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Volume 3

**1 Thessalonians - Revelation
Master Subject Index**

King James Version

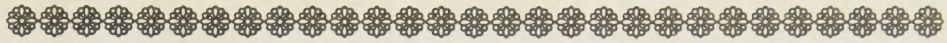
“Woe is unto me, if I
preach not the gospel”

(1 Cor. 9:16)



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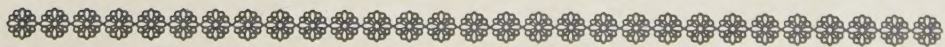
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VOLUME 3
I Thessalonians—Revelation
Master Outline & Subject Index

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VOLUME 3

I Thessalonians—Revelation

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Leadership Ministries Worldwide

THE PREACHER'S OUTLINE & SERMON BIBLE™ Volume 3

3 Volume New Testament Series - **KING JAMES VERSION**

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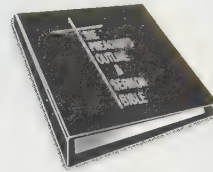
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To all the men and women of the world
who preach and teach the Gospel of our
Lord Jesus Christ
and
To the Mercy and Grace of God.



- Demonstrated to us in Christ Jesus our Lord.

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"For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." (I Tim. 2:3-4)



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Every child of God is precious to the Lord and deeply loved. And every child as a servant of the Lord touches the lives of those who come in contact with him or his ministry. The writing ministry of the following servants have touched this work, and we are grateful that God brought their writings our way. We hereby acknowledge their ministry to us, being fully aware that there are so many others down through the years whose writings have touched our lives and who deserve mention, but the weaknesses of our minds have caused them to fade from memory. May our wonderful Lord continue to bless the ministry of these dear servants, and the ministry of us all as we diligently labor to reach the world for Christ and to meet the desperate needs of those who suffer so much.

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MISCELLANEOUS ABBREVIATIONS

&	=	And
Arg.	=	Argument
Bckgrd.	=	Background
Bc.	=	Because
Circ.	=	Circumstance
Concl.	=	Conclusion
Cp.	=	Compare
Ct.	=	Contrast
Dif.	=	Different
e.g.	=	For example
Et.	=	Eternal
F.	=	Following
Govt.	=	Government
Id.	=	Identity or Identification
Illust.	=	Illustration
K.	=	Kingdom, K. of God, K. of Heaven, etc.
No.	=	Number
N.T.	=	New Testament
O.T.	=	Old Testament
Pt.	=	Point
Quest.	=	Question
Rel.	=	Religion
Resp.	=	Responsibility
Rev.	=	Revelation
Rgt.	=	Righteousness
Thru	=	Through
V.	=	Verse
Vs.	=	Verses
Vs.	=	Versus

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First: Glance at the **Subject Heading**. Think about it for a moment. **Then:** Glance at the **Subject Heading & the Major Points** together.

Now: Glance at both the **Major Points & Subpoints** while reading the Scripture. Note how the points are beside the applicable verse—simply stating what the Scripture is saying—in Outline form.

Finally: Read the **Commentary**. **KEY:** Note that the *major point numbers* in the *outline* match those in the *commentary*.

MATTHEW 6:1-4

CHAPTER 6		hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.	hypocrites
<p>1 Alms—doing good & giving</p> <p>a. Warning: Do not seek recognition</p> <p>b. The reason: God will not reward</p> <p>2 The wrong motive</p> <p>a. Giving for recognition</p> <p>b. Characteristic of</p>	K. The Right Motive for Giving,^{DS1} 6:1-4	Take heed that ye do not your alms before men, to be seen of A hem: otherwise ye have no reward of your Father which is in heaven.	c. Reward: Recognition by men only
	2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the	3 But when thou doest alms, let not thy left hand know what thy right hand doeth:	3 The right motive
		4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.	4 The reasons
			a. Giving unconsciously
			b. Giving quietly—privately—secretly
			a. Father sees in secret
			b. Father rewards openly

DIVISION IV

THE TEACHINGS OF THE MESSIAH TO HIS DISCIPLES: THE GREAT SERMON ON THE MOUNT, 5:1-7:29

K. The Right Motive for Giving, 6:1-4

(6:1-4) **Introduction—Motive:** what a man does matters greatly to God. God expects men to be kind and to do good in the world: to help others both through personal involvement and through giving generously and sacrificially.

But there is something else that God expects, something of critical importance: God expects a man to have *the right motive*. Just why a man does good and shows kindness matters greatly to God. It matters so much that a person's eternal fate is determined by his motive. Because of this, Christ warns us about right and wrong motives.

1. Alms—doing good and giving (v.1).
2. The wrong motive (v.2).
3. The right motive (v.3-4).
4. The reason (v.4).

1 (6:1) **Alms—Service—Giving:** there is the giving of alms—doing good and giving to others. The word “alms” means righteous acts; giving in order to meet the needs of the poor. To the Jew, giving alms and righteousness meant the same thing. Giving alms was the **C**reatest thing a Jew could do; it was the first act of religion. It was considered to be the very embodiment of righteousness **C**so much so that the two words began to be used synonymously. Giving alms merited and assured one of righteousness and salvation. (See note 5—Mt.5:6.) Christ warned there is great danger in giving and doing alms. Take heed and guard yourself. Do not give for recognition, or you will lose your reward.

Thought 1. There are two important lessons in this verse.

- 1) Man must guard and be alert to the deception **D** of giving and doing good before men. A person's heart can be deceived. The sin creeps up on man; it is insidious and subtle. It will keep a person from receiving anything from God.
- 2) A person must give alms and do good. It is a duty of the Christian. In this passage alone Christ says four times, “Do alms.”

E “But all their works they do for to be seen of men” (Mt.23:5).

“Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts” (Lk.20:46).



“

*Woe is unto me, if I
preach not the gospel*

”

(I Cor. 9:16)

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

INTRODUCTION

AUTHOR: Paul, the Apostle.

Paul's authorship is seldom questioned. Thessalonians is listed in the Marcion Canon (about A.D. 140) and referred to in the Muratorian Fragment. It is quoted by Irenaeus (about A.D. 180). (Leon Morris. *The Epistles of Paul to the Thessalonians*. "Tyndale New Testament Commentaries," ed. by RVG Tasker. Grand Rapids, MI: Eerdmans, 1956, p.16.)

DATE: Probably A.D. 50-52. This date is fairly certain; Paul was in Corinth when he wrote the letter to the Thessalonians.

Luke says that Gallio was deputy of Achaia and that Paul was arrested in Corinth and brought before him (Acts 18:12). Just when Paul appeared before Gallio is not known. But an inscription at Delphi places Gallio's procounselship in the year of A.D. 51. Roman procounsels took office for only one year, beginning in early summer. Therefore, Gallio held office in A.D. 50-51 or A.D. 51-52. This would place Paul in Corinth in A.D. 50, and the writing of the letter between A.D. 50-52.

TO WHOM WRITTEN: "To the church of the Thessalonians" (1 Th.1:1). See Special Features, The Church.

PURPOSE: To encourage the church to stand fast against persecution.

Paul encourages the church by doing four things.

1. He commends their strong faith and love and hope (1 Th.1:3f).
2. He answers the malicious charges against himself (1 Th.2:1f).
3. He encourages the church to stand fast against persecution and to live holy lives (1 Th.3:1-4:12).
4. He reinforces the great hope of the Lord's return and the resurrection of those who have already passed on (1 Th.4:13f).

SPECIAL FEATURES:

1. The City of Thessalonica. The great city was the capital and the largest city of Macedonia. (See Map—Introduction to Acts.) It had been founded by Cassander, the top military officer of Alexander the Great, after Alexander had died. Under the Romans the city had been made free because of its loyalty to Rome. As a free city it was allowed its own government and local laws, and at its height, the city reached a population of 200,000. The city had a natural harbor, but the primary factor contributing to the city's greatness was that it lay right on the Roman road, the Egnatian Way. In fact, the great road ran right through Thessalonica. It was the main street of the city, stretching all the way from the Adriatic Sea to the Middle East. Trade and commerce bristled with all the accompanying vice that follows such a metropolitan center.

2. The Church of Thessalonica. It was a great day when Paul walked into the city of Thessalonica bringing the news of the glorious gospel. Because of the city's strategic location and commercial importance, the gospel was bound to spread out beyond to the world rather rapidly. The great city of Thessalonica was the second great European city to be evangelized. Paul had just been evangelizing in Philippi when he entered Thessalonica. Paul preached in the synagogue for only three Sabbaths before he was forced by the Jews to leave the synagogue (Acts 17:2). Paul apparently moved into homes, preaching wherever he was allowed. He had so much success that the Jews eventually attacked and forced him to flee for his life. He took Silas and Timothy (Acts 17:10-14) and proceeded to Berea for a brief ministry. But the Jews pursued him and he was forced to leave Berea for Athens (Acts 17:13f). However, he was able to leave Silas and Timothy behind to continue the ministry. While in Athens, he sent for Timothy, but dispatched him right back to Thessalonica (1 Th.3:2f). Paul himself went on to Corinth where he was soon joined by Silas and Timothy with good news from the Thessalonian church (Acts 18:5). His heart was so warmed by this report that he sat down and wrote the Thessalonian letter.

The converts were mainly Gentiles, including a large number of devout Greeks and prestigious women. Many, especially women, were sick of the immoral society of that day. They had turned to Judaism because of its moral teachings, yet they sensed the bondage of its legalistic thrust and rejection of its national prejudices. Therefore, their hearts were ripe for the message of liberty and love preached by the gospel. The church at Thessalonica...

- was founded on Paul's second missionary journey (Acts 17:1f).
 - was revisited by Paul (1 Cor.16:5).
 - included some Jews and a large number of Greeks and influential women (Acts 17:4; 2 Th.3:4, 7-8).
 - did not support Paul. He worked at a secular job while there (1 Th.2:9); however, he did receive financial help from the church at Philippi (Ph.4:16).
 - suffered persecution (1 Th.2:14).
 - was well organized (1 Th.5:12).
 - had several prominent believers known by name: Jason (Acts 17:6), Gaius (Acts 19:29), Aristarchus (Acts 19:29; 20:4), and Secundus (Acts 20:4).
3. Thessalonians is "An Early Epistle Written by the Apostle Paul." It is one of the earliest New Testament writings.
 4. Thessalonians is "An Early Epistle that Proclaims Christ to be Lord" (1 Th.1:1, 3, 6, 10; 2:15; 3:8, 11-13; 4:1-2, 13-18; 5:1-2, 9-10, 23, 28; cp. Acts 17:7).
 5. Thessalonians is "An Epistle that Proclaims the Doctrine of the Second Coming" (1 Th.4:13f).
 6. Thessalonians is "An Epistle of Great Encouragement for a Person Facing Persecution" (1 Th.1:6f; 2:2f; 2:14f; 3:3f).
 7. Thessalonians is "An Epistle written to warn believers of the danger of sexual impurity" (1 Th.4:1-10).
 8. Thessalonians is "An Epistle written to charge believers with the most practical rules of behavior" (1 Th.5:12-22).

9. Thessalonians is “An Epistle with a Great Evangelistic and Missionary Challenge” (1 Th.1:8-12; 2:12-13; 3:12-13; 4:1-12; 5:1f).

10. Thessalonians is “An Epistle written from the heart and soul of a committed minister.” Wycliffe Bible Commentary has a moving description of this point. (David A. Hubbard, First & Second Thessalonians. “The New Testament & Wycliffe Bible Commentary,” ed. by Charles F. Pfeiffer and Everett F. Harrison. Produced for Moody Monthly by the Iversen Associates, N.Y., 1971, p.803f.)

“In these letters Paul lays bare not so much his subject as his soul: Here the beat of the apostle’s warm heart is audible. He compares himself to a gentle nurse (1 Thess.2:7), a firm father (2:11), and a homeless orphan (in the Greek of 2:17). He shows himself ready to spend and be spent for the spreading of the Gospel. It is Paul, the man, who confronts us, gentle in his strength, loving in his exhortations, dauntless in his courage, guileless in his motives—a man (as Carl Sandburg said of Abraham Lincoln) ‘of steel and velvet, hard as rock and soft as drifting fog.’”

OUTLINE OF FIRST THESSALONIANS

THE PREACHER'S OUTLINE & SERMON BIBLE™ is *unique*. It differs from all other Study Bibles & Sermon Resource Materials in that every Passage and Subject is outlined right beside the Scripture. When you choose any *Subject* below and turn to the reference, you have not only the Scripture, but you discover the Scripture and Subject *already outlined for you—verse by verse*.

For a quick example, choose one of the subjects below and turn over to the Scripture, and you will find this marvelous help for faster, easier, and more accurate use.

In addition, every point of the Scripture and Subject is *fully developed in a Commentary with supporting Scripture* at the bottom of the page. Again, this arrangement makes sermon preparation much easier and faster.

Note something else: The Subjects of First Thessalonians have Biblical titles, but they have also been given *practical titles or titles of application* which sometimes have more appeal to people. This *benefit* is clearly seen for use on billboards, bulletins, church newsletters, etc.

A suggestion: For the quickest overview of First Thessalonians, first read *all the major titles* (I, II, III, etc.), then come back and read the subtitles.

OUTLINE OF FIRST THESSALONIANS

I. THE MODEL CHURCH, 1:1-3:13

- A. The Model Church: A Strong Church or Work, 1:1-4
- B. The Model Church: A Strong Conversion, 1:5-10
- C. The Model Church: A Strong and True Minister, 2:1-12
- D. The Model Church: A Strong People, 2:13-20
- E. The Model Church: A Strong Faith, 3:1-10
- F. The Model Church: A Strong Love, 3:11-13

II. THE MODEL WALK OR LIFE, 4:1-12

- A. A Walk that Pleases God (Part I): A Life of Purity, 4:1-8
- B. A Walk that Pleases God (Part II): Four Practical Duties, 4:9-12

III. THE COMING AGAIN OF JESUS CHRIST, 4:13-5:24

- A. The Lord's Return and the Resurrection, 4:13-5:3
- B. The Lord's Return and the Believer's Behavior, 5:4-11
- C. The Lord's Return and Behavior in the Church, 5:12-28

THESSALONIANS

	CHAPTER 1	unto you, and peace, from God our Father, and the Lord Jesus Christ.	God & in the Lord
	I. THE MODEL CHURCH, 1:1-3:13	2 We give thanks to God always for you all, making mention of you in our prayers;	4 It is a church possessing God's supreme gifts: Grace & peace
	A. The Model Church: A Strong Church or Work 1:1-4	3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;	5 It is a church that stirs prayer
1 It is a church that has ministers who are faithful to the church	Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be	4 Knowing, brethren beloved, your election of God.	6 It is a church stirred up to work a. Stirred by faith b. Stirred by love c. Stirred by hope
2 It is a church of the people			7 It is a church seen to be chosen by God
3 It is a church founded in			

DIVISION I

THE MODEL CHURCH, 1:1-3:13

A. The Model Church: A Strong Church or Work, 1:1-4

(1:1-4) **Introduction:** the introductory verses give us a clear picture of a strong church. The picture painted in these verses is a model for all churches. It is the picture of a church strong in carrying on a work for the Lord.

1. It is a church that has ministers who are faithful to the church (v.1).
2. It is a church of the people (v.1).
3. It is a church founded in God and in the Lord (v.1).
4. It is a church possessing God's supreme gifts: grace and peace (v.1).
5. It is a church that stirs prayer (v.2).
6. It is a church stirred up to work (v.3).
7. It is a church seen to be chosen by God (v.4).

1 (1:1) **Church:** a strong church has ministers who are faithful to the church. Note that Paul was not writing this letter alone. Silas and Timothy joined him in exhorting the church. Why is this an exhortation from three ministers? Because these particular ministers had been the three who had founded and ministered to the church throughout the early years of its ministry. Of course Paul had been the head minister, but the other two had worked just as faithfully for the Lord in their call to be associates.

The point is this: the Thessalonica church was strong because its ministers had remained faithful to the church. From every indication they had continued to stay in touch with the church and to exhort the believers through visits and letters as long as they were living and able to minister.

- ⇒ Paul visited the church when he returned to the area on his third missionary journey (Acts 20:1-2).
- ⇒ Timothy made a special visit to the church for the very purpose of helping the church through a difficult time and to establish and comfort the believers in their faith (1 Th.3:1-6).
- ⇒ All three ministers wrote the church at least two times, this letter of First Thessalonians and the second letter to the Thessalonians (1 Th.1:1; 2 Th.1:1).

Thought 1. How many churches lack strength because their ministers have not remained faithful in exhorting them...

- to follow on with the Lord?
- to follow and support their present ministers?

Note how Paul, probably the greatest minister who has ever lived, acknowledged Silas and Timothy as equal to him.

“And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God” (Acts 14:21-22).

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee” (Tit.2:11-15).

2 (1:1) **Church:** a strong church is a church of the people. Paul did not address the letter to “the church at Thessalonica,” but to “the church of the Thessalonians.” The church was the people, the people who had accepted Jesus Christ as their Lord and Savior. Without people who are committed to the Lord there is no church. The letter was not addressed

to a particular group of leaders, but to all the people of the church. Every believer was important, and it took every one of them to make up the church. A strong church is a church of the people, a church...

- that is comprised of all the people.
- that is built upon all the people.
- that acknowledges the importance of all the people.
- that involves and uses the gifts of all the people.
- that recognizes and esteems the presence and contribution of all the people.

Thought 1. Several things will always weaken a church:

- ⇒ Building the church upon a few people or leaders.
- ⇒ Ignoring and neglecting the needs of some members.
- ⇒ Failing to involve and use the gifts of some members.

“For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another” (Ro.12:3-5).

“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ, for by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many” (1 Cor.12:12-14).

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Eph.4:11-13).

3 (1:1) **Church—Jesus Christ, Deity:** a strong church is founded “in God the Father and in the Lord Jesus Christ.” Jesus Christ is said to be equal with God the Father. God is acknowledged as the Father of the Lord Jesus Christ. This is the distinctive belief upon which the church is built. We believe that “God so loved the world, that He gave His *only begotten Son*, that whosoever believeth in Him shall not perish, but have everlasting life” (Jn.3:16).

- ⇒ We believe that God the Father sent His Son, the Lord Jesus Christ, into the world to save us from perishing and to give us eternal life.
- ⇒ We believe that the Lord Jesus Christ is the Son of God.
- ⇒ We believe that the Lord Jesus Christ is *the Lord* sent from heaven, that He is God, the eternal Son embodied in human flesh and sent to earth by God the Father.
- ⇒ We believe that the Lord Jesus Christ is *Jesus the Carpenter* from Nazareth.
- ⇒ We believe that the Lord Jesus Christ is *the Christ*, the Messiah and Savior who had been promised from the very beginning of history.

As stated, it is upon this confession that the church is built. This confession is the one distinctive mark of the church.

Thought 1. A church that is not founded upon *God the Father and the Lord Jesus Christ* is not a church, not a true church, no matter what it may call itself. It is nothing more than...

- a man-created fellowship
- a man-created gathering
- a man-created assembly
- a man-created body
- a man-created meeting
- a man-created worship

“He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it” (Mt.16:15-18).

“Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes?” (Mt.21:42).

“This is the stone which was set at nought of you builders, which is become the head of the corner” (Acts 4:11).

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved” (Ro.10:9).

“And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone” (Eph.2:20).

“Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded” (1 Pt.2:6).

“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also” (1 Jn.2:22-23).

“Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God” (1 Jn.4:15).

4 (1:1) **Church—Grace—Peace:** a strong church possesses God’s supreme gifts—grace and peace.

1. Grace (charis) means the undeserved favor and blessings of God (see DEEPER STUDY # 1, *Grace*—Tit.2:11-15; note—Ro.4:16; note and DEEPER STUDY # 1—1 Cor.1:4 for more discussion). No church can be strong...

- without the favor of God.
- without the blessings of God.

When we see a strong church, the hand of God is immediately noticed: the hand that favors the church and blesses it. What is it that brings the hand of God’s grace to a church? Note the exact wording of this verse: “Grace be to you...*from God our Father and the Lord Jesus Christ.*” Grace comes *from* God our Father and from the Lord Jesus Christ. God pours His grace out upon the church that commits itself to the confession...

- that God is our Father.
- that Jesus is the Lord Jesus Christ.

The church that really commits itself to this confession is the church that God favors and blesses, that experiences the outpouring of His grace. Every strong church is a church that is confessing God to be the Father of the Lord Jesus Christ and confessing the Lord Jesus Christ to be the *only begotten* Son of God. When this confession is forcefully made and demonstrated by a church, it is then that the grace (favor and blessings) of God the Father and the Lord Jesus Christ pours forth.

“Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ” (Eph.1:2-3).

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Eph.2:8-10).

“Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ” (Eph.3:7-8).

“And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief” (1 Tim.1:14-15).

2. Peace (eirene) means to be bound, joined, and woven together. It means to be assured, confident, and secure in the love and care of God. It means to sense and know that God will...

- | | |
|--------------|-------------|
| • guide | • deliver |
| • provide | • encourage |
| • strengthen | • empower |
| • sustain | • bless |

But again, note that peace comes only from God our Father and the Lord Jesus Christ. In order to have the peace of God and Christ, a church has to have a strong confession...

- in God as the Father of the Lord Jesus Christ.
- in Jesus as the Lord Jesus Christ.

The Father and Christ alone can bring peace to the hearts of men, and that peace can be given only to those who come to God for peace. The Father and Christ cannot give peace to a person who does not come to God for peace.

The point is this: a strong church is a body of people who know and experience the peace of God as they walk throughout the world day by day.

“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid” (Jn.14:27).

“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (Jn.16:33).

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Ro.5:1).

“For to be carnally minded is death; but to be spiritually minded is life and peace” (Ro.8:6).

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us” (Eph.2:13-14).

“And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven” (Col.1:20).

5 (1:2) **Church—Prayer:** a strong church stirs prayer. This is a crucial trait, for God has ordained prayer to be the medium through which He blesses and moves in behalf of people.

“And all things, whatsoever ye shall ask in prayer, believing, ye shall receive” (Mt.21:22).

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (Jn.15:7).

“From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts” (Jas.4:1-3).

Why has God chosen prayer to be the medium through which He acts for man? Because *sharing and talking* together are the way all persons communicate, fellowship, and commune together. This is true both with men and God. Prayer requires our presence, sharing, and talking; and God wants to fellowship and commune with us. Few persons heed this fact; few persons take prayer seriously. Nevertheless a strong church encourages people to pray, and it stirs people to pray for it and its ministry. Note that Paul gave thanks to God always for the Thessalonian church.

6 (1:3) **Church:** a strong church is a church that is stirred up and aroused to work. Three things stir and arouse the church to work.

1. Faith stirs the church to work. When a person believes in Jesus Christ, truly believes, he is stirred to work and serve the Lord Jesus. The same is true with a body of believers, the church. The stronger the belief of the people in Christ, the stronger they will work for the Lord. A strong faith stirs, arouses, activates, and energizes believers to work and carry out the mission of Christ.

“Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked” (Eph.6:16).

“What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone” (Jas.2:14-17).

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” (1 Jn.5:4-5).

2. Love stirs the church to labor. The word “labor” (kopou) means to toil; to labor to the point of exhaustion; to arduously labor. When a person truly loves Christ, he is prompted and driven to arduously labor for Christ. Note: the believer who is driven by love is the believer who has really seen the love of Christ. He is always conscious that Christ has taken his sins upon Himself and borne the punishment for them. The believer knows that he is ever so short of the glory of God, and that he deserves to be punished as the transgressor of God’s law. But he knows and walks around with the deep sense that Christ bore his punishment for him. It is the wonderful love of Christ that stirs the believer to love Christ ever so much. Therefore, he does all he can to please Christ and to fulfill the joy of Christ. This is what Paul meant when he said *“the love of Christ constrains me” to serve Him* (see note—2 Cor.5:14-16 for more discussion).

“For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again” (2 Cor.5:14-15).

“Thou shalt love thy neighbour as thyself” (Mt.22:39).

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35).

“Let love be without dissimulation. Abhor that which is evil; cleave to what which is good” (Ro.12:9).

“Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law” (Ro.13:8-10).

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves” (Ro.15:1).

“And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you” (1 Th.3:12).

“And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching” (Heb.10:24-25).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

3. Hope in the Lord Jesus Christ stirs the church to endure in its work and labor. The word “patience” (hupomones) means endurance, steadfastness, perseverance. Our hope is in the Lord Jesus Christ: we know He will...

- guide
- provide
- deliver
- strengthen
- sustain
- bless

In addition, we know that the Lord is going to transfer us into heaven at the end of this life and reward us according to our labor here on earth. Therefore, strong believers and churches are driven to endure in hope—to continue on in their arduous labor for Christ. (See DEEPER STUDY # 4, *Inheritance*—Ro.8:17 for more discussion.)

Thought 1. There are several reasons why a man works.

- ⇒ There is forced labor: a man is forced to work.
- ⇒ There is a sense of duty: a man feels obligated to work.
- ⇒ There is the need to meet necessities: a man has needs that have to be met.
- ⇒ There is the wish to gain more: a man works to build up wealth.

When a man accepts Christ, his motive for working changes. He now serves and works for Christ (Eph.6:5-9; Col.3:22-4:1). His faith in the new world Christ is creating stirs him to work for Christ. His love for Christ and for others stirs him to work in order to share the gospel with the world (1 Th.1:6-9). His hope in the return of Christ to set up His kingdom causes him to labor patiently (1 Th.1:3). (Note: the source of this thought is unknown. If it comes from some published material, please advise us and we will give credit for it in future printings.)

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope” (Ro.15:4).

“For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel” (Col.1:5).

“Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work” (2 Th.2:16-17).

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:12-13).

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (1 Pt.1:3-4).

7 (1:4) **Church:** a strong church is seen to be elected by God. The word “election” (eklogen) means that the church has been selected and chosen by God. This means two things.

1. Believers are elected and chosen by God to be His *beloved people*. God has called believers out of the world and away from the old life which the world offered, the old life of sin and death. He has called believers to be separated and set apart to Himself and the new life He offers, the new life of righteousness and eternity.

“The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee” (Jer.31:3).

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:16).

“For the Father himself loveth you, because ye have loved me, and have believed that I came out from God” (Jn.16:27).

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Ro.5:8).

“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ” (Eph.2:4-5).

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not” (1 Jn.3:1).

2. Believers are elected and chosen to be *beloved brothers*; they are called to hold one another ever so closely to their hearts and to count one another as precious and deeply loved.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35).

“Be kindly affectioned one to another with brotherly love” (Ro.12:10).

“Charity suffereth long, and is kind” (1 Cor.13:4).

“And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (Eph.4:32).

“If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind” (Ph.2:1-2).

1 THESSALONIANS 1:1-4

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering” (Col.3:12).

“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity” (2 Pt.1:5-7).

“We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death” (1 Jn.3:14).

Thought 1. Note two strong lessons.

- 1) The proof that a church is truly elected by God is that...
 - the members act like the *beloved people of God*.
 - the members treat each other as *beloved brothers*.
- 2) A people can show that election is only a false profession...
 - by acting like they are not the beloved of God—living in sin and shame, dirt and pollution, worldliness and greed.
 - by treating one another as anything but beloved brothers: being critical and divisive, prideful and arrogant, angry and hurtful, envious and prejudiced, superior and super-spiritual.

“Who shall lay any thing to the charge of God’s elect? It is God that justifieth” (Ro.8:33).

“Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory” (2 Tim.2:10).

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied” (1 Pt.1:2).

<p>1 They had ministers who preached the gospel as it should be preached a. Ministers who did not preach just words b. Ministers who preached in power and in the Holy Spirit and much assurance c. Ministers who lived what they preached</p> <p>2 They received the Word (the gospel) despite opposition & persecution</p> <p>3 They became examples to other believers</p>	<p>B. The Model Church: A Strong Conversion, 1:5-10</p> <p>5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.</p> <p>6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:</p> <p>7 So that ye were ensamples to all that believe in Mace-</p>	<p>donia and Achaia. 8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing.</p> <p>9 For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;</p> <p>10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.</p>	<p>a. They sounded forth the word themselves</p> <p>b. Their testimony was spread abroad</p> <p>4 They turned to God from idols</p> <p>a. Turned to serve the living God</p> <p>b. Turned to wait for Christ's return</p> <p>c. Turned to escape the wrath of God</p>
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DIVISION I

THE MODEL CHURCH, 1:1-3:13

B. The Model Church: A Strong Conversion, 1:5-10

(1:5-10) **Introduction:** Paul says that the Thessalonian church was a *pattern*. He says that they were examples not only to the heathen, but also to believers. Their example is primarily found in their strong conversion and in their thundering forth the Word of the Lord (v.8).

1. They had ministers who preached the gospel as it should be preached (v.5).
2. They received the Word (the gospel) despite opposition and persecution (v.6).
3. They became examples to other believers (v.7-8).
4. They turned to God from idols (v.9-10).

1 (1:5-6) **Ministers:** the model church had ministers who preached the gospel as it should be preached. When Paul went to Thessalonica, he went for one purpose and for one purpose only: to preach the gospel and to minister to the needs of people. Note three striking lessons.

1. Paul did not preach in word only; that is, he did not preach mere words, depending upon his own ability to influence people. He did not stand before people using nothing but his own words to reach people. His preaching was not dependent upon...

- his eloquence
- his ability
- his wisdom
- his novel ideas
- his charisma
- his appearance

When Paul stood before people and preached, he was not concerned with words and eloquence, nor with whether or not people thought he was a good preacher. He was concerned with only one thing: sharing the Word of God and the gospel of the Lord Jesus Christ. Paul knew that God honored His Word and His Word only.

“And he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mk.16:15).

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” (Ro.1:16).

“And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified” (1 Cor.2:1-2).

“And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God” (1 Cor.2:4-5).

“Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual” (1 Cor.2:13).

“For the kingdom of God is not in word, but in power” (1 Cor.4:20).

“Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!” (1 Cor.9:16).

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures” (1 Cor.15:1-4).

“For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake” (2 Cor.4:5).

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine” (2 Tim.4:2).

“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb.4:12).

2. Paul preached in power and in the Holy Spirit and in much assurance.

a. Preaching in “power” (dunamis) means preaching in the power and energy of God Himself. This is what is so often missed and misunderstood. The gospel is not mere words nor just sharing an idea. Words and ideas are, of course, involved; but the gospel is more, much more. The gospel is the *power of God* at work in the human heart. The gospel is the power of God operating, working, stirring, convicting, and energizing a person to believe and accept the Lord Jesus Christ.

This is the reason it is so important for the preacher to be completely surrendered to God—living ever so closely to Him—living and moving and having his being in the Lord. The preacher must be under the control of God so that the power of God can rest upon and flow through his life. The preacher must become nothing but an instrument in the hands of God. Then and only then can the gospel—the very power of God—flow through his preaching like it should.

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” (Ro.1:16).

“For it is God which worketh [energizes] in you both to will and to do of his good pleasure” (Ph.2:13).

“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb.4:12).

“Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them” (Jer.5:14).

“Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?” (Jer.23:29).

b. Preaching in the Holy Spirit means that the Holy Spirit was also working in the hearts of people. He was doing what God had sent Him to earth to do: convict the hearts of the hearers and convince them of the truth of the gospel:

⇒ that Jesus Christ did die for their sins.

⇒ that Jesus Christ does provide righteousness for men; that His righteousness does stand for the righteousness of men.

⇒ that Jesus Christ did bear the judgment and punishment of sin for men.

“And when he [the Holy Spirit] is come, he will reprove the world of sin, and of righteousness, and of judgment [all borne by Christ]: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged” (Jn.16:8-11).

c. Preaching in assurance is a critical point. How can a minister preach and have the assurance that his preaching will bear fruit? How can he be assured that the power of God and of the Holy Spirit will rest upon his preaching? The answer is found in what is said in the following point, point three.

3. Paul lived what he preached. He lived a life that was completely surrendered to Christ. He lived and moved and had his being in Christ, walking and living ever so closely to Him. Assurance and confidence come from obedience—knowing that we are doing what we should be doing. It comes from knowing that we please God—that we are living pure and clean lives, praying and studying God’s Word every day and witnessing to the saving grace of the Lord Jesus Christ. When we know that we are pleasing God, then we know that His presence and power will be upon us.

⇒ Obedience is the secret to assurance.

⇒ Obedience is the secret to the presence and power of God upon our lives and preaching.

⇒ Obedience is the secret to bearing fruit through preaching. This was the secret of Paul. Paul obeyed God; therefore, Paul was convinced that his preaching would be in power and in the Holy Spirit.

Thought 1. The world has yet to see what God will do with a man who obeys Him—totally and completely obeys Him—obeys Him...

- by living a pure and clean life.

- by praying and studying God’s Word every day.

- by witnessing and sharing the saving grace of the Lord Jesus Christ.

“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Lk.9:23).

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:1-2).

“But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” (1 Cor.9:27).

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor.6:19-20).

“Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” (2 Cor.10:5).

“And that ye put on the new man, which after God is created in righteousness and true holiness” (Eph.4:24).

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory” (Col.3:1-4).

“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb.10:22).

“And hereby we do know that we know him, if we keep his commandments” (1 Jn.2:3).

“My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him” (1 Jn.3:18-19).

Thought 2. The point is this: the Thessalonians had a preacher who preached the gospel as it should be preached. They had a minister who surrendered his life totally to Christ: he *lived and preached* Christ and Christ alone. What a dynamic example for us! When we *live and preach* like we should, then our preaching will be in power and in the Holy Spirit. The presence and power of God Himself will rest upon our lives and ministries.

2 (1:6) **Decision:** they received the Word (the gospel) despite opposition and persecution. Remember: unbelieving Jews had opposed Paul and aroused some of the city troublemakers against him. The persecution became so threatening that Paul had been forced to flee the city (cp. Acts 17:4-10). However, his absence did not stop the persecution. In fact, it seems that the attack upon the church and its young believers became even more fierce. The Jews had convinced some of the Gentile citizens—some countrymen of the believers—to join them in trying to stop the gospel and destroy the church (cp. 1 Th.2:14). But note what Paul says:

⇒ The gospel still bore fruit. Some persons still received the Word and accepted Christ despite the opposition and persecution.

“And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell” (Mt.10:28).

“For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake” (Ph.1:29).

“Yea, and all that will live godly in Christ Jesus shall suffer persecution” (2 Tim.3:12).

⇒ The Holy Spirit rewarded the believers’ commitment to Christ. He stirred joy in their hearts and lives, giving them full assurance of their eternal salvation and deliverance from death.

“Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory” (1 Pt.1:8).

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (Jn.1:12).

“The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Ro.8:16-17).

One other fact is important: the believers became followers of Paul and Christ. The word follow (*mimetai*) means to imitate. Is it right for people to imitate and follow preachers and other outstanding Christian leaders? A.T. Robertson gives an excellent answer to the question:

“It is a daring thing to expect people to ‘imitate’ the preacher, but Paul adds ‘and of the Lord,’ for he only expected or desired ‘imitation’ as he himself imitated the Lord Jesus, as he expressly says in 1 Cor.11:1. The peril of it all is that people so easily and so readily imitate the preacher when he does not imitate the Lord.” (A.T. Robertson. *Word Pictures in the New Testament*, Vol.4. Nashville, TN: Broadman Press, 1931, p.11.)

“Be ye followers of me, even as I also am of Christ” (1 Cor.11:1).

Thought 1. There are two striking lessons in this point.

- 1) Nothing, absolutely nothing, should keep a person from receiving the Word of the gospel—not even opposition and persecution.
- 2) Believers—preachers and laymen alike—must guard their lives ever so closely and make sure they are living for Christ and living ever so diligently for Him. Why? Because others are watching and following us—some child, some adult, some neighbor, some friend. There are people who look up to us and follow after us. Whether or not we like the fact, they are. Therefore, it behooves us to follow Christ as perfectly as we can.

“Be ye followers of me, even as I also am of Christ” (1 Cor.11:1).

“Be ye therefore followers of God, as dear children” (Eph.5:1).

“As ye have therefore received Christ Jesus the Lord, so walk ye in him” (Col.2:6).

“That ye be not slothful, but followers of them who through faith and patience inherit the promises” (Heb.6:12).

“If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth” (1 Jn.1:6).

3 (1:7-8) **Witnessing—Testimony:** the model church became examples to other believers. This is a striking point: this young church was so committed to the Lord that their testimony spread all over the world. Note this: when Rome had conquered Greece, it had divided the country into two provinces, the northern province being Macedonia and the southern province being Achaia. Paul clearly says that the testimony of the church had spread all over Greece, both northern Greece and southern Greece. Then he adds that their faith had spread out beyond the borders of Greece. This must mean all over the world, for Thessalonica was a major commercial center where salesmen, tradesmen, and businessmen visited from all over the world. Just imagine the witnessing the church and its believers must have been doing day by day. Their excitement and enthusiasm for Christ and the opposition and persecution against them must have been the talk of the city and world.

Thought 1. What a glorious testimony and dynamic example of witnessing! What a lesson for us today! How desperately we need to get to the task of living for Christ and being a testimony for Him.

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

“For we cannot but speak the things which we have seen and heard” (Acts 4:20).

“We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak” (2 Cor.4:13).

“Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God” (2 Tim.1:8).

“In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity” (Tit.2:7).

“These things speak, and exhort, and rebuke with all authority. Let no man despise thee” (Tit.2:15).

“Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience” (Jas.5:10).

“But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Pt.3:15).

“Come and hear, all ye that fear God, and I will declare what he hath done for my soul” (Ps.66:16).

“Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me” (Is.43:10).

“I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence” (Is.62:6).

“Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name” (Mal.3:16).

4 (1:9-10) **Conversion—Repentance—Idolatry:** the model church turned to God from idols. Remember that Paul had been forced to flee from Thessalonica for his life. The only way he knew how the young church and its believers were holding up was from others who had been to Thessalonica to visit or conduct business. What he had heard thrilled his heart: the believers were standing fast in the gospel he had preached. There were three things in particular that struck him about their testimony.

1. The believers had turned to God from idols. John Walvoord makes an important point: they turned to God from idols, not from idols to God (*The Thessalonian Epistles*. Grand Rapids, MI: Zondervan, 1973, p.17).

⇒ They did not seek to clean up their own lives by themselves. They did not try to reform themselves by turning away from idols and then turning to God.

⇒ They turned to God first, then with God’s help and strength, they repented and turned away from idols.

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38).

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord” (Acts 3:19).

“Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee” (Acts 8:22).

“And the times of this ignorance God winked at; but now commandeth all men every where to repent” (Acts 17:30).

“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon” (Is.55:7).

“But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die” (Ezk.18:21).

What is an idol? It is crucial to understand exactly what an idol is. Very simply, every man has an idea of what God is like and what God allows and does not allow. Some men take their ideas and make images of them by carving wood or melting and molding metal or porcelain. Other men just hold the images in their mind and picture God as being like this or like that. Either image is as much an idol as the other. An idol is merely an image of some god created by the mind of man—an image other than the God revealed by the Scripture (cp. Ro.1:21).

Note the sharp contrast made between these images of man’s mind and God: God is the living and true God; the images are only the lifeless and false notions of men.

“Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device” (Acts 17:29).

“Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things” (Ro.1:21-23).

“And God hath both raised up the Lord, and will also raise up us by his own power. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body” (1 Cor.6:14-18).

“Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord’s table, and of the table of devils” (1 Cor.10:21).

“Little children, keep yourselves from idols” (1 Jn.5:21).

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Gen.6:5).

“Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the LORD your God, which I command you this day: and a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known” (Dt.11:26-28).

“I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images” (Is.42:8).

2. The believers had turned to God because of the promise of Christ’s return. It was *God’s Son* who was returning to earth, the Person who had died for them so that they might be acceptable to God and live with Him forever. They believed with all their hearts that they were to live with God forever. This was the reason they were waiting for the return of Christ. The word “wait” is in the present tense. This means that their hope for the return of Christ was alive. They expected Christ to return at any moment and eagerly looked for Him to rent the skies. Their expectation was a daily expectation.

“Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh” (Mt.24:44).

“Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven” (Mt.26:64).

“And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come” (Lk.19:13).

“And then shall they see the Son of man coming in a cloud with power and great glory” (Lk.21:27).

“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (Jn.5:28-29).

“In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (Jn.14:2-3).

“Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (Acts 1:11).

“So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ” (1 Cor.1:7).

“Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God” (1 Cor.4:5).

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words” (1 Th.4:16-18).

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (1 Th.5:23).

“That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ” (1 Tim.6:14).

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:12-13).

“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation” (Heb.9:28).

“And now, little children abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming” (1 Jn.2:28).

Note one other significant fact. How do we know that Christ is going to return to earth and take believers to live with God forever? Because God raised up Christ from the dead. By resurrecting Christ, God...

- proved that He is the God of all power.
- proved that He has the power to raise the dead.
- proved that He is going to do just as Christ taught: raise all men, some to eternal life and some to eternal death, that is, to be eternally separated from God.

“And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Ro.1:4).

“For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished” (1 Cor.15:16-18).

“And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places” (Eph.1:19-20).

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead” (1 Pt.1:3).

3. The believers had turned to God to escape the wrath of God. Note this: a day of wrath is coming; it has to come, for man and his universe are corruptible and imperfect and are in rebellion against God. The world is already condemned; the day of wrath is already set. But this is the glorious news of the gospel: we can be delivered from the wrath to come. The word “delivered” (ruomenon) means to rescue; to deliver us right out of the wrath. The picture is that of God rescuing and lifting us up out of the wrath.

“He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God” (Jn.3:18).

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn.3:36).

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness” (Ro.1:18).

“But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience” (Eph.5:3-6).

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things’ sake the wrath of God cometh on the children of disobedience” (Col.3:5-6).

“And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth” (Rev.11:18).

CHAPTER 2			& authority of position
	C. The Model Church: A Strong & True Minister,^{DS1} 2:1-12	of others, when we might have been burdensome, as the apostles of Christ. 7 But we were gentle among you, even as a nurse cherisheth her children: 8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. 9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. 10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: 11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, 12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.	
1 He has a full & fruitful ministry—not an empty & fruitless ministry	F or yourselves, brethren, know our entrance in unto you, that it was not in vain:		7 He preaches gently & lovingly a. As a mother b. As giving his own soul
2 He preaches boldly a. In great trials, even imprisonment b. In facing opposition	2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.		8 He preaches, laboring night & day a. With great labor & hardship b. With no charge
3 He preaches a pure gospel, lives a clean life, & does not deceive people	3 For our exhortation was not of deceit, nor of uncleanness, nor in guile:		9 He preaches with a clean life, an impeccable life
4 He preaches to please God, not men	4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.		10 He preaches as a father—tenderly giving direction
5 He does not preach for what he can get out of it a. Does not use flattery b. Is not covetous	5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness:		11 He preaches with one objective—edification
6 He does not preach for glory nor for prestige	6 Nor of men sought we glory, neither of you, nor yet		

DIVISION I

THE MODEL CHURCH, 1:1-3:13

C. The Model Church: A Strong and True Minister, 2:1-12

(2:1-12) **Introduction:** remember the church at Thessalonica was under heavy persecution. The Jewish religionists had risen up against Paul and the church and were set on destroying both. They enlisted all the Gentile citizens they could to join their attack. They convinced the people that the preaching of Christ would destroy their freedom and affect their jobs and businesses. The persecution became so violent that Paul was forced to flee for his life. However, his absence did not stop the persecution. The attacks against the church and its believers continued. One form which the persecution took was to destroy the reputation of Paul. Accusation after accusation was leveled against Paul, and rumor after rumor was spread about him.

Paul's purpose in writing this passage was to strengthen and build up the believers in Christ. To do so he had to answer and correct the charges against him. Paul knew how easily people are influenced by charges and rumors and how easily they become exaggerated. He wanted no question and no misunderstanding about him and the ministry of Christ. He was a minister of Christ, a true minister, and the gospel of Christ was true. This meant that their faith was valid. They were truly saved and made acceptable to God by the death of Christ, and they were going to live eternally in God's kingdom and glory (v.12). The point is this: this passage gives us the picture of a strong minister—the kind of minister and servant of Christ that every believer should be.

1. He has a full and fruitful ministry—not vain and fruitless (v.1).
2. He preaches boldly (v.2).
3. He preaches a pure gospel, lives a clean life, and does not deceive people (v.3).
4. He preaches to please God, not men (v.4).
5. He does not preach for what he can get out of it (v.5).
6. He does not preach for glory nor for the prestige and authority of position (v.6).
7. He preaches gently and lovingly (v.7-8).
8. He preaches, laboring night and day (v.9).
9. He preaches with a clean life, an impeccable life (v.10).
10. He preaches as a father—tenderly giving direction (v.11).
11. He preaches with one objective—edification (v.12).

(2:1-12) **Another Outline:** A Strong Minister.

1. Background (v.1).
 - a. Opponents slandered Paul.

- b. He was not a failure.
2. His boldness (v.2).
3. His message: a pure gospel (v.3).
4. His motive (v.4-6).
 - a. Not to please men but God.
 - b. Not flattering words.
 - c. Not for greed.
 - d. Not for glory.
 - e. Not even claiming due rights.
5. His testimony (v.7-11).
 - a. A gentle man (v.7-8).
 - b. A laboring man (v.9).
 - c. A clean man (v.10).
 - d. A fatherly man (v.11^a).
6. His fatherly approach (v.11).
7. His one objective: edification (v.12).

DEEPER STUDY # 1

(2:1-12) **Paul, Charges Against:** this passage shows the charges being leveled against Paul by those who were trying to destroy his reputation (see notes, *Introduction*—1 Th.2:1-12; 2 Cor.1:12-22).

1 (2:1) **Paul, Accusations Against—Minister, Faithfulness:** the strong and true minister has a full and fruitful ministry, not a vain (gegonen) ministry. The word vain means empty, ineffective, and fruitless. Paul reminds the believers that his ministry among them was not an empty and fruitless ministry. People had been ministered to and some had even accepted Christ and experienced a genuine conversion. They were now living for Christ—living for Him through the most difficult of times, even persecution. Therefore, the charge that his ministry was empty and fruitless was false. God had His hand upon him and God was blessing his ministry.

2 (2:2) **Minister—Preaching:** the strong minister preaches boldly even when there is opposition. Right before Paul had launched his mission into Thessalonica, he had been shamefully mistreated and imprisoned by some businessmen in Philippi, and he was forced by the city officials to leave the city. However, this did not discourage Paul. He did not give up the ministry because he had been persecuted. He moved on to another city, Thessalonica. But note what he faced in Thessalonica: persecution—the same mistreatment and attacks. Did this discourage and cause him to give up the ministry? No! He continued to boldly preach the gospel despite the opposition and conflict. The point is this: bold preaching is proof of a true and strong minister. A true and strong minister knows that God has called him and he knows why God has called him: to preach the gospel. Therefore, he boldly preaches regardless of circumstances. His bold preaching of the gospel is one of the strongest answers to his critics.

Thought 1. Note what bold preaching means. It means to preach the “gospel of God,” not to lambast one’s critics. The pulpit is not the place to deal with critics; it is the place for preaching the gospel of God—the place where the unsearchable riches of Christ are to be proclaimed. This is exactly what Paul did despite the critics of the gospel who opposed him.

“And as ye go, preach, saying, The kingdom of heaven is at hand” (Mt.10:7).

“And he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mk.16:15).

“Go, stand and speak in the temple to the people all the words of this life” (Acts 5:20).

“And straightway he preached Christ in the synagogues, that he is the Son of God” (Acts 9:20).

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption” (1 Cor.1:30).

“For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake” (2 Cor.4:5).

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Tim.4:2).

Thought 2. The word “bold” (eparrusiasametha) means to speak boldly and freely; to speak out and to speak publicly without fear. Too many fail to witness for Christ because they fear ridicule, embarrassment, mockery, and persecution. They are secret believers of Christ instead of bold witnesses for Christ.

3 (2:3) **Minister:** the strong and true minister preaches a pure gospel, lives a clean life, and does not deceive people. Three things are said here.

1. The strong minister preaches a pure gospel. The word “deceit” (planes) means error. Paul did not add to nor take away from the Word of God.

⇒ He did not tip-toe around or bypass controversial subjects because of opposition.

⇒ He did not attempt to tickle the ears of people by preaching only the subjects that they liked; he did not neglect the whole counsel of God’s Word.

- ⇒ He did not concentrate on pleasing subjects in order to win the approval of people; he did not neglect the subjects of sin and judgment.
- ⇒ He did not preach in order to secure personal acceptance and support nor to gain a personal following.
- ⇒ He did not preach to secure his livelihood nor to strengthen his position as pastor.
- ⇒ He did not preach his own ideas nor the novel ideas of others. He did not follow the latest theological fashion in order to appear up-to-date and well-read.

Paul preached the pure gospel, the pure Word of God. The message of Jesus Christ was not his creation; it was the act of God, the glorious gospel of salvation which God had sent to men through His Son. Paul was not the creator of the message; God was.

- ⇒ Paul was only the messenger of God—a mere man whom God had employed to proclaim His message.
- ⇒ Paul was only the ambassador of God—a mere servant chosen to deliver the King's message to the world of men.

The point is this: Paul had no right to change the message. He had absolutely nothing to do with formulating the gospel of Christ. Therefore, he preached the gospel exactly as God had given it. He preached the pure gospel, the pure Word of God, and he did it without deviating one iota from it.

2. The strong minister lives a pure and clean life. The word “uncleanness” (akatharsias) has to do with moral uncleanness and impurity (William Barclay. *The Letters to the Philippians, Colossians, and Thessalonians*. The Daily Study Bible. Philadelphia, PA: The Westminster Press, 1959, p.220). Paul was being charged with immorality. A.T. Robertson quotes Lightfoot and points out that this may be startling, to think that Paul was accused of immorality. However, such an accusation was not to be unexpected because of the immoral society of the day, a society so immoral that it had permeated some of the very religions of the day. Paul clearly says that he was not guilty. He had not used the ministry nor his position in the ministry to attract women. He had not lived in uncleanness. (A.T. Robertson. *Word Pictures in the New Testament*, Vol.4, p.16.)

Thought 1. Note two lessons that we must always keep in mind as the followers and servants of God.

- 1) Some believers—ministers and laymen alike—have rumors spread about them. Rumors, of course, damage and hurt and often destroy the testimony and ministry of people. But most tragic of all, rumors always affect the name of Christ and turn some people away from the gospel and from any chance of ever being reached for Christ. The persons who begin and spread rumors that destroy people shall face the wrath of God regardless of their profession to know God.
- 2) Some believers—ministers and laymen alike—fall and commit immorality. This, of course, stirs wild imaginations in those who are most hurt by the fall of the believer, wild imaginations of immoral behavior heaped upon immoral behavior. The hurt person shares his or her hurt with dear friends, and from this, rumors begin. Before long, rumor is built upon rumor. Unfortunately, this goes on until about all that is known is rumor and what has been imagined. As the followers and ministers of Christ, we must always remember this: if the fallen person is a genuine believer, a true follower of the Lord Jesus Christ, one of two things will happen...
 - The fallen believer will repent and confess his sin to God, and God will forgive him. God will also begin to use him again—sometimes more effectively than ever before. Why? Because God is a God of restoration. If He were not, few if any of us would ever be serving Him. This is a fact that we desperately need to learn.
 - God will take the fallen believer on home to be with Him. Some genuine believers do slip into sin and enslavement—a point beyond which they are willing to return to Christ. Now note: only God knows when a believer is unwilling to repent and when he has reached the point where he will never repent. At that point, the believer is never again to be a witness for Christ. In fact, his life and testimony are only doing damage and cutting the heart of Christ beyond imagination. Therefore, God has no choice but to take him on home to be with Him. (See outline and note, *Judgment*—1 Cor.11:27-30 for more discussion.)

“For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God: that no man man go beyond and defraud [steal his wife] his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified” (1 Th.4:2-6).

“Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (1 Th.5:22-23).

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul” (1 Pt.2:11).

3. The strong minister does not deceive people. There is no deception about him at all.
 - a. Paul did not deceive people by preaching a false gospel. He was not out...
 - to secure a personal following.
 - to earn a living.
 - to serve in a respectable profession.
 - to live a comfortable life.

Paul was sincere and genuine: he preached a true gospel. And he was out only to share that gospel so that men might come to know the only living and true God.

- b. Paul did not deceive people by the life he lived. He did not preach one thing and live another. He was not unclean, immoral, and dirty. He lived a pure and righteous life before God and the people.

“If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained” (1 Tim.4:6).

“Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision” (Tit.1:9-10).

“But speak thou the things which become sound doctrine” (Tit.2:1).

- 4** (2:4) **Minister:** the strong and true minister preaches and ministers to please God, not men. Most men do not want to hear...

- about sin and judgment.
- about the utter necessity of men to depend upon the death of Christ in order to be saved.
- about the demand that a person commit all he is and has to Christ in order to meet the needs of a desperate world.

The preaching of the truth is not always popular, not with a carnal and unbelieving people. Therefore, when a minister is thrown in the midst of a people who are worldly, he can be tempted to tone down his message to please the people. The temptation can be especially strong if his livelihood is at risk.

However, note what Paul says: he sought only to please God, not men. There were two strong reasons why.

1. First, God was the Person who had trusted him with the gospel, not men. God owned the gospel, and He was the Person who had called Paul to proclaim the gospel. Men had nothing to do with the formulation of the gospel nor with calling Paul. God would take care of him as he preached the gospel. God had called him to preach; therefore, he was God's. Consequently, he could trust God to take care of him if men reacted against the gospel and attacked him.

2. Second, God alone would try his heart and judge him. He was to stand and give an account for his ministry some day, and he was to stand before God, not before men. Men might be able to cause some difficulty for him on earth, but God would cause difficulty for him through all eternity if he abused or opposed the gospel of God.

“Howbeit no man spake openly of him for fear of the Jews” (Jn.7:13).

“And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him” (Jn.8:29).

“For they loved the praise of men more than the praise of God” (Jn.12:43).

“Servants [applicable to believers], obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God” (Col.3:22).

“But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts” (1 Th.2:4).

“Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more” (1 Th.4:1).

“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God” (Heb.11:5).

“The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe” (Pr.29:25).

“I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass” (Is.51:12).

- 5** (2:5) **Ministers:** the strong and true minister does not preach and minister for what he can get out of it.

1. The word “flattery” (kolakeias) always means the kind of flattery that is given in order to get something out of people (William Barclay. *The Letters to the Philippians, Colossians, and Thessalonians*, p.221). Paul did not flatter people in order to secure their friendship, following, or support. He, of course, commended people; and his letters in the New Testament show that he commended them quite often. But he did it truthfully, always covering the weak areas that people needed to strengthen as well as their strong and commendable areas.

“Let me not, I pray you, accept any man's person; neither let me give flattering titles unto man” (Job 32:21).

“The LORD shall cut off all flattering lips, and the tongue that speaketh proud things” (Ps.12:3).

“He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him” (Pr.24:24).

“A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin” (Pr.26:28).

“He that rebuketh a man, afterward shall find more favor than he that flattereth with the tongue” (Pr.28:23).

“A man that flattereth his neighbor spreadeth a net for his feet” (Pr.29:5).

2. The word covetousness shows that Paul was accused of being in the ministry out of greed; that he had chosen the ministry to earn a livelihood and to make money. Paul emphatically denies this and says that his lifestyle proves it. He declares that the church knows the fact and that God is witness to the truth.

“And he said unto them, Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth” (Lk.12:15).

“Recompense to no man evil for evil. Provide things honest in the sight of all men” (Ro.12:17).

“Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law” (Ro.13:8).

“Providing for honest things, not only in the sight of the Lord, but also in the sight of men” (2 Cor.8:21).

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry” (Col.3:5).

“For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely” (Jer.6:13).

“And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness” (Ezk.33:31).

6 (2:6) **Minister:** the strong and true minister does not preach or minister for glory nor for the prestige and authority of a position. Note two things.

1. Paul says that he did not seek the glory, prestige, honor, or recognition of people. He was not out to be recognized as a *great preacher or good minister*. He was not seeking to be recognized as a leader or as a man of position and authority.

“But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Mt.20:26-28).

“But he that is greatest among you shall be your servant” (Mt.23:11).

“How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?” (Jn.5:44).

“If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour” (Jn.12:26).

“For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away” (1 Pt.1:24).

“Nevertheless man being in honour abideth not: he is like the beasts that perish” (Ps.49:12).

“For when he dieth he shall carry nothing away: his glory shall not descend after him” (Ps.49:17).

“He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him” (Ps.91:15).

“Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it” (Is.5:14).

“As they were increased, so they sinned against me: therefore will I change their glory into shame” (Hos.4:7).

2. Paul says that he had the right to assert his authority as an apostle of Christ. Being a minister of God is a great honor, and men should respect and appreciate the call. But the minister of God must not exalt his authority, for he has been called by God Himself, called to serve the sovereign Majesty of the universe. He must not be demanding and ordering people around. God has not called the minister to hold a position of honor and authority, but to minister and preach the gospel.

7 (2:7-8) **Minister:** the strong and true minister preaches and ministers gently and lovingly. What Paul says is descriptive and it shows the deep love he held for the church and its believers at Thessalonica.

1. Paul was as gentle toward them as a mother who nurses her children. The idea is that the minister must minister to his people with...

- tenderness
- warmth
- affection
- care
- intensity
- love

He must treat them as precious, as his most beloved people, holding them ever so closely to his heart.

2. Paul’s affection for his people was so strong that he preached the gospel to them in the midst of adversity and great opposition. And he was willing to do even more: he was willing to pour out his soul for them; to sacrifice his very life to make sure that they came to know Christ and the eternal salvation that was in Him. Note that Paul says he was willing to sacrifice his life for one simple reason: they were dear (*agapetoi*) to him. The word dear means beloved. They were his beloved people.

“Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears” (Acts 20:31).

“Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved” (Ph.4:1).

“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient” (2 Tim.2:24).

“Seeing ye have purified your souls in obeying the truth through the Holy Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

8 (2:9) **Minister:** the strong and true minister preaches and ministers, laboring night and day. John Walvoord makes a striking point: Paul did not have a five day nor a forty hour week. He did not work until four or five o'clock nor until dark and then have the rest of the day for himself (*The Thessalonian Epistles*, p.30).

Paul was the servant of Christ to meet the desperate needs of the world and to reach men with the glorious news that Christ could save them from death and give them eternal life. How could he rest and relax when people in every city and community were dying every day? He, of course, needed sleep and rest as all men do; but it is clear from Paul's letters that he slept and rested only as he needed. He was not slothful nor lazy when it came to sleeping and lounging around. Note why: he did not want to be chargeable to any man. What did he mean? Just what God says: that every minister and believer has the blood of the world upon his hands and will be held accountable for getting the message out to them—the message that they can be saved from death and receive eternal life.

“And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand” (Mt.7:26).

“Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together” (Jn.4:35-36).

“And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him” (Jn.9:37-38).

“Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful” (1 Cor.4:1-2).

“Pray without ceasing. In every thing give thanks” (1 Th.5:17-18).

“According to the glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry” (1 Tim.1:11-12).

“But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour” (Tit.1:3).

“And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes” (Lk.12:47).

“When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul” (Ezk.33:8-9).

9 (2:10) **Minister:** the strong and true minister preaches and ministers with a clean life, an impeccable life. Paul says...

- that he lived a holy life before God: a life separated from the world and set apart totally to God.
- that he lived a just and righteous life before men: a life that loved and treated men just as God said and just as he wanted them to treat him.
- that he lived a blameless life before both God and man.

“And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men” (Acts 24:16).

“Wherefore I beseech you, be ye followers of me” (1 Cor.4:16).

“Be ye followers of me, even as I also am of Christ” (1 Cor.11:1).

“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world” (Ph.2:15).

“Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample” (Ph.3:17).

“Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you” (Ph.4:9).

“Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus” (2 Tim.1:13).

10 (2:11) **Minister:** the strong and true minister preached as a father, tenderly giving direction. The minister is not only like a mother (see note—1 Th.2:7-8), but he is also like a father. Three fatherly functions are listed.

⇒ The minister exhorts just like a father: directs, guides, and teaches.

“For ye may all prophesy one by one, that all may learn, and all may be comforted” (1 Cor.14:31).

“Wherefore comfort one another with these words” (1 Th.4:18).

“Wherefore comfort yourselves together, and edify one another, even as also ye do” (1 Th.5:11).

“These things command and teach” (1 Tim.4:11).

⇒ The minister comforts just like a father: encourages, consoles, supports, sustains, holds up, lifts up, relieves and eases pain.

“If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind” (Ph.2:1-2).

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Tim.4:2).

“Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers” (Tit.1:9).

“These things speak, and exhort, and rebuke with all authority. Let no man despise thee” (Tit.2:15).

⇒ The minister charges just like a father: testifies, witnesses, protects, and warns.

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ” (Col.2:8).

“And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it” (Col.4:17).

“In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth” (2 Tim.2:25).

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts” (2 Pt.1:19).

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness” (2 Pt.3:17).

11 (2:12) **Minister:** the strong and true minister preaches and ministers with one objective—to lead his people to walk worthy of the Lord. God has given us the most glorious promise imaginable: the wonderful privilege of living forever in His kingdom and glory. Therefore, we must walk worthy of that promise. We must live excellent lives—walk day by day just as we should walk—honoring and building up the name of God.

“This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh” (Gal.5:16).

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called” (Eph.4:1).

“See then that ye walk circumspectly, not as fools, but as wise” (Eph.5:15).

“As ye have therefore received Christ Jesus the Lord, so walk ye in him” (Col.2:6).

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 Jn.1:7).

“He that saith he abideth in him ought himself also so to walk, even as he walked” (1 Jn.2:6).

<p>1 They received the Word of God as the Word of God^{DS1} a. Received it thru men b. Received it not as the Word of men, but as "it is in truth," the Word of God c. Received it as it worked in their lives</p> <p>2 They became followers of strong churches: Stood fast despite severe persecution</p> <p>3 They escaped the Jews' guilt a. Killed the Lord Jesus b. Killed the prophets c. Persecuted believers d. Did not please God</p>	<p>D. The Model Church: A Strong People, 2:13-20</p> <p>13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.</p> <p>14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:</p> <p>15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men.</p>	<p>16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.</p> <p>17 But we, brethren, being taken from you for a short time in presence, notin heart, endeavoured the more abundantly to see your face with great desire.</p> <p>18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.</p> <p>19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?</p> <p>20 For ye are our glory and joy.</p>	<p>e. Opposed all men f. Shut people out g. The result of their guilt 1) They became full of their sins 2) They brought wrath upon themselves</p> <p>4 They possessed a strong fellowship a. Paul had been forced to flee because of persecution b. Paul wished to return c. Paul was opposed by Satan^{DS2}</p> <p>5 They were destined to bring glory & joy to their ministers a. To Paul b. At Christ's coming</p>
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DIVISION I

THE MODEL CHURCH, 1:1-3:13

D. The Model Church: A Strong People, 2:13-20

(2:13-20) **Introduction:** a strong church is a church of strong people, a people who have trusted Jesus Christ as their Savior and Lord and who are continuing steadfast in Him. This passage covers the traits of a strong people.

1. They received the Word of God as the Word of God (v.13).
2. They became followers of strong churches: stood fast despite severe persecution (v.14).
3. They escaped the Jews' guilt (v.15-16).
4. They possessed a strong fellowship (v.17-18).
5. They were destined to bring glory and joy (v.19-20).

1 (2:13) **Word of God:** a strong people receive the Word of God as the Word of God. Note three facts.

1. The Thessalonian believers had received the Word through the preaching and teaching of men. Paul, Silas, and Timothy had carried and proclaimed the Word of God to them. They or some other believer had to take the Word to the Thessalonians, for there was no other way they could have received it. It takes people to communicate the Word of God. If believers did not speak and share the Word, then it would never be heard or received. It would stop dead in its tracks and no one would ever again be reached for Christ. There would never again be a branch added to the tree of life. The only way the Word of God can go forth is for believers to share it. The point is this: proclaiming and bearing witness to the Word of God is God's *ordained way* to reach the world for Christ. He has ordained the mission of proclaiming it *to men*, not to angels nor to any other creature. The duty to proclaim and bear testimony to the Word of God lies in the lap of believers. For this reason, we must proclaim and bear witness to God's Word every day of our lives. The very life of every soul upon earth rests in our hands. Paul knew this; that is the reason he had carried the Word of God to the Thessalonians.

2. The Thessalonian believers had received the Word not as the word of men, but as *it is in truth, the Word of God*. What a phenomenal statement! Paul unequivocally declares that the Word he proclaimed was not the word of men, but the Word of God Himself. He further adds that "it is in truth, the Word of God." Do you and I believe that the Word of God is the Word of God?

- ⇒ The Thessalonians believed it.
- ⇒ Paul believed it.
- ⇒ But do you and I believe it? Really believe it?

Remember: what Paul preached was the Old Testament Scriptures and the mysteries of Christ which God had revealed directly to him (cp. Ro.16:25-26; 1 Cor.2:7; Eph.1:9; 3:4, 9; Col.1:27; 2:2; 4:3; 2 Tim.3:16). Most people—by far most—do not believe that the Word of God (the Bible) is the Word of God. They receive the Word of God only as the word of men.

- ⇒ They think that the Word of God is only of men.
- ⇒ Some think that the New Testament is only what the early apostles and believers could remember about Christ and conclude from His teaching.
- ⇒ Some think that the Old Testament is only the religious book and religious fables of the Jews, written by their great religious leaders.
- ⇒ Some think that the Bible is the great religious book chosen by God to use in the lives of people when it is proclaimed. Sitting on the shelf, they say that the Bible is not the Word of God, but when it is read or

proclaimed, it becomes the Word of God; God uses its message to move upon the hearts of people and convict them.

However, note a critical point, a point so critical that it can be the determining factor that affects a man's eternal destiny: both the Bible and Paul claim that the Word of God is not the word of men, but the Word of God. "*It is in truth, the Word of God.*" And the Thessalonian church and its believers received it as the Word of God. (See DEEPER STUDY # 1, *Word of God*—1 Th.2:13 for more discussion.)

3. The Thessalonian believers received the Word so that it could work and operate in their lives. The verse says that it is God who *works in us that believe*. But what is it that we believe? The Word of God. If we do not believe the Word of God, there is nothing left to believe but the word of men. And the best that men can give us is messages and words that stir us to greater...

- self-improvement
- self-development
- self-image
- works
- goodness
- morality
- justice
- equality
- commitment

All of this is good, but it has one terrible flaw: it ends. Everything about man ends when man dies. The messages and words of men can do no more than what man can do, and man can do no more than die and continue in his terrible separation from life and God. Man cannot save himself. This is the reason man must hope and trust that God is love and has loved us enough to speak to us—speak accurately and clearly. If God cares no more than to leave us in the dark about how to become acceptable to Him, then we never want to have to face Him. Why? Because He could not be a God of love—not if He has left us in a dark, evil, and destructive world—left us groping and grasping to find our way to Him. A God of love would love and speak to us clearly and accurately, without any error, so that we could unmistakably know Him, ourselves, and the world:

- ⇒ who we are
- ⇒ why we are here
- ⇒ why things are the way they are
- ⇒ where we are going

This is the glorious gospel: God has loved us and has given us His Word, the very Word of God itself, the Holy Scriptures. Some of the Thessalonians believed in the Word of God. Therefore, God worked in their hearts and lives, converting and growing them to be more and more like His dear Son, the Lord Jesus Christ.

“But blessed are your eyes, for they see: and your ears, for they hear” (Mt.13:16).

“But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty” (Mt.13:23).

“But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience” (Lk.8:15).

“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls” (Acts 2:41).

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so” (Acts 17:11).

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe” (1 Th.2:13).

DEEPER STUDY # 1

(2:13) **Word of God:** the Bible claims to be the Word of God (see notes—2 Tim.3:16; note and DEEPER STUDY # 1,2—2 Pt.1:19-21 for more discussion).

- ⇒ The *unity of Scripture* indicates an origin that could come only from one mind, God's mind (see note and DEEPER STUDY # 2—2 Pt.1:19-21).
- ⇒ Scripture has changed millions of lives for God.
- ⇒ Fulfilled prophecy and archeology substantiate a divine origin. (See note and DEEPER STUDY # 1—Lk.3:23-38; DEEPER STUDY # 3—Jn.1:45; Master Subject Index for more discussion).

In fact, the unique feature of the Bible is that it has always been *exhaustively substantiated* to be the Word of God by any approach of investigation that is *serious and honest*. But note: both *seriousness and honesty* are necessary for the truth to be received. No less evidence could be expected from the mind and providence of God. For God can speak only the truth, and any pure investigation of truth can only substantiate His Word. But in saying this, it is necessary to recall that faith is an element in substantiating anything. Therefore, in accepting the Bible as the Word of God, faith is involved; it is one of the elements required.

However, the supreme authority for accepting the Bible as the Word of God is Jesus Christ. If we believe in the divine mission of Christ and His apostles, then we must believe that the Bible is the Word of God (Jn.5:39).

That Jesus Christ was a historical person is fact.

- ⇒ That Jesus Christ *claims* to be the Son of God is fact.
- ⇒ That Jesus Christ *is* the Son of God is faith.

That the Bible is an historical book is fact.

- ⇒ That the Bible *claims* to be the Word of God is fact.
- ⇒ That the Bible *is* the Word of God is faith.

“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak,

not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Cor.2:12-13).

"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Th.2:13).

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim.2:15).

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim.3:16).

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets" (Heb.1:1).

"Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Pt.1:11).

"Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pt.1:20-21).

"That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour" (2 Pt.3:2).

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

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev.14:13).

- 2** (2:14) **Church:** strong people become followers of strong churches. They stand fast in Christ despite trials, even when facing severe persecution. Note that it was their own countrymen who were persecuting them, both Jew and Gentile, but the instigators were the Jews.

"But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people" (Acts 17:5).

This is exactly what was happening with the Judaeen churches. It was their own countrymen who were persecuting them. Therefore, Paul was able to say to the Thessalonian believers that they were following the great example of the Judaeen churches: they were standing fast for Christ even as the Judaeen churches were.

Thought 1. Note two lessons.

- 1) Nothing cuts and threatens us like the opposition from those who are closest to us: our family, friends, neighbors, and countrymen. When those whom we love the most oppose us, the temptation to give in is strongest. But we must never give in, for our eternal destiny is at stake. We must continue on with Christ, trusting Him to take care of us and to win many of our persecutors to Christ through the testimony of our steadfastness.

This was what the Judaeen believers did, and it was what the Thessalonian believers did. It must also be what we do: stand fast for Christ no matter what opposition may confront us.

- 2) One of the strongest helps when facing persecution is to look to the example of others who have stood strong against opposition. This is what the Thessalonian believers did: they followed the example of the Judaeen churches. The faithfulness of both the Judaeen and Thessalonian believers stands as a strong example for us.

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles" (Mt.10:16-18).

"Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also" (Jn.15:20).

"And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you" (Jn.16:23).

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Ph.1:29).

"Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim.3:12).

- 3** (2:15-16) **Jews, Sins of—Pescution—Church:** a strong church escapes the guilt of the Jews. This may seem like a strange way to word this point, but what is in mind is this.

- ⇒ A person either stands in support of Christ or in opposition to Christ.
- ⇒ A church either stands in support of Christ or in opposition to Christ.

The Jewish persecutors stood in opposition to Christ, in opposition to God's very own Son. And remember: they were religionists, a body of religious people who were set on destroying the Christian church in the name of religion. But the Thessalonian church and its believers stood in support of Christ; therefore, they escaped whatever guilt hangs over a person's head for opposing God's Son. The Thessalonian believers were free of the terrible sins and guilt that the Jews had committed in the name of religion. What were the sins and guilt of the Jews? Paul lists them, and the indictment is one of the most terrible ever drawn up against man.

1. They killed the Lord Jesus. Note the title "Lord." They thought they were killing only a man, only a carpenter from Nazareth, but they were actually killing the *Lord*. By Lord is meant all that is included in the title: the Lord God, the One who came *out of heaven* itself, the very Son of God Himself. The terrible guilt is clearly seen:

- ⇒ the guilt of killing a person.
- ⇒ the guilt of killing the Lord Himself.

2. They killed their own prophets. This was a charge that has often been leveled at the Jews.

"Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets" (Mt.23:31).

"Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers" (Acts 7:52).

3. They persecuted Christian believers. They not only rejected the gospel, but they wanted to destroy the message and those who followed and proclaimed it. They did not want anyone following Christ.

"And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide" (Acts 4:1-3).

"Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only" (Acts 11:19).

"But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people" (Acts 17:5).

4. They did not please God. No person can please God if he stands in opposition to Christ. The only way a person can please God is to surrender his life to Christ—to give all he is and has to Christ. The Jews were not about to do this. Nothing was going to break them away from their own religious ceremonies and ideas about religion.

5. They were contrary to all men. They opposed and hated anyone who did not believe as they did. They should have loved those who differed, but instead they bitterly despised them. This is the difference between Christianity and Judaism and so many other religions. We who believe do claim that Christ and the Holy Scriptures are the truth, but we do not hate and oppose those who differ with us. We love them and do all we can to reach out and help them. We help to meet the needs of every man, even if he goes to his grave never accepting Christ. We love him; therefore, we want him to know the truth. But if he rejects Christ, we do not cast him off. We will continue to help him any way we can—in love.

6. They tried to stamp out the Word of God lest some person be saved. Just imagine trying to stop God's Word. How in the world can a man stop the Word of God? The answer is self-evident. Even a world of men could not stop God's Word. This is the foolishness of men, and it was the foolishness of the Jews.

Now, note the results of the sins of the Jews. First, they filled up their sin; their sin became full and overflowed and kept on overflowing. What a terrible indictment. The idea is that they sinned so much that they reached the point of no return. Returning to God was impossible (Leon Morris. *The Epistles of Paul to the Thessalonians*. "Tyndale New Testament Commentaries," p.57).

Second, the wrath of God is come upon the Jews to the uttermost. The idea is that the judgment of God upon the Jews was certain, for they had...

- killed His Son, the Lord Jesus.
- killed His prophets.
- persecuted His church followers.
- stood against all men.
- tried to stamp out His Word so that other people might not be saved.

Think for a moment: if Jesus Christ is truly God's Son, then the judgment of God upon the Jewish unbelievers is inevitable. In fact, His judgment upon any person or people who stands in opposition to Christ is inevitable. No man shall be able to escape His judgment.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life but the wrath of God abideth on him" (Jn.3:36).

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Ro.1:18).

"But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath" (Ro.2:8).

"Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience" (Eph.5:6).

“Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost” (1 Th.2:16).

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” (2 Th.1:7-9).

4 (2:17-18) **Church—Fellowship:** a strong church possesses a strong fellowship. The fellowship of the Thessalonians was so strong that Paul just longed to return to them. Remember: he had been forced to flee the city because his life was being threatened by the persecution that had risen against the gospel. The ache of Paul’s heart for the Thessalonians and their fellowship is seen in his emphasis:

- ⇒ he had been taken from them in presence, but “not in heart.”
- ⇒ he “endeavored” (spoudazo) to return: eagerly sought to return; made a serious, concentrated effort to return.
- ⇒ he “abundantly” or exceedingly sought to return.
- ⇒ he sought to return “with great desire”: with zeal, with intense longing, with strong passion.

Just imagine a fellowship of believers so strong that such effort is exerted by Paul to be present with them. What a fellowship they must have had—even in the face of persecution.

However, note: Paul’s return to the Thessalonian believers had been hindered by Satan. The word “hindered” means to cut in a road; to make a road impassable (A.T. Robertson. *Word Pictures in the New Testament*, Vol.4, p.24). It means to put up a roadblock for the purpose of stopping an expedition (William Barclay. *The Letters to the Philippians, Colossians, and Thessalonians*, p.225). When a church is as strong as the Thessalonian church, Satan is bound to do all he can to weaken it and stop its growth. One of the primary ways to weaken a church is to attack the minister of the church. This was his strategy in Thessalonica. What was the roadblock that Satan threw against Paul?

- ⇒ Was it some illness? (2 Cor.12:7; Gal.4:13).
- ⇒ Was it some serious problem in Corinth where Paul was ministering—some serious problem that had been stirred up by Satan to keep Paul there and to prevent his return to Thessalonica? Remember: Corinth was full of carnal believers, prime prospects for Satan’s attack (1 Th.3:1).

Just what the hindrance was is not known. But the point to note is the strength of the believers’ fellowship in Thessalonica—a fellowship so strong that Paul longed to return and share in it with the believers.

“So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us” (1 Th.2:8).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

DEEPER STUDY # 2

(2:18) **Satan—Paul, View of Satan:** Paul never downplayed the work and activity of Satan. He recognized the existence and activity of some terrible *force of evil*—some terrible *supernatural spirit of evil*—some terrible person in the spiritual world who is revealed in Scripture as Satan or the devil. Paul saw Satan...

- as the tempter who tempts men (1 Th.3:5).
- as the “evil one” (Greek, 2 Th.3:3).
- as the god of this world (2 Cor.4:4).
- as the prince of the power of the air (Eph.2:2).

5 (2:19-20) **Witnessing:** a strong church is destined to bring glory and joy. To whom? To the believers...

- who founded the church.
- who reached the believers for the Lord.
- who ministered and taught the church.
- who carried on the work of the church.

Paul clearly says that the Thessalonian believers were his hope and joy and crown of rejoicing. When? In the day when the Lord Jesus Christ will return and they will all stand in His presence.

- ⇒ What a hope! The return of the Lord Jesus Christ.
- ⇒ What a joy! Joining the Lord Jesus Christ with all the believers whom we have known, reached, and grown in Christ down here on earth.
- ⇒ What a crown! To offer to Christ all the dear people we have *had a part* in reaching and growing for the Lord.

Note the word “crown” (stephanos). It is the victor’s crown, the crown worn by the athlete after he has won the contest. The picture is that we are in a contest, a spiritual struggle against Satan for the souls of men. Therefore, we must strain and struggle and fight for the souls of men. A crown awaits us, a crown that we will miss unless there are souls to present to Christ.

Thought 1. Have you ever won a soul to Christ? A single soul? How many?

- ⇒ Ten souls?
- ⇒ Twenty souls?
- ⇒ Fifty souls?
- ⇒ One hundred souls?

The crown of rejoicing awaits the person who will be able to present souls to the Lord in that day. Let us all ask God to touch our hearts and help us to win souls for Him. He will if we will only ask in sincerity.

“And he saith unto them, Follow me, and I will make you fishers of men” (Mt.4:19).

“And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance” (Lk.15:6-7).

“He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ” (Jn.1:41).

“Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph” (Jn.1:45).

“And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together” (Jn.4:36).

“And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren” (Acts 15:3).

“For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law” (1 Cor.9:19-20).

“For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy” (1 Th.2:19-20).

“Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Heb.12:2).

“Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins” (Jas.5:20).

“And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh” (Jude 23).

CHAPTER 3		
<p>1 Paul's extreme anxiety for the church</p> <p>a. He sent a most dependable minister to them</p> <p>b. His purpose: To establish & comfort them</p> <p>2 A strong faith is not moved by afflictions</p> <p>a. Must know that one is appointed to affliction</p> <p>b. Must know that the temptation to cave in</p>	<p>E. The Model Church: A Strong Faith, 3:1-10</p> <p>Wherefore when we could no longer forbear, we thought it good to be left at Athens alone:</p> <p>2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:</p> <p>3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.</p> <p>4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.</p> <p>5 For this cause, when I could no longer forbear, I</p>	<p>sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.</p> <p>6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:</p> <p>7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:</p> <p>8 For now we live, if ye stand fast in the Lord.</p> <p>9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;</p> <p>10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?</p> <p>is of Satan himself</p> <p>c. Must know that the labor & gospel of the minister is not empty</p> <p>3 A strong faith is a faith that gives forth an excellent testimony</p> <p>4 A strong faith is a faith that stirs the heart of its pastor & fellow believers</p> <p>a. Stirs comfort</p> <p>b. Stirs renewed life & purpose</p> <p>c. Stirs joy</p> <p>d. Stirs prayer</p>

DIVISION I

THE MODEL CHURCH, 1:1-3:13

E. The Model Church: A Strong Faith, 3:1-10

(3:1-10) **Introduction:** this passage has to do with the faith of the Thessalonians. Their faith was strong and Paul wanted to make sure that it remained strong. He stressed their faith five times in these ten verses.

- ⇒ He wanted to comfort, that is, strengthen their *faith* (v.2).
- ⇒ He wanted to know if their *faith* was standing against the tempter's temptations (v.5).
- ⇒ He received word that their *faith* and love were strong (v.6).
- ⇒ He was comforted over their *faith* (v.7).
- ⇒ He wished to perfect their *faith* (v.10).

The one thing needed by Christian believers is a strong faith: a faith that honestly *knows Christ* and knows what it is to walk in Him day by day, trusting Him, His care and comfort and strength. What we need is a faith that stands fast, endures, and perseveres, and that grows stronger and stronger in Christ. The stronger we believe and the more faith we have, the more we can conquer in life and do the things that we should do. A strong faith in Christ enables us to triumph over the trials and temptations of life and to fulfill our purpose in life.

Many of the believers in Thessalonica had a strong faith; therefore, their faith stands as a model for us. What is a strong faith?

1. Paul's extreme anxiety for the church (v.1-2).
2. A strong faith is a faith that is not moved by afflictions (v.3-5).
3. A strong faith is a faith that gives forth an excellent testimony (v.6).
4. A strong faith is a faith that stirs the hearts of its pastor and fellow believers (v.7-10).

1 (3:1-2) **Stand Fast—Endurance—Church:** there was Paul's extreme anxiety for the church at Thessalonica. The believers were suffering fierce persecution by both the Jewish and Gentile citizens of the city. Remember: the Jews had savagely opposed Paul when he was in Thessalonica. They had aroused some of the rowdy men who hung around in the market place to riot against Paul and the church. The believers had been meeting in the home of Jason, but when the mob attacked the home, Paul was not there. However, because of the uproar, he was forced to flee for his life. He had hoped that his absence would squelch the persecution. But his plan failed; the persecution continued and apparently increased. The antagonists were determined to stamp out and destroy the gospel of Christ once and for all.

Paul had fled to Athens, but his heart was in Thessalonica, longing for the believers who were suffering the fierce attacks of persecution. Note what he says: he had reached a point when he could no longer bear the suspense over their welfare. They had received Christ, escaped the sin and death of this world and received eternal life. When Paul had left them, they were standing fast in their *faith*. Had they cracked under the savage attacks of persecution? Or were they standing fast? They had to stand fast; it was a must, for their eternal destiny depended upon their continuing to follow Christ. Paul could bear it no longer; he had to do something. He desperately wanted to return and stand by their side, but he knew he could not. His return would only add fuel to the persecution. What then could he do? He would do the next best thing: send his right hand man, Timothy (v.2). Timothy was a dependable servant of the Lord. He was...

- a dear brother to Paul.
- a minister of God.
- a fellow laborer in the gospel of Christ.

If anyone could help the believers, he could. Note: Paul sent him to establish and comfort the believers in their faith.

- ⇒ The word “establish” (sterizo) means to support and strengthen.
- ⇒ The word “comfort” (parakaleo) means to encourage and exhort.

2 (3:3-5) **Church—Faith—Standing Fast:** What is a strong faith? A strong faith is a faith that is not moved by afflictions. The word “moved” (sainesthai) is taken from a word that means to wag the tail like a dog; hence it came to mean to flatter; to deceive; to hoodwink; to beguile; to lead astray by some deceptive strategy. Leon Morris thinks this is the meaning here (*The Epistles of Paul to the Thessalonians*. “Tyndale New Testament Commentaries,” p.63); so does the Greek Scholar A.T. Robertson (*Word Pictures in the New Testament*, Vol.4, p.25). This gives us some picture of the types of persecution going on.

- ⇒ There was an attack of spreading lies and rumors about the minister Paul: a persecution of deceit and guile; a deliberate strategy of deception. Apparently this was why the rumors of immorality and false preaching were launched against Paul. Those who opposed Paul and the gospel felt that if they could destroy Paul and his reputation, many would leave the church and some would even join forces with them against Paul (1 Th.2:3-6; 4:3-7).
- ⇒ There was the usual shameful treatment: mockery, ridicule, cursing, and verbal attacks against Christ and the life of righteousness to which the believers had committed themselves (1 Th.2:2).
- ⇒ There was direct confrontation and opposition: standing face to face with the believers and opposing their beliefs and threatening them if they spoke about Christ (1 Th.2:16).
- ⇒ There was physical abuse by mobs (Acts 17:5-6).
- ⇒ There was the use of civil authority and law against them if they continued to worship and speak about Christ (Acts 17:6-9).

Little else could be launched against the church and its believers except martyrdom itself. But note what Paul says: “No man should be moved by these afflictions.” Despite the shameful treatment and savage attacks, the believer is not to be moved away from Christ. But when the attacks are so severe and savage, how can the believer keep from being moved? How can he stand fast? By knowing three things.

1. The believer must know that he is appointed to persecution. The believer shall suffer persecution. Note that Paul had taught the Thessalonians that they would suffer persecution if they accepted Christ. Why? Why does the world persecute the Christian believer so much?

- a. Believers are persecuted because they are not of this world. They are *called out* of the world. They are in the world, but they are not of the world. They are separated from the behavior of the world. Therefore, the world reacts against them.

“If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you” (Jn.15:19).

- b. They are persecuted because believers strip away the world’s *cloak of sin*. They live and demonstrate a life of righteousness. Such living exposes the sins of people.

“If the world hate you, ye know that it hated me before it hated you...If I had not come and spoken unto them [the words of righteousness], they had not had sin: but now they have no cloke for their sin” (Jn.15:18, 22).

“Yea, and all that will live godly in Christ Jesus shall suffer persecution” (2 Tim.3:12).

- c. They are persecuted because the world does not know God nor Christ. They want no God other than themselves and their own imaginations. They want to do just what they want—to fulfill their own desires, not what God wishes and demands.

“But all these things will they do unto you for my name’s sake, because they know not him that sent me” (Jn.15:21).

“And these things will they do unto you, because they have not known the Father, nor me” (Jn.16:3).

- d. They are persecuted because the world is deceived in its concept and belief of God. The world conceives God to be the One who fulfills their earthly desires and lusts (Jn.16:2-3). Man’s idea of God is that of a *Supreme Grandfather*. They think God protects, provides, and gives no matter what a person’s behavior is, just so the behavior is not too far out. They think God will accept and work all things out in the final analysis. However, the true believer teaches against this. God is love, but He is also just and demands righteousness. The world rebels against this concept of God.

“They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me” (Jn.16:2-3).

Keeping these reasons in mind will help us to stand against persecution when it is launched against us. And stand we must, for we must reach the world for Christ—a world reeling under the terrible plight of so many desperate needs and sin, evil, corruption, death, and condemnation.

2. The believer must know that the temptation to cave in to persecution is of the tempter, of Satan himself. This is the very reason Satan has launched the persecution: to strike fear in the believer and silence him. Satan wants the believer to hush up about Christ and to desert Christ. If Satan can rattle the believer to turn away from Christ and the church, then he is able to use his desertion to affect many lives. Satan is able to destroy the faith of both the believer and those who look up to him, such as children, family, and friends.

Thought 1. The believer must keep in mind that Satan is behind all persecution and temptation to desert Christ. Remembering this will help the believer to stand fast, for no true believer wants to forsake God for Satan. His eternal destiny is at stake.

3. The believer must know that the labor and message of the minister is not empty. Christ died for our sins that we might not perish. Christ gives us eternal life—gives us the privilege of living forever and ever in the new heaven and earth that He is to create. But if we desert Christ, then all the labor that has gone into leading us to Christ is empty. The work of the minister and of those who have taught us will have been useless. We must not, therefore, give in to the temptation to move away from Christ. We must stand fast in afflictions, no matter how severe and savage. Standing fast in persecution is the sign of a strong faith.

“Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also” (Jn.15:20).

“These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you” (Jn.16:1-4).

“That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto” (1 Th.3:3).

“For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake” (Ph.1:29).

“Yea, and all that will live godly in Christ Jesus shall suffer persecution” (2 Tim.3:12).

“Marvel not, my brethren, if the world hate you” (1 Jn.3:13).

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified” (1 Pt.4:12-14).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world” (1 Pt.5:8-9).

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness” (2 Pt.3:17).

3 (3:6) **Faith—Testimony:** What is strong faith? A strong faith is a faith that gives forth an excellent testimony. When Timothy returned from his mission to the Thessalonian church, he had a glowing report.

1. The believers were standing fast in *their faith in Christ*. They were not buckling under to persecution nor to the temptation to be silent about Christ. They were not forsaking their worship of Christ. In practical terms, they were continuing to study the Scriptures, pray, and worship together. And when possible, when it would not arouse opposition, they were sharing Christ and the promise of eternal life with all who would listen.

“Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent” (Jn.6:28-29).

“Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked” (Eph.6:16).

“Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck” (1 Tim.1:19).

“Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses” (1 Tim.6:12).

“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: nor forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins” (Heb.10:22-26).

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb.11:6).

“Even so faith, if it hath not works, is dead, being alone” (Jas.2:17).

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” (1 Jn.5:4-5).

2. The believers were standing fast in love—love for Christ, each other, and their fellow men. They were ministering and meeting the needs of all those who would receive their help. They were doing all they could to demonstrate love and care and good citizenship toward all.

“Thou shalt love thy neighbor as thyself” (Mt.22:39).

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35).

“This is my commandment, That ye love one another, as I have loved you” (Jn.15:12).

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?” (Ro.8:35).

“Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good” (Ro.12:9).

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren” (1 Jn.3:16).

3. The believers also remembered their pastor, Paul, with the deepest of affection. Note that they longed to see him just as he longed to see them.

“And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers” (Acts 2:42).

“I thank my God upon every remembrance of you....for your fellowship in the gospel from the first day until now” (Ph.1:3, 5).

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 Jn.1:7).

Thought 1. What a dynamic testimony of strong faith, the kind of faith every believer and church should covet:

- ⇒ a faith that stands fast in the face of severe opposition.
- ⇒ a faith that demonstrates the love of God—agape love.
- ⇒ a faith that longs for fellowship with its pastor.

4 (3:7-10) **Faith:** What is a strong faith? A strong faith is a faith that stirs the heart of its pastor and fellow believers. Note four significant points.

1. The strong faith of the Thessalonian believers comforted Paul, and Paul desperately needed comforting (v.7). The word “comforted” (paraklethemen) means encouraged and strengthened. Why did Paul need encouragement and strengthening? It was not because of the Thessalonians, for Timothy’s report had already comforted Paul’s concern over them. Note: Paul says that he was in some “affliction and distress.” The words are strong, very strong. “Affliction” (ananke) means choking, intense pressure and stress. “Distress” (thlipsis) means crushing trouble (A.T. Robertson. *Word Pictures in the New Testament*, Vol.4, p.26). Remember Paul was in Corinth when Timothy arrived with the glorious news of the strong faith of the Thessalonians. A fierce persecution had broken out against Paul and the church in Corinth, and he was dragged by the Jewish religionists to stand trial before the Roman court. He was released, but the persecution against him and the church continued (Acts 18:1-17). Apparently some threat and savagery happened to Paul that is not recorded, as so much that happened to him is left unrecorded. But whatever it was, it brought great affliction and distress to Paul. The point is this: the testimony of the Thessalonians strengthened and encouraged Paul in his ministry. Their faith in Christ was strong, and God used the testimony of their faith to help His dear servant in a time of need.

Thought 1. What a lesson for us! Our faith is used by God to strengthen and encourage others in their need. Therefore, we stand strong in faith and grow stronger and stronger in faith.

“I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive” (Acts 20:35).

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves” (Ro.15:1).

“Bear ye one another’s burdens, and so fulfil the law of Christ” (Gal.6:2).

“Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body” (Heb.13:3).

2. The strong faith of the Thessalonians stirred renewed life and purpose in Paul (v.8). Paul had been discouraged, not defeated, but discouraged because of the difficulties confronting him in Corinth. But when the news of the Thessalonian believers reached him, it ignited a renewed burst of life and purpose in him. He was stirred to minister and share Christ as never before.

Thought 1. Note how the Thessalonians were a testimony to Paul. They were suffering terrible persecution and remaining steadfast. Therefore, their steadfastness stirred him to bear the persecution launched against him. These dear people were a great encouragement to their pastor without their even knowing it. Their faithfulness was stirring him to be faithful—stirring him in one of those times when he needed encouragement.

We never know when our strength and faith are needed to help some dear believer. Therefore, we must always stand fast in the faith, so that God can use our strength wherever He wishes. Imagine having the privilege of helping and encouraging a dear servant like Paul in one of his stressful times. Every church and believer has the privilege of helping and encouraging their pastor—if they will only stand fast in their faith and grow more and more in Christ.

“Not slothful in business; fervent in spirit; serving the Lord” (Ro.12:11).

“Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor.15:58).

“Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel” (Ph.1:27).

“Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands” (2 Tim.1:6).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (2 Pt.1:13).

“Behold, I come quickly; hold that fast which thou hast, that no man take thy crown” (Rev.3:11).

“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest” (Eccl.9:10).

3. The strong faith of the Thessalonians stirred joy in Paul (v.9). Very simply, the news of the Thessalonian believers standing fast in their faith was bound to stir joy in their pastor’s heart. He just burst forth praising and thanking God time and again.

“As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things” (2 Cor.6:10).

“Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church” (Col.1:24).

“That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls” (1 Pt.1:7-9).

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy” (1 Pt.4:12-13).

“Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them” (Ps.126:2).

4. The strong faith of the Thessalonian believers stirred Paul to pray for their fellowship and growth in Christ. Paul longed to be with them so that he could continue to share and grow them in Christ. He wanted to build them up and perfect whatever weaknesses they might have. What a pastoral heart! The heart to always proclaim and teach Christ until we are all perfected into the image of Christ.

“Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears” (Acts 20:31).

“Let us therefore follow after the things which make for peace, and things wherewith one may edify another” (Ro.14:19).

“Let every one of us please his neighbour for his good to edification” (Ro.15:2).

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors, and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ” (Eph.4:11-12).

“Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith” (1 Th.3:10).

<p>1 Paul's great prayer a. To God & Christ b. To visit the church</p> <p>2 The great need: Love^{DS1} a. To love "all men"</p>	<p>F. The Model Church: A Strong Love, 3:11-13</p> <p>11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.</p> <p>12 And the Lord make you to increase and abound in</p>	<p>love one toward another, and toward all men, even as we do toward you:</p> <p>13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.</p>	<p>b. The source of love: The Lord & His "agape" love</p> <p>3 The great result of love a. To be presented blameless before God b. When: At the return of the Lord Jesus Christ</p>
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DIVISION I

THE MODEL CHURCH, 1:1-3:13

F. The Model Church: A Strong Love, 3:11-13

(3:11-13) **Introduction:** the greatest virtue in the world is love. This is the one possession that man must have if he is to have an abundant life. Without love man is nothing. Paul knew this; therefore, he went before God and prayed that the Thessalonian church and its believers might grow in love more and more. The model church will be a church that has a strong love.

1. Paul's great prayer (v.11).
2. The great need: love (v.12).
3. The great result of love (v.13).

1 (3:11) **Prayer—Jesus Christ, Deity:** this is Paul's great prayer for the Thessalonian church and its believers.

1. Note to whom Paul prays. This is a power-packed point. Paul prays to both God and Christ, and in so doing, he reveals who God is and who Christ is.

a. Paul prays to *God Himself*: the Supreme and Majestic Being of the universe, the Supreme Intelligence, the Creator and Maker of all things, the Giver and Sustainer of life and of everything else, the Person who dwells everywhere in perfect and supreme power, knowledge, and being.

Note that this is the picture of God that some men think about when they think of God. They think of a God who is in the heavens—in outer space someplace—a God who rules and reigns but is somewhat removed and not too interested in man. The point is this: Paul reveals that God is what some men think: supreme, majestic, ruling and reigning. But note the next point: God is more, much more.

b. Paul prays to *God our Father*. God is a Father to us, intimately involved in our lives. He is not just in outer space ruling and reigning and being far removed from us. God our Father is right here with us; He is actively participating in our lives just as an earthly father participates in the lives of his children. Therefore Paul, as a child, approaches God our Father and asks Him for certain things; and when he asks, he knows that his Father will hear and answer. He knows because God is not only able to answer, but God is his Father.

c. Paul prays to our Lord Jesus Christ. He prays...

- *to our Lord*, the Supreme Majestic Ruler of the universe who has existed eternally in heaven and who loves us enough to become *our Lord*.
- *to our Lord Jesus*, the Lord from heaven who loved us enough to come to earth in the person of Jesus, the Jewish carpenter from Nazareth.
- *to our Lord Jesus Christ*, the Lord Jesus who was the promised Messiah and Savior of the world. (The word "Christ" means Messiah and Savior.)

The point is this: Paul revealed that God Himself is our Father and that Jesus Christ Himself is the Lord God from heaven—that both the Father and the Son have the nature of God; therefore, both have co-existed eternally. For this reason, Paul prayed both to God our Father and to our Lord Jesus Christ.

2. Paul asked the Father and the Lord Jesus to direct and guide his way to the Thessalonians. He wanted both God and the Lord Jesus working to open the door for him to return to the dear believers at Thessalonica. Remember: Satan had created some terrible problems and obstacles to keep Paul from returning to the church (1 Th.2:18; 3:7). But he longed to return; therefore, he wanted both the Father and Son working on the matter. Hence, he addressed the request to both.

2 (3:12) **Love:** the great need for which Paul prayed is the supreme need of every believer—the need for love, to grow in love more and more.

- ⇒ The word "increase" (pleonasai) means to abound, to multiply over and over.
- ⇒ The word "abound" (perisseusai) means to excel and overflow (Amplified New Testament).

As stated, the great need is to grow in love—to abound and multiply—to excel and overflow in love. But note the crucial point: the love being spoken about is not what the world means by love. This is seen in two significant points.

1. The love that we must grow in is the love that makes us love *all men*, not just one another. Note the verse: "The Lord make you to increase and abound in love one toward another, and toward all men." The love we are to have is the love that *reaches out* and *overflows* and *multiplies* toward everyone. This means...

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|--------------------|-----------------|-------------------------|
| • the unattractive | • the unclean | • the poor |
| • the orphan | • the homeless | • the unclothed |
| • the sick | • the prisoner | • the widow and widower |
| • the hateful | • the diseased | • the sinner |
| • the enemy | • the spiteful | • the opponent |
| • the murderer | • the oppressor | • the dictator |

How in the world can we love some of these people? How can we abound in love for them? How is it possible to love those who do evil to us and who treat us as enemies? Is it even practical to ask us to love all men? Is it even humanly possible? No! It is not possible for us to love those who hate us and who stand as enemies against us—not humanly possible. But there is a way. However, there is only one way. This is the subject of the next point.

2. The source of love is the Lord. There is no other source, not for the kind of love that can love *all men*. This is the reason Paul went before the Lord and requested such a love. Paul knew that it was impossible for him or the Thessalonians to work up the kind of love that could reach out and abound toward all men. A love that could love those who ignore, neglect, abuse, and shamefully treat us could only come from God. Note this: there are four kinds of love, the last of which is *agape love*, the very love of God Himself. It is this love that enables us to love *all men*. *Agape love*—the love that *loves all men*—is the kind of love that is to flood our hearts and lives—the kind of love that is to flow out toward every person no matter who they are (see DEEPER STUDY # 1, Love—1 Th.3:12 for discussion).

“And the second is like unto it, Thou shalt love thy neighbour as thyself” (Mt.22:39).

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35).

“This is my commandment, That ye love one another, as I have loved you” (Jn.15:12).

“Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good” (Ro.12:9).

“And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you” (Ro.12:9).

“Let brotherly love continue” (Heb.13:1).

“If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well” (Jas.2:8).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

“Beloved, let us love one other: for love is of God; and every one that loveth is born of God, and knoweth God” (1 Jn.4:7).

DEEPER STUDY # 1

(3:12) **Love:** the kind of love which the believer is to have for all people is *agape love*, the great love of God Himself. (See note 4, Love—Jn.21:17 for more discussion.) The meaning of *agape love* is more clearly seen by contrasting it with the various kinds of love. There are essentially four kinds of love. Whereas the English language has only one word for *love* to describe all the affectionate experiences of men, the Greek language had a different word to describe each kind of love or affectionate experience.

1. There is *passionate love* or *eros love*. This is the physical love between sexes; the patriotic love of a person for his nation; the ambition of a person for power, wealth, or fame. Briefly stated, *eros love* is the base love of a man that arises from his own inner passion. Sometimes *eros love* is focused upon good and other times it is focused upon bad. It should be noted that *eros love* is never used in the New Testament.

2. There is *affectionate love* or *storge love*. This is the kind of love that exists between parent and child and between loyal citizens and a trustworthy ruler. *Storge love* is also not used in the New Testament.

3. There is an *endearing love* or *phileo love*. *Phileo love* is the love of a husband and wife for each other, of a brother for a brother, of a friend for the dearest of friends. It is the love that cherishes, that holds someone or something ever so dear to one's heart.

4. There is *selfless and sacrificial love* or *agape love*. *Agape love* is the love of the mind, of the reason, of the will. It is the love that goes so far...

- that it loves a person even if he does not deserve to be loved.
- that it actually loves the person who is utterly unworthy of being loved.

Note four significant points about *agape love*.

- a. Selfless or *agape love* is the love of God, the very love possessed by God Himself. It is the love demonstrated in the cross of Christ.
 - ⇒ It is the love of God for the *ungodly*.

“For when we were yet without strength, in due time Christ died for the ungodly” (Ro.5:6).

- ⇒ It is the love of God for *unworthy sinners*.

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Ro.5:8).

- ⇒ It is the love of God for *undeserving enemies*.

“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” (Ro.5:10).

- b. Selfless or *agape love* is a gift of God. It can be experienced only if a person knows God *personally*—only if a person has received the love of God into his heart and life. *Agape love* has to be shed abroad (poured out, flooded, spread about) by the Spirit of God within the heart of a person.

“And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Ro.5:5).

c. Selfless or agape love is the greatest thing in all of life according to the Lord Jesus Christ.

“And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these” (Mk.12:29-31).

d. Selfless or agape love is the greatest possession and gift in human life according to the Scripture (1 Cor.13:1-13).

“And now abideth faith, hope, charity, these three; but the greatest of these is charity” (1 Cor.13:13).

3 (3:13) **Love—Stablish:** the great result of love is to be presented unblameable before God when Christ returns to earth. This is the most glorious result imaginable. Note several striking facts.

1. The word “stablish” (sterixai) means to prop, support, confirm, fix, make fast, set. Note: it is the Lord Jesus Christ Himself who stablishes our hearts before God. No one else has the right or power to set us before God; no one else can make us acceptable to God. (Note: the word heart here refers to the whole person or personality of man.)

2. The word “unblameable” (amemptous) means to be free from fault and blame; to be free from all charges (Vine). The word “holiness” (hagiosune) means to be set apart and separated to God. It is the Lord Jesus Christ who can make our hearts *unblameable in holiness* before God. He alone can free us from the faults and charges of sin; He alone can present us unblameable and holy before God. Just think about it: Who else has such power? Do you know such a person? The thinking and honest person has to answer no. And to be honest, if Christ does not have the righteousness and power to present us unblameable before God, then we are hopelessly doomed. Why? Because He is the only Person who has ever risen from the dead to never die again and to live eternally with God. If He is not our Savior, then we shall die and never arise, never live with God. Man’s only hope is Christ—that He truthfully has the righteousness and power to set us unblameable and holy before God.

3. When is this glorious presentation to God going to take place? When Christ returns with all His saints, that is, with all the “holy and glorified people of God” (Vincent). When Christ returns, He will present all believers—every single one of us—to God:

- ⇒ all the believers who have died and gone to be with the Lord.
- ⇒ all the believers who are raptured when He returns.

What a coronation, the glorious day of our presentation before God—meeting Him face to face and being presented to Him unblameable and holy—to be with Him forever and ever! “The coming of our Lord Jesus Christ with all his saints” will take place! It is the promise of God Himself and therefore it cannot be stopped! And no man should want to stop it. On the contrary, all men should prepare and welcome it. (See outline and notes—1 Th.4:13-5:3 for more discussion.)

“In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (Jn.14:2-3).

“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Ph.3:20-21).

“When Christ, who is our life, shall appear, then shall ye also appear with him in glory” (Col.3:4).

“And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away” (1 Pt.5:4).

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is” (1 Jn.3:2).

CHAPTER 4	
<p>1 The earnest but tender exhortation</p> <p>a. Walk to please God, & do so more & more</p> <p>b. Keep the commandments given you by the Lord Jesus</p> <p>2 The commandment: God's will is your sanctification</p>	<p style="text-align: center;">II. THE MODEL WALK OR LIFE, 4:1-12</p> <p style="text-align: center;">A. A Walk That Pleases God (Part I): A Life of Purity, 4:1-8</p> <p>Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.</p> <p>2 For ye know what commandments we gave you by the Lord Jesus.</p> <p>3 For this is the will of God, even your sanctification, that ye should abstain from fornication:</p> <p>4 That every one of you should know how to possess his vessel in sanctification and honour;</p> <p>5 Not in the lust of concupiscence, even as the Gentiles which know not God:</p> <p>6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.</p> <p>7 For God hath not called us unto uncleanness, but unto holiness.</p> <p>8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.</p>
	<p>a. Abstaining from fornication</p> <p>b. Knowing how to control your body & spouse</p> <p>c. Resisting lustful passion</p> <p>3 The reasons for purity</p> <p>a. Immorality cheats & wrongs a brother</p> <p>b. Immorality shall be revenged by God</p> <p>c. Immorality is not God's call; holiness is</p> <p>d. Immorality is a sin against God</p>

DIVISION II

THE MODEL WALK OR LIFE, 4:1-12

A. A Walk that Pleases God (Part I): A Life of Purity, 4:1-8

(4:1-8) **Introduction:** this begins a major new discussion in *First Thessalonians*—the model walk or life of the believer. The model believer walks to please God. What does this mean? It means that he lives as God tells him to live, that he keeps God's commandments. Six commandments in particular are covered, one in this passage and five in the next passage. But note where the emphasis is: it is on this passage, the passage where moral purity is discussed. Why is more emphasis given to the commandment on morality than to the others? The answer is obvious. Immorality is the rampaging monster that destroys more lives, families, and nations than any other single evil. What God has to say is strong, and it must be heeded by all.

1. The earnest but tender exhortation (v.1-2).
2. The commandment: God's will is your sanctification (v.3-5).
3. The reasons for purity (v.6-8).

1 (4:1-2) **Believer's Walk:** the earnest but tender exhortation—walk to please God, and do so more and more. The Christian life is often described as a walk. Walking is a picture of moving forward and progressing step by step and day by day. It pictures the utter necessity of pleasing God every step of the day as we walk throughout life. God is interested in every step we take. And He is going to judge us on the basis of how we live and walk. Therefore, the primary concern of our lives must be to please God.

- ⇒ If we please God, we will be accepted by God.
- ⇒ If we do not please God, we will not be accepted by God.

This alone shows the utter necessity of pleasing God. We must please Him if we wish to be accepted by Him. A person is foolish not to want to be accepted by God, for to be rejected by God leads to the worst consequences that can be imagined: rejection by God Himself. Note how tender, yet strong this exhortation is.

1. The tenderness is seen in the words "beseech" and "brothers." By calling believers "brothers," Paul was expressing deep affection and care for them. The word "beseech" (erotomen) means to ask or request. But note: it always has a sense of urgency about it. Paul was tenderly requesting his dear brothers to continue to please God in their daily walk, but it was an urgent request. Their walking to please God was an absolute necessity, a necessity that carried with it great blessings for obedience and terrible judgment for disobedience (the displeasure of God).

2. The strength of the exhortation is seen in the following facts.
 - a. The believers had been taught how they must walk and please God. They had sat under the teachers and preachers of the Word; therefore, they were without excuse, for they knew exactly how to live and to please God. The word "ought" (dei) means *must*; it is an *imperative*, a *necessity*. Once the believers had heard and been taught how they should live and please God, they were responsible to live that way. Pleasing God was not an option; it was a duty.
 - b. The exhortation was based upon the Lord Jesus. It was what the *Lord Himself* had taught. There is no greater authority than the Lord. He is the supreme majestic Being of the universe; therefore, the exhortation to live and walk to please God is of the highest authority.
 - c. The exhortation involves the actual commandments of the Lord Jesus. This is a repeat of verse one: keeping the commandments of the Lord Jesus is not an option. A commandment is a commandment, a law that is to be obeyed. In addition, it has been given by the Lord Himself. Therefore, it must be kept—regardless. We must walk and please God, and we must grow in our Christian walk day by day more and more.

2 (4:3-5) **Immortality—Sanctification—Fornication:** the major commandment is sanctification, that is, moral purity. It can be stated no clearer: “This is the *will of God*.” There is no higher will than the will of God. When the will of God is known, then the will of God must be done. Sanctification—moral purity—is *the will of God*. The word *sanctification* means to be set apart and separated. We are to be set apart to God and His will, and His will is moral purity. Therefore, we are to be set apart to live pure lives before God. This means three things.

1. Sanctification means abstaining from fornication. The word “fornication” (*porneias*) means all kinds of immoral sexual acts: adultery, pre-marital sex, homosexuality, and all forms of sexual deviation.

The believer is not to give his body to an immoral person, not to an harlot or to an immoral neighbor. The believer’s body belongs to Christ, which means that we are to honor Christ with our bodies. We are to take the sexual drive and energy of our bodies and use them as He has instructed:

⇒ either we dedicate our bodies solely to Him as eunuchs;

⇒ or we marry and build a family with the dynamic virtues of love and care, trust and loyalty.

2. Sanctification means that a person knows how to control his body and his spouse. Leon Morris points out that the word “vessel” (*skeuos*) can refer either to a person’s own body or to a person’s spouse (*The Epistles of Paul to the Thessalonians*. “Tyndale New Testament Commentaries,” p.75). Both hold great meaning for the Christian believer. A believer is to know how to control his own body and how to control his spouse. A person can neglect, ignore, and abuse his body and a person can neglect, ignore, and abuse his or her spouse. In discussing a person’s spouse it is important to note 1 Cor.7:4-5. Neglecting, ignoring, or abusing one’s spouse can bring about temptation and can contribute significantly to the spouse becoming unfaithful and impure.

Note that the believer is to *know*, to possess his or her body and spouse in sanctification and honor (the word “how” is not in the Greek text). There is no excuse for ignorance in this matter nor for disobedience. The believer is to know...

- beyond a shadow of a doubt
- without equivocation
- without question

...that it is his duty to keep his body and spouse pure.

The point is strong: it is unthinkable that a believer would engage in fornication, that he would bring dishonor to his Lord and to his spouse, family, and himself. The believing husband and wife are to know that they must keep themselves and each other in sanctification and honor. They must not set themselves apart to dishonorable and immoral neighbors nor to harlots.

“I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness” (Ro.6:19).

“Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency” (1 Cor.7:3-5).

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor.7:1).

3. Sanctification means resisting the passion of lust. We must resist the passion of lust. Note the double emphasis, that is, the wording, “the lust of concupiscence.” It means the *passion of lust*, the *enslaving power* of lust. When a person begins to lust, he can soon become enslaved to lust; he can be held by the grip of lust to such a degree that it is almost impossible to break the bondage. This is true with the...

- passion for sex
- passion for pornographic films and literature
- passion for manipulation
- passion for exposure
- passion for sexual conquest
- passion for looking
- passion for touching
- passion for romantic and immoral reading

The passion of lust is the way of the world. It is not the way of God. It is the life-style of those who do not know God. This does not mean that they do not know that sexual immorality is wrong. It means that they have rejected God and His commandments; they have chosen to live in the passion of their lusts. The believer is commanded to please God and to keep the commandments of the Lord Jesus. And the major commandment is our sanctification, that is, moral purity. Therefore, we are to abstain from fornication—from all forms of immoral sex (cp. Ro.1:18-32).

“For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries” (1 Pt.4:3).

“But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death” (Jas.1:14-15).

“And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet [fitting]” (Ro.1:27).

“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate [homosexuals], nor abusers of themselves with mankind” (1 Cor.6:9).

“Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body” (1 Cor.6:18).

“And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed” (2 Cor.12:21).

“Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness....[but] they which do such things shall not inherit the kingdom of God” (Gal.5:19, 21).

“Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness” (Eph.4:19).

“But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints” (Eph.5:3).

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry” (Col.3:5).

“For this is the will of God, even your sanctification, that ye should abstain from fornication” (1 Th.4:3).

“For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ....Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire” (Jude 4, 7).

3 (4:6-8) **Immorality—Fornication—Adultery:** there are four reasons why we are to live pure lives, and the reasons stand as a severe warning to us.

1. Immorality defrauds and cheats a brother. Fornication steals from a person. It either takes a wife from her husband or else it takes the husband from his wife. It is that simple—that tragic—that terrible. It steals one of the two major partners of a family, steals...

- their heart
- their affection
- their thoughts
- their purity
- their body
- their innocence
- their trust & trustworthiness

And the terrible tragedy is that none of these can ever be recovered—not completely, not fully. Once the heart, affection, thoughts, purity, body, innocence, and trust have been lost, they are lost and affected forever thereafter. The marriage and its bond of trust are gone forever. The pain and hurt always linger to some degree and the commitment and ability to totally surrender to the spouse always suffers to some degree. This is the reason God allows divorce after fornication has been committed within marriage. (Note: God *allows* divorce; He *does not command* it. All parties involved in fornication—no matter the situation—should stay together if the injured spouse can bear the pain long enough to recover and build strength.)

Note this: the same effects take place upon the *unmarried* when they commit fornication. The person who seduces the unmarried steals from the person seduced and from the future spouse—steals the person’s heart, affection, thoughts, purity, body, innocence, and trust.

“Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another” (Ro.12:9-10).

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification” (Ro.15:1-2).

“For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself” (Gal.5:14).

“Thou shalt not covet thy neighbor’s house, thou shalt not covet thy neighbor’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor’s” (Ex.20:17).

2. Immorality shall be revenged by God. This point needs to be heeded, especially in a promiscuous society like ours where immorality is not only accepted, but is encouraged. How can we dare say that immorality is accepted and encouraged in our society? Compare the emphasis and appeal of...

- dress in public and on the beach
- television and films
- books and magazines
- advertisements and promotions
- conversations and jokes
- suggestive words and actions that are acceptable today

The list could go on and on, but the point is this: God is going to judge immoral behavior no matter how much society accepts it. Society does not make the rules for man’s behavior; God *makes the rules*. He has given the intimacy and preciousness of sex for marriage and only for marriage. And He has made it perfectly clear that any sex outside of marriage will not only be judged, but He will *personally avenge* the guilty party. Why? Because the guilty party...

- stole the life of a person.

- broke the person's trust and innocence for the rest of his or her life.

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness” (Ro.1:18).

“In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ” (2 Th.1:8).

“For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God” (Heb.10:26-31).

“Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge” (Heb.13:4).

“For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste” (Dt.32:32-35).

“O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, show thyself” (Ps.94:1).

“And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the LORD, when I shall lay my vengeance upon them” (Ezk.25:17).

“And I will execute vengeance in anger and fury upon the heathen, such as they have not heard” (Mic.5:15).

3. Immorality is not God's call; holiness is. When God calls us to salvation, He does not call us to live unclean lives, giving us the license to go from person to person. Such immorality...

- destroys genuine love for self and for others.
- destroys trust and trustworthiness of self and of others.
- destroys discipline and control of self and of others.
- destroys true care and concern for self and for others.
- destroys ego and esteem of self and of others.
- destroys confidence and assurance in self and in others.
- destroys loyalty and commitment within self and within others.
- destroys freedom and will within self and within others.
- destroys justice and fair treatment of others.
- destroys family and nation.

God would never call a person to do such terrible things. God calls us to holiness—to live lives that are set apart to Him and to purity, to our spouses and families. God calls us to build strong character and communities, strong families and nations. God calls us to holiness so that we can be strong enough to reach out to a world that reels under the awful weight of suffering and death. There is hope; there is salvation from evil and suffering and from death and judgment. But we must be sanctified and holy, totally set apart to building the strongest characters and families, communities and societies possible in order to reach the world.

Again, God does not call us to uncleanness and disintegration of character and society. God calls us to holiness.

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor.7:1).

“And that ye put on the new man, which after God is created in righteousness and true holiness” (Eph.4:24).

“But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints” (Eph.5:3).

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry” (Col.3:5).

“Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb.12:14).

“Because it is written, Be ye holy; for I am holy” (1 Pt.1:16).

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness” (2 Pt.3:11).

4. Immorality is a sin against God. The word “despiseth” means to reject. Most persons reject this commandment of God as being *old fashioned* and *unacceptable* in an intellectual and enlightened society. But note what Scripture says: the person who rejects this commandment is rejecting God, not some man. The idea is that the preacher or teacher may be able to do little to us if we disregard the commandment. But God can take vengeance, and He will. Every human being who breaks the commandment shall receive the vengeance of God—unless he has repented and sought the forgiveness of God.

1 THESSALONIANS 4:1-8

“Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray” (2 Pt.2:14-15).

“They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us” (1 Jn.2:19).

“Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh” (Pr.1:24-26).

Note this also: God has given believers the Holy Spirit. The very presence of God in all His majesty dwells within our bodies. We must not, therefore, dirty our bodies with a harlot or some immoral and destructive neighbor. The majesty of God Himself must not be defiled. The Holy Spirit—He who is *holy*—is within us. We must, therefore, keep our bodies *holy*.

1 THESSALONIANS 4:9-12

<p>1 Grow in love more & more</p> <p>a. Because you are taught by God to do so</p> <p>b. Because you always need to grow in love more & more</p>	<p>B. A Walk That Pleases God (Part II): Four Practical Duties, 4:9-12</p> <p>9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.</p> <p>10 And indeed ye do it toward all the brethren which</p>	<p>are in all Macedonia:but we beseech you, brethren, that ye increase more and more;</p> <p>11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;</p> <p>12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing.</p>	<p>2 Study to be quiet</p> <p>3 Do your own business</p> <p>4 Work with your own hands</p> <p>a. That we may walk honestly before outsiders</p> <p>b. That we may lack no necessity</p>
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DIVISION II

THE MODEL WALK OR LIFE, 4:1-12

B. A Walk that Pleases God (Part II): Four Practical Duties, 4:9-12

(4:9-12) **Introduction:** every believer should be ambitious to please God. This passage gives four very practical ways that we can please God, four practical duties that must be obeyed.

1. Grow in love more and more (v.9-10).
2. Study to be quiet (v.11).
3. Do your own business (v.11).
4. Work with your own hands (v.11-12).

(4:9-12) **Another Outline:** A Strong Duty to Work.

1. The basis of work: Love (v.9).
 - a. God Himself teaches love.
 - b. The church shows great love—to brothers (v.10).
 - c. The need: To grow more.
2. The rules for work (v.11).
 - a. Be ambitious—to be quiet.
 - b. Mind your own business.
 - c. Work with your own hands.
3. The reasons for work (v.12).
 - a. That we may live honorably before the world.
 - b. That we may lack nothing.

1 (4:9-10) **Love, Brotherly—Church:** first, grow in love more and more. In the Greek the word “love” is not the word that is usually used for love. The word that is usually used for Christian love is *agape*, but the word used here is *philadelphia*, a very special kind of love. The word means *brotherly love*, the very special love that exists between the brothers and sisters within a loving family, brothers and sisters who truly cherish each other. It is the kind of love...

- that binds each other together as a family, as a brotherly clan.
- that binds each in an unbreakable union.
- that holds each other ever so deeply within the heart.
- that knows deep affection for each other.
- that nourishes and nurtures each other.
- that shows concern and looks after the welfare of each other.
- that joins hands with each other in a common purpose *under one father* (Leon Morris, *The Epistles of Paul to the Thessalonians*. “Tyndale New Testament Commentaries,” p.80).

Note: Paul says there is no need for him to exhort the Thessalonians to love each other as brothers. Nevertheless, he does. Why? If there is no need, why does he encourage them to love each other? There are two reasons.

1. It was God who taught the Thessalonians to love each other. Therefore, as God’s servant, Paul was driven to follow God; to stir the people of God to continue to love each other as brothers. This was and still is an absolute essential for the church.

- a. Christian believers need each other in order to make it through life. Living for Christ is not easy in a corrupt world that offers the bright lights of pleasure but ends up in suffering death. We all face temptation after temptation and trial after trial. We need the love of each other in order to stand against the temptation and to walk through the sufferings of life.
- b. The greatest threat to the church is that of internal strife and divisiveness. Nothing destroys the ministry of a church any quicker than criticism, grumbling, murmuring, gossiping, selfishness, cliquishness, and ambitiousness to have one’s own way or to secure some position.

The point is this: God actually teaches believers to love each other *as brothers*. This means that God works within our hearts and stirs us to love each other. God arouses the thought within our minds—flashes the thought across our minds—the thought that we should love each other as brothers. Therefore, we are to grab hold of that thought and of the stirring within our hearts and love each other.

2. There is always the need to grow in love *more and more*. Note: the Thessalonian believers were noted for their love, not only within their own church, but throughout the whole district or state of Macedonia. But they were not yet

perfected in love. No person is; therefore, there is always the need to grow and abound in love *more and more*. There is *never too much brotherly love* within the church or the world. We must, therefore, grow *more and more* in love.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35; cp. Jn.15:12).

“Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good” (Ro.12:9).

“For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another” (Gal.5:13).

“And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins” (1 Pt.4:8; cp. 1 Pt.1:22).

“He that loveth his brother abideth in the light, and there is none occasion of stumbling in him” (1 Jn.2:10).

“And this commandment have we from him, That he who loveth God love his brother also” (1 Jn.4:21).

2 (4:11) **Quiet—Quietness:** second, study to be quiet. The word “study” (philotimeomai) means to be ambitious; to strive eagerly; to seek with all the energy a person has. The very meaning of the word *study* shows the supreme importance of quietness. We must seek to be quiet and learn to be quiet. Remember the church at Thessalonica was facing two critical problems.

1. It was facing the problem of persecution (1 Th.1:6; 2:14). Fellow workers, neighbors, and the public at large were ridiculing, mocking, and abusing the believers because of their faith and commitment to Christ. Most of the believers were standing fast against the persecution, but some misunderstood how they were to show their loyalty to Christ. When a believer is rejected or persecuted, Christ says that he is to *quietly* shake the dust of the place off his feet, turn, and walk away (Mt.10:14; Mk.6:4). Note: the whole thrust of the Lord’s teaching in handling rejection and persecution is quietness, to leave the rejecters alone. But apparently, some of the Thessalonian believers were doing the very opposite: they were standing toe to toe with their neighbors and fellow workers and continuing to witness and proclaim the gospel. They were going too far and creating a noisy scene and embarrassing people.

2. The church was also facing the problem of some criticism and divisiveness against Paul. Some were accusing Paul of everything ranging from immoral conduct to deceitful and self-seeking preaching (1 Th.2:3f).

The point is this: we are to live a quiet and peaceable life before each other. We are not to be critical and divisive toward each other. We are to walk in a quiet and meek spirit out in the world. We are not to be abusive and arrogant in witnessing and in dealing with the world.

Thought 1. Note four thought provoking points.

- 1) A believer who is hurting needs to be heard, and the only way he can be heard is for us to be *quiet* and listen to him.
- 2) The world is hurting—everyone in the world has some hurt. Therefore, we must be *quiet* and listen for the hurt so that we can do what Christ said: minister to them.
- 3) The world needs the gospel, but the gospel cannot be effectively proclaimed in the midst of noise—not effectively and not in an appealing way. Noise pierces the ear and distracts. There must be quietness of atmosphere and mind for the gospel to have its most effective impact.
- 4) Believers must study to be quiet instead of studying to be critical and divisive—study to be quiet at home, school, work, play, and church.

“And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you” (1 Th.4:11).

“Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread” (2 Th.3:12).

“[Pray] for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty” (1 Tim.2:2).

“But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price” (1 Pt.3:4).

“Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife” (Pr.17:1).

“Better is a handful with quietness, than both the hands full with travail and vexation of spirit” (Eccl.4:6).

3 (4:11) **Believer, Duty:** third, do your own business; that is, mind your own business. Can you believe the Word of God says this? God actually tells us to mind our own business. Why? Because too many are busybodies and meddle in the affairs of others. What is it that causes a person to meddle in the business of others?

- ⇒ A person meddles because he is critical by nature. Through the years the person has criticized and murmured and talked about others so much that to meddle is just a way a life for him. The person has become a busybody by nature.
- ⇒ A person meddles because he fails to see his own shortcomings and failures. The busybody is always looking for the splinters (faults) in the lives of others when he has a beam in own life (Mt.7:3-5).
- ⇒ A person meddles because he fails to look after his own affairs like he should. A person should always be developing and enlarging his own life and affairs. Therefore, when he meddles in the affairs of others, he is neglecting his own business and the work God has given him to do.

⇒ A person meddles because he does not have enough to do. He has not committed himself to God—not enough to keep himself busy. He does not have enough to occupy his time and efforts.

What the busybody needs is to commit his life to Christ. The busybody needs to commit his life to undertake the mission of Christ. He needs to become so occupied with the things of Christ that he has no time to meddle in the affairs of others. The exhortation is strong: “do your own business”—commit your time and energy to your own calling, the business God has given you to do.

“And to esteem them very highly in love for their work’s sake. And be at peace among yourselves” (1 Th.5:13).

“But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men’s matters” (1 Pt.4:15).

4 (4:11-12) **Work—Employment:** fourth, work with your own hands. The message of the gospel and of Christ’s return to earth is a shocking message. The gospel declares...

- that a man can live forever.
- that Jesus Christ is coming back to earth to make a new heavens and earth that will be perfect.
- that all who truly believe in Christ will be the citizens of the new heavens and earth, worshipping and serving God the Father forever and ever.

As stated, the gospel is shocking to the world, but it offers great hope to the person who believes. The Thessalonian believers became excited over the return of the Lord and the promise of being with Him forever and ever in the new heavens and earth. They became so excited that they began to sacrifice all they could to meet the needs of people. But some went too far. Some quit their jobs in order to have more time to minister and, in an act of sacrificial commitment, they gave away *all they had*. The result was catastrophic. They were now having to sponge off the other believers in order to survive. Their action had been most unwise. Therefore, Paul commanded them: “work with your own hands”—quit sponging off others. Two reasons are given for labor.

1. We must labor in order to walk honestly before outsiders, that is, before the world of unbelievers. The word “honestly” means to work in a commendable and respectful way. Few in the world respect those who do not work. Of all people, Christians must set a dynamic example of work. One of the very purposes for which man has been put on earth is to work.

- a. Man is to work to subdue and gain dominion over the earth in all its unregulated and catastrophic forces.

“And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (Gen.1:28).

- b. Man is to work to provide the necessities of life for all men.

“And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it” (Gen.2:15).

- c. Man is to work in order to have enough to give to the needy of the world.

“Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth” (Eph.4:28).

2. We must labor in order to have enough to meet the necessities of life. As believers we are never to lack anything—not a single thing that we need. We have two remarkable things providing for us:

- ⇒ our own mind and energy.
- ⇒ God Himself.

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Mt.6:33).

Thought 1. The exhortation is clear. God has no patience with people who do not work. All persons are placed on earth to contribute and to help meet the catastrophic and desperate needs of men. There is no place for the inactive in God’s plan for the earth. The inactive, lazy, complacent—all are to hear the clear command of God: “Work with your own hands.”

“Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth” (Eph.4:28).

“And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you” (1 Th.4:11).

“Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread” (2 Th.3:12).

“And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it” (Gen.2:15; cp. Gen.3:19).

“Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings” (Lev.23:3).

“Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase” (Pr.13:11; cp. Pr.14:23).

<p>1 The concern: Will believers be resurrected when Christ returns? a. Are not to be ignorant about the resurrection b. Are not to grieve excessively</p> <p>2 The fact: Departed believers will return with Christ a. Proof 1: Departed believers are with Christ b. Proof 2: The death & resurrection of Christ c. Proof 3: The Word of the Lord</p> <p>3 The events of the Lord's return a. The Lord Himself shall</p>	<p>III. THE COMING AGAIN OF JESUS CHRIST, 4:13-5:24</p> <p>A. The Lord's Return & the Resurrection, 4:13-5:3</p> <p>13 But I would not have you to be ignorant, brethren, concerning them which are alsoep, that ye sorrow not, even as others which have no hope.</p> <p>14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.</p> <p>15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.</p> <p>16 For the Lord himself shall descend from heaven with a shout, with the voice</p>	<p>of the archangel, and with the trump of God: and the dead in Christ shall rise first:</p> <p>17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.</p> <p>18 Wherefore comfort one another with these words.</p> <p style="text-align: center;">CHAPTER 5</p> <p>But of the times and the seasons, brethren, ye have no need that I write unto you.</p> <p>2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.</p> <p>3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.</p>	<p>descend from heaven</p> <p>b. The dead in Christ shall rise first</p> <p>c. The living shall be caught up next</p> <p>d. The great reunion of the living with the dead shall occur</p> <p>e. The experience of living face to face with the Lord shall begin</p> <p>f. The present exhortation: Comfort one another</p> <p>4 The time of the Lord's return & of the Day of the Lord</p> <p>a. A fact that should not have to be discussed</p> <p>b. A day that shall come suddenly & unexpectedly</p> <p>c. A day of false security</p> <p>d. A day of terrible destruction & travail</p> <p>e. A day of no escape</p>
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DIVISION III

THE COMING AGAIN OF JESUS CHRIST, 4:13-5:24

A. The Lord's Return and the Resurrection, 4:13-5:3

(4:13-5:11) **Another Outline:** The Lord's Return

1. Background: the concern (v.13).
 - a. For the dead: Shall they arise?
 - b. For the sorrowing
 - c. For the hopeless
2. Fact 1: the dead shall return with Jesus (v.14-15)
 - a. The sure fact: "For since we believe..."
 - b. The belief—gives assurance
 - c. The Lord's Word—gives assurance
3. Fact 2: the Lord Himself shall descend (v.16-17^a)
 - a. The dramatic appearance
 - b. The order of resurrection: The dead shall arise first—then the living
 - c. The meeting place: in the clouds
4. Fact 3: believers shall be reunited—eternally (v.17^b)
 - a. With the Lord
 - b. Expected effect: comfort (v.18)
5. Fact 4: the Day of the Lord shall come suddenly and unexpectedly upon the hopeless and the lost (5:1-3)
 - a. A day of suddenness—unexpectedness
 - b. A day of false security
 - c. A day of destruction
 - d. A day of travail
 - e. A day of no escape
6. Fact 5: the Day of the Lord should not catch the believer unexpectedly and unprepared (v.4-5)
 - a. Because of his nature
 - 1) He is a son of light, of the day
 - 2) He is not of the night, of darkness
 - b. Because of the life he is to live (v.6)
 - 1) Not to sleep—although some do
 - 2) Not to be identified with the night or evil (v.7)
 - 3) To be sober and well protected (v.8)
 - c. Because God has not appointed him to wrath, but to salvation (v.9)
 - d. Because the Lord's return is to comfort and edify believers (v.11)

(4:13-5:3) **Introduction:** this passage begins a new subject, a subject that intrigues people and offers the most glorious hope to man and his world. The subject is the return of Jesus Christ to earth and the resurrection of the dead. It is a subject that men must study and heed, for the return of the Lord will not only bring blessings to believers, it will launch the most terrifying judgment upon unbelievers.

1. The concern: Will believers be resurrected when Christ returns? (v.13).
2. The fact: departed believers will return with Christ (v.14-15).
3. The events of the Lord's return (v.16-18).
4. The time of the Lord's return and of the Day of the Lord (ch.5:1-3).

1 (4:13) **Resurrection, Of Believers:** the concern of the believers at Thessalonica involved dead believers. Would their loved ones who had died share in the resurrection when Christ returned to earth? Remember: the church at Thessalonica had just been founded; it was brand new. It was also being bitterly persecuted and was under savage attack. Some of the believers were dying; perhaps some were even being martyred and Christ had not yet returned. They were eagerly looking for that blessed hope and the glorious appearing of Jesus Christ. Would believers be resurrected when Christ returned? The Thessalonian believers knew the gospel just as we know it: the gospel proclaims that Jesus Christ is returning to earth to receive believers unto Himself. When He returns to earth, we know...

- that living believers will be lifted up to meet Christ in the air.
- that all the glory, majesty, dominion, and power of God will be displayed in the heavens in the most spectacular scene imaginable.
- that the most glorious union and fellowship among *living believers* will take place around Christ.
- that believers who are lifted up will experience the most wonderful transformation and be given bodies that are perfected forever.
- that the world of unbelievers who are left here on earth will witness the most spectacular event ever seen by man.

But what about our loved ones who have already died? What will happen to them? Will they have a part in the spectacular return of Jesus Christ to earth? Will they have the privilege of sharing in the majestic display of God's power and in the glorious reunion of living believers with Christ? And how about their bodies? We know that our bodies—the bodies of believers who are living when Christ returns—will be transformed. They will never lie in the ground and decay and deteriorate. But what about the bodies of our loved ones who have already decayed and in some cases are scattered over the world due to war, disease, accident, and having been maimed? Are they going to share in the glorious resurrection and transformation when Christ returns?

All kinds of concerns about the resurrection arose in the minds of the Thessalonian believers just as they do in the minds of believers in every generation. Note that the word *concern* is being used instead of questions. The Thessalonians were *concerned* over their loved ones who had died, not curious. They were asking questions about the resurrection and the Lord's return out of concern, not out of curiosity. Unfortunately, this is not the case with many persons: they want to know about the end time out of curiosity, not out of concern. The very fact that Christ is returning should arouse the most urgent concern in us just as it did with the Thessalonian believers. Paul says two striking things to those who are concerned over the resurrection of dead believers when Christ returns.

First, do not be ignorant about the resurrection. Study and grasp what God teaches and be comforted and challenged in the glorious hope He gives.

Second, do not grieve excessively over loved ones who die before Christ returns. We are bound to experience some sorrow and grief, but we are not to suffer grief like unbelievers who have no hope. They have reason to suffer the most terrible sorrow and grief, but not us. We have hope. William Barclay shows just how hopeless the world of unbelievers is by quoting several ancient writers:

"Once a man dies there is no resurrection" (Aeschylus).

"There is hope for those who are alive, but those who have died are without hope" (Theocritus).

"When once our brief light sets, there is one perpetual night through which we must sleep" (Catullus)

"I was not; I became; I am not; I care not" (an ancient tombstone).

*"Irene to Taonnophris and Philo, good comfort. I was as sorry and wept over the departed one as I wept for Didymas. And all things whatsoever were fitting, I did....But nevertheless against such things one can do nothing. Therefore, comfort one another" (an ancient letter). (William Barclay. *The Letters to the Philippians, Colossians, and Thessalonians*, p.235f.)*

There is absolutely no hope for the unbelievers of the world. But there is glorious hope for the believer. Therefore, we are not to grieve excessively at the death of loved ones. There is no need, for they shall arise to meet the great God and our Savior, the Lord Jesus Christ. This is the glorious message of Christ's followers.

2 (4:14-15) **Resurrection of Believers:** the fact is forcefully declared—departed believers will return with Christ. There are three proofs of this great fact given.

1. Proof one: departed believers are with Christ; they are living with Him face to face.
 - a. Note the words "with Him"—God will bring departed believers *with Him* when He returns. They are *with Him* now. This is exactly what Scripture teaches.

"And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise" (Lk.23:43).

"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say,

and willing rather to be absent from the body, and to be present with the Lord” (2 Cor.5:6-8).

“For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better” (Ph.1:23).

The point is this: departed believers are with the Lord, living face to face with Him. We do not have to wonder where they are. When they died, they went immediately to be with the Lord in paradise or heaven, and they shall never be separated from the Lord. Therefore, when He returns to earth, He will bring all departed believers with Him.

- b. The words “sleep in Jesus”—it is those who *sleep in Jesus* that God will bring with Him when He returns to earth. The word “sleep” is not teaching that death is a semi-conscious state, an existence somewhat like a deep sleep. As has already been shown, the believer immediately goes to be with Christ when he departs from this world. “Sleep” is simply a soft word used by believers to describe their departure from this world. It is a picture of resting from the trials and sufferings of this world. The person who believes in Jesus Christ while on this earth simply “sleeps [rests] with Jesus” throughout eternity. It is these persons—all the believers who sleep or rest in Jesus—whom God will bring with Him when He returns to earth. (See *Deeper Study # 1, Sleep*—Jn.11:13 for more discussion.)

“Verily, verily, I say unto you, If a man keep my saying, he shall never see death” (Jn.8:51).

“And whosoever liveth and believeth in me shall never die. Believest thou this?” (Jn.11:26).

- c. Jesus Christ is identified as God. It is God—God in the person of Jesus Christ—who will return to earth and bring departed believers with Him. Christ has the power of God because He is God. As God, Jesus Christ...
- had the power to come to earth as a man.
 - had the power to die and arise from the dead.
 - had the power to ascend back into heaven.
 - has the power to transfer a departed believer into heaven with Him.
 - has the power to return to earth.
 - has the power to bring all departed believers back to earth with Him.

2. Proof two: the death and resurrection of Jesus Christ proves that departed believers will return to earth with God. Jesus Christ came to earth to die and bear the punishment of sin for man and to arise from the dead. Therefore, if we believe in Jesus Christ...

- we never have to die because He has already died for us.
- we shall arise from the dead even as He arose.

How? By believing that Jesus Christ did die and arise from the dead for us. If we believe in Jesus Christ, then when we depart this world, we go to be with him; and when He returns, we shall return with Him.

The point is striking: the fact that Jesus Christ died and arose is the proof that departed believers are living with Him and will return with Him when He comes back to earth. Our hope—the glorious hope of the believer—is based upon the death and resurrection of Jesus Christ. There is no greater basis in all the world, for Jesus Christ really did die and arise from the dead. There is no question about it, not for the genuine believer, for God has given us the witness of His Spirit. Therefore, after we have departed from this earth, we will return with Christ when He comes back to earth.

“And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day” (Jn.6:40).

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures” (1 Cor.15:3-4).

“Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you” (2 Cor.4:14).

3. Proof three: the Word of the Lord proves that departed believers will return to earth with God. Their bodies will actually be raised from the dead before we are caught up. This is a strong point. Paul emphatically states that this revelation has come from the Lord. Therefore, believers should want no greater assurance. What is the revelation? We who are alive when the Lord returns shall not be caught up first. The bodies of all departed believers will be resurrected first. Again, how do we know this? How do we know that this is a fact, a real event that will actually take place? By the Word of the Lord. The Lord Jesus Christ, God Himself, declared it.

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe” (1 Th.2:13).

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim.3:16).

3 (4:16-18) **Jesus Christ, Return—Resurrection of Believers:** the events of the Lord’s return and of the resurrection are clearly spelled out in these verses.

1 THESSALONIANS 4:13-5:3

1. First, the *Lord Himself* shall descend from heaven. The very first event will be the appearance of the Lord God Himself. The supreme Majesty of the universe, the Lord Jesus Christ, will rent the skies and miraculously appear in all the spectacular glory, pomp, and power of heaven itself. When He appears, three spectacular events will occur.
 - a. The Lord God Himself will appear “with a shout” (en keleusmati). The word means a military command. The commander-in-chief of the universe will shout louder than any voice has ever shouted—shout even as He did when He was upon earth: “[Believers] come forth” (Jn.11:43).
 - b. The voice of the archangel will cry out. What will He cry? His shout will probably be the rallying cry for all the armies of the heavenly angels to join in the praise of the glorious event. Christ taught that the heavenly angels would be with Him when He returned to earth (Mt.24:31; 25:31; 2 Th.1:7).
 - c. The trump of God shall sound. The trumpet has always been for the purpose of arousing attention and warning. The whole universe—both earth and heaven, believers, unbelievers, and angels—will be aroused; and all unbelievers will be warned. The Lord God Himself is now appearing and the events of the end time are now being launched upon earth.
2. Second, the dead in Christ shall rise first. Why will dead believers be the first to be caught up to meet the Lord? Because of the Lord’s great love and care. The first expression of love and care will be shown to those dear saints who have passed through the shadow of death. It is the very nature of Christ to show tenderness and love to those who suffer the most; therefore, they who have suffered the awful fate of death shall be the first to meet the Lord in the air. Now, note several facts.
 - a. Only departed believers will arise; no unbeliever will be resurrected, not at this point. Only those who are “dead in Christ”—who died believing in Jesus Christ—will be resurrected when the Lord rents the skies.
 - b. It will be the bodies of the departed believers that are resurrected. The believers themselves, that is, their spirits, are already with the Lord. Their bodies are being raised and transformed to live forever with God. The shout of the Lord to “*come forth*” will call together all the atoms of a person’s body, no matter where the various parts of a person’s body may lie. The atoms of a person’s body will be transformed to structure an eternal and perfect body.
 - c. The bodies of the departed believers will arise first—arise before we who are alive are caught up.
3. Third, we who are alive will be caught up right after the dead have risen. There will be a glorious transformation of our bodies just as there will be of those whose bodies have decayed in the earth. The change will be as Scripture declares: the infusion of a totally new nature.

**“For this corruptible must put on incorruption, and this mortal must put on immortality”
(1 Cor.15:53).**

- a. The nature of the believer’s present body is corruptible and mortal; the nature of his new body will be incorruptible and immortal.
 - ⇒ The “corruptible and “mortal” nature means that men are earthly; that they age, deteriorate, die, decay, and decompose. Every person, no matter who he is, is earthly and will return to the earth unless Jesus returns while the person is living on the earth.
 - ⇒ The “incorruptible” and “immortal” nature means that believers will be made heavenly, that they will be transformed and given a *perfect nature* that will never age, deteriorate, die, decay, or decompose. They will be completely free from defilement and depravity. They will be given a body that is perfect, a body that is diametrically opposed to their present body, a body that is perfected forever to live with God in the new heavens and earth. (See DEEPER STUDY # 1—Jn.21:1; 1 Cor.15:42-44.)
- b. Note the word “must” in 1 Cor.15:53. It shows the absolute necessity for the change of man’s body. If man is to live with God, his body must be changed. It is essential, a must, an absolute necessity if man is to live forever.

“Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection” (Lk.20:36).

“Verily, verily, I say unto you, If a man keep my saying, he shall never see death” (Jn.8:51).

“And whosoever liveth and believeth in me shall never die. Believest thou this?” (Jn.11:26).

“To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life” (Ro.2:7).

“For this corruptible must put on incorruption, and this mortal must put on immortality” (1 Cor.15:53).

“For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens” (2 Cor.5:1).

“Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 Th.4:17).

“But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel” (2 Tim.1:10).

4. Fourth, the great union of the living with the dead will take place. Note the emphatic declaration: we “shall be caught up *together* with them in the clouds to meet the Lord.” We shall be reunited with all our loved ones, and even more wonderful, all believers—our loved ones and those whom we have never known—shall all be united together with our

wonderful Lord. We shall all be there together rejoicing in the presence of Him who has saved us and transformed us into perfect and eternal beings. What a day of reunion and rejoicing that will be!

5. The experience of living face to face with the Lord begins. We shall be caught up and “so shall we ever be with the Lord.” As wonderful as the reunion of believers will be, the most wonderful event will be seeing our Lord face to face for the very first time. What will our first thoughts be? Our first reaction? Everything will take place in the blinking of an eye. Suddenly...

- we will be standing in mid-air and transformed into perfect men and women.
- we will be standing in the clouds in the midst of teeming millions.
- we will be transformed in the midst of the spectacular glory and majesty, dominion and power of the Lord God Himself.

Is there any question what our first thoughts and response will be? The great reunion with family and believers will not be the occupation of our thoughts. Christ will be! The Lord God Himself in all His majestic glory and sovereignty will consume our attention and praise. We will be lifting up His name in the most perfect hymn of praise and adoration ever arranged. Jesus Christ Himself will be the total focus of our attention.

6. The present exhortation: comfort one another with these words. God does not reveal the events of the end time to satisfy curiosity. He tells us about the glorious events so that we can prepare and comfort one another. There is no need for discouragement on this earth; no need for extreme sorrow and grief; no need for hopelessness; and no need for ignorance. The Lord Himself has given us the most wonderful hope—the hope of living forever face to face with Him—of worshipping and serving Him forever in a new heavens and earth.

“Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection” (Lk.20:36).

“Verily, verily, I say unto you, If a man keep my saying, he shall never see death” (Jn.8:51).

“And whosoever liveth and believeth in me shall never die. Believest thou this?” (Jn.11:26).

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens” (2 Cor.5:1).

“But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel” (2 Tim.1:10).

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev.21:4).

4 (5:1-3) **Jesus Christ, Return—Day of the Lord—Resurrection of Believers:** the time of the Lord’s return and the day of the Lord. Paul wants to make it perfectly clear that he does not know when the Lord is returning to earth, nor does anyone else. Note five points.

1. When is the Lord returning? This is a fact that should not have to be discussed. Paul had already taught the believers that no one knows when the Lord is returning to earth; only God knows. Therefore, there is absolutely no need to discuss “the times and the seasons.” This is strong, but a strong statement is needed with those who set dates. Note the meaning of “times” and “seasons.”

⇒ “Times” (chronon) means chronological time, the events that follow one another and roll in and away from one another. Paul had already covered the times, the order of events that were to happen in the end time.

⇒ “Seasons” (kairon) means the particular time and the nature of the events that are to take place. Paul had already covered the critical events and discussed what would be happening in the events.

Thought 1. Note a crucial point: times and seasons are periods of time that cover many years for men—years that can extend into decades and centuries. This is exactly what Paul is saying: “the times” of the end time extend over a long chronological time; but “the seasons,” the very nature and happening of critical periods, can be looked at and observed. When dealing with end time events, we must always keep this fact in mind.

Thought 2. Once a believer has studied the times and seasons of the end time, that is, the great spectacular periods of coming events and the particular happenings of the events, he knows that only God could know when He is returning. There are just too many intricate details, ramifications, and weaving of events in the happenings of history for any man to know when the fulness of time is to arrive. Only God could know when the intricate details of events have been fulfilled. Only God could know when He is to return.

2. When is the Lord returning? When “the day of the Lord” is ready to come upon the earth. This is exactly what Paul is saying. And when is “the day of the Lord”? No man knows. It is coming as a thief in the night—suddenly and unexpectedly. Believers are to be looking for the Lord’s return, but unbelievers will be caught completely off guard. To say that unbelievers will be surprised is an understatement. They will be shocked and stand in stark terror at the appearance of Christ and at the judgments that will begin to fall upon earth.

Note: “the day of the Lord” refers to the Lord’s dealings with unbelievers. John Walvoord puts it in simple and striking words:

“The Day of the Lord is a period of time in which God will deal with wicked men directly and dramatically in fearful judgment. Today a man may be a blasphemer of God, an atheist, can denounce God and teach bad doctrine. Seemingly God does nothing about it. But the day designated in Scripture as ‘the day of the Lord’ is coming when God will punish human sin, and He will deal in wrath and in judgment with a Christ-rejecting world. One thing we are sure of, that God in His own way will bring every soul into judgment” (The Thessalonian Epistles, p.76).

That day, the day when God will bring every soul into judgment, is what the Bible calls “the day of the Lord.” When is Christ returning? When the earth has reached such a depraved condition that it is hopelessly lost forever and ripe for the judgments of “the day of the Lord.”

“Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible” (Is.13:9-11).

“The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers” (Zeph.1:14-16).

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them us, saith the LORD of hosts, that it shall leave them neither root nor branch” (Mal.4:1).

“Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men’s persons in admiration because of advantage” (Jude 14-16).

3. The day of the Lord will come when the world of unbelievers feel a great sense of security—when they are saying, “peace and safety.” Some leaders throughout the world or some world organization will cooperate and be able to achieve some semblance of peace and security throughout the world. People will be revelling in the security and living it up even as they did in the days of Noah.

“And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed” (Lk.17:26-30).

4. The day of the Lord will be a day of catastrophic destruction. When the world is crying out for peace and safety, a terrible destruction will be lying right over the horizon. Suddenly, out of nowhere, the great and terrible day of the Lord will fall upon the world and the unbelievers of the world. Note the term “sudden destruction”: it will be totally unexpected. It will be just like the travail that suddenly strikes a woman who is with child. The pain, suffering, and destruction will be relentless.

“Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man’s heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames” (Is.13:6-8).

“Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come” (Joel 1:15).

“And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come” (Joel 2:30-31).

“The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the days of the LORD’S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land” (Zeph.1:14-18).

5. The day of the Lord will be a day of no escape. “They shall not escape” (ou me ekphugosin). This is a double negative in the Greek: they shall not, by no means, escape. Judgment and destruction are an absolute surety; they shall not, in no wise, escape. All human beings who have not truly trusted Jesus Christ will face the terrible day of the lord.

“Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?” (Mt.23:33).

“And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God” (Ro.2:3).

“For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape” (1 Th.5:3).

“How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him” (Heb.2:3).

“See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven” (Heb.12:25).

“Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them” (Jer.11:11).

“Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him” (Amos 5:18-19).

“Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down” (Amos 9:2).

<p>1 He is not to be overtaken by the Lord's return a. Because he is not in darkness b. Because he is a child of light c. Because he is a child of the day</p> <p>2 He is not to be spiritually asleep or unwatchful a. Fact: Some do sleep b. Reason: Identifies him</p>	<p>B. The Lord's Return & the Believer's Behavior, 5:4-11</p> <p>4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.</p> <p>5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.</p> <p>6 Therefore let us not sleep, as do others; but let us watch and be sober.</p> <p>7 For they that sleep sleep in the night; and they that be</p>	<p>drunken are drunken in the night.</p> <p>8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.</p> <p>9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,</p> <p>10 Who died for us, that, whether we wake or sleep, we should live together with him.</p> <p>11 Wherefore comfort yourselves together, and edify one another, even as also ye do.</p>	<p>with the night & evil behavior</p> <p>3 He is to be sober & to protect himself a. How: By putting on the armour of God—faith, love, & hope b. The reasons 1) He is not appointed to wrath, but to salvation 2) Christ died for him</p> <p>4 He is to minister a. To encourage others b. To edify others</p>
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DIVISION III

THE COMING AGAIN OF JESUS CHRIST, 4:13-5:24

B. The Lord's Return and the Believer's Behavior, 5:4-11

(5:4-11) **Introduction:** the return of Jesus Christ is to be the most phenomenal event in all of human history. It will be the most amazing and spectacular event ever to be witnessed by the eyes of man. Its importance cannot be overstressed, for when Christ returns, both the blessing and the judgment of God will fall upon the earth. Genuine believers will be blessed and unbelievers will suffer the wrath of God. Because of this, how a believer behaves while he is on earth matters greatly to God. This passage deals with the all important subject of the *Lord's return and the believer's behavior*.

1. He is not to be overtaken by the Lord's return (v.4-5).
2. He is not to be spiritually asleep or unwatchful (v.6-7).
3. He is to be sober and to protect himself (v.8-10).
4. He is to minister (v.11).

1 (5:4-5) **Believers, Nature—Jesus Christ, Return—Day of the Lord:** the believer is not in darkness; therefore, *that day* should not surprise him. *That day* refers back to the Day of the Lord—that great and terrible day of God's wrath, the awful judgment of God which is to fall upon the earth and unbelievers. Note the word "overtake" (katalambano). It means to come upon or take hold of by surprise. The day of the Lord is not to take the believer by surprise, not to come upon him like a thief, unexpectedly. There are three strong reasons why the believer is not to be caught off guard by the Day of the Lord.

1. The believer is not in darkness.
 - a. The believer is not in the darkness of ignorance. He knows that the terrible day of God's judgment is coming. He has studied and been taught the Word of God. Both the preachers and teachers of God's Word have been faithful in warning the world: the Day of the Lord is coming upon the world. All must give an account of their rebellion against God and their selfish hoarding against the desperate of the world. No true believer is ignorant of the truth; no true believer dwells in the darkness of ignorance. If he is a true believer, he knows that God's judgment is to fall upon men; he knows that the Day of the Lord is coming. Therefore, he is to be anticipating it. He is not to be caught by surprise when it comes.
 - b. The believer is not in the darkness of sin. He does not roam around in the world living in sin. His mind and thoughts are not consumed with the things of this world. He is not blinded by the glitter and power of possessions nor by the passions and pleasures of the flesh. The believer does not walk throughout the day with his thoughts glued to this earth, seldom if ever thinking about God. He is not in the darkness of sin, feeling that God is way off in outer space someplace and unconcerned with what happens on this earth. The believer is not separated from God and ignorant about God and His ways. His life is centered in God and his thoughts are *always* upon God. He knows God personally and intimately. Therefore, he knows that God is holy and just as well as loving. He knows that God *must* judge the unbelievers of the world.
2. The believer is a child of light (Greek, son). This simply means that the believer is a child of God, for God is light (1 Jn.1:5). The believer possesses the very nature of God, which is light. He knows God; therefore, he is not to be caught off guard nor surprised when the Lord comes and judges the world.
3. The believer is a child of the day. This is a wonderful truth. It means that the believer will escape the judgment of God. He is a child who is accepted by God; therefore, he will be accepted in that day of the Lord's return. He will not have to face the terrible day of the Lord and suffer the judgment of God's wrath. He is a child of the day, of God's glorious salvation and deliverance. Therefore, the believer should be looking for the Lord's return and the day of the Lord's wrath. He should not be walking in darkness with his mind and thoughts upon the world. He should be walking about, always praying and thinking about the things of God and the utter necessity to reach people for Christ, for the great and terrible day of the Lord is coming. It is right over the horizon, ever so near.

"Ye are the light of the world. A city that is set on an hill cannot be hid" (Mt.5:14).

“While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them” (Jn.12:36).

“For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth” (Acts 13:47).

“For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light” (Eph.5:8).

“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world” (Ph.2:15).

“Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness” (1 Th.5:5).

“So let all thine enemies perish, O LORD: but let them that love him be as the sun when he goeth forth in his might” (Judg.5:31).

2 (5:6-7) **Believers, Duty:** the believer is not to sleep, but to watch and be sober. *Sleep* refers to spiritual sleep. When a person is asleep, he is not alert nor involved in what is going on around him. When a believer is spiritually asleep, he is not alert nor involved in the things of God. His mind and behavior are not concerned with the things of God. He slumbers, dozes, and sleeps. A person who is spiritually asleep is not alert nor aware of what God is doing. Therefore, he will be caught off guard when the Lord returns.

But note: the believer is not to sleep. He is to watch and be sober.

⇒ To watch means to be alert and on guard to live for Christ. Remember: Christ may rent the skies any moment and return to earth; therefore, we must be watching every moment of every day.

⇒ To be sober means to be rigid in discipline and control for Christ; to live a strict life of righteousness and godliness, ever looking for the return of the Lord.

Note two tragic facts about some believers—facts that should never happen to genuine believers.

1. Some do sleep. The word “others” refers to the unbelievers of the world (1 Th.4:13). But note: this exhortation is being given to believers. Therefore, some believers have a desperate need to heed this warning. They have fallen asleep spiritually. They are...

- no longer alert to the things of God.
- no longer alive to God, thinking and keeping their thoughts upon God.
- no longer worshipping God, praying and fellowshiping with God and His people.
- no longer anticipating the return of Christ.
- no longer active for God, serving and working for God.

Tragically, they are asleep. They are not watching nor living sober lives. Discipline and control in righteousness and godliness are the furthest things from their minds.

2. Some are identified with the night and with evil behavior. This is exactly what Scripture is saying. The person who sleeps sleeps in the night, and the person who gets drunk gets drunk in the night. Nighttime is usually the time when people sleep and become involved in sin. Therefore, if a believer carouses around with those who are of the night, he is identifying himself with the sinners of the world.

⇒ If a believer carouses around with the sleepers of the world—those who are asleep to the things of God—then he is identified with the sleeping unbelievers of the world.

⇒ If a believer carouses around with the drunken of the world—those who are indulgent, lustful, worldly, and fleshly—then he is identified with the drunken unbelievers of the world.

There is no other way to tell about a person. If he carouses around in the darkness of the night, then he shows himself to be of the night. If he walks around in the day, then he shows himself to be of the day.

“Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh” (Mt.25:13).

“Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself and make them to sit down to meat, and will come forth and serve them” (Lk.12:37).

“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares” (Lk.21:34).

“Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober” (1 Th.5:5-6).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pt.5:8).

“Behold, I come quickly; hold that fast which thou hast, that no man take thy crown” (Rev.3:11).

“Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame” (Rev.16:15).

3 (5:8-10) **Believers, Duty:** the believer is to be sober and to protect himself. The believer is to be sober; that is, he must be mentally awake, alert, and watchful, and he must protect himself. He must make sure that he stays spiritually sober and well protected.

1. How can the believer stay sober and protect himself? By putting on the armour of God. What is the armour of God?

a. There is the breastplate of faith and love. The breastplate protected the heart of the soldier. The heart of the believer must be protected. His heart must be committed and focused upon Jesus Christ and His cause

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for world conquest. It is the breastplate of faith and love that will protect our heart and keep it focused upon Christ and His cause.

⇒ Faith protects our heart: when we really believe that Jesus Christ saves us from sin and death and delivers us from the judgment of God—when we really believe in Jesus Christ—then we focus our lives upon Jesus Christ. We stay sober: we live righteously and godly in this present world and look for the glorious appearing of the great God and Savior, Jesus Christ. Our faith in Christ keeps us sober.

“Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent” (Jn.6:28-29).

“Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked” (Eph.6:16).

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb.11:6).

“And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment” (1 Jn.3:23).

⇒ Love protects our hearts: when we really see the love of Christ for us—that He actually bore our sins and punishment on the cross—then we break before Him and bow in humble adoration and love. Love floods us, for He did so much for us. We never have to die; we never have to bear the punishment of sin—all because He loved us. Therefore, our hearts reach out to Him broken and pouring love back to Him. We stay sober: we live righteously and godly and look for His return because we love Him. Our love keeps us sober.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:16).

“But God commendeth his love toward us, in that , while we were yet sinners, Christ died for us” (Ro.5:8).

“For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again” (2 Cor.5:14-15).

“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)” (Eph.2:4-5).

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not” (1 Jn.3:1).

- b. There is the helmet of the Christian soldier, the hope of salvation. There is only one way we can be prepared for the return of Christ and escape the judgment of God: we must keep our minds and lives focused upon Christ. How can we do this? By protecting our minds with the helmet of God’s armour, the hope of salvation. We are to focus our minds upon the hope of salvation. We are to eat, drink, and sleep salvation—the great hope God has given. If we focus our lives upon salvation—if we live and move and have our being in the great hope God has given of living forever with Him—then we will stay sober. We will live a righteous life for Christ, and we will be eagerly waiting for the return of Christ. Our hope of salvation keeps us sober.

“For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?” (Ro.8:24).

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope” (Ro.15:4).

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:12-13).

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (1 Pt.1:3-4).

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure” (1 Jn.3:2-3).

2. Why is the believer to stay sober and protect himself? There are two significant reasons.
- a. God has not appointed us to wrath, but to salvation. The only way to escape the wrath of God is to stay sober and focused upon Jesus Christ. When God saved us, he appointed us to receive salvation from sin, death, and judgment to come. He did not appoint us to death and wrath. Therefore, there is no excuse for a

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believer to fall asleep and return to the world of darkness. A person who is not sober will suffer the wrath of God.

“For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil” (Jn.3:17-19).

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn.3:36).

“But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience” (Eph.5:3-6).

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things’ sake the wrath of God cometh on the children of disobedience” (Col.3:5-6).

- b. Christ died for us. Note the words wake or sleep: they mean alive or departed. When Christ returns, whether we are still alive on the earth or departed, we shall live together with Him forever and ever. This is why He died, the very reason He went to the cross: that we might have the glorious privilege of living together with Him throughout all eternity.

“For when we were yet without strength, in due time Christ died for the ungodly” (Ro.5:6).

“Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father” (Gal.1:4).

“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Tit.2:14).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Pt.3:18).

- 4** (5:11) **Believers, Duty:** the believer is to minister by comforting and edifying others. God has delivered us from the wrath to come and given us the glorious hope of living face to face with Him forever. Therefore, we are not to sleep, but we are to be sober, awake, alert, and watchful for that glorious day.

⇒ We are to “*comfort*” (parakaleite) each other: exhort, encourage, and admonish each other.

“Comfort ye, comfort ye my people, saith your God” (Is.40:1).

“Wherefore comfort one another with these words” (1 Th.4:18).

“Wherefore comfort yourselves together, and edify one another, even as also ye do” (1 Th.5:11).

⇒ We are to “*edify*” (oikodomeite) each other: strengthen and build each other up.

“Let us therefore follow after the things which make for peace, and things wherewith one may edify another” (Ro.14:19).

“Let every one of us please his neighbour for his good to edification” (Ro.15:2).

“Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers” (Eph.4:29).

<p>1 Behavior toward the leaders of the church a. Know them</p> <p>b. Esteem them very highly in love</p> <p>c. Be at peace among yourselves</p> <p>2 Behavior toward the church family a. Warn the unruly b. Comfort the fainthearted c. Support the weak d. Be patient toward all e. See that no one render evil for evil to any man</p> <p>3 Behavior toward God—personal behavior a. Rejoice always b. Pray always c. Give thanks in all things</p>	<p>C. The Lord's Return & Behavior in the Church, 5:12-28</p> <p>12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;</p> <p>13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.</p> <p>14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.</p> <p>15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.</p> <p>16 Rejoice evermore.</p> <p>17 Pray without ceasing.</p> <p>18 In every thing give thanks: for this is the will of</p>	<p>God in Christ Jesus concerning you.</p> <p>19 Quench not the Spirit.</p> <p>20 Despise not prophesyings.</p> <p>21 Prove all things; hold fast that which is good.</p> <p>22 Abstain from all appearance of evil.</p> <p>23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.</p> <p>24 Faithful is he that calleth you, who also will do it.</p> <p>25 Brethren, pray for us.</p> <p>26 Greet all the brethren with an holy kiss.</p> <p>27 I charge you by the Lord that this epistle be read unto all the holy brethren.</p> <p>28 The grace of our Lord Jesus Christ be with you. Amen.</p>	<p>d. Do not suppress the Spirit²⁸</p> <p>e. Do not despise prophesying</p> <p>f. Test all things: Hold fast to what is good</p> <p>g. Abstain from all appearance of evil</p> <p>4 The results of proper behavior a. God's Presence b. Sanctification c. Preservation of spirit, soul, & body</p> <p>d. Assurance of God's faithfulness</p> <p>5 The final exhortations for behavior a. Pray for the ministers b. Greet all Christians c. Read this epistle to all Christians—study the Word of God d. The grace of our Lord rest upon you</p>
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DIVISION III

THE COMING AGAIN OF JESUS CHRIST, 4:13-5:24

C. The Lord's Return and Behavior in the Church, 5:12-28

(5:12-28) **Introduction:** the behavior of man needs to be changed. There is one thing that will change it as much as anything else: seeing and grasping the Lord's return to earth. If a person really believes that Jesus Christ is returning to earth, it will radically change his life.

1. Behavior toward the leaders of the church (v.12-13).
2. Behavior toward the church family (v.14-15).
3. Behavior toward God—personal behavior (v.15-22).
4. The results of proper behavior (v.23-24).
5. The final exhortations for behavior (v.25-28).

1 (5:12-13) **Leaders—Church—Believers:** first, the believers' behavior toward church leaders. Note the word "labor" (kopiontas). It means to labor to the point of exhaustion, then to keep on laboring; to continue laboring even if one has become weary; to arduously labor; to toil to the point of weariness; to work beyond what one is capable of doing. The point is forceful, and it should convict the heart of God's servant:

- ⇒ The minister of God is to arduously labor for his Lord.
- ⇒ The minister of God is to toil and toil for the church.
- ⇒ The minister is to labor to the point of exhaustion in ministering to people.

This is the work of the ministry; this is the demand made upon the minister's time and energy. His whole mind, body, and soul belong to the Lord and are to be poured out into the lives of God's dear people, into both the believers and the unbelievers of the world.

Now, note the three exhortations of these two verses.

1. Believers are to know the leaders of their church. The word "know" (eidenai) means to acknowledge, appreciate, respect, and know the value of. Few people labor as much as a committed church leader.
 - a. Take, for example, the committed minister. Compare his work with any other professional. How much time would some other professional take away from his regular duties...
 - if he had to speak for thirty or more minutes at a conference this week?
 - if he had to speak two or three times at the conference *to the same people*?
 - if he had to speak every week—two or three times—*to the same people*; that is, he could never use the same speech?
 - if he had to attend several committee meetings at the conference every week?
 - if he had to visit everyone at the conference when they went into the hospital?
 - if he had to visit all the family members and the close relatives of the conference members when they went into the hospital?
 - if he had to counsel all the conference members and their family members when they had a serious problem?

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- if he had to conduct all the funerals of the conference members and their families?
- if he had to conduct all the weddings of the daughters of the conference members?
- if he was expected to visit in the homes of most, if not all, of the conference members?
- if he was expected to visit all the newcomers and prospective members within the community of the conference?

The list could go on and on. But while the professional is doing all this, he still has to manage the administration of his business (the church itself).

- b. Take, for example, the committed teacher of the Lord. The committed teacher works all day at some job either in the home or out at some secular job. Then when he or she gets home, think of the time spent...
- in studying and preparing the lesson.
 - in praying.
 - in telephoning class members.
 - in visiting class members: at home and in the hospital.
 - in counseling and ministering to class members.
 - in fellowshiping and growing class members one on one and in groups (at meals, study groups, and at social functions).

For the committed teacher, the hours are endless, and just think, the committed teacher does this every week.

The same could be said about any church leader who is genuinely committed to the Lord and takes his or her calling seriously. The leader's service to the church and ministry is above and beyond their work week at secular jobs and their duties to civic affairs. True, they live for Christ wherever they are—at work and at civic functions. But their commitment goes beyond that: the church leader has been called by God...

- to teach, edify, and build up the church and its believers.
- to equip himself to be a dynamic witness for the Lord and to reach out to save the lost.
- to organize and minister to the desperate needs of the poor and hurting.

The point is this: believers are to know their leaders—acknowledge, appreciate, and respect them. They deserve it.

“Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me” (Ro.15:30).

“That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth” (1 Cor.16:16).

“And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus” (Gal.4:14).

“And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you” (1 Th.5:12).

“Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine” (1 Tim.5:17).

“Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation” (Heb.13:7).

2. Believers are to highly esteem their leaders. Several significant things are said here.
- a. Leaders are to be *highly* esteemed.
 - b. Leaders are to be highly esteemed *in love*: with affection, held ever so dear to a believer's heart.
 - c. Leaders are to be highly esteemed for their work's sake, that is, because of the work they do. They are ministers of the Lord and they serve Christ and the church and its believers. Believers owe much to them because of their sacrificial service. Therefore, believers are to highly esteem them.

“Receive him therefore in the Lord with all gladness; and hold such in reputation” (Ph.2:29).

“And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves” (1 Th.5:12-13).

“And it came to pass, when Moses went out into the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone in the tabernacle” (Ex.33:8).

3. Believers and leaders are to be at peace among themselves. Note: this exhortation is given to the leader as well as to the believer or follower. Believers are not to criticize, murmur, grumble, envy, or oppose their leaders. Differ, yes, but not oppose—unless, of course, he is acting contrary to Scripture or to the love of God's Spirit.

Leaders are not to act as lords over God's people, nor are they to lead for the sake of seeking position, boosting ego, securing recognition, receiving honor, or making a livelihood. A leader who leads for these reasons cannot feed the people of God. He does not have the presence and blessing of God which are necessary to feed the flock of God. Therefore, such leaders cause a restlessness and dissatisfaction among God's people.

The exhortation is for believers to be at peace among themselves. Both leader and people are to be totally committed to Christ, doing exactly what God has called them to do. When both are so serving, then they are at peace with each other.

“For God is not the author of confusion, but of peace, as in all churches of the saints” (1 Cor.14:33).

“Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you” (2 Cor.13:11).

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace” (Eph.4:1-3).

“I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord” (Ph.4:2).

“And be at peace among yourselves” (1 Th.5:13).

“Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart” (2 Tim.2:22).

2 (5:14-15) **Believers—Church:** second, the believers’ behavior toward the church family. A list of exhortations is given to all believers in these two verses—exhortations that tell us how to behave toward the whole church family.

1. Warn the unruly (ataktous): “those who are out of line—the loafers, the disorderly, and the unruly” (The Amplified New Testament). The word unruly is a military term that referred to the soldier who broke rank and did not stand in his place. Too many believers are not where they belong. (They belong in the ranks of the Lord and of the church: fellowshipping with the Lord and fellow believers; serving the Lord and ministering to believers; helping to reach the lost and ministering to the poor and needy.) But they are out in the world doing their own thing, fulfilling their own desires and lusts.

The unruly must be warned and admonished. They are treading on thin ice. They are damaging their own souls and hurting others through their unruly testimony. The Lord will not tolerate such unruly behavior. The implication is that He will judge all unruly behavior.

“And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another” (Ro.15:14).

“I write not these things to shame you, but as my beloved sons I warn you” (1 Cor.4:14).

“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Col.3:16).

“Now we exhort you, brethren, warn them that are unruly” (1 Th.5:14).

“If any man obey not our word by this epistle [the Word of God], note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother” (2 Th.3:14-15).

“A man that is an heretick after the first and second admonition reject” (Tit.3:10).

2. Comfort the feeble-minded (oligopsuchos): the faint-hearted, timid, reserved, dispirited; those who lack courage and are cowardly; those who are easily discouraged and dissatisfied; those who fear difficult situations. The picture is that of a person who hesitates to serve or witness; a person who fails to live for Christ because of being faint-hearted. We must not rebuke or despise them, but instead comfort, encourage, and assure them.

“But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid” (Mt.14:27).

“And Jesus came and touched them, and said, Arise, and be not afraid” (Mt.17:7).

“Watch ye, stand fast in the faith, quit you like men, be strong” (1 Cor.16:13).

“So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow” (2 Cor.2:7).

“Finally, my brethren, be strong in the Lord, and in the power of his might” (Eph.6:10).

“Wherefore comfort one another with these words” (1 Th.4:18).

“Wherefore comfort yourselves together, and edify one another, even as also ye do” (1 Th.5:11).

“Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded” (1 Th.5:14).

“Thou therefore, my son, be strong in the grace that is in Christ Jesus” (2 Tim.2:1).

3. Support the weak: the spiritually weak; those who yield so easily to temptation; those who are so easily burdened, discouraged, defeated, and led astray. These need to be supported (antechesthe). The word means to cling and hold to. The weak need us clinging to them and holding them up. They need our support.

“I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive” (Acts 20:35).

“Him that is weak in the faith receive ye, but not to doubtful disputations [criticizing]” (Ro.14:1).

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves” (Ro.15:1).

“To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some” (1 Cor.9:22).

“Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men” (1 Th.5:14).

4. Be patient (makrothumeo) toward all persons. Leon Morris points out that being patient is the opposite of being short-tempered. It is being consistently patient, being very patient with people (*The Epistles of Paul to the Thessalonians*).

“Tyndale New Testament Commentaries,” p.101). We must bear and forbear; we must suffer a long, long time with persons, no matter the situation.

“In your patience possess ye your souls” (Lk.21:19).

“Rejoicing in hope; patient in tribulation; continuing instant in prayer” (Ro.12:12).

“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise” (Heb.10:36).

“But let patience have here perfect work, that ye may be perfect and entire, wanting nothing” (Jas.1:4).

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain” (Jas.5:7).

5. Look after every believer: see that no believer renders evil for evil to any person. Note: it is understood that throughout life some people will do evil against everyone of us. This verse clearly states that we are responsible for each other and responsible for how we respond to evil. We are to be looking after each other: see to it that none of us retaliates or mistreats those who mistreat us.

⇒ If we mistreat an unbeliever, we lose all chance of reaching him for Christ.

⇒ If we mistreat another believer, we lose all chance of reaching him and growing him in Christ.

When we mistreat a person, our testimony with that person is ruined. We lose our opportunity to minister to that person. Note the exhortation: “ever follow that which is good, both among yourselves, and to all men.” *Always following that which is good* is the only way we can ever reach and grow others, believers and unbelievers.

“But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also” (Mt.5:39).

“Recompense to no man evil for evil. Provide things honest in the sight of all men” (Ro.12:17).

“Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing” (1 Pt.3:9).

“Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord” (Lev.19:18).

“Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee” (Pr.20:22).

“Say not, I will do so to him as he hath done to me: I will render to the man according to his work” (Pr.24:29).

3 (5:15-22) **Believers, Duty:** third, the believers’ behavior toward God. Seven strong exhortations are to govern our behavior toward God.

1. Rejoice always; rejoice evermore: God has saved us, and He looks after and cares for us. If we love God, God promises that He will take all the circumstances that attack us and work them out for good (Ro.8:28). And on top of this, He has given us eternal life, the glorious privilege of living face to face with Him and serving Him forever and ever. The believer who knows and keeps his mind upon these glorious facts can do nothing but rejoice.

“Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven” (Lk.10:20).

“Rejoice in the Lord alway: and again I say, Rejoice” (Ph.4:4).

“Rejoice evermore” (1 Th.5:16).

“And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee” (Dt.12:7).

“But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee” (Ps.5:11).

“Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart” (Ps.32:11).

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass” (Zech.9:9).

2. Pray always—without ceasing. Prayer is God’s ordained way for man to receive things from Him. God moves, acts, and responds to prayer. Prayer is a law that He has established throughout the universe. Why? Because prayer stirs fellowship and communion with God and brings about a greater knowledge and understanding of God. It causes a person to learn more and more about God and stirs more and more trust as well as worship and praise of God. Prayer stirs and causes every good thing imaginable between God and man. This is the reason God destined prayer as the primary way man is to communicate with Him. This is the reason for this exhortation. Therefore, pray without ceasing; continue and persevere in prayer: in your daily worship and quiet times and as you walk throughout the day.

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you” (Mt.7:7).

“Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak” (Mt.26:41).

“And he spake a parable unto them to this end, that men ought always to pray, and not to faint” (Lk.18:1).

“Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full” (Jn.16:24).

“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints” (Eph.6:18).

“Pray without ceasing” (1 Th.5:17).

3. Give thanks in all things. How can we thank God for terrible trials such as accidents and death and sin? We don’t; this is not what Scripture means. What God means is to thank Him for His presence and power as we walk through such trials. In Christ Jesus there is victory and triumph over all, no matter how terrible. Therefore, in everything (not for everything)—as we walk through all—thank God for the victory He has given us through Christ.

Note the statement, “this is the will of God in Christ Jesus concerning you.” What is the will of God? All three exhortations that have just been given:

⇒ that we rejoice evermore.

⇒ that we pray without ceasing.

⇒ that we give thanks in everything.

“Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ” (Eph.5:20).

“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God” (Ph.4:6).

“And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him” (Col.3:17).

“In every thing give thanks: for this is the will of God in Christ Jesus concerning you” (1 Th.5:18).

“For every creature of God is good, and nothing to be refused, if it be received with thanksgiving” (1 Tim.4:4).

“Offer unto God thanksgiving; and pay thy vows unto the most High” (Ps.50:14).

“It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High” (Ps.92:1).

“Give thanks unto the Lord, call upon his name, make known his deeds among the people” (1 Chron.16:8).

4. Do not suppress the Spirit—do not quench the Spirit (see DEEPER STUDY # 1—1 Th.5:19 for discussion).

5. Do not despise prophesyings. Prophecy is the gift of proclaiming the gospel and of predicting the future under the influence of the Holy Spirit. Both proclamation and prediction are included in the gift. Note the exhortation: a person is not to minimize or *despise* the gift despite the abuse of the gift by some. (See notes, pt.6—1 Cor.12:8-10, especially see DEEPER STUDY # 1—1 Cor.14:3 for more discussion.)

“But he that prophesieth speaketh unto me to edification, and exhortation, and comfort” (1 Cor.14:3).

“Despise not prophesyings” (1 Th.5:20).

6. Prove all things; hold fast to what proves to be good. The word “prove” (dokimazete) means to test and to prove. Both the gifts and behavior of believers are to be tested. If a person claims to prophesy—whether proclaiming the gospel or predicting some event to strengthen believers for some coming trial—all should be tested. We are not to blindly accept what people say, even if it is the preacher or servant of God. Neither are we to blindly accept people themselves. Every person—what he says and does—is to be tested and proven. How? By measuring what he says and does by the Scripture. But note: the Scriptures must be studied in order to measure what people say and do. The only way to know truth from error is to know the Scripture.

“Proving what is acceptable unto the Lord” (Eph.5:10).

“Prove all things; hold fast that which is good” (1 Th.5:21).

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world” (1 Jn.4:1).

“I have set thee for a tower and a fortress among my people, that thou mayest know and try their way” (Jer.6:27).

Now, note the exhortation: when a person or a truth is proven, hold it fast. Hold fast to all that is good. Do not let a good person go: learn from him. Do not let a good doctrine or exhortation go: hang on to it, live and practice it, and teach it to others.

“Prove all things; hold fast that which is good” (1 Th.5:21).

“But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end” (Heb.3:6).

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession” (Heb.4:14).

“Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)” (Heb.10:23).

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“Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy” (Rev.3:3-4).

7. Abstain from all appearance of evil: note closely what this exhortation says. It does not just say to abstain from evil, but to abstain from the very *appearance* of evil.

- ⇒ If something even appears or borders on evil, get away from it.
- ⇒ If there is any chance whatsoever that it could be wrong, leave it alone.
- ⇒ If there is even a suggestion that it could be wrong, flee it.

A believer must have nothing, absolutely nothing, to do with evil—not even the appearance of it.

“Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good” (Ro.12:9).

“Abstain from all appearance of evil” (1 Th.5:22).

“Let him eschew [turn away from, shun] evil, and do good; let him seek peace, and ensue it” (1 Pt.3:11).

“And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding” (Job 28:28).

“Depart from evil, and do good; seek peace, and pursue it” (Ps.34:14).

“Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked” (Ps.97:10).

“Turn not to the right hand nor to the left: remove thy foot from evil” (Pr.4:27).

“A wise man feareth, and departeth from evil: but the fool rageth, and is confident” (Pr.14:16).

DEEPER STUDY # 1

(5:19) **Holy Spirit—Sin:** this is one of the four major sins against the Holy Spirit.

1. Quenching the Spirit (1 Th.5:19). To quench means to stifle, to snuff out, to stop. The Holy Spirit is always working in the life of the believer to lead him to do God’s will. The believer *quenches* the Spirit’s work by (a) ignoring Him, (b) neglecting Him, (c) disobeying Him, or by simply (d) procrastinating. Note the context above. The command to “quench not the Spirit” is surrounded by a series of positive commands.

2. Grieving the Spirit (Eph.4:30). To grieve means to pain, to vex, to sadden. The Holy Spirit is pure, holy, and righteous. The believer grieves the Spirit when he...

- allows impure things to penetrate his life.
- behaves immorally.
- acts unjustly.
- allows or participates in anything contrary to the nature of the Spirit.

Note the context. The command to “grieve not the Spirit” is surrounded by a series of negative commands.

3. Blasphemy against the Spirit (see note—Mt.12:31; 12:33).
4. Lying to the Holy Spirit (see note—Acts 5:3-4).

4 (5:23-24) **Believers, Duty:** the results of proper behavior. If a believer will behave properly—if a person will follow the exhortations given in this passage—he will experience four things.

1. The believer experiences the presence of the God of peace: peace means to be bound, joined, and weaved together. Only God can bind, join, and weave a person together. Only God can bring peace to a person’s soul—the kind of peace that brings absolute assurance, confidence, and security to a person’s heart. And note: God possesses so much peace and is so ready to give peace that He is called the God of peace. (See note, *Peace*—1 Th.1:1 for more discussion.)

“Now the God of peace be with you all” (Ro.15:33).

“And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you” (Ro.16:20).

“Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you” (2 Cor.13:11).

“Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you” (Ph.4:9).

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (1 Th.5:23).

“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant” (Heb.13:20).

2. The believer experiences sanctification: the word sanctification means to be set apart and separated to God. The believer who follows the exhortations of this passage is greatly blessed by God: God takes the person and sets him apart unto Himself. The person is very special to God; therefore God gives him a special relationship with Himself. And note the word “wholly”: the believer is wholly set apart to God, under God’s special care, protection, and provision.

“Sanctify them through thy truth: thy word is truth” (Jn.17:17).

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption” (1 Cor.1:30).

“If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work” (2 Tim.2:21).

“Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate” (Heb.13:12).

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied” (1 Pt.1:2).

3. The believer has his spirit, soul, and body preserved blameless in the day of judgment. This is the idea of the Greek text. The word “unto” (en) should be translated *in*. That is, in that day when the Lord returns, the believer will be preserved blameless. He will be acceptable to God and receive a full reward. Note the three parts of man spelled out: spirit, soul, and body. The idea is that the whole man will be preserved—his body and soul as well as his spirit. Believers are not to be some ghost-like figure or some formless spirit. They are to have their bodies and souls resurrected and preserved forever. The whole person—the whole spirit, soul, and body—will live eternally with God. But note: only if the believer follows the exhortations of the Scripture.

“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world” (Ph.2:15).

“In the body of his flesh through death, to present you holy and unblameable and unrepensible in his sight” (Col.1:22).

“To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints” (1 Th.3:13).

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (1 Th.5:23).

“Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless” (2 Pt.3:14).

4. The believer experiences the assurance of God, the very faithfulness of God. God called the believer; therefore, God completes His work in the believer. The work of salvation is God’s work from beginning to end. If a person is not living for God, it is evidence that he is not really a true believer. But if a person is living for God by following the exhortation of Scripture, it is clear evidence that he is a true believer. He has truly been called of God. How do we know this? Because God is faithful. If God possesses a person, God continues to work in the person until the person is fully saved in the glorious day of redemption.

“Faithful is he that calleth you, who also will do it” (1 Th.5:24).

“But the Lord is faithful, who shall stablish you, and keep you from evil” (2 Th.3:3).

“If we believe not, yet he abideth faithful: he cannot deny himself” (2 Tim.2:13).

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people” (Heb.2:17).

“Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)” (Heb.10:23).

“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood” (Rev.1:5).

“And I saw heaven opened and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war” (Rev.19:11).

5 (5:25-28) **Believers, Duty:** the final exhortation for behavior. This is the close of the *First Epistle to the Thessalonians*. The final words exhort us all when we apply them to ourselves.

1. Pray for ministers. Note that Paul does not say, “please” or “if you will.” He emphatically charges: “Brothers, pray for us.” All believers must pray for their ministers. And note: Paul says “us” not *me*—all of God’s chosen ministers are to be prayed for by believers. We must not omit a single minister; and the idea is that we must pray often, not just every day, but often every day. What an impact would be made upon the world if we obeyed this one charge.

“Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me” (Ro.15:30).

“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel” (Eph.6:18-19).

“Brethren, pray for us” (1 Th.5:25).

“Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you” (2 Th.3:1).

“Pray for us: for we trust we have a good conscience, in all things willing to live honestly” (Heb.13:18).

2. Greet all Christian brothers, and greet them intimately with care. Just how the holy kiss took place is not really known today. But it was a common practice in the early church. It is generally thought that only men kissed men and that they kissed on the cheek, but again, the facts are not really known (Leon Morris. *The Epistles of Paul to the Thessalonians*. "Tyndale New Testament Commentaries," p.109). The point is that affection and care are to be expressed between believers.

"Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus"
(1 Pt.5:14. Cp. Ro.16:16; 1 Cor.16:20; 2 Cor.13:12.)

3. Read this epistle to all believers. Why was it necessary for Paul to give this exhortation? Would the epistle not be read to the whole church when it gathered on Sunday? Were some believers bed-ridden and homebound? Was the church having to meet in several small groups in secret because of persecution? The answer is not known, but the lesson to us is clear. We must see to it that every believer studies this epistle as well as the rest of the Word of God. Every part of the Word is important and must be studied by all. No believer is to be left out whether bed-ridden or unable to attend services for any other reason.

Thought 1. What a challenge to churches! To provide ministries that will carry the Word of God out to those who are unable to worship and study at the regular service.

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32).

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col.3:16).

"Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety" (1 Tim.2:15).

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim.3:16).

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious" (1 Pt.2:2-3).

4. The grace of our Lord Jesus Christ rest upon you (see note, *Grace*—1 Th.1:1 for discussion).

**THE SECOND EPISTLE OF PAUL THE APOSTLE
TO THE**

THESSALONIANS

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

INTRODUCTION

AUTHOR: Paul, the Apostle.

DATE: Uncertain. Probably A.D. 50-52, soon after First Thessalonians.

TO WHOM WRITTEN: “To the church of the Thessalonians in God our Father and the Lord Jesus Christ” (2 Th.1:1).

PURPOSE: Paul had two purposes for writing Second Thessalonians.

1. To assure believers that God uses persecution.
 - ⇒ He uses persecution to refine believers. Persecution refines believers by teaching them endurance, by teaching them to stand fast in a corruptible and dying world.
 - ⇒ He uses persecution to seal believers (2 Th.1:4-6). Persecution proves that a believer is genuine and is going to inherit future glory.
 - ⇒ He uses persecution to seal unbelievers (2 Th.1:4-6). Persecution seals the doom of persecutors.
2. To correct some false ideas about the Lord’s return.

SPECIAL FEATURES:

1. The City of Thessalonica. The great city was the capital and the largest city of Macedonia. (See Map—Introduction to Acts.) It had been founded by Cassander, the top military officer of Alexander the Great, after Alexander had died. Under the Romans the city had been made free because of its loyalty to Rome. As a free city it was allowed its own government and local laws, and at its height, the city reached a population of 200,000. The city had a natural harbor, but the primary factor contributing to the city’s greatness was that it lay right on the Roman road, the Egnatian Way. In fact, the great road ran right through Thessalonica. It was the main street of the city, stretching all the way from the Adriatic Sea to the Middle East. Trade and commerce bristled with all the accompanying vice that follows such a metropolitan center.

2. The Church of Thessalonica. It was a great day when Paul walked into the city of Thessalonica bringing the news of the glorious gospel. Because of the city’s strategic location and commercial importance, the gospel was bound to spread out beyond to the world rather rapidly. The great city of Thessalonica was the second great European city to be evangelized. Paul had just been evangelizing in Philippi when he entered Thessalonica. Paul preached in the synagogue for only three Sabbaths before he was forced by the Jews to leave the synagogue (Acts 17:2). Paul apparently moved into homes, preaching wherever he was allowed. He had so much success that the Jews eventually attacked and forced him to flee for his life. He took Silas and Timothy and proceeded to Berea for a brief ministry (Acts 17:10-14). But the Jews pursued him and he was forced to leave Berea for Athens (Acts 17:13f). However, he was able to leave Silas and Timothy behind to continue the ministry. While in Athens, he sent for Timothy, but dispatched him right back to Thessalonica (1 Th.3:2f). Paul himself went on to Corinth where he was soon joined by Silas and Timothy with good news from the Thessalonian church (Acts 18:5). His heart was so warmed by this report that he sat down and wrote the First Letter to the Thessalonians. Right after receiving the letter, the believers apparently responded to Paul, asking him some questions about the Lord’s return. These questions are what stirred the Second Letter to the Thessalonians.

The converts were mainly Gentiles, including a large number of devout Greeks and prestigious women. Many, especially women, were sick of the immoral society of that day. They had turned to Judaism because of its moral teachings, yet they sensed the bondage of its legalistic thrust and rejection of its national prejudices. Therefore, their hearts were ripe for the message of liberty and love preached by the gospel. The church at Thessalonica...

- was founded on Paul’s second missionary journey (Acts 17:1f).
- was revisited by Paul (1 Cor.16:5).
- included some Jews and a large number of Greeks and influential women (Acts 17:4; 2 Th.3:4, 7-8).
- did not support Paul. He worked at a secular job while there (1 Th.2:9); however, he did receive financial help from the church at Philippi (Ph.416).
- suffered persecution (1 Th.2:14).
- was well organized (1 Th.5:12).
- had several prominent believers known by name: Jason (Acts 17), Gaius (Acts 19:29), Aristarchus (Acts 19:29; 20:4), and Secundus (Acts 20:4).

3. Thessalonians is “An Early Epistle Written by the Apostle Paul.” It is one of the earliest New Testament writings.

4. Thessalonians is “An Early Epistle that Proclaims Christ to be Lord” (1 Th.1:1, 3, 6, 10; 2:15; 3:8, 11-13; 4:1-2, 13-18; 5:1-2, 9-10, 23, 28; cp. Acts 17:7).

5. Thessalonians is “An Epistle that Proclaims the Doctrine of the Second Coming” (1 Th.4:13f).

6. Thessalonians is “An Epistle of Great Encouragement for a Person Facing Persecution” (1 Th.1:6f; 2:2f; 2:14f; 3:3f).

7. Thessalonians is “An Epistle written to warn believers of the danger of sexual impurity” (1 Th.4:1-10).

8. Thessalonians is “An Epistle written to charge believers with the most practical rules of behavior” (1 Th.5:12-22).

9. Thessalonians is “An Epistle with a Great Evangelistic and Missionary Challenge” (1 Th.1:8-12; 2:12-13; 3:12-13; 4:1-12; 5:1f).

10. Thessalonians is “An Epistle written from the heart and soul of a committed minister.” Wycliffe Bible Commentary has a moving description of this point. (David A. Hubbard, *First & Second Thessalonians*. “The New Testament & Wycliffe Bible Commentary,” ed. by Charles F. Pfeiffer and Everett F. Harrison. Produced for Moody Monthly by the Iversen Associates, N.Y., 1971, p.803f.)

“In these letters Paul lays bare not so much his subject as his soul: Here the beat of the apostle’s warm heart is audible. He compares himself to a gentle nurse (1 Thess.2:7), a firm father (2:11), and a homeless orphan (in the Greek of 2:17). He shows himself ready to spend and be spent for the spreading of the Gospel. It is Paul, the man, who confronts us, gentle in his strength, loving in his exhortations, dauntless in his courage, guileless in his motives—a man (as Carl Sandburg said of Abraham Lincoln) ‘of steel and velvet, hard as rock and soft as drifting fog.’”

OUTLINE OF SECOND THESSALONIANS

THE PREACHER'S OUTLINE & SERMON BIBLE™ is *unique*. It differs from all other Study Bibles & Sermon Resource Materials in that every Passage and Subject is outlined right beside the Scripture. When you choose any *Subject* below and turn to the reference, you have not only the Scripture, but you discover the Scripture and Subject *already outlined for you—verse by verse*.

For a quick example, choose one of the subjects below and turn over to the Scripture, and you will find this marvelous help for faster, easier, and more accurate use.

In addition, every point of the Scripture and Subject is *fully developed in a Commentary with supporting Scripture* at the bottom of the page. Again, this arrangement makes sermon preparation much easier and faster.

Note something else: The Subjects of Second Thessalonians have titles that are both Biblical and *practical*. The practical titles sometimes have more appeal to people. This *benefit* is clearly seen for use on billboards, bulletins, church newsletters, etc.

A suggestion: For the quickest overview of Second Thessalonians, first read *all the major titles* (I, II, III, etc.), then come back and read the subtitles.

OUTLINE OF SECOND THESSALONIANS

I. GREETING: THE PICTURE OF A MODEL CHURCH UNDER ATTACK & PERSECUTION 1:1-5

II. A GLIMPSE INTO THE END TIME, 1:6-2:17

- A. The Righteous Judgment of God, 1:6-12
- B. The Day of the Lord, 2:1-3
- C. The Antichrist: The Man of Sin, 2:4-9
- D. The Antichrist's Followers, 2:10-12
- E. The Salvation of God's Followers, 2:13-17

III. FINAL WORDS, 3:1-18

- A. Prayer and The Lord's Faithfulness, 3:1-5
- B. Work and Employment, 3:6-18

**THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE
THESSALONIANS**

CHAPTER 1			
<p>1 The ministers are faithful to the church</p> <p>2 The believers have a firm foundation in God & in Christ</p> <p>3 The believers know the grace & peace of God</p> <p>4 The believers have a faith</p>	<p>I. A GREETING: THE PICTURE OF A MODEL CHURCH UNDER ATTACK & PERSECUTION, 1:1-5</p> <p>Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:</p> <p>2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.</p> <p>3 We are bound to thank</p>	<p>God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;</p> <p>4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:</p> <p>5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer.</p>	<p>that grows exceedingly</p> <p>5 The believers have a love that grows & overflows</p> <p>6 The believers have a strong endurance & faith in all their trials</p> <p>a. Are a testimony to others</p> <p>b. Are a sign of God's coming judgment</p> <p>c. Are a proof that they are worthy of God's kingdom</p>

DIVISION I

GREETING: THE PICTURE OF A MODEL CHURCH UNDER ATTACK & PERSECUTION 1:1-5

(1:1-5) **Introduction:** this passage is a clear picture of what it takes to make a church strong. A church never needs strength anymore than when it is under savage attack and persecution. The Thessalonian church was being fiercely persecuted, yet it was standing fast for Christ. The Thessalonian believers stand as a model church for all other churches: they are a picture of what a church should be when it is being attacked and persecuted.

1. The ministers are faithful to the church (v.1).
2. The believers have a firm foundation in God and Christ (v.1).
3. The believers know the grace and peace of God (v.2).
4. The believers have a faith that grows exceedingly (v.3).
5. The believers have a love that grows and overflows (v.3).
6. The believers have a strong endurance and faith in all their trials (v.4-5).

1 (1:1) **Ministers—Church:** the ministers are faithful to the church—no matter the circumstances. Ministers are always to be faithful to their churches, but there are times when ministers need to give *special attention* to their flock, *special times* when the flock of God needs to be strongly encouraged and exhorted to hold fast to Christ. The Thessalonian church was facing one of these times.

1. The church was being savagely attacked and persecuted by both the world and the religionists (see notes—1 Th.2:1-12). They were being...
 - ridiculed
 - ostracized
 - mocked
 - threatened
 - cursed
 - rejected

There is a chance that some had even been physically attacked, beaten, and martyred (see note—1 Th.4:13). Whatever the case, the point is this: the believers desperately needed the help of their ministers; they needed their encouragement and comfort.

2. The church was confused about the return of the Lord and the great day of the Lord, and about the awful day of His wrath. Apparently some had begun to feel that the tribulation—the terrible time of trouble that is to come upon the earth—had already begun. Some felt this because of the savage persecution they were suffering. There were other matters concerning the second coming that were misunderstood as well. In fact, there was great confusion in the church about the Lord's return. These will be covered in a later passage. For now, the point to see is how confused the believers were over the return of the Lord Jesus. They needed the help of their ministers; they needed to be taught the truth about the coming again of Jesus Christ.

Thought 1. When special needs arise among believers, the minister of God must give special attention to the flock of God. It is a *very special duty* of the minister to comfort and encourage his people when they...

- suffer persecution
- need to be taught
- suffer disease or accident
- face death
- need correction
- need reproof
- need counsel

The list could go on and on, but the point is clearly seen. The minister must give special attention and help to his people when they face special needs. A church can be a model (strong) church only if its ministers are faithful—especially faithful when its people are facing trying times.

“I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said. It is more blessed to give then to receive” (Acts 20:35).

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves” (Ro.15:1).

“Bear ye one another’s burdens, and so fulfil the law of Christ” (Gal.6:2).

“Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body” (Heb.13:3).

“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world” (Jas.1:27).

2 (1:1) **Church:** the believers have a firm foundation in God and Christ (see note, *Jesus Christ, Deity*—1 Th.1:1 for discussion).

3 (1:2) **Grace—Peace—Church:** the believers know the grace and peace of God (see note, *Grace*—1 Th.1:1 for discussion).

4 (1:3) **Father—Church:** the believers have a faith that grows exceedingly. The word exceedingly (*huperauxanei*) means to grow beyond measure; to grow far beyond what would be expected. What a glorious testimony! Faith that just grows and grows more and more. Imagine a church full of believers whose faith in Christ Jesus grows explosively—beyond measure—beyond what we could ever imagine. And remember: the church was growing in faith while they were in the midst of savage persecution. This is the reason Paul says: “We are bound to thank God always for you.” The word “bound” (*opheilomen*) means compulsion and obligation. The church’s growing faith compelled Paul to thank God for the church—for their faith. Imagine how a minister’s heart would joy and rejoice over his people growing like the Thessalonian believers did.

What does it mean to have a growing faith? Faith in Christ simply means that a person believes in the Lord Jesus Christ; he trusts Christ to take care of his life...

- of his past life (sins and transgressions).
- of his present life (to provide the necessities, protection, deliverance, and guidance needed in life).
- of his future life (deliverance from death and judgment and the gift of eternal life).

A growing faith in Jesus Christ simply means that a person learns to trust and depend upon Christ more and more:

- ⇒ to provide for his daily necessities (Mt.6:33).
- ⇒ to deliver him through the trials and temptations of life (2 Th.2:4f).
- ⇒ to comfort him through the losses of life (2 Tim.4:18; 1 Pt.5:7; Ps.23:4).
- ⇒ to teach him the truth (2 Th.2:15; 3:3).
- ⇒ to guide and help him to hold fast to the teachings of Christ (2 Th.2:15; 3:4).
- ⇒ to strengthen him to walk a life that is separated from the world and totally dedicated to God (2 Th.3:3, 6-7).

Thought 1. A person who grows in faith is a person who learns to depend upon Christ more and more in every *area of life*—all the areas covered in the list above. What a glorious testimony to have a faith that grows exceedingly!

Thought 2. Too many believers have their minds upon growing and increasing in the comfort and possessions of this world. They think little, if any, about growing in faith. They are satisfied with just enough faith to salve their conscience. Growth in faith and Christ are of little concern to them.

“And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour” (Mt.8:13).

“Jesus said unto him, If thou canst believe, all things are possible to him that believeth” (Mk.9:23).

“And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” (Mk.11:22-24).

“And the apostles said unto the Lord, Increase our faith” (Lk.17:5).

“Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked” (Eph.6:16).

“For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world” (Heb.4:3).

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb.11:6).

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed” (Jas.1:5-6).

2 THESSALONIANS 1:1-5

“And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight” (1 Jn.3:22).

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” (1 Jn.5:4-5).

“Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper” (2 Chron.20:20).

“Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!” (Ps.31:19).

“The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate” (Ps.34:22).

“Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed” (Ps.37:3).

“Commit thy way unto the Lord; trust also in him; and he shall bring it to pass” (Ps.37:5).

“Trust in the Lord with all thine heart; and lean not unto thine own understanding” (Pr.3:5).

“Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the lord JEHOVAH is everlasting strength” (Is.26:3-4).

5 (1:3) **Love—Church:** the believers have a love that abounds and overflows toward one another. Note: the love being spoken about is the love of believer for believer, not for the world. In the letter of 1 Thessalonians, Paul had exhorted the church to grow more and more in love for one another. They had needed the message because there was some tension in the church surrounding the Lord’s return. Paul’s exhortation had worked: the church had straightened out the differences and the differing parties were now walking hand in hand with one another, overflowing and growing in love for one another. This is the reason Paul thanks God for their overflowing love.

What does it mean to overflow with love for one another? An overflowing love is the kind of love...

- that binds individuals together as a family—as the family of God.
- that binds individuals in an unbreakable union.
- that holds individuals with the deepest affection.
- that nourishes and nurtures one another.
- that shows concern and looks after the welfare of one another.
- that always cherishes one another and comforts, supports, and encourages one another regardless of differences or circumstances.

This was the kind of love that the model church at Thessalonica had. This is what an *abounding love* is. This is the kind of love every single believer is to have for all other believers.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35).

“This is my commandment, That ye love one another, as I have loved you” (Jn.15:12).

“Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good” (Ro.12:9).

“For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another” (Gal.5:13).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

“And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins” (1 Pt.4:8).

“He that loveth his brother abideth in the light, and there is none occasion of stumbling in him” (1 Jn.2:10).

“And this commandment have we from him, That he who loveth God love his brother also” (1 Jn.4:21).

6 (1:4-5) **Endurance—Church:** the believers have a strong patience and faith in facing persecution and tribulation.

⇒ The word “patience” (hupomones) means to be steadfast, to endure, and to persevere. The Thessalonian believers endured and held fast to their faith in Christ through all the persecutions and tribulations thrown against them.

⇒ The word “tribulations” (thlipseis) is a more general word than *persecutions* and refers to any kind of trial or trouble (Leon Morris. *The Epistles of Paul to the Thessalonians*. “Tyndale New Testament Commentaries,” p.115). The Thessalonian believers were persevering and holding fast to their faith through all the trials of life: temptations, peer pressure, disease, accident, loss of job, death—whatever the trial was, they remained faithful to Christ. They did not buckle under and give in to the crowd nor to discouragement and despair. They held on to their faith in Christ. Note three points.

1. Their endurance and faith was a strong testimony to others. Paul says that they were so strong that he actually boasted of them to others.

2 THESSALONIANS 1:1-5

Thought 1. What a dynamic testimony: to stand up for Christ to such an extent that Paul would boast of them! What an example for us: to stand fast in our faith to such an extent that ministers boast of our testimony.

2. Their endurance and faith were a sign of God's coming judgment upon unbelievers. The believers received a supernatural strength—God's strength—when they were persecuted. Their strength was so forceful that it was clear that it was being given by God. The believers...

- were not becoming hysterical.
- were not retaliating.
- were not accepting the persecution like passive sheep.

Contrariwise, they demonstrated a serene peace and responded in an active love, exhorting and encouraging their persecutors to trust the Lord—all while they were in the midst of being mistreated. Their response could not be attributed to mental discipline nor to the commitment to some human cause. Why?

- ⇒ Because there were too many of them, and they were all standing fast and demonstrating some supernatural strength.
- ⇒ Because there was both the spirit of glory and of God resting upon them—the spirit of glory and of God that is promised to the believer who suffers persecution.

“If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified” (1 Pt.4:14).

The point is this: the presence of God and His glory in the believer is a clear sign that God exists and is going to vindicate his dear believer. He is going to judge and take vengeance upon the persecutors of His dear people. Persecution is a clear sign of God's coming judgment.

“But we are sure that the judgment of God is according to truth against them which commit such things” (Ro.2:2).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men” (2 Pt.3:7).

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

3. Their endurance and faith proved that the believers were counted worthy of God's kingdom. Note the phrase “counted worthy” (kataxioo). It does not mean to make worthy; it means to count, reckon, and declare worthy (see note, *Justification*—Ro.5:1). A believer is not saved because he remains faithful through the sufferings of this life; he is saved because he believes in Jesus Christ as his Savior and Lord. However, when he suffers in this world and endures through the suffering, he is counted worthy of God's kingdom. He does not disappoint God. He proves his grit—that he is truly a man or a woman of God. He is worthy to enter heaven, for he has proven his faith.

“In your patience possess ye your souls” (Lk.21:19).

“Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me” (Jn.15:20-21).

“Always in every prayer of mine for you all making request with joy” (Ph.1:4).

“Yea, and all that will live godly in Christ Jesus shall suffer persecution” (2 Tim.3:12).

“For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh” (2 Cor.4:11).

“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise” (Heb.10:36).

<p>1 The purpose of judgment: To rectify injustice</p> <p>2 The executor of judgment: Jesus Christ Himself a. A spectacular appearance from heaven b. With angels c. In flaming fire</p> <p>3 The people to be judged a. All who do not know God b. All who disobey the gospel</p> <p>4 The penalty of judgment</p>	<p>II. A GLIMPSE INTO THE END TIME, 1:6-2:17</p> <p>A. The Righteous Judgment of God, 1:6-12</p> <p>6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;</p> <p>7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,</p> <p>8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:</p> <p>9 Who shall be punished with everlasting destruction</p>	<p>from the presence of the Lord, and from the glory of his power;</p> <p>10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.</p> <p>11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:</p> <p>12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.</p>	<p>a. Punishment & destruction b. Separation from the Lord</p> <p>5 The time of judgment a. When He comes to be glorified in His saints b. When He comes to be marvelled at</p> <p>6 The escape from judgment a. God must count a person worthy to escape b. God must complete the work of faith in a person c. The name of Christ must be glorified in a person</p>
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DIVISION II

A GLIMPSE INTO THE END TIME, 1:6-2:17

A. The Righteous Judgment of God, 1:6-12

(1:6-12) **Introduction:** this begins the important discussion of the end time, of the end of the world. The first discussion covers the subject that most people dread and try to bypass or deny: *the righteous judgment of God*.

1. The purpose of judgment: to rectify injustice (v.6).
2. The executor of judgment: Jesus Christ Himself (v.7-8).
3. The people to be judged (v.8).
4. The penalty of judgment (v.9).
5. The time of judgment (v.10).
6. The escape from judgment (v.11-12).

(1:6-12) **Another Outline:** The Basic Questions About Judgment.

1. Why is there to be a judgment (v.6)?
2. Who shall judge (v.7)?
3. Who shall be judged (v.8)?
4. What will the judgment be (v.9)?
5. When shall the judgment take place (v.10)?
6. How can a person escape the judgment (v.11)?

1 (1:6) **Judgment—Justice—Injustices:** the purpose of judgment is to rectify injustices. Remember: the believers at Thessalonica were suffering fierce persecution and all kinds of trouble at the hands of their neighbors and the local city government. Most of the citizens of Thessalonica wanted nothing to do with Christ, so they sought to stamp out His name, threatening and persecuting all who confessed Him. Just how serious the situation had become can be seen by looking at the account in Acts and the number of times the persecution is referred to in the two letters to the Thessalonians. Note these verses.

“But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them [Paul and Silas] out to the people. And when they found them, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus. And they troubled the people and the rulers of the city, when they heard these things” (Acts 17:5-8).

“But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people” (Acts 17:13).

“And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost” (1 Th.1:6).

“We were bold in our God to speak unto you the gospel of God with much contention” (1 Th.2:2).

“For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews” (1 Th.2:14).

“That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know” (1 Th.3:3-4).

“So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure” (2 Th.1:4).

The suffering of the believers was terrifying; therefore, they needed encouragement. This Paul had done in the former passage (2 Th.1:3-5) and would do at the end of the present passage (2 Th.1:10-12). But something else was needed as well: the persecutors and unbelievers of the world needed to be warned. God is going to rectify all the injustices of the world. God’s judgment is going to fall upon every person who has mistreated others. All unjust behavior of men will bear the terrible judgment of God, all the...

- | | | |
|---------------|--------------|-------------|
| • killing | • ridiculing | • cheating |
| • mocking | • fighting | • abusing |
| • cursing | • arguing | • stealing |
| • gossiping | • misusing | • deceiving |
| • criticizing | • rejecting | • lying |
| • defrauding | • ignoring | • hoarding |

The list could go on and on, but the point is this: we live in the midst of an evil and an unjust people. Therefore, much of the world’s behavior—much of man’s behavior—is evil and unjust. God *must judge* the world, for judgment is the righteous and just thing. To judge the injustices of men is the very thing that *must be done*. All the injustices of the world must be corrected. Not to judge would be the wrong and unjust thing. This is the reason God is going to judge the world. He is just and righteous Himself; therefore, His very nature demands that all the injustices and wrongs that men have inflicted upon others be judged and punished. Note how the verse is translated by others:

“For after all it is only just for God to repay with affliction those who afflict you” (NAS, 2 Th.1:6).

“Indeed, it is right for God to repay with crushing sorrows those who cause you these crushing sorrows” (Williams, 2 Th.1:6).

“It really is just for God to pay back with suffering those who make you suffer” (Beck, 2 Th.1:6).

“[It is a fair decision] since it is a righteous thing with God to repay with distress and affliction those who distress and afflict you” (Amplified New Testament, 2 Th.1:6).

“Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord” (Ro.12:19).

“Seeing it is a righteous thing with God to recompense tribulation to them that trouble you” (2 Th.1:6).

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ” (2 Th.1:7-8).

“For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward” (Heb.2:2).

“For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people” (Heb.10:30).

“To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste” (Dt.32:35).

“O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, show thyself. Lift up thyself, thou judge of the earth: render a reward to the proud. Lord, how long shall the wicked, how long shall the wicked triumph? How long shall they utter and speak hard things? and all the workers of iniquity boast themselves? They break in pieces thy people, O Lord, and afflict thine heritage. They slay the widow and the stranger, and murder the fatherless. Yet they say, The Lord shall not see, neither shall the God of Jacob regard it. Understand, ye brutish among the people: and ye fools, when will ye be wise?...And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off” (Ps.94:1-8, 23).

“According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense” (Is.59:18).

“And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the LORD” (Ezk.7:4).

“And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head” (Ezk.9:10).

“But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD” (Ezk.11:21).

2 (1:7-8) **Judgment—Jesus Christ, Return:** the executor of judgment shall be Jesus Christ Himself. Note that Jesus Christ is coming to give rest to the believer as well as to judge the world. The believer will be released from the injustices, sufferings, and death of this world. As the Pulpit Commentary says:

2 THESSALONIANS 1:6-12

"[Heaven] is rest to the weary, freedom to the enslaved, release from sorrow, suffering, and pain, relaxation from toil, ease from noise and turmoil, the quiet heaven of peace after being tossed about in the tempestuous ocean [of this world]" (P.J. Gloag. *Second Thessalonians*. "The Pulpit Commentary," Vol.21, ed. by H.D.M. Spence and Joseph S.Exell. Grand Rapids, MI: Eerdmans, 1950, p.2).

"There remaineth therefore a rest to the people of God" (Heb.4:9).

"There the wicked cease from troubling; and there the weary be at rest" (Job 3:17).

Note that the Person who will execute judgment is Jesus Christ Himself. He is personally going to *return to earth* to judge the world.

1. His return in judgment shall be a spectacular appearance from heaven. The word "revealed" (apokalupsei) means to be unveiled and uncovered. The day is coming when Jesus Christ shall rent the heavens and return to earth in judgment. As Matthew Henry says, "He will come in all the pomp and power of the upper world" (*Matthew Henry's Commentary*. Old Tappan, NJ: Fleming H. Revell, Vol.6, p.794). He will be revealed as the Supreme Majesty and Judge of the world.

"For the Father judgeth no man, but hath committed all judgment unto the Son" (Jn.5:22).

"And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead" (Acts 10:42).

"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

"In the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Ro.2:16).

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim.4:1).

2. His return in judgment will be with the angels of His power. The angels will return with Him for several purposes:

⇒ to add to the majestic glory and triumph of His person and presence.

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Mt.16:27).

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Mt.25:31).

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels" (2 Th.1:7).

⇒ to carry out His orders and to execute His justice and mercy.

"The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels" (Mt.13:39).

"So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Mt.13:49-50).

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Mt.24:31).

3. His return in judgment shall be in flaming fire. This is a reference to the brilliance and glory and holiness of His appearance and to the fact that He is coming in judgment. His return in judgment will be in all the majesty and glory of God Himself—so brilliant that it will be as the flaming fire of God's pure holiness.

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Mt.24:30).

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Mt.25:31-32).

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mk.8:38).

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Th.1:7-8).

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14-15).

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen" (Rev.1:7).

“A fire goeth before him [the Lord], and burneth up his enemies round about” (Ps.97:3).

3 (1:8) **Judgment—Jesus Christ, Return:** the people to be judged are separated into two classes.

1. All who do not know God, the only living and true God, shall be judged. Who are these persons? They are those who sin against natural revelation, who look at creation and fail to see God or to live by the laws that are clearly seen in nature and creation.

a. Men can know God within themselves: in their own thoughts, reasonings, and consciences.

“Because that which may be known of God is manifest in them; for God hath showed it unto them” (Ro.1:19).

“[The heathen] which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another” (Ro.2:15).

b. Men can know God outside of themselves: in creation and nature, the earth and outer space. (See notes—Ro.1:19; 1:20; 1:21; 2:11-15 for more discussion.)

“Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness” (Acts 14:17).

“For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse” (Ro.1:20).

“The heavens declare the glory of God; and the firmament showeth his handywork” (Ps.19:1).

“The heavens declare his righteousness, and all the people see his glory” (Ps.97:6).

The point is this: men can know that God gives them life and that He cares and provides for them, and that God runs everything in an orderly and lawful way, giving purpose and meaning to life. Men can look at nature and see that God is great and good; therefore, God deserves to be glorified and given thanks. But instead of seeing God and coming to know God, men have rejected Him. Instead of worshipping God...

- some worship the creation, that is, science and man—a humanistic worship.
- some worship the god of their imagination, a thought or image of what God is (a god that allows them to live as they desire).

They are the persons who are to be judged. They are the persons who do not know the living and true God, not personally—not in a personal day to day relationship.

2. All who do not obey the gospel of our Lord Jesus Christ shall be judged. Who are these?

- ⇒ Every person who has ever heard the gospel of Jesus Christ and rejected it.
- ⇒ Every person who has professed the gospel of Jesus Christ but does not obey the commandments of the gospel.
- ⇒ Every person who has been baptized but does not obey the commandment of the gospel.
- ⇒ Every person who has joined the church and holds a membership in the church but does not obey the commandments of the gospel.

“But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them” (Eph.5:3-7).

“In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ” (2 Th.1:8).

“For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him” (Heb.2:2-3).

“Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people” (Heb.10:29-30).

4 (1:9) **Judgment—Jesus Christ, Return:** the penalty of judgment will be terrible, but it will be deserved. Why? Because those who are to be judged had the opportunity to know God, but they chose to deny and curse Him and to walk as they desired throughout life. Note three significant facts about the penalty and punishment of judgment.

1. The word “who” (hoitines) is used in a qualitative sense; that is, it means “*persons who are such as*” deserve this punishment; “*persons who are of such a kind as to*” deserve this punishment. The Greek word clearly shows that these persons deserve the punishment of the coming judgment. (This is pointed out by A.T. Robertson, *Word Pictures in the*

2 THESSALONIANS 1:6-12

New Testament, Vol.4, p.44; and Leon Morris, *The Epistles of Paul to the Thessalonians*. “Tyndale New Testament Commentaries,” p.119.)

2. The phrase “shall suffer punishment” (*diken tisousin*) means to pay the penalty. Matthew Henry says that “they did sin’s work, and must receive sin’s wages” (*Matthew Henry’s Commentary*, Vol.6, p.795). Sinners may get away with their sin and rejection of God while on earth, but they will be punished in the final analysis.

Note another fact about the punishment. Note the Greek word for punishment (*diken*). It comes from the same root as righteous (*dikaaios*). This means that the punishment will be righteous, just—exactly what the person deserves, no more, no less. A person will be measured an exact amount of punishment that he has worked while on earth. God’s punishment will not be vindictive; it will be perfectly just, a punishment of retribution—a punishment that pays a person exactly what he deserves.

“And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire” (Mt.18:9).

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal” (Mt.25:41-46).

“But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation” (Mk.3:29).

“[The Lord] whose fan is in his hand, and he will thoroughly purge his floor and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable” (Lk.3:17).

“But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile” (Ro.2:8-9).

“Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” (2 Th.1:9).

“Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people” (Heb.10:29-30).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

“Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup” (Ps.11:6).

“And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible” (Is.13:11).

“For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain” (Is.26:21).

“According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense” (Is.59:18).

“But I will punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it” (Jer.21:14).

“And it shall come to pass at that time, that I will search Jerusalem [the world] with candles, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil” (Zeph.1:12).

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch” (Mal.4:1).

3. The words “everlasting destruction” (*olethron aionion*) do not mean annihilation or ceasing to exist. They mean exactly what they say in this verse: to be separated from the face of the Lord and from the glory of His power—an eternity of woe (A.T. Robertson. *Word Pictures in the New Testament*, Vol.4, p.44). They mean complete ruin and loss; to be cut off, excluded, removed, separated, extinguished, deprived, abhorred, and banished from all the good things of life.

⇒ *Complete ruin and loss*: from all that life should be.

⇒ *Cut off*: from the presence of God and from the glory of His power and of heaven.

⇒ *Excluded*: from all joy, pleasure and satisfaction. It is utter emptiness.

⇒ *Removed*: from all companionship and associations and from all possessions. It is being left all alone and left with nothing. It is utter loneliness.

⇒ *Separated*: from the presence of all goodness and righteousness—from God and from all those who sought after righteousness. And there is no prospect of the separation ever ending, not even for an hour.

⇒ *Extinguished*: from love and affection. It is a hell of passion let loose.

⇒ *Deprived*: from the Holy Spirit restraining the force of evil. It is a hell of lawlessness.

⇒ *Abhorred*: from the bodies of glory. It is a decayed carcass (Is.66:23-24).

⇒ *Banished*: from all hope. It is being eternally lost forever, and there is no prospect of the banishment ever ending—not even for one hour.

Leon Morris quotes the Biblical scholar James Denny as saying:

“If there is any truth in Scripture at all, this is true—that those who stubbornly refuse to submit to the gospel, and to love and obey Jesus Christ, incur at the Last Advent an infinite and irreparable loss. They pass into a night on which no morning [ever] dawns” (The Epistles of Paul to the Thessalonians. “Tyndale New Testament Commentaries,” p.120).

“Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn” (Mt.13:30).

“So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just” (Mt.13:49).

“And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not” (Mt.25:10-12).

“And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats” (Mt.25:32).

“But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity” (Lk.13:27).

“And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence” (Lk.16:26).

“For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things” (Ph.3:18-19).

“For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape” (1 Th.5:3).

“Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” (2 Th.1:9).

“But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition” (1 Tim.6:9).

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction” (2 Pt.2:1).

“As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction” (2 Pt.3:16).

5 (1:10) **Judgment—Jesus Christ, Return**: the time of the judgment is set. Unbelievers are going to be judged...

- when Jesus Christ comes to be glorified in His saints and to be admired in all who believe.

Note the word “in” (en). When Jesus Christ returns, His glory is going to be seen *in His saints*. All the world will see the wonder and glory of...

- the height of His love
- the depth of His mercy
- the length of His grace
- the breadth of His power

The Lord Jesus Christ has loved and saved us, and the height, depth, length, and breadth of His salvation is beyond imagination. His salvation far exceeds anything that we could ever know or describe. When the glory of what Jesus Christ has done for us is manifested, it will explode into such a spectacular demonstration of glory—into a spectacle that will exceed the explosion of all the brilliant lights of the heavenly bodies. The greatness of the glory and love of Jesus Christ will be seen in that day—seen in His dear saints and in all them who believe.

Note one other significant point: He will not only be glorified in that day, He will be admired. Philips’ translation says, “It will be a breath-taking wonder.” Leon Morris says, “the glory of that day will far surpass anything of which we can have any idea...and when we do behold it we shall be lost in amazement” (*The Epistles of Paul to the Thessalonians*. “Tyndale New Testament Commentaries,” p.120).

6 (1:11-12) **Judgment**: the escape from judgment. Three things are necessary to escape judgment. Note that these two verses are a prayer of Paul for the believers.

1. A person must be counted worthy by God. How can a person be counted worthy? No person has any worthiness of his own; no person is perfect. Therefore, no person has enough goodness to stand before God, for God is perfect. If a person is to be acceptable to God, he has to approach God through faith in His Son, the Lord Jesus Christ. God accepts a person as worthy only if he comes in the name of Jesus Christ—believing in and trusting Jesus Christ to save him. The person who comes to God through Jesus Christ honors Christ, and any person who honors Christ is counted worthy by God. Note: we are not worthy; we possess no righteousness of our own. But God *counts and credits* us with righteousness

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because we come to Him in the perfect righteousness of His Son. We honor God's Son and God honors anyone who honors His Son.

2. God must complete the work of faith in us. We age, deteriorate, die, and decay. We cannot complete anything, not permanently. We can complete something for only a few short years at most, and even then we cannot complete anything perfectly. Nothing that we do is ever perfected. Therefore, if we are to be *saved from judgment and given eternal life*, God has to take our initial belief in Christ...

- and complete the good pleasure of His goodness in us.
- and complete the work of faith in us—complete it with omnipotent power.

3. The name of Christ must be glorified in us and we in Him. This simply means that...

- we must let Him live and move and have His being in us—every day.
- we must live and move and have our being in Him—every day.
- we must let Him be glorified in us.

This is the only way to escape judgment. A person can know that he will escape the judgment of God...

- if he has trusted Jesus Christ as his Savior and Lord.
- if he knows that God is completing the work of faith in him.
- if he is honoring the name of the Lord and letting the Lord glorify Himself in his life.

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called” (Eph.4:1).

“And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us” (1 Jn.3:23-24).

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Rev.3:20).

	CHAPTER 2		
	B. The Day of the Lord, 2:1-3	en in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.	b. Let nothing shake or trouble you about that day
1 Guard against being shaken or troubled by the Day of the Lord a. Look to the coming of the Lord, not to the judgment of that Day	Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2 That ye be not soon shak-	3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;	2 Let no man deceive you—watch for two events first a. A great falling away b. A revelation of the antichrist

DIVISION II

A GLIMPSE INTO THE END TIME, 1:6-2:17

B. The Day of the Lord, 2:1-3

(2:1-3) **Introduction:** when the Bible refers to the day of the Lord, it does not mean a single day in history. It is using the word *day* in a forceful or emphatic sense just like men do when they speak of the great day of space exploration or the great day of some world leader or the great day of creation. The day of the Lord covers a long span of time and some very significant events. In the Bible it covers the whole span of history beginning with the two events of this passage and reaching forward to the end of time. It will be a terrible time of trouble, a time that is known as that great and terrible day of judgment, the day when the wrath of God will fall upon all the meanness, viciousness, ugliness, and filthiness of men. However, note the point of this passage: no believer has to fear the day of the Lord. The day of the Lord launches God’s judgment against unbelievers; it is not the judgment of believers.

1. Guard against being shaken or troubled by the day of the Lord (v.1-2).
2. Let no man deceive you—watch for two events first (v.3).

1 (2:1-2) **Day of the Lord—God, Judgment of—World, Judgment of:** guard against being shaken or troubled by the day of the Lord. The believers at Thessalonica thought the day of the Lord had begun—that great and terrible day when God’s judgment is to fall upon the earth. Verse two explains why. Remember: the believers were suffering fierce persecution (see note—2 Th.1:6 for discussion). They were suffering as much as human beings could bear; apparently some were even being martyred. Verse two says that some person was even claiming...

- that a spirit (some angel or some vision) had revealed to him that the day of the Lord had begun.
- that he had a special word, a special revelation from God that the day of the Lord had begun.
- that he had either received or heard about a letter from Paul that said the day of the Lord was at hand.

Combine these three claims with the suffering of savage persecution and it is easily understood why some of the believers would be *shaken and troubled*. In fact, the word “shaken” means to be tossed about, agitated, shocked; and the word “troubled” means a continued state of tension and nervousness. Paul says two quick things that we must keep in mind as we look toward the day of the Lord.

1. Look to the coming of the Lord and toward our gathering together unto Him, not to the judgment that is coming. Note that this is an appeal from Paul, an urgent appeal: he beseeches his brothers in the Lord. And he beseeches them “by the coming of our Lord Jesus Christ, and by our gathering together unto Him.” The point is striking: the believer is to focus upon the Lord’s return and not upon the judgment of the Lord’s day. The day of the Lord is to be the judgment of unbelievers, not of believers. The believer is not appointed to receive the wrath of God; he is appointed to salvation. Therefore, he is not to fear the day of the Lord. He is to be looking to the glorious appearing of the great God and our Savior, Jesus Christ.

“For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ” (1 Th.5:9).

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:12-13).

2. Let nothing shake or trouble you about the day of the Lord: not a spirit, nor some so-called spiritual message, nor a writing from some so-called spiritual man. Note: the best manuscripts and the great majority of commentaries translate and understand this to be the *day of the Lord* instead of the “day of Christ.”

2 (2:3) **Day of the Lord—Apostasy, The Great—Antichrist, The:** let no man deceive you—watch for two significant events; for that day—the great and terrible day of the Lord—will not come until these two events happen. Note the emphasis upon guarding against deception: let no man deceive you *by any means*—no matter what any person says or claims or uses against you, do not let him deceive you about the day of the Lord. That terrible day—the day when God’s judgment will begin to fall upon the world and its unbelievers—cannot come until these two events happen. But note: the idea is that these events *will launch* the day of the Lord, that is, the terrible judgment of God upon all those who have cursed, denied, ignored, neglected, and defamed the name of Him who is the holy Sovereign of the universe (see note, pt.2—1 Th.5:1-3 for more discussion).

1. The first event that will launch the day of the Lord will be a great falling away of believers from God. The phrase “falling away” is much too weak for what the Greek says. The Greek is forceful: “falling away” means apostasy, revolt, rebellion. The picture is that of multitudes—millions from all over the world—rebelling and revolting against God. As the eminent scholar Leon Morris says: “In the last times there will be an outstanding manifestation of the powers of evil ar-

2 THESSALONIANS 2:1-3

rayed against God" (*The Epistles of Paul to the Thessalonians*. "Tyndale New Testament Commentaries," p.126). The point is this: before the day of the Lord—before the terrible judgment of God can come upon the earth, there will be a great apostasy, a tragic turning away from God by millions. Note a most significant point: apostasy is one of the causes for the day of the Lord. The revolt and rebellion against God will be so massive that it will necessitate the return of Christ in judgment. Man and his world will be so evil and sinful and so immoral and unjust—so much in rebellion against God—that Christ has to return and judge the world. Most of the people in the world will have gone so far that they will be beyond ever repenting.

"And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved" (Mt.24:10-13).

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim.4:1-2).

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Tim.3:1-5).

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim.4:3-4).

2. The second event that will launch the day of the Lord will be the revelation of that man of sin—the son of perdition, that is, the antichrist himself. Note the following facts:

- a. The antichrist will be *revealed*. This fact indicates that he existed before his appearance (Leon Morris. *The Epistles of Paul to the Thessalonians*. "Tyndale New Testament Commentaries," p.126). A.T. Robertson says. "the implication is that the *man of sin* is hidden somewhere who will be suddenly manifested" (*Word Pictures in the New Testament*, Vol.4, p.50).
- b. The antichrist is "the man of sin." The word "sin" is better translated *lawlessness*; that is, the antichrist will be the *man of lawlessness*, the man who will be the very embodiment of lawlessness or total rebellion against God. He will do all he can to lead a total revolt against God—do all he can to lead every man, woman, and child to turn away from God.
- c. The antichrist is "the son of perdition." This means that he will be so evil that he will be just like the son of doom and destruction, of the devil himself. It also means that he is doomed to perdition; he is doomed to destruction.
- d. The antichrist is not just another evil world leader who is a mass deceiver or murderer of millions. This is not what Scripture means in this passage. Scripture speaks of other antichrists, others who will appear in the world and mislead people and do much evil upon the earth (1 Jn.2:18; 2 Jn.7). But this Scripture is not dealing with antichrists (plural), but with the most infamous antichrist of all—the one antichrist...
 - who will launch the day of the Lord, and who must appear before the day of the Lord can come.
 - who is so terrible that his very name is "this man of lawlessness" and "the son of perdition," that is, of doom and destruction.

Note: the antichrist is not Satan, but he is said to be a man who will be sent by the very "working of Satan" (cp. 2 Th.2:9).

Thought 1. Some idea of just how evil the antichrist will be can be gleaned by thinking of some of the evil men in history. Just think: their evil was nothing compared to the evil of the antichrist. Think of the evil of such mass murderers as Hitler, Stalin, and other dictators down through history who have slaughtered millions.

"When ye therefore shall see the abomination of desolation [the antichrist], spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)" (Mt.24:15).

"But when ye shall see the abomination of desolation [the antichrist], spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains" (Mk.13:14).

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (2 Th.2:3-4).

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders" (2 Th.2:8-9).

"And they worshipped the dragon [the devil] which gave power unto the beast [the antichrist]: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear" (Rev.13:4-9).

	C. The Antichrist: The Man of Sin, 2:4-9	revealed in his time. 7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,	a. The time: Is set b. The mystery of lawlessness: Is already at work, but restrained c. The appearance: When the restraint is removed
1 His character (v.3-4) a. Rebellious, apostate b. Man of sin, lawlessness c. Son of perdition, of hell d. Adversary, opposer to God e. Claims to be God	4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.		4 His end a. Slain by the Lord's breath or Word b. Destroyed by the Lord's glory
2 His danger: Is so great it must be taught to the church	5 Remember ye not, that, when I was yet with you, I told you these things?		5 His work: To carry on Satan's activity in all power & signs & wonders of falsehood
3 His revelation to the world: An historical appearance	6 And now ye know what withholdeth that he might be		

DIVISION II

A GLIMPSE INTO THE END TIME, 1:6-2:17

C. The Antichrist: The Man of Sin, 2:4-9

(2:4-9) **Introduction:** there are many antichrists who have risen throughout history to carry on Satan's work with great severity (1 Jn.2:18). However, Paul is not speaking of these men who stand against Christ and His followers. By the terms "that man of sin" (lawlessness) and "the son of perdition" Paul means the most infamous antichrist who is to appear in the end time. The antichrist is to be revealed when the end time is near. He is to be Satan's instrument in the most severe way. How? By being filled with Satan's spirit (2 Th.2:9).

Paul did not identify the antichrist and 1 Jn.2:18 speaks of many antichrists. These two facts are a warning to us, a warning to guard against hastily identifying some world leader as the antichrist.

The antichrist is most assuredly a person. The descriptions of this passage, as well as others, have to be terribly misconstrued to make them fit any force or system other than a person. Our Lord's words in Mk.3:14, where He uses the masculine participle, identify him as a person. (See DEEPER STUDY # 1—Mk.13:14; DEEPER STUDY # 1—Rev. 11:7; notes—13:1-10; 13:11-18; 17:7-14. Cp. Dan.9:20-27, esp. 27.)

1. His character (v.4).
2. His danger: is so great it must be taught to the church (v.5).
3. His revelation to the world: an historical appearance (v.6-8).
4. His end (v.8).
5. His work: to carry on Satan's activity in all power and signs and wonders of falsehood (v.9).

1 (2:4) **Antichrist:** the character of the antichrist. There are five traits of the antichrist revealed in this verse and in the former verse (v.3-4).

1. The antichrist is the "man of sin" (v.3). He will be the very embodiment of sin and lawlessness; the man who idealizes sin; the man who is the ideal sinner. He will be the man who fulfills the dreams of Satan upon earth. He will lead the perfect rebellion and revolt against God—a rebellion and revolt that will embrace practically every man, woman, and child.
2. The antichrist is the "son of perdition" (v.4). The word "perdition" (apoleias) means doom and destruction. Judas is said to be the son of perdition. But the meaning here is that the antichrist is the very embodiment of perdition...
 - he is the son of the most violent doom and destruction; the son of the most violent evil imaginable.
 - the son who is more deserving of doom and perdition than anyone else who has ever lived.
 - the son of perdition, of the devil himself, the father of doom and destruction.
3. The antichrist is the opposer of all that is called God (v.4).

"Who opposeth is a participle, and might well be rendered 'the opposer' or 'the adversary', a term sometimes applied to Satan (e.g. 1 Tim.5:14); indeed the Hebrew satan means 'adversary'. The word emphasizes the kinship of the 'man of lawlessness' with his master [the devil]" (Leon Morris. The Epistles of Paul to the Thessalonians. "Tyndale New Testament Commentaries," p.127).

The antichrist will be the opponent of Christ: this is the very meaning of his name. He will oppose Christ and everything Christ stands for: love, mercy, morality, and justice. Instead of these, he will lead the world to live a life of immorality, injustice, selfishness, and indulgence—especially in the treatment of those who profess the name of Christ.

4. The antichrist is the "exalter of himself" (Leon Morris. *The Epistles of Paul to the Thessalonians*. "Tyndale New Testament Commentaries," p.127f). He lifts himself up above all others, above the measure of all others. The idea is against all others, in a hostile or antagonistic way. All peoples will either subject themselves to him or else suffer severe consequences. (Note: the picture is probably referring to imprisonment or death.) The point to see is that he is totally...

- self-centered
- power hungry
- fame crazed
- authoritarian
- dictatorial
- without values
- immoral
- unjust

2 THESSALONIANS 2:4-9

5. The antichrist claims to be God. Note exactly what is said here:

⇒ He exalts himself above all that is called God or that is worshipped.

He does not just attack authority, but he attacks all religions—"all that is called God or that is worshipped." How does he do this? He sits in the temple of God and shows himself or claims that he is God. The idea is that he sets himself up as the object of worship. He actually sets himself up within the temple of God to be worshipped. A.T. Robertson, the great Biblical scholar, in his *Word Pictures in the New Testament* (Vol.4, p.50), refers to J.B. Lightfoot as pointing out some of the parallels between Christ and the antichrist:

⇒ both Christ and the antichrist are revealed.

⇒ both Christ and the antichrist are surrounded by many mysteries.

⇒ both Christ and the antichrist *claim to be God*.

Thought 1. This is probably referring to the worship of a state religion which will focus upon the leader of the world, the antichrist. We have a perfect example in the worship of the emperor of the old Roman empire. Images of the emperor were placed in temples all around the world and the citizens were expected to worship the state. Remember what Rome had done. It had brought peace to a war torn world. Because of this many people were willing to worship the *ideal* of the state. Think how some people worship science and technology today. And just imagine what would happen if a person arose upon the world scene who could either mobilize or force the nations of the world...

- to live at peace with each other.
- to solve the hunger problem by coordinating the growth and distribution of food for everyone in the world.
- to solve the problems of the world such as homelessness, unemployment, poverty, lack of medical care, crime, and on and on.

Imagine how the vast majority of people would worship the person and state that could bring about this kind of utopian state for the peoples of the world. Natural man would gladly follow such a leader—his science and technology, his will and desire.

Think about this as well: What would be the best way for such a leader to control the masses of the world? The masses who had always been religious? Would it not be to create a new religion, a religion focused upon the ruler and the state over which he ruled? Would not men willingly worship the ruler—his government, science, and technology—that had brought such a utopian existence upon earth for mankind?

This is exactly what happened in ancient Rome in the worship of the emperor and state. People were allowed to continue the worship of their own gods just so they acknowledged the supremacy of the emperor and the Roman state. They were to worship the state that had brought and maintained peace within the civilized world of that day. By encouraging (by law) the people to worship the emperor (the symbol of the state), the people were focused upon the government—upon the fact that the state had blessed the world with peace. (This worship of the state helped to maintain the peace throughout the Roman empire.)

2 (2:5) **Antichrist:** the importance of the antichrist is so great that it must be taught to the church. Paul had taught the Thessalonian believers all about the end time and the antichrist. The importance of the Lord's return, the day of the Lord, the great apostasy, and the rise of antichrist cannot be overstressed. Scripture declares emphatically that these events are going to happen.

⇒ The Lord is returning to gather His people together in the most spectacular and joyful occasion of human history.

⇒ The great and terrible day of the Lord is going to fall upon the earth. Unbelievers—all those who have cursed, rebelled, denied, ignored, neglected, and rejected Christ—are going to bear the justice of God.

⇒ The great apostasy is going to be witnessed by the earth: millions are going to turn away from Christ.

⇒ The antichrist is going to arise upon the world scene and bring a material utopia to the earth and some form of state worship—all in utter rebellion and denial of God Himself.

The point is this: the end times are coming upon the world. Therefore, people must be taught so that some can be saved and escape the things coming upon the earth. (See outline and notes—Mt.24:1-51 for more of a picture as to what makes the tribulation of the last days worse than what men usually suffer upon earth. A quick glance at the outlines and notes of Revelation, Chapters 6-18, will also show the difference.)

3 (2:6-8) **Antichrist:** the revelation of the antichrist to the world. There is to be an historical appearance of the antichrist in the world. Note the words "revealed in his time." The time is set: he is going to actually appear upon the world scene.

1. Right now, there is some *power of restraint* that holds back the antichrist and keeps him from appearing. However, the day is coming when *the restraining power* is to be "taken out of the way"; then the antichrist will be revealed to the world. Note that the restraining power is not identified. What or who is it? Even the best Bible scholars differ. But note three significant points.

a. The words used are "taken out of the way," *not taken away*. There is a vast difference: the power of restraint upon the antichrist can step aside and allow the antichrist to appear and still be at work in the world. If the power of restraint was completely removed and taken away, then there would be no power of good whatsoever in the world. Therefore, the words "taken out of the way" have to be noticed. Whatever the power of restraint is, it is still present in the world working for good. It only steps aside enough to allow the antichrist to appear and to carry on his work of evil.

b. The masculine pronoun "he" (v.7) and the neuter pronoun "what" (v.6) are both used for the restraining power. Therefore, the restraining power can be referred to as both a person and as the very embodiment of the power of good that works throughout the world. Note that the power is so strong that it controls the

events of human history. That is, the restraining power can determine the exact day to step aside and let the antichrist appear.

- c. Logic has to be considered in determining who the restraining power is. When the identity is not given and there are so many varied opinions, we have to use the best logic we can. In light of this, note the following:
- ⇒ What is the power that restrains evil upon the earth? The power of law? Laws change from society to society and from generation to generation. What is evil to one society is good to another. Many societies consider lying, stealing, cheating, and even murder to be good if it is for the purpose of forwarding the state or government or leadership of a nation. (Compare Rome, Communism, and many dictatorships.)
 - ⇒ What then is the true power that restrains evil upon the earth? Is it not the power of God Himself? God's power and work against sin is the whole point of this passage. Therefore, it is difficult to see how the restraining power could be anything other than the *Spirit of God* upon the earth.

Note this as well: the Holy Spirit is referred to in both the masculine and neuter genders in Scripture (cp. Jn.14:16-17; 16:13). And He is pictured as the restraining force of evil in the Old Testament (Gen.6:3).

2. The "mystery of iniquity" (that is, lawlessness) is now at work in the world. This is a terrifying verse, for it says that the power that restrains evil is going to be removed—evil is going to be cut loose upon the world. God is going to remove much of the restraint that He now puts upon evil. Note the word "mystery": it means something that has been hidden but is now revealed. There is, of course, so much that we do not know about lawlessness:

- ⇒ Why do we do things that we know are bad for us?
- ⇒ Why do we lie, steal, cheat, kill, curse and go to war?
- ⇒ Why are we so selfish that we allow barriers and feelings to build up toward husband, wife, child, parent, neighbor, friend, employer, and employee—barriers and feelings that end up destroying our lives and relationships and hurting all those around us?
- ⇒ Why do we indulge, hoard, bank, build, and then indulge, hoard, bank, and build more and more, neglecting the reality of a world that reels under the weight of desperate needs?

The questions could go on and on. We know better, yet we continue to do evil. Why? What is there about us that causes us to sin and then to continue on sinning when it is so bad and does so much harm? And why is it that we cannot control sin and lawlessness within ourselves, much less within our world? We cannot answer the question, not in and of ourselves. That is the mystery of iniquity. Sin is a mystery, an unknown factor of human life. However, there is Someone who does understand sin, and there is Someone who has revealed what it is and why we are enslaved by it. The Person is God. The mystery of iniquity has been revealed to men by God through Christ and His Holy Word. It is a matter of man listening to Christ and to the Word of God. But that is a discussion for another time.

The point is this: in the last days when it is time for the antichrist to arise, God is going to remove much of His restraint upon lawlessness. Lawlessness will be allowed to run rampant over the earth, and the rampage will be part of the judgment falling upon the earth. Men will be allowed to do their own thing and live as they desire to live. The day is coming when men will get their wish and be left to themselves without God interfering.

3. The antichrist will be revealed. He will "appear unveiled in all his naked deformity—no longer working secretly, but openly, and in an undisguised form; no longer the mystery, but the revelation of lawlessness" (*Pulpit Commentary*, Vol.21, p.25). The spirit of sin and lawlessness will find its fulfillment in the antichrist and his government. He will vent the rage of men against God that has built up for centuries upon the world. He will arise upon the earth, and the terrible rage of lawlessness will be cut loose upon mankind. Men will suffer the results of their own sin. They will sin and sin and live lawless lives and burn in their lusts for more and more. But they will never be satisfied with what they have, nor with the good and the normal and the natural. They will have more than enough, but they will lust in their passions for more and more and they will bear the terrible inner punishment of more and more...

- dissatisfaction
- emptiness
- loneliness
- unfulfillment
- insecurity
- purposelessness
- disturbance
- conflict
- sorrow
- restlessness

On the surface, these things may not look all that bad, but think about them for a moment: imagine the depth and intensity of each inner punishment when God is not present to help us through them. The horror and fear, despair and insecurity that will be consuming the souls of men cannot be described, for men have never had to live without the presence of God upon the earth to help them.

"And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold" (Mt.24:10-12).

"Then God turned, and gave them up to worship the host of heaven" (Acts 7:42).

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools" (Ro.1:21-22).

"Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things

which are not convenient; being filled with all unrighteousness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful" (Ro.1:24-31).

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God" (Ro.2:5).

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal.6:7).

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim.4:1-2).

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Tim.3:1-5).

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim.4:3-4).

"So I gave them up unto their own hearts' lust: and they walked in their own counsels" (Ps.81:12).

4 (2:8) **Antichrist:** the end of the antichrist. The Lord will make quick work of the antichrist: this is the point of this verse. The antichrist poses no threat to the Lord Himself. The power of the antichrist is as a drop of water in the Ocean—as non-existent—in comparison to the power of the Lord. Note that the antichrist will be destroyed when Christ returns to earth.

1. The Lord Jesus will slay the antichrist with the spirit of His mouth (Greek "breath"). What is *the spirit of Jesus' mouth*? It is the spirit of truth, holiness, and unlimited power. When Jesus speaks, what He says is of God and unstoppable. When He rents the sky to slay the antichrist, there will be no battle, for all the forces of heaven and earth combined would be as non-existent against the Lord God of the universe. Christ will speak the Word, and the antichrist will be slain. It will be like the blowing of a little breath and the dust particle is removed never to return.

Leon Morris says that the emphasis is "the ease with which the Lord will destroy the lawless one, terrible though he will be (*The Epistles of Paul to the Thessalonians*. "Tyndale New Testament Commentaries," p.132).

The Pulpit Commentary says, "The words are to be taken literally as a description of the power and irresistible might of Christ at His coming—that the mere breath of His mouth is sufficient to consume the wicked" (Vol.21, p.25f).

"But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (Is.11:4).

2. The Lord of glory will destroy the antichrist with the brightness of His coming. The word "brightness" (epiphaneia) is a very special word. It is a word chosen by the New Testament to refer only to the coming (parousia) of the Lord. It is used only five times in all the New Testament, and in every instance it refers to the Lord's coming into the world. It refers once to His first coming (2 Tim.1:10) and four times to His second coming (1 Tim.6:14; 2 Tim.4:1, 8; Tit.2:13). The whole idea of *brightness* is splendor, radiance, glory, and light. Someone has pointed out that when Jesus Christ returns to earth, there will be such a spectacular display of glory and splendor that the explosion of every star in the universe could not match the sight of the Lord (source unknown). When Christ first appears, there will apparently be the energizing of a laser beam of glory zeroed in on the antichrist, and he shall be immediately destroyed by the radiance of the Lord's glory and light—quicker than we could blink an eye. Simply by showing Himself, the Lord will destroy the antichrist. Note: the word "destroy" does not mean to annihilate, but to make inoperative; to make powerless; to end; to put a stop to his evil work.

5 (2:9) **Antichrist:** the work of antichrist—to carry on the activity of Satan upon the earth. Note that the coming of the antichrist will be after the working of Satan. This means...

- that he will be the very embodiment of Satan himself.
- that he will carry on all the lying power and signs and wonders of Satan.
- that he will carry out the very activity and work of Satan on earth.

The point to see is that Satan will have complete control over the life of the antichrist. He will be totally surrendered to Satan, and Satan will be energizing him. He will be turning as many as he possibly can away from God. Teeming millions will be listening, watching, and following the antichrist and his government upon the earth. He will demonstrate the power, signs and wonders...

- to bring peace to earth.
- to adequately grow and distribute the food so that all may have adequate provision.
- to solve the problems of adequate health coverage, full employment, homelessness, energy crunches, and the other problems of this world.

What is wrong with this? Nothing. These are wonderful things and they all need to be solved. But the antichrist will not stop with this. He will claim supernatural power for himself, his state and its science. Because he has done so much for men, he will insist that religions and gods take a back seat to him and his government. He will institute the seat of empe-

rial worship. He will do all he can to turn men away from God and lead them to worship him and his state (see note—2 Th.2:4).

The problem with these claims is the problem with all the claims of men: they go no further than the grave. Men die. No matter how much peace, food, clothing, shelter, and material possessions we are able to enjoy, it all ends. All the pleasures of this earth end, for we die. We are here only a few years—barring accident and disease—and then we are gone. Therefore, the power, signs, and wonders of the antichrist can benefit a person only for the briefest of times. But not God—not the living and true God. He is interested in saving men eternally—forever and ever. This is the mammoth difference between the lies of Satan and the truth of Jesus Christ.

Note: there seems to be little if any difference between “power, signs and lying wonders.” They seem to be only for emphatic stress: stressing the fact that Satan is going to be working all he can and in every way he can through the antichrist. There is no question, if a person could solve the problems such as peace, hunger, and unemployment, it would be miraculous. But again, note: if the person began to claim that he was God and to persecute others, then his works would prove to be lying powers and signs and wonders. Why? Because they are ever so temporary. His works still leave us in the grave. They do not and cannot impart eternal life to us.

“And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it” (Lk.4:6).

“But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor.4:3-4).

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph.6:12).

“Even him, whose coming is after the working of Satan with all power and signs and lying wonders” (2 Th.2:9).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pt.5:8).

<p>1 They are the perishing</p> <p>2 They are the persons who do not believe the truth</p>	<p>D. The Antichrist's Followers, 2:10-12</p> <p>10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.</p>	<p>11 And for this cause God shall send them strong delusion, that they should believe a lie:</p> <p>12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.</p>	<p>3 They are the deceived</p> <p>4 They are the damned</p> <p>a. Because they do not believe the truth</p> <p>b. Because they take pleasure in unrighteousness</p>
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DIVISION II

A GLIMPSE INTO THE END TIME, 1:6-2:17

D. The Antichrist's Followers, 2:10-12

(2:10-12) **Introduction:** this passage stands as a strong warning to all unbelievers. It reveals just who the followers of the antichrist will be. It shows who runs the risk of becoming a follower of the antichrist.

1. They are the perishing (v.10).
2. They are the persons who do not believe the truth (v.10).
3. They are the deceived (v.11).
4. They are the damned (v.12).

1 (2:10) **Antichrist:** the followers of the antichrist are those who are perishing (apollumenois). Note the continuous action: those “that perish”; that is, the persons who are in the process of perishing. Even while a follower of the antichrist lives on the earth, he is perishing. He is on the road to being lost. He has turned away from God and is travelling in the opposite direction along the road that leads to perdition. The word “perishing” means to be lost, to be in the process of being destroyed or ruined, corrupted and put to death. The thing to note is this: when a person is on the road to perdition, he has *turned away* from God and is pointed in the *opposite direction*. He is *travelling away* from God. He has deliberately separated himself from God and has severed all ties with God.

Therefore, he cannot see God nor the things of God. His face and eyes are not turned toward the gospel, but toward the world that perishes. The gospel is hid to him because he is perishing, because he is travelling the road of the lost, the road of those who are perishing. He is simply facing in the wrong direction, looking away from the gospel.

“I tell you, Nay: but, except ye repent, ye shall all likewise perish” (Lk.13:3).

“For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law” (Ro.2:12).

“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God” (1 Cor.1:18).

“And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved” (2 Th.2:10).

“But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption” (2 Pt.2:12).

“And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish” (Dt.8:19).

“For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish” (Ps.1:6).

Note why the followers of the antichrist will be perishing: they will be deceived by the antichrist. He will deceive them to live unrighteous lives—lives that are not right before God. And note: he will use all kinds and forms of deceit to secure the loyalty of people:

- ⇒ He will lead people away from the truth.
- ⇒ He will mistreat people by lying to them.
- ⇒ He will lead people to believe false ideas and untruths.
- ⇒ He will exalt man, government, and science.
- ⇒ He will cheat people out of the inheritance they could receive.
- ⇒ He will misguide people and keep them from knowing peace, true inner peace, true assurance, security, love, joy, and confidence—all the qualities that build the very best of lives.

2 (2:10) **Antichrist:** the followers of the antichrist are the persons who do not receive the truth. The word “received” (edechanto) means to welcome. Note what it is that they do not welcome: the truth, the love of the truth. By truth is meant the truth of the gospel. They do not welcome the love of the gospel; they do not love the gospel. What a terrible indictment against the followers of the antichrist. They reject the love of God. God has provided...

- the way for them to be saved.
- the way for them to escape death.
- the way for them to live eternally.
- the way for them to live victoriously over the trials and sufferings of this life.

But despite all this, they do not love the truth of the gospel. And the result is terrible: they are not saved. The followers of the antichrist will be those who have not welcomed the love of the truth—those who have rejected the love of the gospel.

“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil” (Jn.3:19).

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn.3:36).

“I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins” (Jn.8:24).

“That they all might be damned who believed not the truth, but had pleasure in unrighteousness” (2 Th.2:12).

“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God” (Heb.3:12).

“I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not” (Jude 5).

3 (2:11) **Antichrist:** the followers of the antichrist are the deceived. There are always two factors involved in deception:

⇒ the deceit of the deceiver.

⇒ the willingness of the person to reject the truth and to believe a lie.

Note verse ten above and both factors are clearly seen. Now note what this verse says: “For this cause God shall send them strong delusion, that they should believe a lie.” Does this mean that God misleads unbelievers? That God deceives people? No! Scripture shouts a thousand “nos!” A person is not deceived...

- apart from his own will.
- against his will.

A person is deceived only because he chooses to disbelieve God and His Word. What Scripture teaches is that God has set certain laws in the universe...

- laws both within man and within nature.
- laws which go into motion and take effect when man acts.

If a person does something, certain things will happen. If a person does something else, then something else will happen. Scripture teaches that unbelief is governed by these laws. For example...

- there is the law of sowing and reaping. If a person sows unbelief and deception, he shall reap unbelief and deception.

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting” (Gal.6:7-8).

- there is the law of measure. If a person measures unbelief and deception, unbelief and deception shall be measured back to him.

“For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again” (Mt.7:2).

“Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again” (Lk.6:38)

The point is this: it is *because people reject the truth* of the gospel that they shall suffer strong delusion and believe the lie of the antichrist. Note the words “strong delusion” (energeian planes). The words mean a working of error. In the end time, people will work error after error, sin after sin, evil after evil. They will become stronger and stronger in their sin, harder and harder. They will become steeped in their rejection of the gospel more and more.

Leon Morris says, “It is the law of life that those who take this step [disbelieve the gospel] go further and further astray into error....Men who reject the truth are bound to end by accepting evil as true. Thereby God uses Satan as the means of punishing them” (*The Epistles of Paul to the Thessalonians*. “Tyndale New Testament Commentaries,” p.134).

In the simplest of words, A.T. Robertson says, “[God] gives the wicked over to the evil which they have deliberately chosen (Ro.1:24, 26, 28)” (*Word Pictures in the New Testament*, Vol.4, p.53).

“But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!” (Mt.6:23).

“Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch” (Mt.15:14).

“But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ” (2 Cor.3:14, cp. 2 Cor.4:4).

“Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart” (Eph.4:18).

“But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes” (1 Jn.2:11).

“And they will deceive every one his neighbor, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity” (Jer.9:5).

“The heart is deceitful above all things, and desperately wicked: who can know it?” (Jer.17:9).

“For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth” (Mic.6:12).

Thought 1. What a warning to men! The followers of the antichrist will be those who are deceived about the gospel—the persons who do not believe nor love the truth of the gospel. And the great tragedy is that a person cannot reject Jesus Christ and expect things to stay as they are. God loves His Son too much to overlook His being re-

jected. Jesus Christ has done too much for man for God to bypass a person's unbelief and rejection. When a person has the chance to see the gospel and open his heart, but chooses not to look and closes his heart, that person suffers the consequences. He suffers more and more unbelief and deception; he becomes stronger and stronger in his rejection, believing more and more in the lie. The unbeliever is the prime target of the antichrist: it is the unbelievers who will become his followers.

4 (2:12) **Antichrist:** the followers of the antichrist are the damned—those who take pleasure in unrighteousness. The word “damned” (krithosin) means judged, condemned, punished. There are two reasons why the followers of the antichrist will be judged.

1. They will not believe the truth of the gospel, the truth of the Lord Jesus Christ. God loves His Son Jesus Christ—loves Him with a perfect love. Therefore, a man cannot expect God to overlook him when he...

- | | | | |
|-------------------|---------------------|--------------------|------------------|
| • curses Christ | • rejects Christ | • dishonors Christ | • ignores Christ |
| • opposes Christ | • downgrades Christ | • disobeys Christ | • demeans Christ |
| • despises Christ | • scoffs at Christ | • neglects Christ | • debases Christ |

Jesus Christ is the Sovereign Son of God who has sacrificially died for men. Therefore, if a person rejects the sacrificial death of Christ, he cannot expect God to overlook the dishonor done to His Son. The person can only expect the judgment of God. Remember: antichrist means *anti*, that is, against Christ. Any person who follows any of the antichrists now or the infamous antichrist in the future will be judged, condemned and punished by God. God could do nothing else.

2. They will have pleasure in unrighteousness. They will be people who live unrighteous lives and take pleasure in their unrighteousness. They will be people who love their sins.

- a. They will lust with their eyes and love to feed their imaginations with what they look at.
 - ⇒ They will be people who look and lust after pornographic literature.
 - ⇒ They will be people who look and lust after those who dress to expose their bodies and attract attention.
 - ⇒ They will be people who look and lust after enticing food.
 - ⇒ They will be people who look and lust after the possessions of the world.
- b. They will lust with their flesh and love to feed their flesh with what they lust after.
 - ⇒ They will be people who lust and feed their flesh with all forms of immorality.
 - ⇒ They will be people who lust and feed their flesh with all kinds of food.
 - ⇒ They will be people who lust and feed their flesh with all kinds of possessions, indulging every desire and knowing little about sacrifice in order to meet the needs of the lost in the world.
- c. They will seek the pride of life, seek position, recognition, honor, power, fame, and wealth. They will focus more and more upon self and the power of man and science to give them the utopia of happiness and success.

Note the awful tragedy of all this: man is the total focus—his pleasure, desires, ambitions, image, ego, esteem. God is forgotten altogether. Man loves himself and himself alone. He looks and focuses upon himself and himself alone. God is rejected, denied, forgotten, ignored, and neglected. God is relegated to nothing more than a figment of the imagination of some superstitious people. Therefore the judgment, condemnation, and punishment of God shall fall upon those who love their unrighteousness (sin).

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness” (Ro.1:18).

“For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them” (Ro.1:26-32, cp. Ro.2:8).

“But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience” (Eph.5:3-6).

“And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness” (2 Th.2:11-12).

“How much more abominable and filthy is man, which drinketh iniquity like water?” (Job 15:16).

“Thou lovest evil more than good; and lying rather than to speak righteousness. Selah. Thou lovest all devouring words, O thou deceitful tongue. God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living” (Ps.52:3-5).

“Who rejoice to do evil, and delight in the frowardness of the wicked....but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it” (Pr.2:14, 22).

“Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins” (Jer.14:10).

<p>1 Believers are saved, not damned like the followers of antichrist</p> <p>2 The origin of salvation: God has chosen believers</p> <p>a. From the beginning</p> <p>b. Thru sanct. of the spirit</p> <p>c. Thru belief of the gospel</p> <p>3 The purpose of salvation: To gain the glory of Christ</p>	<p>E. The Salvation of God's Followers, 2:13-17</p> <p>13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:</p> <p>14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord</p>	<p>Jesus Christ.</p> <p>15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.</p> <p>16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,</p> <p>17 Comfort your hearts, and stablish you in every good word and work.</p>	<p>4 The duty of salvation: To stand fast & to cling to the Word</p> <p>5 The resources for salvation</p> <p>a. God's love</p> <p>b. Eternal encouragement</p> <p>c. A good hope</p> <p>d. Comfort</p> <p>e. Strength</p>
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DIVISION II

A GLIMPSE INTO THE END TIME, 1:6-2:17

E. The Salvation of God's Followers, 2:13-17

(2:13-17) **Introduction:** this passage is a contrast between the followers of the antichrist and the followers of Christ. It is a passage that should speak with force to the heart of the believer.

1. Believers are saved, not damned like the followers of antichrist (v.13).
2. The origin of salvation: God has chosen believers (v.13).
3. The purpose of salvation (v.14).
4. The duty of salvation: To stand fast and to cling to the Word (v.15).
5. The resources for salvation (v.16-17).

1 (2:13) **Believers—Salvation:** believers are not damned like the followers of antichrist; they are saved. Note the word “but.” It is a sharp contrast between the followers of the antichrist and the followers of the Lord. The followers of the antichrist are to be damned, that is, judged, condemned, and punished. But the followers of the Lord are *the beloved of the Lord*. Why? Because they follow Him. They believe Him, all that He claimed: that He is truly the Son of God who has come to earth...

- to die for men.
- to save men from death and judgment.
- to give men eternal life.
- to bring assurance, love, joy, and peace to men as they walk throughout life.

Therefore, believers love the Lord with all their hearts, and they follow Him ever so diligently, doing all they can to please Him. The Lord is bound to count a person who so loves and follows Him as one of His *beloved followers*. The Lord is bound to *save* any person who truly believes Him.

The point is this: believers are not to be damned like the followers of antichrist, but saved. The great truth of salvation is the discussion of this passage.

2 (2:13) **Salvation—Chosen—God, Election:** the origin of salvation is God. “God hath from the beginning chosen them to salvation.” This is a most wonderful truth. God has *chosen* believers before the world was ever created, chosen them to salvation. God wants us to be with Him. God does not want us to be judged and condemned and separated from Him. God wants us to live with Him forever and ever.

Note: the Greek word for “chosen” (heilato) is strong. It is an unusual word to use here. Leon Morris points out that this is the only time it is used in the New Testament (*The Epistles of Paul to the Thessalonians*. “Tyndale New Testament Commentaries,” p.136). The word’s uniqueness is this: it is one of the words that is used when God chose Israel (in the Greek Old Testament):

“And the LORD hath avouched [chosen] thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments” (Dt.26:18).

“For thou art a holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people” (Dt.7:6-7).

“Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day” (Dt.10:15).

The point is this: God has chosen believers in the very same sense in which He chose Israel. Believers are as chosen by God as Israel was. God loves us from the depths of His heart, and He wants us to be secure in the fact that He has *chosen us*. Our salvation is secure because it is based upon His having chosen us.

1. God has chosen believers to be saved “*from the beginning*,” that is, before the foundation of the world. This is a most glorious truth: God saw us *as saved* before we were ever born. He chose us to be saved before He ever created the

world. Just think of the security in this. If God saw us as *saved* before the earth was made—if God saw us *saved* before we were ever born, then there is no way we can be lost and removed from His love and care. This is what Jesus meant when He said:

“And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand” (Jn.10:28-29).

What security! Having been chosen by God to salvation—chosen from the beginning, from eternity past—before the earth was ever established. There is no judgment or condemnation for the believer; the believer will not be judged and condemned with the followers of the antichrist nor with any other unbelievers.

“He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love” (Eph.1:4).

Note a most crucial point: in the Bible the truth of God’s choice (election and predestination) is not so much a statement of theology or philosophy—it is more a message that speaks to the spiritual experience of the believer. If the pure logic of philosophy and theology is applied, then God’s choice says that God chooses some for heaven and others for a terrible hell. But this is simply not what God means in the passages dealing with *His choice*, and this fact needs to be given close attention by all ministers. What God wants believers to do is to take heart, for He has assured their salvation and given them the greatest security imaginable. This is what He means by His having *chosen* us to salvation. (See notes—Jn.6:44-46; Ro.8:29 for more discussion.) The next two points show how salvation takes place, both God’s part and man’s part.

2. God has chosen believers “*through sanctification of the Spirit.*” The word “sanctification” means to set apart or be separated unto God. We must always remember this fact (too many forget it and thereby become inconsistent in their theology and teaching of the Word). A man is a dead spirit; therefore, he can do nothing spiritually just as a dead body can do nothing physically. The natural man prefers self and sin; therefore, if a man with a dead spirit is to come to Christ, he has to be acted upon and drawn by God. Both God’s Spirit and man have a part in salvation. The part of God’s Spirit is to move upon the heart of a man and stir him to set apart his life unto God. How does the Spirit of God do this?

- a. The Holy Spirit quickens the gospel to a man’s mind so that he *sees it as never before*. He sees, understands, grasps as never before that “the Father...hath sent” Christ to feed and nourish man (to save and to give him life).

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God” (Jn.3:3).

“For as the Father raiseth up the dead [spiritually dead], and quickeneth them; even so the Son quickeneth whom he will” (Jn.5:21).

“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life” (Jn.6:63).

“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you” (Ro.8:11).

“And you hath he quickened, who were dead in trespasses and sins” (Eph.2:1).

“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)” (Eph.2:4-5).

“That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind” (Eph.4:22-23).

“Put on the new man, which is renewed in knowledge after the image of him that created him” (Col.3:10).

“So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army” (Ezk.37:10).

- b. The Holy Spirit convicts a man of sin, of righteousness and of judgment, that is, of his need to be fed and nourished (saved and given life).

“And when he [the Holy Spirit] is come, he will reprove the world of sin, and of righteousness, and of judgment” (Jn.16:8).

- c. The Holy Spirit attracts men to the cross of Christ through its glorious provisions.

“No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day” (Jn.6:44).

“And I, if I be lifted up from the earth, will draw all men unto me, This he said, Signifying what death he should die” (Jn.12:32-33).

“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God” (1 Cor.1:18).

“But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Gal.6:14).

“That he might reconcile both unto God in one body by the cross, having slain the enmity thereby” (Eph.2:16).

“Having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven” (Col.1:20).

d. The Holy Spirit stirs a man to respond by coming to Christ.

“Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Mt.11:28).

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink” (Jn.7:37).

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely” (Rev.22:17).

“And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left” (Is.30:21).

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you” (Is.55:1-3).

3. God has chosen believers through “belief of the truth,” that is, through believing the gospel of the Lord Jesus Christ.

⇒ The Lord Jesus Christ has died for believers: taken their sins upon Himself and suffered the penalty, judgment, condemnation, and punishment of their sins. He has sacrificed and substituted His life for them.

⇒ The Lord Jesus Christ has risen from the dead for believers: conquered death and ascended into heaven for them.

The believers of the world believe the gospel with all their hearts: believe they will never have to die because Jesus Christ died for them—believe they shall ascend into heaven to live eternally with the Father and His Son, the Lord Jesus Christ. They believe and have entrusted their lives to this glorious truth.

The point is this: when a person really believes the truth of the gospel, God saves him. This is man’s part in salvation. No person has ever been saved who did not believe the truth of the gospel. And no person who has rejected the gospel is lost because God has not chosen him. The person is lost because he rejected Christ. God will choose any person who will accept Christ. This is His Word; it is the promise of His Word. God will not force us to believe nor will He keep us from believing. The choice is every person’s choice. No person is forced to receive or to reject Christ. Every person is responsible for his own decision.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God” (Jn.3:16-18).

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent” (Jn.6:28-29).

“Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live” (Jn.11:25).

“I am come a light into the world, that whosoever believeth on me should not abide in darkness” (Jn.12:46).

“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (Jn.20:31).

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Ro.10:9-10).

“And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment” (1 Jn.3:23).

3 (2:14) **Salvation—Glory**: the purpose of salvation is to gain the glory of Christ. Remember: the Thessalonian believers were suffering severe persecution. Think what this verse meant to them. They were bound for glory—to obtain and share in the glory of the Lord Jesus Christ Himself. The word “glory” (doxes) means to possess perfect light and to be full of perfect light; to dwell in the perfect light, brilliance, splendor, brightness, luster, and magnificence of God. (See DEEPER STUDY # 1, *Glory*—Jn.17:22 for more discussion.)

⇒ The believer shall be glorified with Christ as an *heir of God*.

2 THESSALONIANS 2:13-17

“The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Ro.8:16-17).

⇒ The believer shall be glorified by being given a body just like the body of Christ.

“Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Ph.3:21).

⇒ The believer shall be glorified with Christ by appearing in the glory of heaven.

“When Christ, who is our life, shall appear, then shall ye also appear with him in glory” (Col.3:4).

⇒ The believer shall be glorified with Christ by receiving a nature of glory, a glorious nature just like the nature of Christ.

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Ro.8:18).

⇒ The believer shall be glorified with Christ by receiving an eternal weight of glory.

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (2 Cor.4:17).

⇒ The believer shall be glorified with Christ by receiving a salvation that involves eternal glory.

“Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory” (2 Tim.2:10).

⇒ The believer shall be glorified with Christ by becoming a partaker of all the glory that shall be revealed.

“The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed” (1 Pt.5:1).

⇒ The believer shall be glorified with Christ by receiving the light of the glory of God, and they shall reign with Him for ever and ever.

“And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever” (Rev.22:5).

4 (2:15) **Salvation:** the duty of salvation is to stand fast and to cling to the Word of God. Note the word “traditions” (*paradosis*). It means all the Word of God whether it is taught or written. Leon Morris quotes J.B. Lightfoot: “The prominent idea of *paradosis* [tradition]...is that of an authority external to the teacher himself.” Leon Morris himself says:

“This is another way of putting the truth...that the gospel is not of human origin, and the preacher is not at liberty to substitute his own thoughts for that which he has received” (The Epistles of Paul to the Thessalonians. “Tyndale New Testament Commentaries,” p.138).

We are to stand fast and cling to the Word of God. We are not to buckle under to the world and its enticements. We are not to cave in, as the followers of the antichrist will do. We are to stand fast and cling to the Word of God no matter the inducement and the opposition.

“As the Father hath loved me, so have I loved you: continue ye in my love” (Jn.15:9).

“Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor.15:58).

“Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel” (Ph.1:27).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world” (1 Pt.5:8-9).

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness” (2 Pt.3:17).

“But cleave unto the LORD your God, as ye have done unto this day” (Josh.23:8).

5 (2:16-17) **Salvation:** the resources of salvation are fivefold.

1. The person who is saved receives the love of God and of Christ (see note and DEEPER STUDY # 1, Love—1 Th.3:12 for discussion).

2. The person who is saved receives eternal consolation (paraklesin aionian). The phrase means eternal encouragement, comfort, and strength. It is a consolation and strength that cannot be shaken by anything—no matter what it is—either now or in eternity.

3. The person who is saved receives good hope. What greater hope could the believer have than to live in glory with the Lord God forever and ever (see note, *Glory*—2 Th.2:14 for discussion)? Note: our hope is given us through the grace of God and through His grace alone.

“In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (Jn.14:2-3).

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words” (1 Th.4:16-18).

4. The person who is saved receives comfort (parakalesai). The word means exhortation, encouragement, admonition, comfort. Note that God and Christ are the Ones who can comfort, exhort, and encourage the believer to live like they should. When the believer comes to Christ for strength, Christ will comfort and encourage him.

5. The person who is saved is stablished in every good word and work. The word “stablish” (sterixai) means to strengthen, secure, make stable, set fast, and make firm. The one thing men long for is to be secure, strong, and firmly established in life. God is able to fulfill this longing. God is able to establish and strengthen man and to give him a strong life.

<p>1 The request for prayer a. Pray that the Word has free course</p> <p>b. Pray that believers be delivered from evil men</p>	<p style="text-align: center;">CHAPTER 3</p> <p style="text-align: center;">III. FINAL WORDS, 3:1-18</p> <p style="text-align: center;">A. Prayer & The Lord's Faithfulness, 3:1-5</p> <p>Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: 2 And that we may be delivered from unreasonable</p>	<p>and wicked men: for all men have not faith. 3 But the Lord is faithful, who shall stablish you, and keep you from evil. 4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. 5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.</p>	<p>c. Pray—because all men do not believe</p> <p>2 The Lord's faithfulness to the believer</p> <p>a. God strengthens & keeps him from evil b. God motivates him to keep the commandments</p> <p>1) To God's love 2) To endure 3) To wait for the Lord</p>
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DIVISION III

FINAL WORDS, 3:1-18

A. Prayer and The Lord's Faithfulness, 3:1-5

(3:1-5) **Introduction:** the main section of the letter of Second Thessalonians has been completed. This passage begins the final words ever written to the church by Paul so far as we know. In the final words, two subjects jump to the forefront immediately: prayer and the Lord's faithfulness.

1. The request for prayer (v.1-2).
2. The Lord's faithfulness to the believer (v.3-5).

1 (3:1-2) **Prayer:** there was the request for prayer. The believers at Thessalonica were suffering severe persecution and all kinds of trouble. This was one of the reasons Paul was writing to the church: to comfort and encourage them to continue on for Christ. But remember: Paul was in Corinth and he too was suffering all kinds of trouble, including persecution. He needed the presence and power of the Lord as much as anyone. As John Walvoord says:

"Paul, too, was having his difficulties. The task committed to Paul was a very lonely one: to go from place to place, frequently coming into a strange city where not one person would welcome him. He was not entertained in the best hotel, nor was there any honorarium for him in recognition of his services. He had to find his own way, arrange for his public meetings, and somehow try to bear a testimony for Christ. Apart from fellowship with the Lord, it was a very difficult and solitary task and one in which there were many discouragements" (The Thessalonian Epistles, p.146).

The specific trouble at Corinth was persecution. The Jewish religionists attacked Paul and dragged him before the civil authorities. However, the case was dismissed because it was a religious matter. Paul was allowed to continue his preaching mission, but apparently the Jewish religionists continued their opposition, stirring up whatever trouble they could (cp. Acts 18:1-18 for the full story).

The point is this: Paul needed prayer; he needed believers everywhere praying for him. But note what it was he requested. He did not ask prayer...

- for comfort
- for personal needs
- for God to take him away from Corinth and to open up a new ministry elsewhere

Paul's focus was not selfish, not upon himself—not at all. His whole focus was upon the spread and success of the gospel. He wanted prayer for two things.

1. There was the need for the Word to have *free course and to be glorified*. The Word of God is often hindered, hampered, and stymied. Too often, it has no power or influence among a people. Why?

- ⇒ opposition
- ⇒ unprepared hearts
- ⇒ sleepy eyed listeners
- ⇒ daydreaming minds
- ⇒ unprepared and carnal preachers and teachers

The list could go on an on, but the great need of the hour is for the Word of God to have free course and be glorified in the pulpits and pews, classrooms and homes, streets and places of this nation and world.

"Free course" means to run. It is a picture of an Olympian athlete running in a race, the picture of the Word of God spreading all over because it is...

- focused
- active
- strong
- urgent
- unflinching
- vigorous
- powerful

If the Word of God had free course, it would be glorified; that is, souls would be saved and lives changed. People would be freed...

- from sin and its enslavement
- from guilty consciences

- from immoral and evil behavior
- from unjust treatment
- from ignorance
- from worldliness

People would no longer experience emptiness, loneliness, purposelessness, or lostness. They would be set free to know the Lord and to commit their lives to reaching and meeting the needs of a world full of desperate people. Note: this is exactly what had happened to the Thessalonian believers. The Word of God had *freely run* among the Thessalonians; therefore, many had been converted to the Lord (cp. 1 Th.1:5; 2:1, 13).

“And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed” (Acts 13:48).

“For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake” (1 Th.1:5).

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe” (1 Th.2:13).

“The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward” (Ps.19:7-11).

“He sendeth forth his commandment upon earth: his word runneth very swiftly” (Ps.147:15).

Thought 1. Believers should always be praying for the ministers and teachers of the gospel—that the Word of God might have a free course as it is preached and taught. And they should pray every day for every preacher and teacher they know. Think for a moment: What would happen if the believers of a single church prayed often every day for their minister and teachers? One thing is known: God could not sit still, for He would know that those believers were as sincere and genuine as they could be. He would know that they desperately wanted to reach their community for Christ.

2. There was the need for believers to be delivered from unreasonable and wicked men. Again, remember the situation of Paul, how he was being attacked in Corinth. He knew what it was like to be opposed by wicked people who would not listen to reason.

Ministers, teachers, and believers alike are sometimes opposed and attacked by unreasonable and wicked people. Think how unreasonable the attacks are. Why would people want to oppose and attack a person who preaches and teaches...

- | | |
|------------|----------------|
| • love | • discipline |
| • joy | • brotherhood |
| • peace | • salvation |
| • morality | • eternal life |

Why would people want to attack a person who preaches and teaches that God loves the world—that He has provided the way for man to escape death and to live forever and that the *fountain of youth* has been revealed? A reasonable and honest person would never oppose or attack a person who was preaching and teaching this message. But note: not all people are reasonable and good. As Scripture says, all persons do not have faith (v.2). In fact, the world is full of unreasonable and wicked persons, persons who want to live like they want without any interference from God. They deny and ignore God—deny and ignore the evidence within the world and within their hearts and thoughts that God exists and that His love and judgments are real. Therefore, they oppose anything that reminds them of eternity, of a coming day of judgment. They want nothing to do with a message that puts restrictions upon their behavior, especially a message that demands so much love—a love that demands that we give all we are and have to meet the needs of the dying and poor masses of the world.

Believers, ministers and laymen alike, need to be delivered from such unreasonable and wicked persons. When people lack reason and morality, goodness and honesty, conscience and decency, they are dangerous. They can hinder both the messenger and the message of the gospel. Therefore, believers need to be constantly praying for God to deliver His people from unreasonable and wicked persons.

“Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints” (Ro.15:30-31).

“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak” (Eph.6:18-20).

“Brethren, pray for us” (1 Th.5:25).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

2 (3:3-5) **Jesus Christ, Faithfulness of:** there is the faithfulness of the Lord to the believer. The Lord Jesus Christ is faithful. Believers may fail us: when we stand in the greatest need, when people oppose and persecute us, when the most terrible trials confront us—believers may fail...

- to pray
- to encourage
- to support
- to speak kindly
- to help

But not the Lord. The Lord God is faithful. He will do things for the believer.

1. The Lord will establish the believer and keep him from evil.
 - ⇒ The word “stablish” (sterixei) means to strengthen, secure, make stable or firm, and set fast.
 - ⇒ The word “keep” (phulaxei) means to guard.
 - ⇒ The word “evil” can refer both to evil behavior and to the evil one, that is, Satan.

The point is this: the Lord is faithful, even if we fail to help one another. God will strengthen and guard us against Satan and his evil followers. In fact, the Lord will strengthen and guard us against all evil no matter what it is. Even if the evil seems to be conquering us, it will not—not in the final analysis.

- ⇒ God will deliver us by working all things out for good.

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose” (Ro.8:28).

- ⇒ God will deliver us by overcoming our failures and completing His work of salvation in us.

“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ” (Ph.1:6).

“For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (2 Tim.1:12).

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, by glory and majesty, dominion and power, both now and ever” (Jude 24-25).

- ⇒ God will deliver us by delivering us from death.

“And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever” (2 Tim.4:18).

2. The Lord will motivate the believer to keep His commandments. The Lord actually works within and energizes the believer to will and do God’s pleasure, that is, to keep His commandments. When we *sense a stirring*, some energy being aroused within our hearts to do good, that is the Spirit of God working within us. The Lord will never leave the believer, not completely; so long as the believer is on earth, the Lord will continue to work within him, to stir and energize him to keep God’s commandments. This is the reason Paul had confidence in the Thessalonian believers, that they would keep the commandments of the Word that had been taught them.

Thought 1. This is a critical fact: a person can tell if he is a true believer or not by the working of the Lord within his heart. If a person keeps the commandments of God, then it is evidence that the Lord is working within his heart; however, if a person is not keeping the commandments of God, then it is evidence that the Lord does not live within his heart and is not working within him.

“And hereby we do know that we know him, if we keep his commandments” (1 Jn.2:3).

“My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him” (1 Jn.3:18-19).

“Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit” (1 Jn.4:13).

“He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son” (1 Jn.5:10).

3. The Lord directs the believer’s heart into the love of God. This means both God’s love for us and our love for God. The word “direct” (kateuthunai) means to make straight or to be straight. It means to remove obstacles out of the way or to open up. The Lord Jesus Christ takes the genuine believer and opens up his heart; He straightens, directs, and focuses the believer’s heart upon the love of God. The result is that the believer learns to love God more and more. His attention and focus becomes more and more set upon God’s love. Therefore, when trials, trouble, temptation, and evil attack the believer, he is able to stand in the love of God and overcome the attack.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:16).

“Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life” (Jude 21).

“And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might” (Dt.6:5).

“And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul” (Dt.10:12).

“O love ye the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer” (Ps.31:23).

4. The Lord directs the believer to patiently wait for Christ’s return. The Lord Jesus Christ stirs the genuine believer to keep his eyes upon His return. Therefore, when evil strikes, the believer endures and perseveres—stands in strength and patience—keeping his eyes and heart focused upon the glorious hope of Christ, the hope of conquering death and of living forever and ever in perfection with God, the hope of ruling and reigning throughout the whole universe for Christ.

“For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel” (Col.1:5).

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (1 Th.5:23).

“That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ” (1 Tim.6:14).

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:12-13).

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead” (1 Pt.1:3).

“And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming” (1 Jn.2:28).

<p>1 Withdraw from every brother who walks disorderly—who does not work</p> <p>a. Bc. he disobeys the instructions of God</p> <p>b. Bc. you have the example of committed workers</p> <p>1) Paul worked night & day</p> <p>2) Paul had the ministerial right to be supported, but he did not exercise it</p> <p>c. Bc. you must work or lose your right to eat</p>	<p>B. Work & Employment, 3:6-18</p> <p>6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.</p> <p>7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;</p> <p>8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:</p> <p>9 Not because we have not power, but to make ourselves an ensample unto you to follow us.</p> <p>10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.</p>	<p>11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.</p> <p>12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.</p> <p>13 But ye, brethren, be not weary in well doing.</p> <p>14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.</p> <p>15 Yet count him not as an enemy, but admonish him as a brother.</p> <p>16 Now the Lord of peace himself give you peace always by all means. The Lord be with you all.</p> <p>17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.</p> <p>18 The grace of our Lord Jesus Christ be with you all. Amen.</p>	<p>d. Bc. idlers tend to be busybodies</p> <p>2 Work—every one of you</p> <p>a. Earn your own living—quietly</p> <p>b. Do not grow weary</p> <p>3 Discipline the idler, the disorderly: Disassociate from him</p> <p>a. That he may be ashamed</p> <p>b. Warn him as a brother</p> <p>4 The conclusion: The believer receives three possessions in Christ</p> <p>a. A great peace</p> <p>b. A special & personal fellowship</p> <p>c. The grace & strength of Jesus Christ</p>
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DIVISION III

FINAL WORDS, 3:1-18

B. Work and Employment, 3:6-18

(3:6-18) **Introduction:** this passage concludes the letter of Second Thessalonians. It deals with a very significant subject for our day and time: work and employment. The workplace is full of disorderly workers, workers who slack off and do as little as possible; workers who are eyewitnesses, who work only when they see the boss coming. In addition to these, there are many in our society who could be working, but they choose not to work because of laziness and slothfulness; and they have found a way to sponge off the government, social services, churches, and neighbors. The result is that a tragic dullness and a spirit of *give me* has pervaded the workplace and nation. As stated, this is the subject of this passage, a much needed subject.

1. Withdraw from every brother who walks disorderly—who does not work (v.6-11).
2. Work—every one of you (v.12-13).
3. Discipline the idler, the disorderly: disassociate from him (v.14-15).
4. The conclusion: the believer receives three possessions in Christ (v.16-18).

1 (3:6-11) **Employee—Employment—Labor—Work:** withdraw from every brother who walks disorderly, that is, who does not work. Note: this is a very strong command. It has the force of a military command: it is given “in the name of our Lord Jesus Christ,” the supreme commander. There is to be no discussion about the matter. What is being said is to be obeyed.

“Withdraw...from every brother that walks disorderly” (v.6). Who are the disorderly? Those who do not work. A strange thing had happened in the Thessalonian church. Some of the believers had become excited over the return of the Lord and the promise of being with Him forever in the new heavens and earth. They became so excited that they began to sacrifice all they could to meet the needs of people. But some went too far. They ignored the Lord’s words that only God knew when He would be returning, and they began to project dates and declare that His return was about to take place. Therefore, some quit their jobs in order to have more time to minister, and in an act of sacrificial commitment they gave away *all they had*. The result was catastrophic. They were now having to sponge off the other believers in order to survive. Their action had been most unwise—unwise because believers are to *live life* as it should be lived so long as they are upon earth. Believers are to set the example as to how life is to be lived, and work is certainly one of the duties of men. Therefore, of all people believers are to set an example in work. They are to be the very best workmen possible. Quitting work and not working is disorderly behavior; it is totally unacceptable for a true believer. It is so unacceptable that believers are commanded to withdraw from non-workers.

⇒ What does the Lord mean by “withdraw” (*stellesthai*)? The word means to stay away from the idle worker; to have no fellowship with him. His behavior is not to be indulged or condoned. We are not to put our stamp of approval upon him, nor are we to run the risk of becoming identified with him.

⇒ Who are the disorderly? They are the idle, the slothful, the lazy. They are the persons who refuse to work or who shirk their work or are slack in their work.

There are four reasons why we are to withdraw from the disorderly or idle worker.

1. The idle worker disobeys the instructions of God (v.6). Note the word “tradition” (paradosin). It means all the Word of God, whether taught or written (2 Th.2:15). Paul says that he had taught the believers the commandments of God that deal with work; therefore, they are without excuse. They know better than to sit around idle. If they continue to be idle, slothful, and lazy, the other believers are to withdraw from them. They are deliberately disobeying the instructions of God.

“Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing” (Mt.24:45-46).

“Not slothful in business; fervent in spirit; serving the Lord” (Ro.12:11).

“Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth” (Eph.4:28).

“Servants [employees], be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ” (Eph.6:5).

“Servants [employees], obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God” (Col.3:22).

“And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you” (1 Th.4:11).

“Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread” (2 Th.3:12).

“Exhort servants [employees] to be obedient unto their own masters, and to please them well in all things; not answering again” (Tit.2:9).

“That ye be not slothful, but followers of them who through faith and patience inherit the promises” (Heb.6:12).

“Servants [employees], be subject to your masters with all fear; not only to the good and gentle, but also to the froward” (1 Pt.2:18).

“And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it” (Gen.2:15).

“In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return” (Gen.3:19).

“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest” (Eccl.9:10).

2. The idle worker has the example of committed workers. The believers of Thessalonica had the example of Paul; we have the example of committed workers in our day. Paul worked *day and night* so that he would not owe any man anything (v.7-8). As a minister of the gospel, he had the right to be supported by believers so that he could be free to minister more. But he refused to exercise that right. Why? So that he could set a dynamic example of a diligent worker for the believers (v.9). Note: Paul says “follow us”—follow our example in being a diligent worker:

⇒ You “know how ye ought to follow us” (v.7).

⇒ We have set an “example unto you to follow us” (v.9).

Thought 1. There is absolutely no excuse for a Christian to be disorderly at his work: idle, slothful, or lazy. Paul set a dynamic example for us, and there are examples of other dynamic Christian workers who surround us. And if by chance there are no examples around us, then we should be following the example of Christ (the carpenter) and Paul (the tentmaker). We should be setting an example for other believers in diligent work.

“After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome;) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers” (Acts 18:1-3).

“Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive” (Acts 20:34-35).

“And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself” (2 Cor.11:9).

“For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God” (1 Th.2:9).

“Neither did we eat any man’s bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you” (2 Th.3:8).

3. The idle worker must work or lose his right to eat (v.10). This fact is stated as clearly as it can be: “if any [will] not work, neither should he eat.” Note that this is a command, a command that Paul had preached when he was with the church. Note this fact as well: the commandment deals with those who choose to be idle and refuse to work. It is not dealing with those who are honestly unable to work due to disability or being unable to find employment. If a person is able to work, he is to work. If he refuses, he is not to be fed; he is not to be allowed to sponge off the church, community, or society. There is no excuse for a person not working if he is able to work—not in the sight of God. Too many in the world—millions—are desperate and destitute, dying within and without from loneliness, emptiness, starvation, disease, and sin. Almost every church or social service can put us to work in reaching a world of desperate and dying people who need our help and attention. In God’s words: “This we commanded you, that if any would not work, neither should he eat.”

“And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises” (Heb.6:11-12).

“Not slothful in business; fervent in spirit; serving the Lord” (Ro.12:11; cp. Mt.25:24-27).

“Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law” (Ro.13:8).

“Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame” (1 Cor.15:34).

“Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light” (Eph.5:14).

“Give not sleep to thine eyes, nor slumber to thine eyelids” (Pr.6:4).

“Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man” (Pr.6:6-11).

“He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame” (Pr.10:5).

“He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding” (Pr.12:11).

“He also that is slothful in his work is brother to him that is a great waster” (Pr.18:9).

“Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger” (Pr.19:15).

“The desire of the slothful killeth him; for his hands refuse to labor. He coveteth greedily all the day long: but the righteous giveth and spareth not” (Pr.21:25-26).

“For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags” (Pr.23:21).

4. The idle worker tends to be a busybody. The mind of man is an active thing. What we tend to overlook is this: the mind is *always active*; it is never still. It is either thinking positive thoughts or negative and evil thoughts. The point is this: an idle person has an idle mind. His mind is not set upon positive thoughts, but negative and evil thoughts. An idle mind is the devil’s playground. This is the reason why so many idle persons—regardless of their age—get into trouble. The trouble can range all the way from becoming a busybody to murder.

The present passage is dealing with Christians and the trouble caused by being a busybody. Too many believers are busybodies, that is, poking themselves into other people’s affairs, tattling, gossiping, and spreading all kinds of talk and rumors. They just go about speaking all kinds of things that they should not. Why? Because they do not stay busy for the Lord by helping and ministering to the needs of those within the community who are hurting, lonely, desperate, dying, and lost.

“For we hear that there are some which walk among you disorderly, working not at all, but are busybodies” (2 Th.3:11).

“And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not” (1 Tim.5:13).

“But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men’s matters” (1 Pt.4:15).

“Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am the LORD” (Lev.19:16).

2 (3:12-13) **Employee:** work—every one of you. Again, this is a forceful command, a command that comes from the Lord Jesus Christ. But note: it is also an exhortation, a stirring challenge that comes from the Lord. The Lord is not cold or hard about the matter. If a believer has been mistaken about how he should work—if he has been slothful and slack in his work—the Lord will forgive. But the believer must confess his wrong and repent. He must repent by beginning to work and earn his own living. And note how we are to go about earning our living: *in quietness*. This is in contrast to being a busybody. We are to work with a quiet spirit and mind our own business; we are not to poke ourselves in other people’s business. We are to be quiet and efficient workers, not inefficient busybodies who are always walking about gabbing about other people and their affairs.

Note one other point: do not be weary in well-doing. Do not let the idlers discourage you, but stick to your job: be diligent and persevere. Do not slack off no matter what others do. Be a dynamic example for the Lord.

“Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing” (Mt.24:45-46).

“Not slothful in business; fervent in spirit; serving the Lord” (Ro.12:11).

“Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth” (Eph.4:28).

“Servants [employees], be obedient to them that are your masters [employers] according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ” (Eph.6:5).

“And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you” (1 Th.4:11).

“Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread” (2 Th.3:12).

3 (3:14-15) **Employee—Idler:** discipline the idler, the disorderly—have no company with him. Withdraw from him and have no fellowship with him. Note why: that he may be ashamed. The hope is that his shame will motivate him to get up and get to work.

However, the idle person is not to be disciplined as an enemy, but as a brother. The discipline is not to be done in a spirit of some superior, but in the spirit of a fellow believer, admonishing and warning him of what the Lord has to say about the matter.

The importance of the discipline is seen in the exactness of the words of Paul. Paul says, “Note that man”; that is, mark him out and disapprove of his behavior. Let him know that his refusal to work is not acceptable. Do not condone and indulge his idleness. Withdraw and have no fellowship with him. Also warn him: warning is essential. He must be admonished. Warning and letting him experience shame are his only hope of changing. Being warned and feeling shame might stir him to repent, to get up and get to work.

“Now we exhort, you brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men” (1 Th.5:14).

“And he [Adam] said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself” (Gen.3:10).

“And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens” (Ezra 9:6).

“My confusion is continually before me, and the shame of my face hath covered me” (Ps.44:15).

4 (3:16-18) **Conclusion:** the believer has three great possessions in Christ. Note: this is a prayer of Paul for all the believers of the church.

1. The believer receives peace from “the Lord of peace Himself.” Note the phrase “always by all means.” The believer receives peace “at all times and in all ways—under all circumstances and conditions, whatever comes” (Amplified New Testament). (See note, *Peace*—1 Th.1:1 for discussion.)

2. The believer receives fellowship, a very special and personal fellowship. The church was dear to Paul. He sensed ever so deeply a close tie, a spiritual fellowship that bound his heart to the believers. Thus, he became concerned and was aroused to write and deal with the problems that had infiltrated the church. He wrote because of the special bond of fellowship between him and the church. (See *DEEPER STUDY # 3, Fellowship*—Acts 2:42 for more discussion.)

Note: it was Paul’s practice to dictate his letters to a secretary and then to sign them. This is what he means by the statement, “the salutation of Paul with mine own hand, which is the token in every epistle: so I wrote” (v.17).

3. The believer receives grace—the undeserved favor and strength of Jesus Christ (see note, *Grace*—1 Th.1:1 for discussion).

**THE FIRST EPISTLE OF PAUL THE APOSTLE
TO**

TIMOTHY

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

INTRODUCTION

AUTHOR: Paul, the Apostle.

DATE: Uncertain. Probably A.D. 61-64.

The books of 1 Timothy and Titus seem to have been written while Paul was traveling and ministering between two Roman imprisonments. The date depends upon the answer to this question: Did Paul suffer one or two Roman imprisonments? The book of Acts mentions only one imprisonment and closes with Paul in prison in Rome. It says nothing about his death. As one discusses this question, one major thing needs to be kept in mind. Paul prayed fervently that God would release him from prison. And he asked others to pray fervently for his release (Ph.1:25-26; Phile.22). Did God answer his prayer as requested? No one knows for sure. However, several factors point rather decisively to his being released and later suffering a second imprisonment.

1. The Life and Movements of Paul. Paul says in Tit.1:5 that he had been to Crete on a mission tour. And in Tit.3:12 he says that he was spending the winter in Nicopolis. These events do not fit in with any of the accounts in Acts. The evidence seems to be that God answered his prayer and had him released from prison.

2. The Life and Movements of Paul's Companions. Note the following two examples, and there are others. In 1 Tim.1:3 Paul says that he told Timothy to stay in Ephesus. But there is no record of this event in Scripture. Paul had made only two visits to Ephesus. One was a very short visit with little if any ministry. There is no mention whatsoever about Timothy (Acts 18:19-22). The second was his three year ministry in which Timothy had a part. But when it came time for Paul to move on, he sent Timothy and Erastus to Macedonia. He did not ask Timothy to stay in Ephesus. When then did Paul tell Timothy to stay in Ephesus? There just is no record of such a visit in Scripture. Thus all indications point to a third visit by Paul and Timothy—a visit after his first imprisonment and before an unrecorded second imprisonment.

Again, in 2 Tim.4:20 Paul writes, "Trophimus have I left at Miletum sick." Paul was in Miletum before his first Roman imprisonment, but he did not leave Trophimus there sick (Acts 20:17). Trophimus went on to Rome with Paul (Acts 21:29). When then was Trophimus left at Miletum sick? The only clear answer seems to be that Paul made another visit to Miletum—after his first imprisonment and right before a second unrecorded imprisonment.

3. The Time Sequence Between the Writing of the Prison Epistles and the Pastoral Epistles. The Prison Epistles (Ephesians, Philippians, Colossians, and Philemon) were written while Paul was in prison in Rome. He says so in each epistle. Note the following example: Philemon 24 says that Demas is a follower of Christ, but 2 Tim.4:10 says that he had deserted. The letter to Timothy was definitely written after the prison letter to Philemon. When? The evidence points toward a time after his first imprisonment and before a second unrecorded imprisonment. This seems to be the only clear explanation.

As stated above, 1 Timothy and Titus seem to have been written right after Paul had been released from his first imprisonment in Rome and was traveling about ministering. At some point in those few years he was rearrested and imprisoned in Rome for a second time. During this second imprisonment he wrote 2 Timothy before he was executed. His execution was probably between A.D. 65-68.

TO WHOM WRITTEN: "To Timothy, my own son in the faith" (1 Tim.1:2). Timothy's father was a Greek and an unbeliever, but his mother was a Jew and a believer. Her name was Eunice and his grandmother's name was Lois (2 Tim.1:5). Timothy was not circumcised; hence it would seem that he was educated in Greek ways and customs (Acts 16:3). When Paul met Timothy, Timothy was already a Christian believer with a strong testimony, so strong in fact that Paul arranged for him to become his missionary partner (Acts 16:1f). Timothy's maturity and importance are seen in Acts 16 when the word "he" of verse one is changed very rapidly to "they" of verse four. Timothy became a son to Paul (1 Cor.4:17). He was esteemed so highly and loved so deeply by Paul that Paul said he was the one man whose mind was at one with his own (Ph.2:19). He was probably chosen by Paul to become Paul's successor (see note—Ph.1:1). From this point on, he was seen either ministering with Paul or else being sent out by Paul to minister to certain churches. He was with Paul in Paul's first imprisonment (Col.1:1; Phile.1). Apparently, Paul was released from prison and Timothy began to travel with him again (see 1 Timothy, Introduction, Date). On this journey Paul left him in Ephesus to correct some errors that had arisen, while Paul himself traveled on into Macedonia to visit the churches there. Soon thereafter Paul was arrested and imprisoned in Rome a second time. As soon as possible Timothy joined him (2 Tim.4:11, 21), but this time Timothy was imprisoned also. However, Timothy was later released (Heb.13:23), while Paul was either beheaded or released and began a mission tour into Spain. (See note, *Timothy*—Ph.2:19-24 for more discussion.)

PURPOSE: Paul had three purposes for writing Timothy.

1. To encourage Timothy in his Christian life and walk.
2. To warn against false teaching and doctrinal error.
3. To teach the qualifications and order of officials in the church. Believers needed to know how to behave in the church: "That thou mayest know how thou oughtest to behave thyself in the house of God" (1 Tim.3:15).

SPECIAL FEATURES:

1. 1 Timothy is "A Pastoral Epistle." There are two other Pastoral Epistles: 2 Timothy and Titus. They are called Pastoral Epistles because they deal primarily with the pastoral care, oversight, and organization of the church. They tell believers how they ought to behave in the house of God (1 Tim.3:15). Interestingly, the term *pastoral* has a long history. It was first used by Thomas Aquinas in A.D. 1274. He called 1 Timothy "an epistle of pastoral rule" and 2 Timothy "an epistle

of pastoral care.” The term “Pastoral Epistles,” however, began to be widely used only after D.N. Berdot (A.D. 1703) and Paul Anton (A.D. 1726) so described them (Donald Guthrie. *The Pastoral Epistles*. “The Tyndale New Testament Commentaries.” Grand Rapids, MI: Eerdmans, 1972, p.11).

2. 1 Timothy is “A Personal Epistle.” It was written to a young disciple who was loved as a son. The epistle is filled with warm and affectionate feelings and filled with instructions that were to govern Timothy’s personal behavior.

3. 1 Timothy is “An Ecclesiastical Epistle.” It was written to answer questions about church organization, doctrinal purity, and personal behavior. Two things were happening. First, the number and sizes of churches were growing rapidly, and second, the apostles were aging. In both cases the apostles were just unable to personally reach and instruct all the churches; therefore, they had to write if the churches were to be rooted and grounded in the Lord.

4. 1 Timothy is “An Apologetic Epistle.” It is a defense of the faith. The first rumblings and early development of false teaching had just begun to appear (Gnosticism. See Colossians, Introductory Notes, Purpose.) Therefore, Paul warns the believers and defends the truth against heretical and false teaching.

OUTLINE OF FIRST TIMOTHY

THE PREACHER'S OUTLINE & SERMON BIBLE™ is *unique*. It differs from all other Study Bibles & Sermon Resource Materials in that every Passage and Subject is outlined right beside the Scripture. When you choose any *Subject* below and turn to the reference, you have not only the Scripture, but you discover the Scripture and Subject *already outlined for you—verse by verse*.

For a quick example, choose one of the subjects below and turn over to the Scripture, and you will find this marvelous help for faster, easier, and more accurate use.

In addition, every point of the Scripture and Subject is *fully developed in a Commentary with supporting Scripture* at the bottom of the page. Again, this arrangement makes sermon preparation much easier and faster.

Note something else: The Subjects of First Timothy have titles that are both Biblical and *practical*. The practical titles sometimes have more appeal to people. This *benefit* is clearly seen for use on billboards, bulletins, church newsletters, etc.

A suggestion: For the quickest overview of First Timothy, first read *all the major titles* (I, II, III, etc.), then come back and read the subtitles.

OUTLINE OF FIRST TIMOTHY

INTRODUCTION: THE MINISTER AND HIS YOUNG DISCIPLE, 1:1-2

I. FALSE AND TRUE TEACHERS IN THE CHURCH, 1:3-20

- A. The Danger of False Teachers, 1:3-11
- B. The Testimony of a True Minister, 1:12-17
- C. The Young Minister (Charge 1): To be a Warrior, 1:18-20

II. DUTIES AND ORDER IN THE CHURCH, 2:1-3:13

- A. The First Duty of the Church—Pray, 2:1-8
- B. The Women of the Church, 2:9-15
- C. The Overseers of the Church, 3:1-7
- D. The Deacons of the Church, 3:8-13

III. BEHAVIOR AND RELATIONSHIPS IN THE CHURCH, 3:14-6:21

- A. The Description of the Church, 3:14-16
- B. The Warning About False Teachers and Their Apostasy, 4:1-5
- C. The Young Minister (Charge 2): To Be a Good Minister, 4:6-16
- D. The Spirit of Relationships, 5:1-2
- E. The Responsibilities to Christian Widows, 5:3-16
- F. The Elders or Officials, 5:17-20
- G. The Young Minister (Charge 3): To Be an Impartial Minister, 5:21-25
- H. The Believing Slaves or Employees, 6:1-2
- I. The False Teachers, 6:3-5
- J. The Secret of Contentment, 6:6-10
- K. The Young Minister (Charge 4): To Be a Man of God, 6:11-16
- L. The Rich Man and The Minister: The Final Charge, 6:17-21

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

	CHAPTER 1 INTRODUCTION: THE MINISTER & HIS YOUNG DISCIPLE, 1:1-2	of God our Saviour, and Lord Jesus Christ, which is our hope; 2 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.	a. By command of God b. By God our Saviour c. By Christ our hope 2 The disciple's privilege & need^{DS1} a. A true son in the faith b. His need: Grace, mercy, ^{DS2} & peace ^{DS3}
1 The minister's call & credentials: An apostle	Paul , an apostle of Jesus Christ by the commandment		

INTRODUCTION: THE MINISTER AND HIS YOUNG DISCIPLE, 1:1-2

(1:1-2) **Introduction:** this is a strong but warm and tender greeting. It is a greeting that has royalty in it, the kind of royalty that exists in a man who is the ambassador of a King. The ambassador is writing to his dear son. This is exactly what Paul is claiming when he says that he is an apostle: he is the ambassador of God Himself. But note the tenderness as well as the royalty of his greeting. He is not only an ambassador, a person of royalty, he is also a father. He has *fathered* his son in the faith. He has devoted his life and energy to his son over the past years, and his son has become a disciple of his wonderful Lord. Now he wishes to pass on the royalty of the Lord's command.

The one thing needed within the church is the royal ministry of making disciples, of nourishing and nurturing men and women as sons and daughters of the faith. This is the challenge of this greeting. In seeing the relationship that existed with Paul and Timothy, we should be challenged more and more to make disciples—to get to the task of growing leaders within God's church.

1. The minister's call and credentials: an apostle (v.1).
2. The disciple's privilege and need (v.2).

1 (1:1) **Minister, Call—Apostle:** the minister's call and credentials. Paul calls himself an apostle of Jesus Christ. The word "apostle" (apostolos) means a person who is sent out or sent forth. An apostle is a representative, an ambassador, an envoy, a person who is sent out into one country to represent another country. Three things are true of the apostle:

- ⇒ he belongs to the king or country who sends him out.
- ⇒ he is commissioned to be sent out.
- ⇒ he possesses all the authority and power of the person who sends him out.

Paul makes three forceful points.

1. He was an apostle by the command of God. The word command (epitagen) means to be under orders; to be placed under obligation. It is the instructions given by some high official that must be carried out, for example, the word of a king. The word *command* has the sense of compulsion, force, and necessity.

Paul—the minister of God—was a man sent forth by the command and order of the King of kings, God Himself. The compulsion, force, and necessity of God's command drove him to be a minister of Christ Jesus.

Thought 1. The stress of Paul upon his apostleship seems to indicate that Timothy was to share the letter of First Timothy with the church as a whole. What Paul was writing to Timothy was coming from an apostle of Christ; therefore, the whole church was to heed the exhortations.

2. He was an apostle because of *God our Savior*. This is one of the great titles of God. God is the *first source* of our salvation. We are saved because God loves us.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:16).

If God did not love us, we would not be saved. We would be wiped off the face of the earth, utterly destroyed, condemned, and punished throughout all of eternity without any hope of ever being saved. But God does love us; therefore, He has provided the way for us to be saved. God is our Savior.

The point is this: since God is our Savior, man never has to die; he can be delivered from sin, death, and judgment to come. This is another reason Paul was driven to serve Christ. People all around him were...

- enslaved by sin.
- gripped by death.
- doomed to face the judgment of God.

Therefore, Paul was driven to represent Christ Jesus in this world of sin and death. He was forced by the inner compulsion of God our Savior to carry the glorious message of salvation to the whole world: the message that God is interested in the whole world. God is our Savior.

“And my spirit hath rejoiced in God my Saviour” (Lk.1:47).

“For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time” (1 Tim.2:3-6).

“For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe” (1 Tim.4:10).

“In hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour” (Tit.1:2-3).

“Not purloining [stealing], but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things” (Tit.2:10).

“But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life” (Tit.3:4-7).

“To the only wise God our Saviour, be glory and majesty, dominion and power...now and ever” (Jude 25).

3. He was an apostle because of Christ Jesus who is our hope. Men long and hope for all kinds of things...
- recognition, acceptance, esteem, friends.
 - security and victory over the trials of life.
 - deliverance from death and eternal life.

The reason man longs for these things is because he lacks them. Even if he possesses some sense of them, he still senses a great deal of lack: a great deal of emptiness, incompleteness, unfulfillment, and insecurity within his soul. Why? Because the human soul can never be at rest until it has the absolute assurance that it is *acceptable to God and is going to live forever*. The human soul was made for God and for the hope of God. Therefore, there is only one way a person can ever have this absolute assurance: Christ Jesus must live within his heart. Christ Jesus is a person's hope of glory (Col.1:27). When a person receives Christ Jesus into his heart and life, the divine nature of Christ...

- makes the person acceptable to God.
- gives the person the recognition, acceptance, and friendship of God and of all other believers (the church).
- gives the person security and gives him supernatural power to conquer the trials of life.
- delivers the person from death and gives him the inheritance of eternal life.

On top of all this, the most wonderful thing happens: Christ gives the person the *absolute assurance and hope* of all these. The person becomes complete, perfectly complete and satisfied in Christ Jesus our hope (Col.2:10).

The point is this: since Christ is our hope, Paul was driven to serve Christ. He was forced by the inner compulsion to offer the hope of Christ to a world that was gripped by the hopelessness of despair, trouble, and death.

“Christ in you, the hope of glory” (Col.1:27).

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively [living] hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (1 Pt.1:3-4).

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure” (1 Jn.3:2-3).

“Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God” (Ps.43:5).

Thought 1. William Barclay says that *Christ our hope* became one of the most precious titles for Christ in the early church. He quotes two ancient writers to illustrate his point:

“Ignatius of Antioch, when he was on his way to execution in Rome, writes to the Church in Ephesus: ‘Be of good cheer in God the Father and in Jesus Christ our common hope’ (Ignatius, *To the Ephesians* 21:2). Polycarp writes: ‘Let us therefore persevere in our hope and the earnest of our righteousness, who is Jesus Christ’ (Epistle of Polycarp 8).” (*The Letters to Timothy, Titus, and Philemon*. “Daily Study Bible.” Philadelphia, PA: The Westminster Press, 1956, p.22.)

- 2** (1:2) **Discipleship—Timothy—Minister:** the disciple's privilege and need. Timothy was greatly privileged, for he was treated as a son by a minister of God, even by Paul himself. (See Author—Introduction.) Note that Paul calls Timothy “my own son in the faith.” When Paul first met Timothy, Timothy was only ten to twelve years old. But even at that young age, his love for the Lord was apparently strong and noticed by Paul. When Paul returned to Lystra on his next missionary journey, Paul was so stricken with Timothy's spiritual maturity that he invited him to become a disciple. Later, Paul was to say that Timothy was the one person whose mind was as one with his own (Ph.2:19). Paul took him under his wing and began to disciple him in the Lord—to teach him all he knew. What a wonderful privilege: to be discipled by Paul the apostle. (See DEEPER STUDY # 1, *Timothy*—1 Tim.1:2; DEEPER STUDY # 1—Acts 16:1-3; note—Ph.2:22-24.)

Note the greeting by Paul. He names three qualities that a disciple must possess.

1. There is the grace of God and of Christ (see DEEPER STUDY # 1, *Grace*—Tit.2:11-15 for discussion).
2. There is the mercy of God and of Christ (see note, *Mercy*—1 Tim.1:2 for discussion).
3. There is the peace of God and of Christ. Peace (eirene) means to be bound, joined, and weaved together. It means to be assured, confident, and secure in the love and care of God. It means to have a sense, a consciousness, a knowledge that God will...

- | | | |
|--------------|-------------|--|
| • provide | • sustain | • save |
| • guide | • deliver | • give life, real life, both now and forever |
| • strengthen | • encourage | |

A person can experience true peace only as he comes to know Jesus Christ. Only Christ can bring peace to the human heart, the kind of peace that brings deliverance and assurance to the human soul.

Again, it is an absolute essential for the minister and disciple of Christ to know the peace of God and Christ. How can the minister share the gospel of peace unless he has peace with God? The answer is obvious you cannot share that which you do not possess.

“Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid” (Jn.14:27).

“These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (Jn.16:33).

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Ro.5:1).

“For to be carnally minded is death; but to be spiritually minded is life and peace” (Ro.8:6).

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal.5:22-23).

“I will both lay me down in peace, and sleep: for thou, Lord only makest me dwell in safety” (Ps.4:8).

DEEPER STUDY # 1

(1:2) **Timothy:** Timothy was just a child when Paul visited Lystra on his first mission (about five or six years before). He was probably somewhere around ten to twelve years old. He was still a young man when Paul wrote his first letter to Timothy (1 Tim.4:12). All this means Timothy was somewhere around eighteen years old when Paul met him on his second mission to Lystra.

It is also possible that Paul led Timothy to the Lord on his first mission tour, but it is more probable that Timothy’s mother and grandmother led him to the Lord.

Acts seems to read as though Paul did not know or remember Timothy from his first mission (Acts 16:1-3). In either case, his spiritual maturity at this point was strong enough for Paul to challenge him to join his mission corps. The facts of his life seem to be as follows:

Timothy’s father was a Greek and an unbeliever, but his mother was a Jew and a believer. Her name was Eunice and his grandmother’s name was Lois (2 Tim.1:5). Timothy was not circumcised; hence it would seem that he was educated in Greek ways and customs (Acts 16:3). When Paul met Timothy, Timothy was already a Christian believer with a strong testimony, so strong in fact that Paul arranged for him to become his missionary partner (Acts 16:1f). Timothy’s maturity and importance are seen in Acts 16 when the word “he” of verse one is changed very rapidly to “they” of verse four. Timothy became a son to Paul (1 Cor.4:17). He was esteemed so highly and loved so deeply by Paul that Paul said he was the one man whose mind was at one with his own (Ph.2:19). He was probably chosen by Paul to become Paul’s successor (see note—Ph.1:1). From this point on, he was seen either ministering with Paul or else being sent out by Paul to minister to certain churches. He was with Paul during Paul’s first imprisonment (Col.1:1; Phile.1). Apparently, Paul was released from prison and Timothy began to travel with him again (see 1 Timothy, Introduction, Date). On this journey Paul left him in Ephesus to correct some errors that had arisen, while Paul himself travelled on into Macedonia to visit the churches there. Soon thereafter Paul was arrested and imprisoned in Rome a second time. As soon as possible Timothy joined him (2 Tim.4:11, 21), but this time Timothy was imprisoned also. However, Timothy was later released (Heb.13:23), while Paul was either beheaded or released and began a mission tour into Spain. (See note, *Timothy*—Ph.2:19 for more discussion.)

DEEPER STUDY # 2

(1:2) **Mercy:** (eleos) feelings of pity, compassion, affection, kindness. It is a desire to succor; to tenderly draw unto oneself and to care for. Two things are essential in order to have mercy: seeing a need and being able to meet that need. God sees our need and feels for us (Eph.2:1-3). Therefore, He acts; He has mercy upon us...

- God withholds His judgment.
- God provides a way for us to be saved.

Mercy arises from a heart of love: God has mercy upon us because He loves us. His mercy has been demonstrated in two great ways:

- ⇒ God has withheld His judgment from us—withheld it even when we deserve it.
- ⇒ God has provided a way for us to be saved through the Lord Jesus Christ.

When Jesus Christ died, He died for our sins. He took our sins upon Himself and bore the judgment of sin for us. Therefore, if we trust Christ as our Savior, God *does not count* sin against us. Instead, He *counts the righteousness* of Christ for us. We become acceptable to God through the righteousness of Christ. The great mercy of God is...

- that He allowed Christ, His very own Son, to die for us. He actually allowed His own Son to bear the punishment of our sins for us.
- that He loves us so much that He will forgive our sins if we will only trust Christ.

The point is this: it is absolutely necessary for both the minister and the disciple to know and possess the mercy of God and of Christ. A person who has not experienced the mercy of God does not know God. Of all people, the minister and disciple of Christ must know the mercy of God.

DEEPER STUDY # 3

(1:2) **Peace:** see note 2, pt.3—1 Tim.1:2.

<p>1 False teachers teach a different doctrine</p> <p>2 False teachers give heed to speculations & questions rather than godly edification</p> <p>3 False teachers put empty discussion above love a. Above a pure heart b. Above a good conscience c. Above a sincere faith</p>	<p>I. FALSE AND TRUE TEACHERS IN THE CHURCH 1:3-20</p> <p>A. The Danger of False Teachers, 1:3-11</p> <p>3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,</p> <p>4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.</p> <p>5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:</p> <p>6 From which some having swerved have turned aside unto vain jangling;</p>	<p>7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.</p> <p>8 But we know that the law is good, if a man use it lawfully;</p> <p>9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,</p> <p>10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;</p> <p>11 According to the glorious gospel of the blessed God, which was committed to my trust.</p>	<p>4 False teachers put ambition & personal ideas above the truth</p> <p>5 False teachers put self-righteousness above God's gospel a. They do not understand the law & its purposes 1) Law is not given to righteous men, but to unrighteous men: To everyone who is guilty of any of these—to all of us 2) Law is given to restrain men</p> <p>b. They do not understand the real measuring rod: The gospel</p>
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DIVISION I

FALSE AND TRUE TEACHERS IN THE CHURCH, 1:3-11

A. The Danger of False Teachers, 1:3-11

(1:3-11) **Introduction—Minister:** this is the first charge to the young minister—to be a defender of the faith. The young minister must guard against and correct false teachers. (See the general outline for the other charges to the young minister.)

1. False teachers teach a different doctrine (v.3).
2. False teachers give heed to speculations and questions rather than godly edification (v.4).
3. False teachers put empty discussion above love (v.5-6).
4. False teachers put ambition and personal ideas above the truth (v.7).
5. False teachers put self-righteousness above God's gospel (v.8-11).

1 (1:3) **Teachers, False—Doctrine:** false teachers teach a different doctrine. Timothy was in Ephesus and Paul was in Macedonia, a great distance apart. Ephesus was in Asia and Macedonia was in Europe, north of Greece. Note that Paul had to urge Timothy to stay at Ephesus. The church was in trouble because false teaching had seeped in, and the church needed Timothy. Apparently, Timothy felt incapable and wanted to join Paul until Paul could return to Ephesus and handle the situation himself. However, false teaching is so serious a matter that it has to be handled immediately when it raises its ugly head. Therefore, Timothy had to remain in Ephesus so that he could charge the church to stop the false teaching. The word “charge” (parangello) is a strong word. It is a military word that means to pass commands down through the ranks. Timothy was to give orders and charge the false teachers to stop teaching false doctrine, and if this did not work, he was to order and charge the church to handle the false teachers. This says several things about the church at Ephesus.

1. The leaders had not heeded the word of Paul when he had met with them earlier (Acts 20:17-38). He had warned them about false teachers.

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears” (Acts 20:28-31).

2. The leaders had not insisted upon the purity of the gospel as Paul had done and taught. They had allowed the Word of God to become corrupted.

“But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone

preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" (Acts 20:24-27).

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32).

"For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ" (2 Cor.2:17).

3. Timothy was to charge the ministers, teachers, and leaders to preach no other doctrine than the doctrine of God's Word.

- ⇒ They were not to add to the doctrine of God's Word.
- ⇒ They were not to take away from the doctrine of God's Word.
- ⇒ They were not to formulate new doctrines for the church.

They were not to make what they thought were improvements nor to correct what they thought were defects in the Word of God. They were not to change or alter the Word of God to any degree whatsoever. In the clear words of this verse: "charge some that they teach no other doctrine."

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal.1:6-9).

"Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees" (Mt.16:12).

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col.2:8).

"Be not carried about with divers and strange doctrines" (Heb.13:9).

2 (1:4) **Teachers, False:** false teachers give heed to speculations and questions rather than godly edification. No better description of false teaching could be given than what this verse gives:

"[False teaching] is fables and endless genealogies, which give rise to questions, rather than godly edifying" (v.4).

1. The word "fables" (muthois) refers to *all forms* of false and fictional teaching or doctrine. It means the *false ideas* and speculations of men about God and Christ and the teachings of God's Word. The doctrines of men are only speculations, fables, narratives, stories, fictions, and falsehoods (A.T. Robertson. *Word Pictures in the New Testament*, Vol.4, p.561).

"But refuse profane and old wives' fables, and exercise thyself rather unto godliness" (1 Tim.4:7).

"And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim.4:4).

"Not giving heed to Jewish fables, and commandments of men, that turn from the truth" (Tit.1:14).

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty" (2 Pt.1:16).

2. The word "genealogies" refers to those who take comfort in a godly heritage. The Jews were guilty of this. They took great pride in their godly forefathers, so much so that they felt that the godliness of their forefathers rubbed off on them. The more godly forefathers they had in their roots, the more prestigious and acceptable they felt before God and men. They felt that the stronger their roots, the more man and God would accept and esteem them. Note the reference to "endless genealogies." There were apparently those who were spending enormous amounts of time in structuring and discussing the godly heritage of the past. Apparently, the practice had seeped into the church. There were those...

- who were stressing heritage over Christ.
- who were depending upon a godly heritage for salvation instead of trusting Christ.
- who were spending more time in genealogies than in edifying and building up the godliness of the church.
- who were concentrating upon questions and theories rather than upon building godly behavior among believers.

Thought 1. Some persons take great comfort in their godly heritage. They actually feel that God would never reject them...

- because of their godly wives, husbands, children, parents.
- because they have a godly pastor or friend with whom they are close.

"Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham" (Lk.3:8).

“Then they reviled him, and said, Thou art his disciple; but we are Moses’ disciples” (Jn.9:28).

“And art confident that thou thyself art a guide of the blind, a light of them which are in darkness” (Ro.2:19).

“Who can bring a clean thing out of an unclean? Not one” (Job 14:4).

“I am clean without transgression, I am innocent; neither is there iniquity in me” (Job 33:9).

“Most men will proclaim every one his own goodness: but a faithful man who can find?” (Pr.20:6).

“Who can say, I have made my heart clean, I am pure from my sin?” (Pr.20:9).

“Every way of a man is right in his own eyes: but the Lord pondereth the hearts” (Pr.21:2).

“There is a generation that are pure in their own eyes, and yet is not washed from their filthiness” (Pr.30:12).

3 (1:5-6) **Teachers, False—Love—Conscience—Faith:** false teachers put empty discussion above love. The end of God’s commandment to men is love (agape, God’s kind of love). Therefore, ministers and teachers are to focus upon growing in love and in teaching love. The great call of believers is...

- to know the love of God and to love God.
- to love each other as brothers in the Lord.
- to love the lost of the world so much that we are driven to take the gospel to them.

But note where this kind of love comes from. Its source is not found in men; it does not just arise out of the heart of man. The love which we are to know and possess comes from three sources.

- ⇒ Love comes from a pure heart: a heart forgiven by God and cleansed from all impurities; a heart that is not weighed down by selfishness, worldliness, envy, covetousness, and immorality.
- ⇒ Love comes from a good conscience: a conscience that knows there is nothing between it and God, between it and men; a conscience that knows it has been true to God’s Word and has taught no error.
- ⇒ Love comes from unfeigned or sincere faith: a faith that is set upon God and His Word, that holds to God’s Word and trusts and teaches God’s Word and God’s Word only.

The end of God’s commandment—of all that God has ever said to man—is love. Therefore, a true believer commits his life to learn more and more about the love of God and to teach the love of God more and more. But to do this he must be totally committed...

- to having a pure heart before God.
- to having a good (clear) conscience before God.
- to following *the faith*, that is, the teachings and doctrine of God’s Word.

However, this is not true with some—not true with false teachers. Note exactly what Scripture says: some have swerved and turned aside to empty discussions. The term “vain jangling” sounds just like what false teaching amounts to: *janglings*—vain, empty janglings. The term means empty arguments, discussions, and speculations—the speculative ideas of men about God, Christ, and the Word of God. Note that false teachers swerve and turn aside from the doctrines of God’s Word to these vain janglings.

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron” (1 Tim.4:1-2).

“For there are many unruly and vain talkers and deceivers, specially they of the circumcision” (Tit.1:10).

“Should a wise man utter vain knowledge, and fill his belly with the east wind? Should he reason with unprofitable talk? or with speeches wherewith he can do no good?” (Job 15:2-3).

“The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness” (Eccl.10:13).

4 (1:7) **Teachers, False:** false teachers put their own ambition and personal ideas above the truth. The picture is that of a person who is ambitious..

- to be recognized as an original teacher or preacher.
- to be recognized as a creative person.
- to be recognized as the creator of a novel idea or doctrine.
- to be recognized as the author of a new concept or doctrine.
- to be recognized as the founder of a new movement.

The picture is that of a person who so desires to fit in with the latest fashion of teaching that he neglects or ignores the truth. He disregards the truth in order to fit in with his peers. The false teacher’s ambition is allowed to cloud his understanding of the truth.

Barclay points out that the false teacher who is ambitious often...

- demonstrates arrogance instead of humility.
- focuses upon teaching rather than learning.
- looks down upon simple-minded people.
- regards those who do not agree with his conclusions as ignorant fools. (*The Letters to Timothy, Titus, and Philemon*, p.37.)

“But in vain they do worship me, teaching for doctrines the commandments of men” (Mt.15:9).

“Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God” (Mt.22:29).

“He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not” (Jn.1:10-11).

“For as yet they knew not the scripture, that he must rise again from the dead” (Jn.20:9).

“Speaking lies in hypocrisy; having their conscience seared with a hot iron” (1 Tim.4:2).

“If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself” (1 Tim.6:3-5).

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears” (2 Tim.4:3).

“Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake” (Tit.1:11).

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not and their damnation slumbereth not” (2 Pt.2:1-3).

5 (1:8-11) **Teachers, False—Law, The:** false teachers put self-righteousness above God’s gospel. These verses show that the false teachers who had infiltrated the church were Jewish legalists. These said that a person became acceptable to God...

- by Christ *and the law*.
- by receiving Christ *plus keeping the law*.
- by becoming righteous in Christ *and by doing* the righteousness of the law.

They rejected the teaching that a person was saved by grace through faith *alone*. To them a person could not be saved unless he...

- became good enough to please God.
- did enough good to make himself acceptable to God.

What is wrong with this? There is nothing wrong with doing good, but there is a great deal wrong with *thinking and teaching* that a person can do *enough good* to make himself acceptable to God. God is perfect; therefore, a person would have to become perfect to be acceptable to God.

- ⇒ Man is already short of perfection; he is already imperfect; therefore, he can never be acceptable to God—not by any merit or work of his own.
- ⇒ Man already comes so short and is so sinful, he can never stop coming short and sinning. Every man comes short, sins, fails, trespasses, and transgresses—no matter who he is. He is depraved and lives a depraved life—a life short of God’s glory (Ro.3:23).

This is the reason God gave man the law: not to show man that he is righteous (lawful), but to show him just how far short he really is of God’s glory—how unrighteous he is and how much he needs the love and grace of God. God gave the law to show man how much he needs a Savior, the Lord Jesus Christ, the Son of God Himself. This is what man fails to see. This is what the false teachers fail to see.

1. False teachers do not understand the law and its purposes. God gave the law to man to show him how short he comes (unrighteousness) and to restrain evil. Note this:

- ⇒ The law was given to man—to all men.
- ⇒ The law was not made for the righteous, but for the unrighteous.
- ⇒ Therefore, all men must be unrighteous because the law was given to all men.

Scripture gives a list of the people to whom God gave the law. Note how the list covers all of society. Every person is guilty of having broken the law of God.

- a. The law is given to the lawless and disobedient (rebellious): all who fail to live as God wills and commands. If a person could fail just once (he can’t, but if he could), he would still need the law to let him know that he is short of the standard and has to pay the penalty and must not violate the standard any more.
- b. The law is given to the ungodly and sinners: all who act contrary to God’s nature and come short of perfection.
- c. The law is given to the unholy and profane: all who refuse to set their lives apart to God and dedicate themselves to God; all who deny and question God and spiritual things and exalt themselves and this world above God and the spiritual world.
- d. The law is given to “those who strike and beat and [even] murder fathers and strike and beat and [even] murder mothers” and for other murderers (Amplified New Testament).
- e. The law is given to whoremongers and to those who defile themselves with mankind, that is, all impure and immoral persons and all homosexuals.
- f. The law is given to menstealers or kidnappers.

- g. The law is given to liars and to those who commit perjury.
- h. The law is given to any thing else that is contrary to the sound doctrine (teaching) of God's Word.

Note how no person is left out of the list: every human being who has ever lived or ever will live needs the law, for every person is short of God's glory; that is, every man is unrighteous. Therefore, no person can ever be acceptable to God. Righteousness is not by the law—not by being good and doing good. False teachers fail to see this.

2. False teachers do not understand the real measuring rod of God: the gospel—the glorious gospel of the blessed God. The blessed God has made a way for man to become acceptable to Him. It is not the way of law and works, but the way of the gospel. When a person accepts the gospel of God, God accepts that person. What is the gospel?

“That Christ Jesus came into the world to save sinners” (1 Tim.1:15).

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures” (1 Cor.15:3-4).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God” (Jn.3:16-18).

<p>1 Christ Jesus put him in the ministry</p> <p>a. Christ enabled him</p> <p>b. Christ counted him trustworthy</p> <p>c. Christ forgave his terrible sins</p> <p>d. Christ poured out His grace upon him</p>	<p>B. The Testimony of a True Minister, 1:12-17</p> <p>12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;</p> <p>13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.</p> <p>14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.</p>	<p>15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.</p> <p>16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.</p> <p>17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.</p>	<p>2 Christ saved him</p> <p>a. Christ came to save sinners</p> <p>b. Christ has now saved the “chief” sinner</p> <p>c. Christ saved him as a pattern of His great mercy^{DS1}</p> <p>3 Christ is to be praised</p>
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DIVISION I

FALSE AND TRUE TEACHERS IN THE CHURCH, 1:3-20

B. The Testimony of a True Minister, 1:12-17

(1:12-17) **Introduction:** this passage is a contrast with the former passage (1 Tim.1:3-11), presenting a strong contrast between the true minister and false teachers. These verses cover the testimony of Paul, who was a true minister. The verses are a sharp contrast with those who are false teachers (see outline and notes—1 Tim.1:3-11). It is a passage that every minister and teacher of the church should heed.

1. Christ Jesus put him in the ministry (v.12-14).
2. Christ saved him (v.15-16).
3. Christ is to be praised (v.17).

1 (1:12-14) **Minister:** Jesus Christ puts the true minister in the ministry. This is a critical fact. Paul says that he did not make himself a minister nor did other persons choose him to be a minister. He did not choose the ministry because he thought it would be a good profession nor because people thought he would make a good minister. He was in the ministry for one reason only: Christ Jesus had chosen him and put him into the ministry. Note four facts.

1. Christ Jesus *enabled* Paul. The word “enabled” (endunamoo) means to strengthen and give power to. The power of Paul’s ministry came from Christ. Christ gave him the strength to minister. Paul’s strength and power to minister did not come from his...

- trying to stir up power within himself.
- talking about the results and power in his ministry.
- trying to program strength and power into his ministry.
- trying to shout power into his preaching.

Christ Himself put Paul into the ministry; therefore Christ Himself strengthened and empowered Paul for the ministry. No person has the power to do spiritual warfare; no person can penetrate the spirits of other people. If a person is to minister to people, he must be empowered by Christ, for only Christ can penetrate the spirits of people. Therefore, the minister must possess the power of Christ.

Thought 1. This is a critical fact. It means that a person cannot make himself a minister nor can other persons choose him to be a minister—not a true minister, not a minister who pleases Christ and can be blessed by Christ. Why? Because no person can carry on a successful ministry in his own strength, not a ministry that truly reaches people for Christ and delivers them from sin, death, and the judgment to come. Only Christ can do this. This is the reason the minister must be enabled by Christ; he must minister in the strength and power of Christ.

A person who is in the ministry because he has chosen the ministry as a profession or because people thought he would make a good minister is only serving a humanistic religion. Of course, a humanistic minister—a minister who ministers only in his human strength—does some good through social and emotional development. But he does much harm in that he leads people into a false security. How? He is not able to spiritually save a person—not a single person—from sin, death, and the judgment to come. Only Christ Jesus can do this. Therefore, the only way a minister can be what he should be...

- is to be put in the ministry by Christ Jesus.
- is to be enabled (strengthened and empowered) by Christ Jesus.

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you” (Jn.15:16).

“But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen,

yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence" (1 Cor.1:27-29).

"[God] also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (2 Cor.3:6).

"Therefore seeing we have this ministry, as we have received mercy, we faint not" (2 Cor.4:1).

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor.5:18-21).

"Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power" (Eph.3:7).

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph.4:11-13).

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (1 Tim.1:12).

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles" (2 Tim.1:9-11).

2. Christ Jesus counted him trustworthy. This is a most wonderful thought, that Christ would count us trustworthy. He trusts us to be faithful, and in the final analysis, He knows that we will be faithful to Him. This is one of the reasons He chooses and puts us in the ministry.

Thought 1. No matter how far down a minister falls, he should always remember that Christ Jesus counts him faithful. Christ knows that the minister of Christ will arise and begin to serve with renewed fervor. This is the reason Christ called the minister: because in the final analysis the minister will be faithful. How do we know this? Because of the forgiveness and power and faithfulness of Christ. Therefore, any minister who has fallen must arise and seek the forgiveness of Christ and begin to walk anew in the strength and power of Christ.

Thought 2. William Barclay has an excellent message for us as we deal with our dear brothers and sisters who have fallen.

"It was to Paul an amazing thing, that he, the arch-persecutor, had been chosen as the missionary and the pioneer of Christ. It was not only that Jesus Christ had forgiven him; it was that Christ had trusted him. Sometimes in human affairs we forgive a man who has committed some mistake or who has been guilty of some sin, but we make it very clear that his past makes it impossible for us to trust him again with any responsibility. But Christ had not only forgiven Paul, He had entrusted him with His work to do. The man who had been the persecutor of Christ had been made the ambassador of Christ" (The Letters to Timothy, Titus, and Philemon, p.48).

"Moreover it is required in stewards, that a man be found faithful" (1 Cor.4:2).

"For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is [still] committed unto me" (1 Cor.9:17).

"Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God" (Col.1:25).

"But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness" (1 Th.2:4-5).

"According to the glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (1 Tim.1:11-12).

"In hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour" (Tit.1:2-3).

3. Christ Jesus forgave his terrible sins. Paul mentions three terrible sins of which he had been guilty.
⇒ Blasphemy: he had insulted, reviled, cursed, and railed the name of Christ.

- ⇒ Persecutor: he had been so angry at Christ that he had set out to wipe the Lord's name off the face of the earth. Therefore, he had been set against all believers—set upon destroying them all. (See note, *Church, Persecution of*—Acts 8:3 for more discussion.)
- ⇒ Injurious (hubristes): insolent; to treat and use others spitefully; to be brutal and violent and to enjoy it; to be in a fiery rage and to inflict it upon others. William Barclay says that the word “indicates a kind of arrogant sadism; it describes the man who is out to inflict pain and injury for the sheer joy of inflicting it...that is what Paul was once like in regard to the Christian Church. Not content with words of insult, he went to the limit of legal persecution. Not content with legal persecution, he went to the limit of sadistic brutality in his attempt to stamp out the Christian faith” (*The Letters to Timothy, Titus, and Philemon*, p.52).

However despite all this evil, God had mercy upon Paul. Paul had not known that Christ was really the true Messiah. He thought that he knew God and that his religion was the true religion. He felt that any religion that stood against his religion was to be stamped out. Therefore, when Paul attacked Christ and His followers, he did it ignorantly in unbelief. He just did not believe that Jesus Christ could possibly be the Messiah.

The point is this: God had mercy upon Paul. He took pity upon Paul despite his terrible sins (see DEEPER STUDY # 2, *Mercy*—1 Tim.1:2).

“So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy” (Ro.9:16).

“But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life” (Tit.3:4-7).

“It is of the LORD'S mercies that we are not consumed, because his compassions fail not” (Lam.3:22).

“Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy” (Mic.7:18).

4. Christ Jesus poured out His grace upon Paul. Remember: grace means the undeserved favor and blessings of God.
 - ⇒ Christ favored Paul even when he did not deserve it.
 - ⇒ Christ blessed Paul even when he did not deserve it.

And note: Christ favored and blessed him *exceedingly and abundantly*, that is, superabundantly and beyond measure. Christ did two things for Paul.

- ⇒ Christ stirred *faith* in Paul: the faith to believe and trust and to serve and to keep on serving no matter the trial, problem, or fatigue.
- ⇒ Christ stirred *love* in Paul: the love to still reach out and do all he could for people even when they rejected, ridiculed, abused, and persecuted him. (See note—1 Tim.1:5-6 for more discussion.)

“Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?” (Ro.2:4).

“Being justified freely by his grace through the redemption that is in Christ Jesus” (Ro.3:24).

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph.1:7).

“And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus” (1 Tim.1:14).

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Tit.2:11-14).

2 (1:15-16) **Minister—Salvation:** Jesus Christ saves the true minister. Three significant points are made in these two verses.

1. Christ Jesus came into the world to save sinners. This is a faithful saying or statement. It is a true message that can be trusted, and the glorious message is worthy of everyone *accepting* it. Not a single person should reject or ignore the message.

“Christ Jesus came into the world to save sinners.” Christ actually left the spiritual world or dimension to come into the physical world in order to save the human race. He saves us from sin, death, and the judgment to come. No matter how sinful a person is—no matter how great a sin or sins he has committed—Christ Jesus came to save him. And the person can be saved.

The point is this: every true minister has been saved by Christ or else he is not a true minister. It is just as necessary for a minister to be saved as it is for anyone else. Every person needs to be saved, and once he has been saved—no matter how terrible his sin—Christ can put him into the ministry.

“For the Son of man is come to seek and to save that which was lost” (Lk.19:10).

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved” (Jn.3:16-17).

“And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day” (Jn.12:47-48).

“Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins” (Acts 5:31).

“This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief” (1 Tim.1:15).

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (Heb.7:25).

2. Christ Jesus has now saved the chief sinner. The worst sins in the world are the sins of...

- blasphemy: being filled with anger and malice against Christ; cursing and blaspheming His name with a bitter hostility.
- persecuting believers and trying to annihilate them off the face of the earth.
- injuring believers; being brutal and violent against believers and enjoying it.

This had been Paul, but note the wonderful truth: “Christ Jesus came into the world to save sinners.” And Paul was the chief sinner; therefore, Christ Jesus had come to save him.

Thought 1. Christ will save anyone who confesses that he is a sinner and that he needs to be saved—any sinner who truly confesses and repents of his sin. No matter how terrible the sin, if the person will confess and turn from his sin, Christ will save him. Why? Because Christ Jesus came to save sinners. This was His very purpose for coming into the world.

The point is this: every true minister is to know how terrible a sinner he is. He is as much a sinner as Paul was. The minister is to be as conscious of being a sinner as much as anyone else. He is to be aware that he is “the chief” of sinners or else he lacks a true sense of God’s holiness and of man’s depravity.

“But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance” (Mt.9:12-13).

“Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner” (Lk.7:39).

“And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner” (Lk.19:7).

“When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more” (Jn.8:10-11).

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Ro.5:8).

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38).

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord” (Acts 3:19).

“This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief” (1 Tim.1:15).

“He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy” (Pr.28:13).

3. Christ Jesus saved Paul as a pattern of His great mercy. (See DEEPER STUDY # 1—1 Tim.1:16 for more discussion.) Very simply, Paul is the prime example...

- that any sinner, no matter how terrible his sin, can be saved—if he will only receive Christ and begin to follow Him day by day.
- that any believer can be delivered from sin and from the power of sin, no matter how strong the enslavement is—if he will only receive the power of Christ and follow Him with a renewed commitment.

The point is this: the true minister is a pattern of the Lord’s great longsuffering. The Lord has saved the minister from sin, truly saved him; therefore, the true minister stands as a dynamic example of God’s eternal mercy and eternal grace.

“That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:15-16).

“Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live” (Jn.5:24).

“Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live” (Jn.11:25).

“I am come a light into the world, that whosoever believeth on me should not abide in darkness” (Jn.12:46).

“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (Jn.20:31).

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Ro.10:9-10).

“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Pt.3:9).

DEEPER STUDY # 1

(1:16) **Paul, Example**: Paul was chosen to be the pattern for all other men. The pattern of what? Of longsuffering—that God’s mercy can save anyone. Paul had been the arch-persecutor of the church, storming into the homes and arresting and murdering the followers of Christ (see notes—Acts 8:1-4; 9:1-2). But God, who is longsuffering and not willing that any should perish, reached down and had mercy upon Paul. God forgave Paul and saved him.

Paul declared a marvellous truth: if God could save him, God could save anyone. No matter how great the sinner, the longsuffering and mercy of God are greater. Paul is proof; he is the pattern of God’s mercy.

3 (1:17) **Minister—Jesus Christ—God**: Christ is to be praised. Thinking of the glorious salvation that Christ had given him led Paul to break forth into praise. This is a great doxology:

- ⇒ God is “the King eternal”: the word eternal is literally *ages*. God is the King, the sovereign majesty of the ages, both this age and the age to come.
- ⇒ God is immortal: that is, incorruptible. He has no seed of corruption, no seed of aging, deterioration, or decay within His being. God cannot die. He alone has immortality (1 Tim.6:16).
- ⇒ God is invisible: that is, He cannot be seen by people, not with physical eyes in the physical dimension or world.
- ⇒ God is the only wise God: that is, he is the only living and true God, the only God who actually possesses intelligence and wisdom, who can truthfully interact with the world and save men.

“That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ” (Ro.15:6).

“For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor.6:20).

“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name” (Heb.13:15).

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light” (1 Pt.2:9).

<p>1 The charge: To fight a good warfare</p> <p>a. Timothy's special call to the ministry</p> <p>b. His call was to stir him to fight a good warfare</p>	<p>C. The Young Minister (Charge 1): To Be a Warrior, 1:18-20</p> <p>18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;</p>	<p>19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:</p> <p>20 Of whom is Hymenaeas and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.</p>	<p>2 The equipment & weapons of war: The faith & a good conscience^{DS1}</p> <p>3 The warning: Conscience can be put away, & faith can be shipwrecked</p> <p>a. Two specific examples</p> <p>b. The discipline</p> <p>1) Delivered to Satan</p> <p>2) Corrective not punitive</p>
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DIVISION I

FALSE AND TRUE TEACHERS IN THE CHURCH, 1:3-20

C. The Young Minister (Charge 1): To Be a Warrior, 1:18-20

(1:18-20) **Introduction:** this is a great study for the young minister or for any person who is sensing the call to serve God. All believers are called to be warriors for God in this world. But the minister of God is called to do more: he is called *to take charge and to lead* in being a warrior.

1. The charge: to fight a good warfare (v.18).
2. The equipment and weapons of war: the faith and a good conscience (v.19).
3. The warning: conscience can be put away and faith shipwrecked (v.19-20).

1 (1:18) **Minister—Spiritual Struggle and Warfare:** the charge to the young minister is forceful—fight a good warfare! Paul is giving a “charge” (paragelion) to Timothy. The word means a command, an urgent command, a military command. It is a command that lays upon a person the most urgent and critical obligation. Donald Guthrie says, “The ministry is not a matter to be trifled with, but an order from the commander-in-chief” (*The Pastoral Epistles*. “Tyndale New Testament Commentaries,” p.67). W.E. Vine points out that the “charge” is always a command from a superior that is to be transmitted to others; that is, this charge—the charge to fight a good warfare—is to be given to the young minister and he, in turn, is to pass the charge on to others (*Expository Dictionary of New Testament Words*. Old Tappan, NJ: Fleming H. Revell, 1966).

“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (2 Tim.2:2).

Note two points in this verse.

1. Timothy had a special call to the ministry. Remember: Timothy had a strong testimony for Christ before the church and his community (Acts 16:2). As A.T. Robertson says, “He began his ministry rich in hopes, prayers, *predictions*” (*Word Pictures in the New Testament*, Vol.4, p.565). The Holy Spirit actually *moved* upon several believers to predict that Timothy would enter the ministry and fight a good warfare.

Thought 1. Note two significant points.

- 1) A person must be called to the ministry by the Spirit of God. The ministry is not just *another profession* where a person serves society and makes a living. The Christian ministry is the call of God—the call that puts a person right in the midst of spiritual war that fights for the souls and minds of people.
- 2) When a person is called by the Spirit of God, he must not reject the call. He must do exactly what Paul says: jump right into the midst of the battle and fight a good warfare!

2. Timothy's call was to stir him to fight a good warfare. He was never to forget his call—never to forget the predictions of his home church, the predictions that he would fight a good warfare in the ministry for Christ—all for Christ. He was to keep these expectations of his home church before his mind and use them to stir him to fight for Christ.

Note: Paul is recommitting this charge to Timothy. Apparently Timothy needed to be recharged. He was facing the critical issue of false teaching in the church at Ephesus, and he was shrinking from it. But God's call was clear: he was to fight a good warfare—to struggle even to the point of death if need be.

Believers, ministers and laymen alike, must never forget: the ministry is a sacred trust, a sacred commitment. God has taken the most precious and sacred thing to Him—the very gospel of His dear Son—and placed that message into the hands of men. Therefore, the minister must not fail. He must arise and charge right to the forefront of the warfare, the spiritual warfare that is being fought for the souls and minds of people.

Thought 1. A spiritual warfare is being fought for the minds and souls of people. The minister of God is to be right in the middle of the conflict. He is God's instrument to teach men—to teach them the way to God and righteousness. If God's ministers do not fight and struggle to lead men to God, then literally millions of souls will perish without ever knowing the way to God—without ever knowing that a person can actually live forever in the presence of God. This is the reason ministers must arise and lead the charge into the battle for the minds and souls of men. So much depends upon the minister of God—so many souls, the hope and lives of so many—that he must be faithful and fight a good warfare.

2 (1:19) **Minister—Spiritual Struggle and Warfare:** the equipment and weapons of war—the faith and a good conscience. Note that the young minister is to “hold”—that is, keep—the faith and a good conscience.

1. “The faith” means the truth of Christianity and of Christ and of the Word of God. It is the faith that the minister holds in Christ, in the very teachings of Christ and of the Word of God. *The faith* of the minister is the very basis, foundation, and structure of his life. *The faith* of the Lord Jesus Christ and of the Word of God is his life. As the minister fights the spiritual battles of this life, he is to cling to the commands, instructions, and words of his commander-in-chief. He is not to turn away from the commands and words of the Lord Jesus Christ—not even for a minute.

2. The minister is to hold “a good conscience” (see DEEPER STUDY # 1, *Conscience*—1 Tim. 1:19 for discussion).

DEEPER STUDY # 1

(1:19) **Conscience:** very simply stated, conscience is the inner sense of right and wrong. Contrary to what some teach, conscience does not come from training, education, society, or environment. Scripture says that conscience is innate; that is, a man is born with a consciousness of right and wrong.

“For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another” (Ro.2:14-15).

However, the conscience *has to be developed and matured* through education and environment. It is just like a small baby: it is there, existing, but it is undeveloped and immature until it is fed and taught what to do. In fact the conscience, just like a small child, is either developed or defiled—one or the other—through environment and education. Every person is born with a conscience, but its *value and health* are determined by how well it is fed and trained with righteousness and godliness. The better it is fed and taught, the more effective and valuable it will become.

The point is this: a good and healthy conscience comes from living a righteous and godly life before God. A bad and defiled conscience comes from living an unrighteous and ungodly life in this world. If a person violates his conscience (does wrong), his conscience pricks and nags him. He feels remorse, regret, and guilt. If he corrects his behavior and asks God for forgiveness, God removes the guilt—completely and totally. If he continues to violate his conscience, three things happen.

- ⇒ The conscience becomes hardened. It no longer directs the person. The pricking and nagging and pull to do right is dulled. The person becomes calloused and hardened to righteousness. He no longer has the direction of conscience and the consciousness of what is right. He is left alone in the world to walk in unrighteousness and ungodliness just as he wills. (See DEEPER STUDY # 1, *Unbelief*—Jn.12:39-41 for more discussion on the Judicial Judgment of God.)
- ⇒ Some persons refuse to listen and react against conscience, and they strike out in hostility and rebellion, living more and more unrighteously and ungodly.
- ⇒ Other persons refuse to listen to conscience and sense more and more failure. This can and often does lead to withdrawal and depression and all kinds of emotional and mental problems.

Scripture says the following about the conscience.

1. The work of conscience.

a. The conscience convicts of sin.

“And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst” (Jn.8:9).

b. The conscience (at least at first) bears witness to what is right even if a person does not have the law of God.

“For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another” (Ro.2:14-15).

c. The conscience confirms the feelings and actions of a person.

“I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost” (Ro.9:1).

d. The conscience is to stir a person to live in simplicity and godly sincerity.

“For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward” (2 Cor.1:12).

e. The conscience is to stir a person to commend himself to every man’s conscience...

- by renouncing dishonesty.
- by not handling the Word of God deceitfully.

“But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God” (2 Cor.4:2).

2. The source of a good, clear, pure, and healthy conscience.

- a. A good and healthy conscience comes from obeying the laws of the state.

“Wherefore ye must needs be subject, not only for wrath, but also for conscience sake” (Ro.13:5).

- b. A good and healthy conscience comes from love which flows from a pure heart and a sincere faith.

“Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned” (1 Tim.1:5).

- c. A good and healthy conscience comes from holding fast to one’s faith and to a good conscience.

“Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck” (1 Tim.1:19).

- d. A good and healthy conscience comes from serving God.

“I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day” (2 Tim.1:3).

- e. A good and healthy conscience comes from being cleansed by the blood of Christ.

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb.9:14).

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb.10:19-22).

- f. A good and healthy conscience comes from the will to live honestly in all things.

“Pray for us: for we trust we have a good conscience, in all things willing to live honestly” (Heb.13:18).

- g. A good and healthy conscience comes from suffering wrong for the sake of God.

“For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully” (1 Pt.2:19).

- h. A good and healthy conscience comes from good behavior in Christ.

“Having a good conscience [behavior]; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ” (1 Pt.3:16).

3. Some facts about conscience.

- a. A person is to live in all good conscience.

“And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day” (Acts 23:1).

- b. A person is to have a conscience void of offence before God and men.

“And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men” (Acts 24:16).

- c. The conscience can be weak.

“But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ” (1 Cor.8:12; cp. 1 Cor.8:7, 10).

d. A person is not to do anything that would violate the conscience of another person.

“But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience sake: for the earth is the Lord’s, and the fulness thereof: conscience, I say, not thine own, but of the other” (1 Cor.10:28-29).

e. Conscience can be put away, and faith can be shipwrecked.

“Holding faith, and a good conscience; which [conscience] some having put away concerning faith have made shipwreck” (1 Tim.1:19).

f. The conscience can be seared (branded either as following God or devils).

“Speaking lies in hypocrisy; having their conscience seared with a hot iron” (1 Tim.4:2).

g. The conscience and mind are both defiled (made impure, unclean) through defilement and unbelief.

“Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled” (Tit.1:15).

h. Keeping the law and being religious cannot make the conscience perfect.

“[The tabernacle] which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience” (Heb.9:9).

“For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins” (Heb.10:2).

i. Seeking for a good conscience toward God saves us by the resurrection of Jesus Christ.

“The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ” (1 Pt.3:21).

4. Scripture mentions at least seven kinds of conscience. (This idea comes from Thomas Walker. *The Acts of the Apostles*. Chicago, IL: Moody Press, 1965. p.487).

a. There is the good (clear, pure, healthy) conscience.

“And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day” (Acts 23:1).

“Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck” (1 Tim.1:19).

b. There is a conscience void of offence.

“And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men” (Acts 24:16).

c. There is a weak conscience.

“Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled....For if any man see thee which hast knowledge sit at meat in the idol’s temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols....But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ” (1 Cor.8:7, 10, 12).

d. There is a pure conscience.

“Holding the mystery of the faith in a pure conscience” (1 Tim.3:9).

“I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day” (2 Tim.1:3).

e. There is a seared conscience.

“Speaking lies in hypocrisy; having their conscience seared with a hot iron” (1 Tim.4:2).

f. There is a defiled conscience.

“Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled” (Tit.1:15).

g. There is an evil conscience.

“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb.10:22).

3 (1:19-20) **Faith—Minister:** The warning is frightening. Conscience can be put away, and faith can be shipwrecked. “Put away” (aposamenoi) means to push away with force. It is a wilfull and deliberate pushing away of conscience. Conscience says that something is wrong and should not be done, but conscience is ignored and subdued, turned away from and denied.

When a person *continues to push his conscience away*, something terrible happens: his faith is shipwrecked. His faith is broken to pieces and destroyed. A person must live as Scripture dictates: righteously and godly. If he does not live righteously and godly, then he weakens his faith and soon dashes it upon the storms of evil, worldliness, and false doctrine. His faith is shipwrecked—because he pushed his conscience aside refusing to listen to its call to live righteously and godly. Note two points.

1. Paul gives two specific examples of men who pushed their conscience away and shipwrecked their faith.
 - ⇒ Hymenaeus was the man who taught false doctrine: that the resurrection of believers had already taken place (2 Tim.2:17).
 - ⇒ Alexander was probably the coppersmith who opposed Paul and did much evil against him (2 Tim.4:14).
2. Paul mentions the discipline which he exercised against the two men. But remember why he disciplined them: they had continued to reject the guidance of their conscience and to turn away from the faith. Therefore, Paul had delivered them to Satan. What does this mean? There are two possible explanations.
 - a. The discipline means that the men must be excommunicated from the church (vs. 2, 7, 13). The idea is that outside the church—outside in the world—is the domain of Satan, whereas in the church is the domain of God (Jn.12:31; 16:11; Acts 26:18; Eph.2:12; Col.1:13; 1 Jn.5:19). The men were to be sent back to Satan’s world to which they belonged. Perhaps such discipline would humiliate them and bring them to their senses. It was a discipline not only to punish them, but to awaken them to righteousness. It was a judgment that took away their Christian privileges with the hope that the discipline would stir them to repent.
 - b. The discipline means more than excommunication. It is the miraculous subjection of the person to the power of Satan, to be terrified or tormented by him that they might repent and return to Christ.
 - ⇒ The idea is that Paul and the church prayed for some circumstance or difficulty to arise in their lives that would stir them to repent.

People are chastised for sin and spiritual failure. In fact, it is impossible to sin and escape chastisement. Men reap what they sow. There is a spiritual power that inflicts punishment upon sin. However, this should not be surprising in our day, for modern medicine and psychology tell us that misbehavior causes physical, emotional, and mental punishment. (See notes—1 Cor.5:3-5; 11:27-30; DEEPER STUDY # 1—1 Jn.5:16 for more discussion.)

Note that the discipline is remedial; that is, the two men were disciplined in order to try to lead them back to Christ. The men were delivered to Satan so that they might learn not to blaspheme.

“For this cause [continuing in sin] many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world” (1 Cor.11:30-32).

“Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit” (Jn.15:2).

“Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?” (Acts 13:9-11; cp. Acts 5:1-11).

“Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme” (1 Tim.1:20).

“And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him” (Heb.12:5; cp. v.6-11 for a complete picture).

“As many as I love, I rebuke and chasten: be zealous therefore, and repent” (Rev.3:19).

“Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law” (Ps.94:12).

“My son, despise not the chastening of the LORD; neither be weary of his correction: for whom the LORD loveth he correcteth; even as a father the son in whom he delighteth” (Pr.3:11-12).

“O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing” (Jer.10:24).

<p>1 Pray for all men a. By supplication b. By special prayers c. By intercession d. By thanksgiving</p> <p>2 Pray for civil authorities a. That we may lead quiet & peaceable lives b. That we may lead godly & honest lives</p> <p>3 Pray for all men to be saved</p>	<p style="text-align: center;">CHAPTER 2</p> <p style="text-align: center;">II. DUTIES & ORDER IN THE CHURCH, 2:1-3:13</p> <p style="text-align: center;">A. The First Duty of the Church—Pray, 2:1-8</p> <p>I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;</p> <p>2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.</p> <p>3 For this is good and acceptable in the sight of God</p>	<p>our Saviour;</p> <p>4 Who will have all men to be saved, and to come unto the knowledge of the truth.</p> <p>5 For there is one God, and one mediator between God and men, the man Christ Jesus;</p> <p>6 Who gave himself a ransom for all, to be testified in due time.</p> <p>7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.</p> <p>8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.</p>	<p>a. Because God is our Savior & He wills for all men to be saved</p> <p>b. Because there is only one God, not the many gods of men</p> <p>c. Because there is only one Mediator who can save us</p> <p>d. Because Christ is the ransom for all</p> <p>e. Because ministers are ordained or appointed to proclaim the salvation of God</p> <p>4 Pray everywhere & pray in the right spirit</p>
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DIVISION II

DUTIES AND ORDER IN THE CHURCH, 2:1-3:13

A. The First Duty of the Church—Pray, 2:1-8

(2:1-8) **Introduction:** this begins a significant section in the teaching of 1 Timothy, a section that covers the duties and order of the church. The first duty of the church is basic: it is the duty of prayer.

1. Pray for all men (v.1).
2. Pray for civil authorities (v.2).
3. Pray for all men to be saved (v.3-7).
4. Pray everywhere and pray in the right spirit (v.8).

(2:1-8) **Another Outline:** The First Duty of the Church: Prayer.

1. The exhortation to pray for all men (v.1).
2. The exhortation to pray for civil authorities (v.2).
3. The reasons why we are to pray for all men (v.3-6).
4. The place and spirit of prayer (v.7-8).

1 (2:1) **Prayer:** pray for all men. Not a single person is to be omitted or left out. We are to pray for all persons:

- ⇒ the high and the low.
- ⇒ the educated and the uneducated.
- ⇒ the important and the unimportant.
- ⇒ the rich and the poor.
- ⇒ the leader and the followers.
- ⇒ the old and the young.
- ⇒ the friend and the enemy.

Pray for all men. Do not neglect, ignore, or bypass any person. Every person needs prayer; every person needs God: His salvation, care, direction, approval, and acceptance. Therefore, pray for all men.

Note: this is an *exhortation* (parakaleo) to pray, which means that it is both an encouragement and a charge. The believer is both *encouraged and charged* to pray. He is given the encouragement and charge to pray just as a soldier is encouraged and charged to fight.

“First of all” stresses just how important prayer is. “First of all”—above all else, of supreme importance—put prayer first. “First of all”—before all else—pray for all men.

Note that four kinds of prayer are mentioned. This also stresses the importance of praying for all men.

1. There is “supplication” (deeseis). This refers to the prayers that focus upon special needs—deep and intense needs. When we see special needs in the lives of people—all people—we are to supplicate for them. That is, we are to be carrying the need before God with a great sense of urgency and plead and beg for the person or persons. The idea is that of intense and deep brokenness before God in behalf of others—that God would help and save the person.

Thought 1. Just think what a different world this would be, what a different community we would have if we really took the names and needs of people before God and pleaded for them in an intense brokenness and in tears. Just think...

- how many more loved ones would be saved and helped.
- how many more within our community and state and country and world would be saved and helped.
- how fewer problems would exist within society.

Scripture emphatically declares: “Ye have not, because ye ask not” (Jas.4:2).

2. There are “prayers” (proseuchas). This refers to the special times of prayer that we set aside for devotion and worship. We are to have set times for prayer, times that we set aside to worship God and when we pray for all men.

3. There are “intercessions” (enteuxeis). This refers to bold praying; to standing before God in behalf of another person. Christ is our Intercessor, the One who stands between God and us in our behalf. But we are to intercede for men, to carry their names and lives before God and to boldly pray for them, expecting God to hear and answer—all in the name of Christ. We are to intercede for all men—to stand in the gap between them and God, boldly praying and asking God to be merciful and gracious in salvation and in deliverance.

4. There is “thanksgiving” (eucharistias). This means that we thank God for hearing and answering—thank Him for what He has done and is going to do for all men.

“But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you” (Mt.5:44).

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you” (Mt.7:7).

“And he spake a parable unto them to this end, that men ought always to pray, and not to faint” (Lk.18:1).

“Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots” (Lk.23:34).

“And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep” (Acts 7:60).

“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints” (Eph.6:18).

“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your request be made known unto God. and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Ph.4:6-7).

“Continue in prayer, and watch in the same with thanksgiving” (Col.4:2).

“Pray without ceasing” (1 Th.5:17).

“The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are...he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit” (Jas.5:16-18).

2 (2:2) **Prayer—Civil Authorities:** pray for civil authorities, for kings and for all who are in authority.

⇒ No matter how good or how bad they are, pray for them.

⇒ No matter how moral or immoral they are, pray for them.

⇒ No matter how just or unjust they are, pray for them.

The thought of praying for evil rulers is shocking to some people. Just think of the evil rulers in the world even today. But remember: Nero was on the throne in Rome when Paul charged believers to pray for the king or emperor. And Nero had already burned Rome and had blamed it on Christian believers. In fact, he was presently launching a violent persecution against the believers.

Donald Guthrie says, *“This Christian attitude towards the State is of utmost importance. Whether the civil authorities are perverted or not they must be made subjects for prayer, for Christian citizens may in this way influence the course of national affairs, a fact often forgotten except in times of special crisis” (The Pastoral Epistles. “Tyndale New Testament Commentaries,” p.70).*

Matthew Henry says, *“Pray for Kings...though the kings at this time were heathens, enemies to Christianity, and persecutors of Christians...because it is for the public good that there should be civil government, and proper persons entrusted with the administration of it” (Matthew Henry’s Commentary, Vol.5, p.811).*

There are two reasons why we are to pray for rulers.

1. We pray for rulers so that we can lead quiet and peaceable lives. The only way the citizens of a nation can live quiet and peaceable lives is for the ruler to be filled...

- with wisdom and knowledge.
- with morality and justice.
- with courage and boldness.
- with compassion and understanding.

Therefore, believers must pray for the rulers to be filled to the brim so that the rulers can bring about peace and security throughout the land. Then and only then can the citizens of a land live quiet and peaceable lives.

2. We must pray for rulers so that we can live godly and sincere lives. Believers want freedom of worship for all citizens.

⇒ They want freedom of worship, and freedom of life and choice, the right to worship and live for God without being opposed and persecuted.

⇒ They want freedom of life and choice, the right to live *sincere or purposeful lives*, the right to pursue their own lives and wills without being opposed by a ruler.

Thought 1. People desire, even crave freedom: freedom of life and choice and freedom of worship. This is the reason we must pray for rulers...

- for wise and knowledgeable rulers.
- for moral and just rulers.
- for courageous and bold rulers.
- for compassionate and understanding rulers.

“By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked” (Pr.11:11).

“Righteousness exalteth a nation: but sin is a reproach to any people” (Pr.14:34).

“Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work” (Tit.3:1).

“Honour all men. Love the brotherhood. Fear God. Honour the king” (1 Pt.2:17).

3 (2:3-7) **Jesus Christ, Mediator—Prayer—Salvation—Ransom—Redemption:** pray for all men to be saved, both rulers and citizens, both high and low. There are five reasons given why we are to pray for the salvation of all men, including all rulers.

1. First, God is our Savior and He wills all men to be saved and to come to the knowledge of the truth. As pointed out earlier (1 Tim.1:1), *God our Savior* is one of the great titles for God. God is our Savior, the source of our salvation. God is the first Person who has cared for and loved man. God loves us and He is not willing that any should perish; therefore, He has taken the initiative and provided the way for us to be saved.

Note: God wills all men to be saved, but not in the sense of a decree. God has not decreed that all men be saved. This is evident by the ungodly and unrighteous lives lived by so many. God wills all men to be saved in the sense that He loves and longs for them to be saved. If any man perishes, it is his own fault. God has done all He can. He has provided the way for man to be saved. If a man is now lost, it is his own choosing.

Note the words “the knowledge of the truth.” What truth is it that God wants man to know? The truth that is covered in the points that follow: that there is only one God, and there is only one Mediator who gave Himself a ransom for all—the truth that all can be saved from sin and death and judgment to come through the death of the Lord Jesus Christ. God loves man so much that He has provided *the way* for man to be saved. *That way* is the truth, and *that truth* is the truth that God wants man to know.

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (Jn.14:6).

This is the reason we should pray for all men, both rulers and citizens, high and low, educated and uneducated, moral and immoral, just and unjust, civilized and savage, saved and lost. God wants all men to be saved regardless of who they are and no matter how evil they may be.

“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Pt.3:9).

“Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?” (Ezk.33:11).

2. Second, there is only one God, not the many gods of men. If there were many gods, then there would be many ways to reach the heavens of the gods. But there are not many gods. Logically, there could not be many gods. When we speak of God, we mean the Infinite and Supreme Majesty of the Universe. There can be only one Supreme Being, only one Infinite Being. If there should be many gods, then they would not be infinite or supreme; therefore, they would not be God.

The point is this: since there is only one God, there can be only one way to reach Him—only one way to be saved. Why? This is the discussion of the next point.

“There is none other God but one” (1 Cor.8:4).

“One God and Father of all, who is above all, and through all, and in you all” (Eph.4:6).

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one” (1 Jn.5:7).

“Wherefore thou are great, O LORD God: for there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears” (2 Sam.7:22).

“For thou art great, and doest wondrous things: thou art God alone” (Ps.86:10).

“Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no savior” (Is.43:10-11).

“Thus saith the LORD the King of Israel, and his Redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God” (Is.44:6).

“For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD and there is none else” (Is.45:18).

3. There is only one mediator between God and men. Man must have a mediator if he is to be saved, if he is to approach God and be acceptable to God. As asked above, why? Because there is only one perfect Person: God Himself. No man can stand before God, not in his own name or righteousness. Man is imperfect, and God is perfect. Man cannot make himself acceptable to God no matter what he does. *Imperfection is unacceptable to perfection.* If perfection accepted imperfection, it would no longer be perfection. Perfection has to be just and righteous, which means that it has to reject imperfection. God cannot accept imperfect man. God has to be just and righteous and reject man in all the imperfection of his thoughts and behavior.

How, then, can man become acceptable to God? God has to make man acceptable. God Himself has to handle the sin, condemnation, and death of men. But how? There was only one way: God, the Perfect Person, had to become Man. God had to come to earth in such a way that man could understand Him and understand what He was doing. This He did by partaking of flesh and blood and coming to earth in the person of His Son, the Man Christ Jesus.

⇒ God Himself had to conquer sin. He had to live a *perfect and sinless life* as a man in order to handle sin. By living a perfect and sinless life, He became the Ideal and Perfect Man, the Ideal and Perfect Righteousness that could cover and stand for all men (Heb.2:14-15).

This is part of what is meant by Jesus Christ being our Mediator. He stands before God as the Perfect Man, and He also stands between God and men as the Perfect Man. He is the Ideal Pattern of all men, of just what a man should be. Therefore, when a man really believes in Jesus Christ...

- God takes that man's belief and counts it as the righteousness of Jesus Christ.
- God accepts the man's faith and honor in His Son as righteousness.
- God lets the righteousness of His Son, Jesus Christ, cover the man.
- God accepts the man's faith as the righteousness of Jesus Christ.

Very simply stated, the man is not righteous, but God takes the man's faith in His Son and credits his faith as righteousness. Jesus Christ stands as the Mediator between God and men; He stands as the Mediator of perfection and righteousness for man. The point is this: since there is only one Mediator, we must pray for men to come to know Him. And we must rush to proclaim Him to all men so that they can know about Him and have the opportunity to follow Him.

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (Jn.1:14).

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (Jn.14:6).

“Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake” (Jn.14:9-11).

“For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Tim.2:5).

“But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises” (Heb.8:6).

“And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance” (Heb.9:15).

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us” (Heb.9:24).

“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven” (Heb.12:24-25).

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 Jn.2:1).

4. The man Christ Jesus gave Himself a ransom for all. The word “ransom” (antilutron) means to *exchange* something for something else. The man Christ Jesus exchanged His life for the life of man; He gave up His life for the life of man. How? By the cross. Jesus Christ took the sin and condemnation of men upon Himself and bore their judgment for them. Christ died for man; He bore the judgment of God against sin for man.

As the Ideal and Perfect Man, Christ could do this for man. Since He was the Ideal Man, His death was the ideal death. Therefore, His death can stand for and cover the death of all men. If a man really believes and trusts that the death of Jesus Christ is for him...

- God counts the death of Christ for the man.
- God actually *counts* the man as having already died in Christ.
- God accepts the man as free from the guilt and condemnation of sin because Christ has already paid the ransom price for sin and death.

This is the glorious gospel of God: man can now live forever in the presence of God. Jesus Christ gave Himself as a ransom for sin and death. When man receives Christ Jesus into his heart and begins to follow Christ...

- God gives him life now and forever, abundant life and eternal life. When the man finishes his task upon earth, God will transfer him right into His presence—quicker than a flash of lightning. The man never has to taste death.

The words “testified in due time” mean that God sent His Son in the fulness of time. When it was time for Christ to come to earth, He came.

Now note: we must pray for men to believe that Christ died for them—pray that they might be saved. And we must rush to proclaim the glorious news that Christ Jesus has paid the ransom price for us: we can now be set free from sin, death, and condemnation. We can now live with God eternally.

“For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul” (Lev.17:11).

“Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Mt.20:28).

“Being justified freely by his grace through the redemption that is in Christ Jesus” (Ro.3:24).

“For ye are bought [redeemed] with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor.6:20).

“Ye are bought [redeemed] with a price; be not ye the servants of men” (1 Cor.7:23).

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph.1:7).

“In whom we have redemption through his blood, even the forgiveness of sins” (Col.1:14).

“For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time” (1 Tim.2:5-6).

“And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance” (Heb.9:15).

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:18-19).

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation” (Rev.5:9).

5. Ministers are ordained or appointed to proclaim the salvation of God. Note: Paul said three things about himself.
- a. God had appointed Paul to be a preacher (kerux): a herald, an ambassador who was appointed by a king to go forth and proclaim the message of the king. The minister is a preacher who is sent forth by God to preach the truth about Jesus Christ...
 - that He is the Mediator between God and men.
 - that He has given Himself as a ransom for all.

“And he ordained twelve, that they should be with him, and that he might send them forth to preach” (Mk.3:14).

“And he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mk.16:15).

“Go, stand and speak in the temple to the people all the words of this life” (Acts 5:20).

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Tim.4:2).

“For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect” (1 Cor.1:17).

“For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!” (1 Cor.9:16).

- b. God had appointed Paul to be an apostle (apostolos): a person who had been sent as a very special witness and on a very special mission. The minister is sent forth on the special mission to bear witness that Jesus Christ is the Mediator between God and men. Jesus Christ has paid the ransom price for man.

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you” (Jn.15:16).

“Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor.5:20-21).

- c. God had appointed Paul as a teacher (didaskalos): a person who instructs people into the faith and truth of God’s Word. It is the gift to root and ground people in doctrine, reproof, correction, and righteousness.

Note Paul’s stress upon his call from God: “I speak the truth in Christ, and lie not.” God had called him to proclaim and teach the salvation in Christ Jesus. Apparently, there were some at Ephesus who questioned Paul’s call and ministry.

The point is this: God has called ministers to proclaim the faith and truth of the Mediator and the great ransom price that He paid for man’s salvation. Therefore, we must pray for *all men*—that they will receive the message of the minister and be saved.

“Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching the word of God among them” (Acts 18:9-11).

“And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding” (Acts 28:30-31).

“And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues” (1 Cor.12:28).

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers” (Eph.4:11).

4 (2:8) **Prayer:** pray everywhere and pray in the right spirit. A person should never stop praying. He should be praying all day long as he walks throughout the day. He should develop an unbroken communion and fellowship with the Lord, praying for all men—for both the ruler and the citizen, the high and the low, the lost and the saved—all over the world. He should pray for those of his...

- home
- city
- state
- church
- community
- country

He should pray for those in...

- North America
- Central America
- India
- South America
- Africa
- Russia

...and on and on.

The believer is to pray and to keep on praying. He is to pray everywhere—no matter where he is. But note: the believer is also told how to pray.

1. He is to pray “lifting up holy hands”; that is, he is not to come before God having touched or handled “the forbidden things” (William Barclay. *The Letters to Timothy, Titus, and Philemon*, p.74). He is not to come with sin in his life.

“If I regard iniquity in my heart, the Lord will not hear me” (Ps.66:18).

“But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear” (Is.59:2).

“And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities” (Is.64:7).

2. He is to pray without anger or feelings in his heart against someone else. Very simply...

- God does not accept us unless we accept others.
- God does not forgive us unless we forgive others.

“Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift” (Mt.5:23-24).

“But if ye forgive not men their trespasses, neither will your Father forgive your trespasses” (Mt.6:15).

“So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses” (Mt.18:35).

3. He is to pray without doubting. There is no need to pray if we do not think God is going to hear us. If we ask Him doubting, we are not trusting His presence and power to meet our need. We are actually denying God’s care and power. We are destroying the name of God among men. Therefore, we must believe God when we pray.

“And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?” (Mt.21:23).

“Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” (Mk.11:24).

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb.11:6).

“But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord” (Jas.1:6-7).

<p>1 In public, women are to dress modestly a. Dress modestly & sensibly b. Do not dress to attract attention c. Dress with good works</p> <p>2 In church, women are to learn in silence & submissiveness</p>	<p>B. The Women of the Church, 2:9-15</p> <p>9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; 10 But (which becometh women professing godliness) with good works. 11 Let the women learn in silence with all subjection.</p>	<p>12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. 13 For Adam was first formed, then Eve. 14 And Adam was not deceived, but the woman being deceived was in the transgression. 15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.</p>	<p>3 In church, women are not to teach nor to have authority over a man a. Because God created in an orderly way b. Because God created man & woman with different natures c. Because woman was deceived</p> <p>4 In the home, that is, in childbearing, women are to be saved if they continue to live & walk in the Lord</p>
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DIVISION II

DUTIES AND ORDER IN THE CHURCH, 2:1-3:13

B. The Women of the Church, 2:9-15

(2:9-15) **Introduction:** this is a vibrant passage of Scripture, a passage that stirs both men and women to sit up and listen. It even arouses emotions and reactions from some, in particular within societies where women’s rights have become a heated issue. The subject is women in the church: the place of women in public, in the church, and in the home or in childbearing.

1. In public, women are to dress modestly (v.9-10).
2. In church, women are to learn in silence and submissiveness (v.11-14).
3. In church, women are not to teach nor to have authority over men (v.12-14).
4. In the home, that is, in childbearing, women are to be saved if they continue to live and walk in the Lord (v.15).

1 (2:9-10) **Women—Dress—Clothing:** in public women are to dress in modest clothing. The word “adorn” (kosmein) is really a better translation of what Scripture means. The word means the dress, ornaments, and arrangement of clothing upon the body. But the word *adorn* also refers to behavior and demeanor, that is, the way a woman carries herself, walks, moves, and behaves in public. Remember: this passage is being written to genuine Christian women—women who truly believe in the Lord and wish to honor the Lord and to have a strong testimony for Him. The Christian woman wants to guard her clothing and to dress modestly; she wants to watch the way she dresses, walks, moves, and behaves in public. She wants to bring honor to the Lord and to build a strong testimony—a testimony that she loves the Lord and has committed her life...

- to help people, not to seduce them.
- to serve people, not to destroy them.
- to point people to Jesus, not to attract them to herself.
- to teach people righteous behavior, not fleshly and worldly behavior.

Scripture covers three things about the adorning or dress of a true Christian woman. All three are revealing. They demonstrate exactly where a woman stands—regardless of profession: either with Christ or with the world.

1. The Christian woman is to dress and behave modestly and to keep herself under control at all times.
 - ⇒ She is to dress and adorn herself with “shamefacedness”; that is, in public she is to dress and act modestly, somewhat reserved and shy.
 - ⇒ She is to dress and adorn herself with “sobriety”; that is, she is to dress and act appropriately, sensibly, controlled, soberly, calmly, quietly, and seriously.
2. The Christian woman is not to dress to attract attention. This is the point of these negative commands. She is not to adorn herself...
 - with broided hair: elaborate hair-styles—hair-styles that are so different that they break away from acceptable customs and attract attention to herself.
 - with gold, or pearls, or expensive clothing: elaborate jewelry and clothing that is extravagant, ostentatious, flamboyant, and that attracts attention to herself.

Donald Guthrie says that a woman’s mind is mirrored by her dress (*The Pastoral Epistles*. “Tyndale New Testament Commentaries,” p.74). How true this is! How a woman dresses shows whether she lives in prayer and devotion to God or has deep feelings and desires for the world and the gaping and lustful attention of men.

3. The Christian woman is to dress and adorn herself with good works. Note exactly what this verse says. Some women *profess godliness*. Godliness means that they reverence and fear God and are devoted to Him. These are the women who are committed and concerned with good works. As stated earlier, their minds are upon helping, saving, and teaching people, not upon attracting, seducing, and destroying them through lustful and immoral thoughts and sexual behavior.

Now, note a significant fact that is often ignored and sometimes tragically unknown. True beauty is inward, not outward. Think for a moment: a woman who is focused upon Christ and good works is at peace with herself. She is filled with assurance and confidence, and she has strong self-image and esteem. She has purpose, meaning, and significance in life and knows that she is perfectly secure and looked after by Christ. Picture such a woman:

- ⇒ her smile—which arises from a joy filling her whole body.

- ⇒ her walk—which has a spring in each step.
- ⇒ her dignity, calmness, serenity, confidence, security, purposefulness.

Picture her beauty. No matter what her facial features are—no matter how modest her clothing is—she is beautiful. Just how true this is can be easily seen in the opposite picture. Picture the woman who lives in and of the world, concerned about her looks and dress and appearance. Picture...

- her smile—which arises from an emptiness and reveals a dissatisfaction with life.
- her walk and movements—which reveal an insecurity, loneliness, and fear of not being accepted for what she is within and the need to *fit in* with her peers.
- her behavior of looseness, restlessness, and her lack of purpose, meaning, and significance.

Picture this woman's behavior. Every man—even if he has known hundreds of women—knows that this woman lacks beauty, no matter how attractive her facial and body features may be. In the eyes of so many in the world, she is good for only one thing: to be used to satisfy the world's greed for money and lust for pleasure.

As stated, beauty is not in looks; beauty is from within. If a woman is beautiful within—if she is really godly and given over to good works—God floods her with a beauty that far surpasses any beauty of the flesh or clothing.

Thought 1. Christian women must be focused upon Christ and upon helping the desperate who are in the communities and cities of the world. Christian women must be focused upon godliness—fearing and reverencing God—and upon good works—the good works that are so desperately needed by the lost and poor within our communities and cities.

“Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God” (Ro.6:13).

“In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works” (1 Tim.2:9-10).

“Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands” (1 Pt.3:3-5).

2 (2:11-14) **Women—Church:** in church women are to learn in silence and submissiveness. Two striking points are given in these verses. Remember: this passage is being written to genuine Christian women, women who truly love and wish to honor the Lord and to have a strong testimony for Him. The woman who is a true Christian wants to guard her behavior in church as well as in public.

The Christian woman is a follower of Christ, a true believer; therefore, she is to learn all she can about Christ. She is to attend church and read, listen, and study. She is to show and demonstrate her love for the Lord by learning all she can about Him. And note the spirit in which she is to learn. She is to learn...

- in a spirit of “silence” (*hesuchia*) which means quietness.
- in a spirit of “subjection” which means submissiveness.

Thought 1. There is no difference between men and women in learning about Christ. Therefore, this verse could apply to men as well as to women. Everyone is to learn about Christ; therefore, everyone is to approach the Lord and the church in a spirit of quietness and submissiveness. This is true of any student, whether in a public school, university, or church. A student cannot learn if he is always questioning, contradicting, refuting, arguing, and differing with the teacher. A student who sits under a teacher in a spirit of arrogance, pride, and rebellion seldom learns anything. A student can learn only if he comes in a spirit of quietness and submissiveness, a willingness to listen, read, and study under his teacher. In fact, the quieter and more submissive he is to the authority of the professor, the more he is likely to learn.

Therefore, Christian women are to learn of Christ, learn in a spirit of quietness and submissiveness. They are not to be disruptive, arguing, differing, contradicting, grumbling, griping, and complaining in church. They are to learn of Christ in church, and they are to learn in a spirit of quietness and submissiveness.

“Study to show thyself approved unto God, a workmen that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim.2:15).

“As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious” (1 Pt.2:2-3).

3 (2:12-14) **Women—Church:** the Christian woman is not to teach in church nor to have authority over a man. Ears perk up and eyes focus when this statement is read, and in some cases emotions are aroused, especially in societies where the struggle for women's rights are being fought. What does Scripture mean? Scripture is brief and factual. A simple statement is made: “A woman [is not] to teach, nor to hold authority over a man.” But note: a woman is not forbidden to teach nor forbidden to hold authority. She is only forbidden to teach and to hold authority over a man. Why? Why is she allowed to teach and manage other women and children but not men?

1. Because God created in an organized and orderly fashion; He created everything to have its own order and function. In relation to human beings, God created man first, then woman. God created man...

- to be the driving force of creation.
- to plow the way.

- to take the lead.
- to be the initiator.
- to oversee the family and its welfare.

The woman was created not as a competitor but as a counterpart. She is just as unique a creation as the man and her function is just as important as the man's, but her function upon earth is not the same as man's. In the plan of God's creation, each supports, complements, and works *along the side* of the other. Therefore, within the church the teaching and administrative leadership of the church is to be headed up by the man.

2. God created man and woman with different natures. Women were created with more of an open and receptive, trusting and intuitive, tender and bearing nature. Because of her receptive and trusting nature, she tends to believe things and to follow along more easily than man. Therefore, she is more easily deceived than man. This is what happened with Adam and Eve when they fell into sin. Eve was deceived and followed along with the temptation, but not Adam. He knew exactly what he was doing. He sinned because he loved the woman and wanted to know the pleasure of sin with her. He knew exactly what he was doing; therefore, he was in the greater wrong.

The point is this: by nature, men are built more to take the lead in teaching and administration; whereas women are built more to receive and follow.

“But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God” (1 Cor.11:3).

“Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church” (1 Cor.14:34-35).

“Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it” (Eph.5:22-25).

“Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence” (1 Tim.2:11-12).

“Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation [behavior] of the wives” (1 Pt.3:1).

“For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands” (1 Pt.3:5).

Thought 1. Note an important question: Does this mean that a woman is never to teach or hold authority over a man?

The New Testament gives example after example of women who held a phenomenal position and ministry in the early days of Christianity.

- ⇒ Mary of Nazareth was chosen by God to bear and rear and teach God's very own Son, the Lord Jesus Christ, while He was on earth (Lk.1:26-38).
- ⇒ Anna, a prophetess, was chosen by God to predict the future of the baby Jesus (Lk.2:36-38).
- ⇒ It was four women who demonstrated raw courage by standing at the foot of Jesus' cross when all the disciples had fled for their lives (Mk.15:40).
- ⇒ Joanna and Susanna supported the work of Christ (Lk.8:3).
- ⇒ Martha and Mary opened their home to Jesus time and again (Lk.10:38-39; Jn.11:5).
- ⇒ Mary Magdalene, because of her great love and devotion for Christ, was chosen by God to be the first to witness the Lord's resurrection (Mt.16:9; Jn.20:11-18).
- ⇒ Tabitha or Dorcas helped the poor of her city by clothing them (Acts 9:36-43).
- ⇒ Mary, the mother of John Mark, allowed the early believers to meet in her home (Acts 12:12).
- ⇒ Lydia courageously stepped forth and became the very first convert to Christ in Europe (Acts 16:13).
- ⇒ Priscilla, along with her husband Aquila, taught the truth of Christ to the young preacher, Apollos (Acts 18:26).
- ⇒ Philip the evangelist had four daughters who were prophetesses (Acts 21:9).
- ⇒ Phebe served the church at Cenchrea, probably as a deaconess (see note, *Phebe*—Ro.16:1-2).
- ⇒ Mary of Rome ministered to Paul and his companions (Ro.16:6).
- ⇒ Tryphena and Tryphosa were two ladies who labored in the Lord (Ro.16:12).
- ⇒ The mother of Rufus became a mother to Paul (Ro.16:13).
- ⇒ Euodia and Syntyche were two women who labored in the gospel (Ph.4:2-3).
- ⇒ The mother and grandmother of Timothy, Lois and Eunice, taught the Scriptures to Timothy from his earliest childhood (2 Tim.1:5).
- ⇒ The aged women were to teach the young women (Tit.2:3).

These Scriptures clearly show that women were chosen and gifted by God to hold a significant position and ministry in the early days of Christianity. But it also has to be noted that there is no clear record of a woman serving in the capacity of the head teacher or head authority in the New Testament church (pastor, bishop, or elder). Does this mean that God never raises up a woman to teach all Christians, men and women, or to hold authority on a church wide or world wide ministry? In answer to this question, we have to go before the Lord humbly and openly and seek the answer for ourselves. But we must always confess that God is God; therefore, He can do what He wills in order to meet a special need. If He needs to raise up a woman to meet some special teaching or administrative need in the church, He can do it.

Thought 2. Some commentators say that this passage is to be interpreted only in the context of its day. William Barclay's comment gives an example of this position.

"The Christian Church did not lay down these regulations as in any sense permanent regulations, but as things which were necessary in the situation in which the early Church found itself....All the things in this chapter are mere temporary regulations laid down to meet a given situation. If we want Paul's real and permanent view on this matter, we get it in Galatians 3:28. 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.' In Christ the differences of place and honour and prestige and function within the Church were all wiped out....We must not read this passage as a barrier to all women's work and service within the Church; we must read it in the light of its Jewish background and in the light of the situation in a Greek city. And we must look for Paul's permanent views in the passage which tells us that the differences are wiped out, and that men and women, slaves and freemen, Jews and Gentiles, are all eligible to serve Christ" (The Letters to Timothy, Titus, and Philemon, p.78).

But note: this position is most unlikely because of the universal reference to Adam and Eve. Scripture is drawing a universal application from the creation of Adam and Eve. It is because God created in an organized and orderly way and gave specific functions to both man and woman that man is to take the lead in blazing the path through life for his family and the church.

Thought 3. There is another possible reason why God has forbidden women to stand before men in a position of teaching and authority, a reason that has perhaps been neglected in discussion. By nature men and women are attracted to each other by looking, but man by nature is the more dominant pursuer. Therefore, by nature he is probably more attracted by looking than the woman is. If a man looks at a woman long enough, he will begin to notice any feature of attractiveness about her. *This is natural and normal*, the way God made man and woman. However, when a woman *stands before* a man for a long time and the man is forced to continue looking at her, the situation becomes ready-made for temptation to attack his mind with suggestive thoughts. This is not to say that every man who sits under the teaching of a woman and who is forced to look at her is thinking immoral thoughts. It only means that when a man is forced to look and look at a woman, the temptation is more likely to happen.

4 (2:15) **Women, Fulfillment:** in the home, that is, in childbearing, the woman shall be saved if she continues in faith, love, holiness, and self-control. This is a glorious promise to the true Christian woman. But what does it mean? Women still suffer pain in childbearing and some women, even Christian women, die when giving birth to a child. The verse refers back to Eve and her sin. The judgment upon her sin was that she would suffer pain in childbearing (Gen.3:16). The promise seems to mean one of three things.

1. When the promise is kept within the context of this passage, it seems to mean that the woman does not find her salvation and fulfillment through holding positions of teaching and authority but through childbearing (v.12-14). The very nature of a woman's being, the primary function of a woman's nature and call upon earth, is to carry on the human race. Therefore, the woman's salvation—that is, her ultimate fulfillment, satisfaction and completeness in life—comes through bearing and rearing children. Her salvation and completeness in life does not come from competing with men to see who blazes the paths and builds the roads through the jungles of this earth. She can do these things, but her salvation—her ultimate fulfillment and satisfaction—does not come by doing these things. Contrariwise, the woman will be saved and totally fulfilled if she...

- will continue in faith: continue believing and trusting.
- will continue in love: loving the Lord, her husband, believers, and the lost of the world.
- will continue in holiness: living a life totally set apart to Christ and His purpose.
- will continue in self-control: disciplining and controlling her life to follow Christ in all things.

2. A second possible meaning of the verse is this: the sentence of pain in childbearing (the penalty of her sin) does not prohibit a woman's salvation. She shall be saved if she continues in faith, love, holiness, and self-control.

3. There is one other possible meaning of this passage that needs to be considered. The definite article (the) is in the Greek before the word "childbearing." That is, the verse reads: "She shall be saved in *the childbearing*." Some commentators feel that "the childbearing" refers to *the seed* of the woman, that is, to the *greatest childbearing* that has ever taken place which is the birth of Christ Himself. Therefore, the meaning is this: despite the judgment upon the woman (suffering pain in childbearing), the woman will be saved in *the supreme childbearing*, that is, in Christ.

Whatever a person's interpretation, note the condition. The promise is based upon the woman...

- already having faith in Christ.
- already knowing the love of God.
- already living a holy life.
- already controlling her life and following Christ.

"Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent" (Jn.6:28-29).

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb.11:6).

"And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment" (1 Jn.3:23).

1 TIMOTHY 3:1-7

CHAPTER 3

C. The Overseers of the Church, 3:1-7

1 The office of minister or bishop

- a. Is a good work
- b. Is to be desired

2 Personal qualifications

This is a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a

brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

**3 Family qualifications:
The minister or bishop must rule his own home**

4 Spiritual qualifications

- a. Must be spiritually mature
- b. Reason: A danger of pride

5 Community qualifications

DIVISION II

DUTIES AND ORDER IN THE CHURCH, 2:1-3:13

C. The Overseers of the Church, 3:1-7

(3:1-7) **Introduction:** the office of *bishop* is probably the same office as elder or presbyter or minister in the New Testament. All three words refer to the same person, to the minister of the gospel and of the church (see Deeper Study # 1, *Elder*--Tit.1:5-9 for discussion). What are the qualifications of the minister? Who should be preaching the gospel and filling the pulpits of the Lord's church? Who should be considering the ministry--what kind of person? The importance of this passage cannot be overstressed when it comes to the building and protection of God's church and people.

1. The office of minister or bishop (v.1).
2. Personal qualifications (v.2-3).
3. Family qualifications: the minister or bishop must rule his own home (v.4-5).
4. Spiritual qualifications (v.6).
5. Community qualifications (v.7).

1 (3:1) **Minister--Bishop--Elder:** the office of minister or bishop is a "good work." The word "good" (kalou) means honorable, excellent, beneficial, productive. Note that the position of the ministry is not what is stressed, but the work of the ministry. The emphasis is not the esteem and honor of the profession. The emphasis is upon the work of the ministry. It is the work that is honorable, excellent, beneficial, and productive. The work of the ministry is a "good work."

Note another fact: the office of minister or bishop is to be desired. The word "desire" means to seek after with a strong desire; to set one's heart upon. God stirs some hearts to seek the ministry and to dedicate their lives to the work of the ministry.

Thought 1. When a person is stirred to commit his life to the ministry, he must say "yes" to the Spirit of God. To say "no" to God's call is to reject God and to miss one's calling and life. It is to miss one's very purpose for being on earth.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (Jn.15:16).

"But covet earnestly the best gifts: and yet show I unto you a more excellent way" (1 Cor.12:31).

"Follow after charity, and desire spiritual gifts, but rather that ye may prophesy [proclaim the Word of God]" (1 Cor.14:1).

"Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church" (1 Cor.14:12).

"And he gave [called and appointed] some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph.4:11-12).

2 (3:2-3) **Minister--Bishop--Elder:** the minister or bishop of God must be qualified; he must meet some personal qualifications; he must be a person of great Christian character.

1. The minister or bishop must be "blameless" (anepilempton): above reproach; not open to attack; not able to be criticized by the enemy at all (*The Pulpit Commentary*, Vol.21, p.50). He must be completely blameless.

2. The minister or bishop must be "the husband of one wife." From the earliest times of church history, this qualification has been interpreted differently. Some have held...

- that the bishop or minister must have a wife; he must be married to be a minister.

- that the bishop or minister must never have more than one wife; he must never marry again, even if his wife died. This position holds that second marriages are completely forbidden.
- that the bishop must not have more than one wife at a time. (Remember: polygamy was the common practice of society when the church was first born).
- that a bishop must live a life of strict morality; he “must be a loyal husband, preserving marriage in all its purity” (William Barclay, *The Letters to Timothy, Titus, and Philemon*, p.87).

Thought 1. Every minister, believer, and church must go before the Lord and seek the meaning of this qualification for him or herself. But we must be honest and open to hear the Lord and then beg of Him the courage and discipline to do what He says. This is an absolute essential for all who are believers, for nothing is any more traumatic than the loss of a spouse through death or separation and divorce. And if there is ever a time that we must reach out and minister to our brothers and sisters, it is when they lose their spouses.

The point is this: should a minister or bishop be allowed to serve as a minister if he has had more than one wife, either through death or divorce? The Pulpit Commentary has an excellent comment on this point:

“If we consider the general laxity in regard to marriage, and the facility of divorce, which prevailed among Jews and Romans at this time, it must have been a common thing for a man to have more than one woman living who had been his wife. And this [was] a distinct breach of the primeval law (Gen.ii. 24), [and] would properly be a bar to any one being called to the ‘office of a bishop’....It is utterly unsupported by any single passage in Scripture that a second marriage should disqualify a man for the sacred ministry. As regards the opinion of the early Church, it was not at all uniform, and amongst those who held that this passage absolutely prohibits second marriages in the case of a [bishop], it was merely a part of the asceticism of the day” (Vol.21, p.51).

A.T. Robertson very simply says, *“Of one wife [mias gunaikos]. One at a time, clearly” (Word Pictures in the New Testament, Vol.4, p.572).*

William Barclay says, *“In its context here we can be quite certain that this means that the Christian leader must be a loyal husband, preserving marriage in all its purity” (The Letters to Timothy, Titus, and Philemon, p.87).*

Thompson Chain Reference Bible, in listing its subjects, simply says *“Polygamy Forbidden.”*

“And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder” (Mt.19:4-6).

“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach” (1 Tim.3:2).

“If any be blameless, the husband of one wife” (Tit.1:6).

“Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold” (Dt.17:17).

3. The minister or bishop must be vigilant (nephalion): temperate, self-controlled, and watchful. He must be vigilant, watch over, and control his own life and the lives of his dear people.

“Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak” (Mt.26:41).

“Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears” (Acts 20:31).

“Wherefore let him that thinketh he standeth take heed lest he fall” (1 Cor.10:12).

“Watch ye, stand fast in the faith, quit you like men, be strong” (1 Cor.16:13).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pt.5:8).

4. The minister or bishop must be “sober” (sophrona): be sober-minded, that is, to have a mind that is sound, sensible, controlled, disciplined, and chaste—a mind that has complete control over all sensual desires. Note: if the mind is controlled, a person’s whole life—his body and behavior—is controlled. He lives a sober life.

“Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation” (1 Th.5:6-8).

“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach” (1 Tim.3:2).

“Even so must their wives be grave, not slanderers, sober, faithful in all things” (1 Tim.3:11).

“[A bishop must be] a lover of hospitality, a lover of good men, sober, just, holy, temperate” (Tit.1:8).

“That the aged men be sober, grave, temperate, sound in faith, in charity, in patience....To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed” (Tit.2:2, 5).

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:11-13).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pt.1:13).

“But the end of all things is at hand: be ye therefore sober, and watch unto prayer” (1 Pt.4:7).

5. The minister or bishop must be of “good behavior” (kosmion): well-behaved, orderly, composed, solid, and honest. It is a person who has good conduct, whose character and behavior stands as the ideal and pattern for others.

“[Love] doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil” (1 Cor.13:5).

“That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ” (Ph.1:10).

“Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you” (2 Th.3:6-7).

“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality” (1 Tim.3:2).

“The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things” (Tit.2:3).

6. The minister or bishop must be given to “hospitality” (philoxenon): to have an open heart and home; “showing love or being a friend to the believers, especially strangers or foreigners” (Amplified New Testament). The minister helps and entertains as much as he can. He does not open his heart, home, time, or money to the things of the world; but he uses what resources he has to help and minister to people.

“Distributing to the necessity of saints; given to hospitality” (Ro.12:13).

“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach” (1 Tim.3:2).

“Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints’ feet, if she have relieved the afflicted, if she have diligently followed every good work” (1 Tim.5:10).

“But a lover of hospitality, a lover of good men, sober, just, holy, temperate” (Tit.1:8).

“Be not forgetful to entertain strangers: for thereby some have entertained angels unawares” (Heb.13:2).

“Use hospitality one to another without grudging” (1 Pt.4:9).

7. The minister or bishop must be “apt to teach”: able, capable, skillful, and qualified to teach. William Barclay has such an excellent comment on this point that he must be quoted:

“It has been said that the duty of the Christian leader is ‘to preach to the unconverted and to teach the converted.’ There are two things to be said about this. It is one of the disasters of modern times that the teaching ministry of the Church has not been exercised as it should be. There is any amount of topical preaching; there is any amount of exhortation; but there is little use in exhorting a man to be a Christian when he does not know what being a Christian means. Instruction is a primary duty of the Christian preacher and leader. But the second thing is this. The finest and the most effective teaching is not done by speaking, but by being. Our ultimate duty is not to talk to men about Christ, but to show men Christ. Even the man with no gift of words can teach by living in such a way that in him men see the reflection of the Master. A saint has been defined as someone ‘in whom Christ lives again’” (The Letters to Timothy, Titus, and Philemon, p.95).

Matthew Henry also has an excellent comment:

“This is a preaching bishop whom Paul describes, one who is both able and willing to communicate to others the knowledge which God has given him, one who is fit to teach and ready to take all opportunities of giving instruction, who is himself well instructed in the things of the kingdom of heaven, and is communicative of what he knows to others” (Matthew Henry’s Commentary, Vol.5, p.815).

“Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world” (Mt.28:20).

“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach” (1 Tim.3:2).

“These things command and teach” (1 Tim.4:11).

“In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth” (2 Tim.2:25).

Thought 1. Note: the minister must be rooted and grounded in the Word of God in order to teach.

8. The minister or bishop must not be given to wine: not be a drunkard; not sit around drinking all the time. In order to justify their right to drink, some argue that drinking wine was a common practice in the ancient world even among true Christian believers. However, we must always remember what William Barclay so forcefully points out about the ancient world:

- ⇒ First, the water supply was often inadequate and dangerous.
- ⇒ Second, “although the ancient world used wine as the commonest of all drinks it used it most abstemiously. When wine was drunk, it was drunk in the proportion of two parts of wine to three parts of water. A man who was drunken would be disgraced in ordinary heathen society, let alone in the Church” (*The Letters to Timothy, Titus, and Philemon*, p.91).
- ⇒ Oliver B. Greene pointedly says:

“All believers should abstain from strong drink in any form, but especially should a bishop observe this admonition. Concerning wine, Paul’s instruction to a bishop is very clear. He is not to participate in such practice. Greek scholars tell us that the word used here implies ‘sitting over wine,’ habitually drinking wine, as the people did in that day—even those who professed to be very religious. Not only for his own sake should a bishop abstain from the use of wine, but also for the sake of other believers” (The Epistles of Paul the Apostle to Timothy and Titus. Greenville, SC: The Gospel Hour, 1964, p.114).

“For he [John the Baptist] shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother’s womb” (Lk.1:15).

“It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak” (Ro.14:21).

“Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations” (Lev.10:9).

“He [the Nazarite] shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried” (Num.6:3).

“Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright” (Pr.23:31).

“It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink” (Pr.31:4).

“But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever” (Jer.35:6).

“But Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself” (Dan.1:8).

9. The minister or bishop must not be a “striker” (me plekten): not combative or violent, not contentious or quarrelsome, not a person who strikes out and contends with another person. The minister must not be a person who strikes other people or who becomes easily upset, irritated, or aggravated with others. He uses neither hand nor tongue against anyone. On the contrary he is kind, gentle, and longsuffering with others.

Thought 1. Note: the tongue can be used to strike out at a person as easily as the hand or fist. Many a person has been hurt and damaged by the poisonous venom of a striking tongue.

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others” (Ph.2:3-4).

“Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers” (2 Tim.2:14).

“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient” (2 Tim.2:24).

“Strive not with a man without cause, if he have done thee no harm” (Pr.3:30).

“The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with” (Pr.17:14).

“It is an honor for a man to cease from strife: but every fool will be meddling” (Pr.20:3).

10. The minister or bishop must not be a lover of worldly gain or possessions. (This is the meaning of filthy lucre.) The minister must be a person who has given all he is and has (money) to minister to people. He must not be a person who has entered the ministry as a profession or as a livelihood. He *must be supported* and given a livelihood by the church *but he is not* to be in the ministry in order to get a livelihood. He must not be a person who is *out to get*, but a person who is

committed to giving. He must live of the gospel--God's people must support him so that he can preach the gospel--but he must be dead to the *love of money* and material possessions. He must give all that he is and has to the cause of Christ--to meet the dire needs of the desperate and dying men, women, and children of this earth. Remember: the following warnings were written to professing Christians.

“For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows” (1 Tim.6:10).

“Your gold and silver is cankered; and the rust [storing, banking] of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days” (Jas.5:3).

11. The minister or bishop must be “patient” (epieike): gracious, kind, gentle, forbearing, reasonable, soft, and tender. The word goes beyond treating someone with justice: it treats a person graciously and tenderly. It reaches beyond justice and touches the person with a gentle hand. (See note, *Gentleness*--Ph.4:5 for more discussion.)

“But we were gentle among you, even as a nurse cherisheth her children” (1 Th.2:7).

“Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous” (1 Tim.3:3).

“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient” (2 Tim.2:24).

“To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men” (Tit.3:2).

“But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy” (Jas.3:17).

12. The minister or bishop must not be a brawler (amachon): not contentious or a fighter. He must be a man of peace, a mild-mannered person, always under control. Again, this refers to the tongue as well as to the hands. He must be a man who is deeply touched when there is unrest, controversy, or disturbance in the church or among believers. He must be a person who is so touched that he will work and seek for peace.

“For God is not the author of confusion, but of peace, as in all churches of the saints” (1 Cor.14:33).

“Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you” (2 Cor.13:11).

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace” (Eph.4:1-3).

“Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart” (2 Tim.2:22).

“Let him eschew evil, and do good; let him seek peace, and ensue it” (1 Pt.3:11).

“Depart from evil, and do good; seek peace, and pursue it” (Ps.34:14).

13. The minister or bishop must not be covetous (aphilarguron): not a lover of money.

“And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth” (Lk.12:15).

“But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints” (Eph.5:3).

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry” (Col.3:5).

“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee” (Heb.13:5).

“Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's” (Ex.20:17).

“For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely” (Jer.6:13).

“And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness” (Ezk.33:31).

“And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage” (Mic.2:2).

“Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!” (Hab.2:9).

3 (3:4-5) **Minister--Bishop--Elder:** the minister or bishop must meet one very significant family qualification. The minister or bishop must rule his own household and rule it well. The home is a miniature of the church; the home is the proving ground for leadership in the church. The husband is the head of the home. This does not mean that he is the dictator, tyrant, or bully of the home. It means that he is the leader of the wife and children. He leads them all...

- in the building of a loving, joyful, and peaceful home.
- in the fulfillment of their life calling and task upon earth.

It means that the man is not bossed about or dominated by his wife; that he does not allow his children to disobey, rebel, or talk back to him or their mother; that he takes the lead in controlling his home for Christ and His kingdom.

Note the word “gravity” (semnotes). It means dignity. The minister must rule his home with dignity, respect, and love. As the Amplified New Testament says: “With true dignity, commanding their respect in every way and keeping them respectful.”

As Scripture says, “For if a man know not how to rule his own house, how shall he take care of the church of God?” (1 Tim.3:5).

4 (3:6) **Proven--Novice--Minister--Bishop--Elder:** the minister or bishop of God must be spiritually qualified. He must not be a novice (me neophuton), that is, a new convert or a new church member. He must have been a convert or church member for a long time...

- long enough to have become rooted and grounded in the Lord and His Word.
- long enough to have become spiritually mature.
- long enough to have proven his testimony for Christ.
- long enough to be well known and respected by other believers.
- long enough to be able to minister to others and to teach them to minister.

Note why a novice must not be given a position of leadership in the church: lest he become prideful and “fall into the condemnation of the devil.” Satan was expelled from heaven because of pride. It was pride that caused his fall and brought condemnation upon him. When a person is given a great responsibility before he has become rooted and grounded in the faith, he is most likely going to fall and be condemned just as Satan fell and was condemned. We must always remember what Matthew Henry points out: “Pride...is a sin that turned angels into devils” (*Matthew Henry’s Commentary*, Vol.6, p.815). We must guard against pride. We must guard against putting a person in a position of leadership that will tempt him to feel more important than he is.

“And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted” (Mt.23:12).

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others” (Ph.2:3-4).

“When pride cometh, then cometh shame: but with the lowly is wisdom” (Pr.11:2).

“Pride goeth before destruction, and a haughty spirit before a fall” (Pr.16:18).

“It is not good to eat much honey: so for men to search their own glory is not glory” (Pr.25:27).

“For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High” (Is.14:13-14).

“For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and one else beside me” (Is.47:10).

“Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God” (Ezk.28:2).

“Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD” (Obad.4).

5 (3:7) **Minister--Bishop--Elder:** the minister or bishop must meet one very important community qualification. He must have a “good report of them that are without”; that is, he must have a good testimony before the world. Of course, there are some in the world who will criticize and slander any person who has failed and run with the world. Many in the world do not recognize conversion nor repentance and forgiveness--the simple fact that Christ can forgive and change a person. But when a person enters the ministry, he must have experienced such a significant change that it is clearly evident that he is *now following Christ*. The change in his life must be radical: a radical turning away from the world and self to Christ. The change must be so radical that even the unbelievers can see it. Then and only then can he ever hope to reach the unbelieving world for Christ.

Note why the minister must have a good testimony before the world: lest he fall into reproach. The unbelievers of the world will reproach, ridicule, and mock him; and he will fall into the snare of the devil. That is, he will hesitate to bear testimony for Christ and to fulfill his duties as a minister. He will tend to withdraw and keep silent and to remain unseen as much as possible. The power of his ministry and testimony will be drastically weakened.

“[Timothy] which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek” (Acts 16:2-3).

“First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world” (Ro.1:8).

“But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Pt.3:15).

Thought 1. A testimony before the world is essential. The world is not to choose or even have a voice in selecting church leaders. But church leaders must be respected by their day to day acquaintances. The point is *profession* versus *possession*. Those *outside* are the first to notice wrong behavior in a Christian. The Christian believer must behave like a Christian believer before he can serve as an overseer in God’s church.

<p>1 Personal qualifications</p>	<p>D. The Deacons of the Church, <i>DSI</i> 3:8-13</p> <p>8 Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre;</p>	<p>11 Even so must their wives be grave, not slanderers, sober, faithful in all things.</p> <p>12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.</p>	<p>3 Family qualifications</p> <p>a. Must have a committed wife</p> <p>b. Must have a controlled family & home</p>
<p>2 Spiritual qualifications</p> <p>a. Spiritual convictions</p> <p>b. Spiritually proven—tested</p>	<p>9 Holding the mystery of the faith in a pure conscience.</p> <p>10 And let these also first be proved; then let them use the office of a deacon, being found blameless</p>	<p>13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.</p>	<p>4 Results: Reward reaped</p> <p>a. Community respect</p> <p>b. Spiritual boldness</p>

DIVISION II

DUTIES AND ORDER IN THE CHURCH, 2:1-3:13

D. The Deacons of the Church, 3:8-13

(3:8-13) **Introduction:** this passage discusses the second officer of the church, the deacon. The office of deacon is so important that the qualifications required are just as high as those demanded of a minister or bishop. In this day and time, when worldliness, immorality, and lawlessness are running so rampant, the qualifications for deacons need to be studied, heeded, and guarded ever so diligently.

1. Personal qualifications (v.8).
2. Spiritual qualifications (v.9-10).
3. Family qualifications (v.11-12).
4. Results: reward reaped (v.13).

DEEPER STUDY # 1

(3:8-13) **Deacons:** the word deacon (diakonous) means servant, minister. The first reference to deacons is in Acts (Acts 6:1-7). Deacons were appointed to help in the ministerial and administrative duties of the church (Acts 6:2). Their function was to relieve ministers so that ministers could give themselves “*continually* to prayer and to the ministry of the Word” (Acts 6:4). In particular they were chosen to minister to the day-to-day needs of believers and to the needs of widows and widowers and the poor and sick of a church. They were to relieve ministers so the ministers could *concentrate on prayer and preaching*.

“Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word” (Acts 6:3-4).

However, note a significant fact: this does not mean that ministers are never to meet day-to-day needs of believers nor that deacons should never share or preach the Word. In the early church both ministers and deacons served in both areas, but each *concentrated* upon their primary call and mission.

⇒ Preachers were sometimes called deacons, that is, servants.

“Who then is Paul, and who is Apollos, but ministers [diakonoi] by whom ye believed, even as the Lord gave to every man?” (1 Cor.3:5).

“Who also hath made us able ministers [diakonous] of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life” (2 Cor.3:6).

⇒ The first deacons preached as well as ministered to the needy of the church.

“And Stephen [a deacon], full of faith and power, did great wonders and miracles among the people” (Acts 6:8).

“Then Philip [a deacon] went down to the city of Samaria, and preached Christ unto them” (Acts 8:5).

⇒ Deacons are closely linked to bishops.

“Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons” (Ph.1:1).

⇒ Deacons are to be spiritually equipped for their task.

“Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business” (Acts 6:3; cp. 1 Tim.3:8-13).

⇒ The office of the deacon was an early development in the church.

“And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word” (Acts 6:1-4).

1 (3:8) **Deacons—Church, Officer of:** deacons must be qualified; they must meet some personal qualifications.

1. Deacons must be “grave” (semnous): serious, honorable, worthy, revered, highly respected, noble. It is being serious-minded, the very opposite...

- of being flippant.
- of dishonoring oneself.
- of being shallow by being over-talkative.
- of having little respect because one is not grave or serious enough.
- of having a surface religion only.

However, note that this does not mean that the deacon is to walk around with a long face, never smiling, joking, or having fun. It simply means that he is serious-minded and committed to Christ and to the mission of the church: the mission of reaching the lost and meeting the needs of the desperate of the world.

“Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation” (1 Th.5:6-8).

“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach” (1 Tim.3:2).

“Even so must their wives be grave, not slanderers, sober, faithful in all things” (1 Tim.3:11).

“[A bishop must be] a lover of hospitality, a lover of good men, sober, just, holy, temperate” (Tit.1:8).

“That the aged men be sober, grave, temperate, sound in faith, in charity, in patience....To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed” (Tit.2:2, 5).

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:11-13).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pt.1:13).

“But the end of all things is at hand: be ye therefore sober, and watch unto prayer” (1 Pt.4:7).

2. Deacons must not be doubletongued (dilogos): bearing tales, gossiping, saying “one thing to one person and something different to another [person]” (Donald Guthrie. *The Pastoral Epistles*. Tyndale New Testament Commentaries, p.84); saying one thing to a person’s face and something else behind his back. No more descriptive word could be chosen than “doubletongued.”

The quality of *not being double-tongued* is important. As a deacon ministers through visitation (going from house to house) he is often tempted to gossip or say one thing to one person and something else to another person. He is also tempted to evade or smooth talk issues. Therefore, he must be a man of integrity, a man who speaks the straight truth—a man who is as honest as the day is long.

“And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not” (1 Tim.5:13).

“Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures” (Jas.1:18).

“But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men’s matters” (1 Pt.4:15).

“Thou shalt not go up and down as a talebearer among thy people” (Lev.19:16).

“A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter” (Pr.11:13).

“The words of a talebearer are as wounds, and they go down into the innermost parts of the belly” (Pr.18:8).

“He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flat-tereth with his lips” (Pr.20:19).

“Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth” (Pr.26:20).

3. The deacon must not be given to much wine (see note, *Minister*, pt.8—1 Tim.3:2-3 for discussion).
4. The deacon must not be greedy of worldly gain (see note, *Minister*, pt.10—1 Tim.3:2-3 for discussion).

2 (3:9-10) **Deacon—Church, Officer of:** deacons must meet three very important spiritual qualifications.

1. Deacons must hold to the mystery of the faith and hold it in good conscience. The mystery of the faith is given in verse 16:

“And without controversy, great is the mystery of godliness:

- ⇒ “God was manifest [revealed] in the flesh
- ⇒ “Justified [vindicated] in the Spirit
- ⇒ “Seen by angels
- ⇒ “Preached [proclaimed] unto the Gentiles
- ⇒ “Believed on in the world
- ⇒ “Received [taken] up into glory.”

A deacon must believe in the incarnation, in the glorious gospel that God has come to earth in the Person of the Lord Jesus Christ to *preach* the love and salvation of God for man. In fact, note what this verse says: a deacon must hold within his own heart the mystery of the faith. He must possess and cling to it, and he must hold it in good conscience. He must believe the *whole gospel* (mystery) and not deceive the church by being hypocritical about his belief.

There is another point about conscience as well: the deacon must have a good conscience about living and sharing the mystery of the faith. He must not accept the call and office of deacon and then shirk his duties. He must hold the mystery of the gospel of the faith in all good conscience, that is, in sharing it faithfully with both believers and unbelievers.

“For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward” (2 Cor.1:12).

“Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned” (1 Tim.1:5).

“Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck” (1 Tim.1:19).

“Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ” (1 Pt.3:16).

2. Deacons must first be proved or tested before they are called to the office of a deacon (see note, *Proven—* 1 Tim.3:6 for discussion).
3. Deacons must be “blameless” (see note, pt.1—1 Tim.3:2-3).

3 (3:11-12) **Deacons—Church, Officer of:** deacons must meet several family qualifications. The Greek of this verse allows the verse to refer to women in the church who served as deaconesses, and indeed, many translators and commentators translate it as referring to deaconesses. However, this position seems most unlikely, for all the other verses of this passage deal with the deacons of a church. It is much more likely and logical that Paul is talking about the wives of deacons. The greater weight of the context certainly lies with this position. This is not a good passage for a person to build his case for deaconesses in the church. As a deacon visits and ministers to the women of the church, he needs his wife with him if she is able to accompany him. A strong picture of marital and family love and commitment to Christ are needed. Therefore, the deacon’s wife must be as strong in the Lord as he is.

1. The deacon must have a wife who is as committed to the Lord and to the church as he is.
 - a. The wife of a deacon must be “grave”: serious-minded, honorable, respected, and noble (see note, pt.1—1 Tim.3:8 for discussion).
 - b. The wife of a deacon must not be a “slanderer” (me diabolous): a talebearer, gossip; a person who goes about talking about others, stirring up mischief and disturbance.

“Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice” (Eph.4:31).

“For we hear that there are some which walk among you disorderly, working [serving] not at all, but are busybodies” (2 Th.3:11).

“And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not” (1 Tim.5:13).

“If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain” (Jas.1:26).

“And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell” (Jas.3:6).

“Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge” (Jas.4:11).

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings” (1 Pt.2:1).

“For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile” (1 Pt.3:10).

“Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer” (Ps.101:5).

“A hypocrite with his mouth destroyeth his neighbor: but through knowledge shall the just be delivered” (Pr.11:9).

“A froward man soweth strife: and a whisperer separateth chief friends” (Pr.16:28).

“The words of a talebearer are as wounds, and they go down into the innermost parts of the belly” (Pr.26:22).

- c. The wife of a deacon must be sober (see note, pt.4—1 Tim.3:2-3 for discussion).
- d. The wife of a deacon must be faithful in all things: completely trustworthy as a wife and mother and as a believer. She must be faithful to the Lord...
 - in her personal devotion and loyalty to the Lord.
 - in her call as a wife and mother.
 - in her commitment to the church and its services and ministry.
 - in her ministry in serving with her husband.

“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Lk.9:23).

“Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor.15:58).

“And let us not be weary in well doing: for in due season we shall reap, if we faint not” (Gal.6:9).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pt.1:13).

“But cleave unto the LORD your God, as ye have done unto this day” (Josh.23:8).

2. The deacon must be the husband of one wife (see note, pt.2—1 Tim.3:2-3 for discussion).
3. The deacon must have a controlled family and home (see note—1 Tim.3:4-5 for discussion).

4 (3:13) **Deacon—Testimony:** the faithful deacon experiences two results.

1. He gains a good degree or standing and testimony before both God and man.

“Even so faith, if it hath not works, is dead, being alone” (Jas.2:17).

2. He gains great boldness or confidence and security in the faith. He experiences more and more assurance and freedom in the Spirit of God.

“In whom [Christ] we have boldness and access with confidence by the faith in him” (Eph.3:12).

“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb.4:16).

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus....Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works” (Heb.10:19, 22-24).

“Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world” (1 Jn.4:17).

<p>1 The purpose of the Pastoral Epistles—that men might know how they ought to behave in the church</p> <p>2 The description of the church</p>	<p>III. BEHAVIOR & RELATIONSHIPS IN THE CHURCH, 3:14-6:21</p> <p>A. The Description of the Church, 3:14-16</p> <p>14 These things write I unto thee, hoping to come unto thee shortly:</p> <p>15 But if I tarry long, that thou mayest know how thou</p>	<p>oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.</p> <p>16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.</p>	<p>a. The house of God</p> <p>b. The church of the living God</p> <p>c. The pillar & ground of the truth</p> <p>3 The truth of the church</p> <p>a. Is confessed by all true believers</p> <p>b. Is the mystery of godliness: Six facts</p>
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DIVISION III

BEHAVIOR AND RELATIONSHIPS IN THE CHURCH, 3:14-6:21

A. The Description of the Church, 3:14-16

(3:14-16) **Introduction:** this passage begins a new division of subjects in 1 Timothy—the believer’s behavior and relationships in the church. This first passage is one of the greatest discussions on the church in all of Scripture. It is a passage that every church and believer needs to study and heed.

1. The purpose of the Pastoral Epistles—that men might know how they ought to behave in the church (v.14).
2. The description of the church (v.15).
3. The truth of the church (v.16).

1 (3:14-15) **Church—Pastoral Epistles—Scripture:** these two verses explain why Paul was writing to Timothy and why he was later to write to Titus and Philemon. In essence these two verses give the very purpose for all the Pastoral Epistles (First and Second Timothy, Titus, and Philemon). Paul was writing to tell believers how they should behave within the church, that is, within the household or family of God. The word “behave” (anastrophesthai) means the conduct, walk, and behavior of a person; but it especially refers to how a person relates to other people. Therefore, the great concern of the Pastoral Epistles is how believers behave in their relationships to God, to each other, and to the unbelievers of the world.

Remember: Timothy was in Ephesus and Paul was writing from Macedonia. Paul hoped to visit Ephesus and Timothy soon, but he was not quite sure that he would be able to leave Macedonia. Therefore, he was spelling out in some detail...

- how Christian believers are to conduct themselves within the church.
- how Christian believers are to behave and witness to a world that is lost and reeling under the weight of corruption and evil.

2 (3:15) **Church:** this verse gives a great description of the church, a description that spells out three great pictures of the church.

1. The church is “the household [oikoi] of God.” This does not refer to the building of the church, but to the household of the church, to the people of the church. The church is a body of people who have committed themselves to form a family of people, a family centered around God and His Son, the Lord Jesus Christ.

The church is a *family of people*...

- who believe in God and in His Son, the Lord Jesus Christ.
- who have committed their lives to live for Christ.
- who have based their lives upon the promise of eternal salvation promised by the Lord Jesus Christ.
- who have committed themselves to live as a family with all other believers.

Simply stated, the church is a body of people who have committed their lives to live as the family of God. God is the Father; Jesus Christ is the only begotten Son of the Father; but we, the followers of God, are the adopted children of God. Every person who truly follows God is a true member of the church, that is, of the family of God (Jn.1:12; 2 Cor.6:17-18; Gal.4:4-6).

The point is this:

- ⇒ How should we behave toward our Father?
- ⇒ How should we behave toward our brothers and sisters?

The answer is found within the family relationship.

- a. The children of a family are to love, obey, and learn from the Father.

“For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother” (Mt.12:50).

“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. and the second is like unto it. Thou shalt love thy neighbour as thyself” (Mt.22:37-39).

“If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself” (Jn.7:17).

“He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him” (Jn.14:21).

“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (Jn.14:23).

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim.2:15).

“And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD: Behold, to obey is better than sacrifice, and to hearken than the fat of rams” (1 Sam.15:22).

b. The children of a family are to love and help each other.

“And the second is like unto it, Thou shalt love thy neighbour as thyself” (Mt.22:39).

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35).

“This is my commandment, That ye love one another, as I have loved you” (Jn.15:12).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

“I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive” (Acts 20:35).

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves” (Ro.15:1).

“Bear ye one another’s burdens, and so fulfil the law of Christ” (Gal.6:2).

“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith” (Gal.6:10).

“And let us consider one another to provoke unto love and to good works” (Heb.10:24).

“Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body” (Heb.13:3).

2. The church is “the church of the living God.” The word “church” (ekklesia) means an assembly, a gathering, a company of people who have been called out by God. But note: God is the living God; He is not some dead god. He is not some idol or figment of man’s imagination. He is the living God who is actually alive and is vitally concerned with how men behave and conduct themselves. This means a most significant thing.

God calls people to His church. He calls them to join His assembly, His gathering, His company of people. But it is up to people whether or not they come to His church. He is the living God; therefore, He actually speaks to the human heart and calls people to follow Him and to live for Him. There are times when every person feels and senses the call of God within his heart to come and join His company of people. But the decision is up to the person. God loves the person; therefore, He will not force the person to come to Him.

“For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come” (1 Th.1:9-10).

“For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God” (Heb.10:30-31).

3. The church is the pillar and ground of the truth. The church *supports* the truth just as pillars and ground support a building. The church props and supports the truth, holds together and binds the truth. William Barclay points out that Paul could also be thinking of the meaning of *display* (*The Letters to Timothy, Titus, and Philemon*, p.102). Pillars, whether short and small or towering and large, always appear to have an aire of stateliness that attracts attention. Therefore, the church is the pillar, the display, the demonstration of the truth that attracts people to Jesus Christ.

The church holds the truth up before a world that misbehaves and dies, yet does not have to die. The church—the family and company of God—is God’s instrument upon earth to proclaim the truth to the world. What truth? The glorious truth of the Incarnation—that God has loved the world and has demonstrated His love by sending His Son to save the world (cp. v.16). This is the glorious truth that the church supports and holds ever so highly before the world.

Thought 1. A piercing question is this: How many within the church are really supporting the truth before the world? How many are really holding up the truth by behaving and conducting themselves as they should? How many are holding up the truth by proclaiming it as they should?

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods

came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock" (Mt.7:24-27).

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

"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph.1:20-22).

"Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (1 Tim.6:19).

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity" (2 Tim.2:19).

"[Christ] to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pt.2:4-5).

3 (3:16) **Church—Incarnation:** this is one of the great verses of Scripture; it is the glorious truth of the church—the truth that all true believers confess before the world. It is the truth which the church and its believers must never deny, neglect, ignore, or question. It is the only truth that offers hope and salvation for man beyond the grave. Deny and destroy this truth and all are lost and doomed to death forever. Why? Because all man-made and self-proclaimed truths end in the grave. But this truth will never die, for it is the truth of God's unbelievable love, the great "mystery of godliness." What is the mystery of godliness? This is the only reference to it in the Bible, and note the truth of it: it is "without controversy," that is, indisputable, undeniable, beyond any question. It is the truth that all genuine believers confess. And what is being confessed really happened. God has done six wonderful things for man. This is the mystery of godliness, the mystery that has now been revealed to man.

1. "God was manifest [revealed] in the flesh." God actually became a man in the person of Jesus Christ. He actually partook of flesh and blood.

a. Jesus Christ identified with man perfectly. By becoming Man, He experienced all the trials and sufferings of men; therefore, He is able to succor and deliver men through all the trials of life.

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb.2:16-18).

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb.4:15-16).

b. Jesus Christ became man in order to take away the sins of men.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pt.2:24).

"And ye know that he was manifested to take away our sins; and in him is no sin" (1 Jn.3:5).

"For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 Jn.3:8).

c. Jesus Christ became Man in order to destroy him who had the power of death, that is, Satan.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb.2:14-15).

Thought 1. The Incarnation is indisputable, undeniable, irrefutable. It is a fact: God did come to earth in the person of Jesus Christ.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (Jn.1:14).

"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (2 Cor.5:19).

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me" (Heb.10:5).

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

(for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us)" (1 Jn.1:1-2).

2. Christ was justified or vindicated in the Spirit. When Christ walked upon earth, He proclaimed this truth: He was the Son of God who had come to earth to save all who would believe Him. But the vast majority of people did not believe Him. They denied, ignored, neglected, rebuked, mocked, questioned, argued against, and cursed Him. Many tried to use Him in order to get what they wanted, and others plotted to murder Him. But He was *truly the Son of God*; therefore, the Spirit of God vindicated Him; the Spirit of God proved His claims. How? The Spirit of God did three things.

- a. The Spirit of God enabled Christ to live a sinless and perfect life. The one thing that man knows is this: no man can live a sinless life. If a perfect life could ever be lived, it would have to be lived by God Himself as a Man, and this is exactly the point. Christ proved that He was the Son of God by living a sinless and perfect life.

"Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" (Jn.8:46).

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor.5:21).

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (Heb.1:8-9).

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb.4:15).

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb.7:26).

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God" (Heb.9:14).

"But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pt.1:19).

"Who did no sin, neither was guile found in his mouth" (1 Pt.2:22).

"And ye know that he was manifested to take away our sins; and in him is no sin" (1 Jn.3:5).

- b. The Spirit of God vindicated Christ by giving Him the power to do the mighty works of God. Christ worked so many miraculous works of healing and ministry that John could only say that the world itself could not contain the books if they had all been recorded (Jn.21:25). The point is this: no man could do the works that Christ did. Only God Himself could perform the kind of miracles Christ did. Therefore, the very works of Christ were the proof that He is who He claimed: the Son of God Himself.

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him" (Jn.2:11).

"The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (Jn.3:2).

"Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me" (Jn.10:25).

"If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him" (Jn.10:37-38).

"Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake" (Jn.14:11).

"If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father" (Jn.15:24).

- c. The Spirit of God vindicated Christ by raising Him from the dead. Men killed Him; they crucified Him upon the cross. But He was truly the Son of God; therefore the Spirit of God proved His claim by raising Him up from the dead.

"And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Ro.1:4).

"[The power of God] which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places" (Eph.1:20).

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively [living] hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Pt.1:3-4).

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Pt.3:18).

3. Christ was seen of angels. The angels are *heavenly beings* who have always seen and beheld Christ. In fact, they are the very ministers of Christ who have been created to carry out His will in the other world, the spiritual world or spiritual dimension of being. Therefore, it is only natural that the angels were involved when Christ came to earth to save man. They were involved...

- in the preparation for His birth (Lk.1:26f).
- in His birth (Lk.2:8, 13).
- in His temptation (Mk.1:13).
- in His trials (Lk.22:43).
- in His resurrection (Mt.28:2f).
- in His ascension (Acts 1:10-11).

Angels are the ministering spirits of Christ who saw all that happened to Him. They saw Christ secure our salvation. The point is this: angels are living beings who have lived with Christ in a real place throughout all of eternity. Therefore, the promise of Christ—that we too shall live with Him eternally—is true. Heaven and angels are real. There is a real world, a spiritual world and dimension of being where God and Christ actually exist.

4. Christ was preached to the Gentiles, to all the nations of the world. This is a glorious part of the “mystery of godliness”: that Jesus Christ came to save all people, even the heathen—those who knew absolutely nothing about God and are so immoral, depraved, and corrupted, and so hopeless and helpless in life. Christ is not the exclusive Savior of the Jews nor of any other nation including America. He is the Savior of all people and all nations, both Jew and Gentile alike.

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Mt.24:14).

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world” (Mt.28:19-20).

“And the gospel must first be published among all nations” (Mk.13:10).

“And he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mk.16:15).

“And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem” (Lk.24:47).

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people” (Rev.14:6).

5. Christ was *believed on* in the world. This was the very purpose for the *Incarnation*, the very reason why Jesus Christ had come to earth: that some might believe on Him and be saved to live with God eternally. Note this: when Christ left earth and ascended into heaven, there were only one hundred and twenty who were following Him and who began to share the gospel. But within fifty years every nation of the world had been touched for Christ. Thousands upon thousands had accepted Christ—so many in fact that Paul declared that the gospel had been carried to the ends of the world.

“But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith” (Ro.16:26).

“[The gospel] which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth” (Col.1:6).

“If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister” (Col.1:23).

The point is this: what is the difference between the witness of the early believers and our witness today? Why were they able to reach so many and we seemingly reach so few? The answer is the truth of this point: belief. They truly believed on Christ; they rested their past, present, and future upon Him. They cast their souls and lives upon Him. They totally committed their lives to Him. They gave Him all they were and had. This kind of belief is missing today. The belief that so many have is a belief *about Christ*: that He is the Savior of the world. However, a belief about Christ is not *believing on Christ*. It is not turning one’s life over to Him; not casting one’s being—all that one is and has—upon Him.

The glorious “mystery of godliness” is that a person can be saved by believing on Christ—really believing on Him.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:16).

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live” (Jn.11:25).

“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (Jn.20:31).

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Ro.10:9-10).

6. Christ was received up to glory. This is a reference to the ascension and exaltation of Christ. He has been exalted as the Supreme Majesty of the universe, as Lord of lords, and King of kings. He is the God of the universe who rules and reigns over the universe in glory and majesty, dominion and power. Jesus Christ has completed the great work of salvation. He has been taken back into heaven, back to the very place from which He had come. He sits at the right hand of the Father, and He shall sit upon the throne of heaven until He chooses to return to earth and bring human history to its climactic consummation,

“So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God” (Mk.16:19).

“Hereafter shall the Son of man sit on the right hand of the power of God” (Lk.22:69).

“Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places” (Eph.1:20).

“But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth” (Ph.2:7-10).

“Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Rev.5:12).

This is the great mystery and godliness now revealed to men.

- ⇒ God was manifested or revealed in the flesh (in the person of Jesus Christ.).
- ⇒ Christ was justified or vindicated in the Spirit.
- ⇒ Christ was seen by angels, actually seen by heavenly beings.
- ⇒ Christ was preached to the Gentiles—to all the nations of the world.
- ⇒ Christ was believed on in the world.
- ⇒ Christ was received up and exalted in heaven.

<p>1 They will arise in the latter days of history</p> <p>2 Their apostasy</p> <p>a. Will depart from the faith</p> <p>b. Will give heed to seducing spirits</p> <p>c. Will speak lies in hypocrisy</p>	<p style="text-align: center;">CHAPTER 4</p> <p>B. The Warning About False Teachers & Their Apostasy, 4:1-5</p> <p>Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;</p> <p>2 Speaking lies in hypocri-</p>	<p>sy; having their conscience seared with a hot iron;</p> <p>3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.</p> <p>4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:</p> <p>5 For it is sanctified by the word of God and prayer.</p>	<p>d. Will have seared consciences</p> <p>3 Their doctrine</p> <p>a. The error: Forbids marriage & food</p> <p>b. The truth</p> <p>1) God has created all things to be received with thanksgiving</p> <p>2) All food created by God is good</p> <p>3) All food is sanctified by the Word of God & by prayer</p>
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DIVISION III

BEHAVIOR AND RELATIONSHIPS IN THE CHURCH, 3:14-6:21

B. The Warning About False Teachers and Their Apostasy, 4:1-5

(4:1-5) **Introduction:** this is a passage that strikes a serious warning to believers—a passage that must be taken ever so seriously by minister and laymen alike. It is the warning about false teachers and their apostasy.

1. False teachers will arise in latter times (v.1).
2. Their apostasy (v.1-2).
3. Their doctrine (v.3-5).

1 (4:1) **Apostasy—False Teachers:** the false teachers will arise in the latter days of history. The phrase “latter times” means a little later on, not far out in the future. That is, false teachers were to arise within the church almost immediately and continue on through our day and on to the end of time. The point is well made: the church and the genuine believer have to be constantly on guard against false teaching. The terrible danger of false teaching always confronts the church and believer. And note: this is a revelation of the Spirit of God Himself. It is not the idea of some preacher seeking recognition because of his novel idea. It is the warning of God’s Spirit. The Spirit has spoken *expressly* (rhetos), that is, in specific terms, in plain words, distinctly, so that there can be no question about what is being said. False teachers will arise in the latter times.

2 (4:1-2) **False teachers—Apostasy:** the apostasy of the false teachers is serious, so serious that it should make us search our hearts. False teachers commit four tragic errors.

1. False teachers “depart from the faith.” Note: they are within the church, within the field of religion. This passage is not dealing with the philosophies and false teachings taught by the unbelievers out in the world. It is talking about false teachers within the church itself. The Spirit of God is warning us: some preachers and some teachers will turn away from the faith and become false teachers. They will turn away from the Lord Jesus Christ, away from the death and resurrection of the Lord Jesus.

“[Christ] who was delivered for our offences, and was raised again for our justification” (Ro.4:25).

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Ro.10:9-10).

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures” (1 Cor.15:3-4).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

Thought 1. There is only one true faith that can save a person. A person can have all kinds of faith and he can have faith in all kinds of people and things and religions. But only one faith can save a person: the faith in God’s Son, the Lord Jesus Christ. This is the faith from which a person must never depart.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God” (Jn.3:16-18).

“And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day” (Jn.6:40).

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (Jn.14:6).

“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (Jn.20:31).

2. False teachers give attention to seducing spirits and teachings of devils. There are all kinds of evil spirits throughout the world, spirits that are set on seducing and deceiving people. They are set on leading people to follow them and their ideas and teachings. They do all they can to turn people away from the doctrine and faith of Christ. And note: the method they use is not a frontal attack, not a clear or loud declaration against the truth. They mix some truth with error. Their method is to...

- | | | |
|-----------|-----------|-----------------------------|
| • seduce | • lure | • persuade |
| • deceive | • entice | • charm |
| • delude | • attract | • appear as light and truth |

“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works” (2 Cor.11:13-15).

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables” (2 Tim.4:3-4).

“For there are many unruly and vain talkers and deceivers, specially they of the uncircumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake” (Tit.1:10-11).

3. False teachers speak lies in hypocrisy. Very simply, they teach something different from what the Scripture says, and they know it. They know they are not teaching what Scripture says. In fact, some false teachers take pride in their stand against what they call “a literal interpretation” of Scripture. Some even mock and poke fun at those who believe and hold to the truth of Scripture. But note what is so often overlooked:

- ⇒ “Speaking lies” means speaking and teaching what is contrary to Scripture. This is exactly what Scripture is declaring. In the eyes of Scripture, a lie is a teaching that is contrary to the teaching of Scripture.
- ⇒ “In hypocrisy” means the teacher knows that he is teaching contrary to Scripture. He claims to be a minister or teacher of God, Christ, and the Word (Scripture), and yet he teaches something contrary to what Scripture says. A hypocrite is a person who claims to be one thing but he is something else.

The point is this: the false teacher is a person who speaks lies in hypocrisy. He denies, refutes, or ignores what Scripture says and he knows it; yet he claims to be a minister or teacher of Christ and the gospel. This is the person who is an instrument or tool of some seducing and deceptive spirit, who teaches the doctrines of evil spirits.

“Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men” (Mt.15:7-9).

“Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees” (Mt.16:12).

“Even so ye also outwardly appear righteous unto me, but within ye are full of hypocrisy and iniquity” (Mt.23:28).

“Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right [Christ and His claims or words]” (Lk.12:56-57).

“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple” (Ro.16:17-18).

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ” (Col.2:8).

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron” (1 Tim.4:1-2).

“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Tit.1:16).

“Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein” (Heb.13:9).

Thought 1. William Barclay has an excellent statement on men becoming tools of Satan and evil spirits.

“It was from these evil spirits and demons that this false teaching came. But though it came from the demons, it came through men....Now here is the threatening and the terrible thing. We know that God and God’s Spirit are everywhere looking for men to use. God is always searching for men who will be His instruments, His weapons, His tools in the world. But here we come face to face with the terrible fact that the forces of evil are also looking for men to use. Just as God seeks men for His purposes, the forces of evil seek men for their purposes. Here is the ter-

rible responsibility of manhood. Man can accept the service of God, or the service of the devil. Man can become an instrument of the Supreme Good or the Supreme Evil. Men are faced with the eternal choice—to whom are we to give our lives, to God or to God's enemy? Are we to decide to be used by God, or are we to decide to be used by the devil?" (The Letters to Timothy, Titus, and Philemon, p.107).

4. False teachers have consciences that are seared, that is cauterized, hardened, and insensitive. It does not bother most false teachers to teach contrary to the truth of Scripture. They can ignore and deny the Scripture and present their own ideas and it does not bother them at all. They are totally insensitive to the preachings and convictions of God's Spirit. They have no conscience and no remorse about twisting the Scriptures and the truth about Christ. They are completely past feeling any kind of movement from God's Spirit.

"Why do ye not understand my speech? even because ye cannot hear my word" (Jn.8:43).

"For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them" (Acts 28:27).

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God" (Ro.2:5).

"Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness" (Eph.4:19).

"Speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim.4:2).

"Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief" (Pr.28:14).

"He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Pr.29:1).

3 (4:3-5) **False teachers—Apostasy:** the doctrine of the false teachers is also serious, so serious that it too should make us search our hearts.

1. The particular doctrine confronting the church at Ephesus was Gnosticism. The Gnostics felt that what really mattered in life was the spirit of man; the spirit was the only good thing in the world. Everything else in the world—all physical and material substances including the human body—was corruptible and evil. Therefore, man's task upon earth was to deny self and avoid the things of the world and to control the body as much as possible. How? By denying the body as many things as possible. Note: in the church at Ephesus, the two things being denied and forbidden were eating of meat and marriage. Some were teaching that a person could get closer to God and please Him more by being a vegetarian and by remaining single. By being free of family duties, the person could concentrate on God more.

Note one other fact about Gnosticism that is not covered in this passage but is of extreme importance. Some Gnostics took the opposite view. Since the spirit is all that matters, the body and the world do not matter. Therefore, man can do what he likes physically. He can satisfy his passions, lusts, urges, and instincts—just so he takes good care of his spirit.

Every generation has its Gnostics, people who teach the false doctrines of extreme discipline or asceticism and those who teach the false doctrines of loose living (license and indulgence).

⇒ There are those who *concentrate* upon the body and its health. They seek to overcome the evil, that is, the corruption, disease, aging, and dying of the body as much as possible. Some exercise and exercise and others become vegetarians—all struggling against the aging, weakening, and dying of the body.

⇒ There are even those today who feel they can become closer to God and more spiritual by not marrying and by eating no meat. (But remember what Scripture has just said: it is best for the minister and leaders of the church to be married. Cp. 1 Tim.3:2-13.)

⇒ There are those who live as they please—eating, drinking, partying, indulging, and living extravagantly—all doing their own thing.

The point to see is this: each gives attention to their spirit and worship only as they wish, only as much as they feel is necessary to keep their spirit in tune with God. But note: their concentration is the body and its pleasure. In one case the pleasure is the exhilaration of discipline and control; in the other case the exhilaration is the stimulating of the flesh through partying and possessions.

"But in vain they do worship me, teaching for doctrines the commandments of men" (Mt.15:9).

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Ro.12:1-2).

"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh" (Col.2:20-23).

"For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn

from the truth. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Tit.1:10-16).

2. Note how the truth destroys this life-style and teaching.
 - a. God has created all things to be received with thanksgiving. And note: all things can be received even by believers, by all who believe and know the truth.
 - b. All food that has been created by God is good and is not to be refused, if the believer can give thanks for it.
 - c. All food is sanctified or set apart by the Word of God and prayer. If the food is approved by God’s Word or can be prayed about and approved by God’s Spirit, then the believer can partake of it without any qualm of conscience. Wycliffe Bible Commentary gives an excellent comment on this point:

“The principles governing the right use...of this life are: (a) God is the Creator and his creation is good; (b) He created food for men, and those who believe and know the truth about eternal salvation will have the right attitude toward the necessities of this life, and will neither deify the created thing nor degrade and despise it, but will accept it thankfully as the Father’s wise provision” (Quoted from *First and Second Timothy, Titus*. “The New Testament and Wycliffe Bible Commentary,” ed. by Charles F. Pfeiffer and Everett F. Harrison. Produced for Moody Monthly by the Iversen Associates, NY, 1971, p.854).

“Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Mt.6:31-33).

“But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse” (1 Cor.8:8).

“Whatsoever is sold in the shambles, that eat, asking no question for conscience sake: for the earth is the Lord’s, and the fulness thereof. If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake” (1 Cor.10:25-27).

<p>1 He instructs believers about false teachers, v.1-5</p> <p>2 He nourishes himself in Christian faith & doctrine</p> <p>3 He avoids frivolous speculations</p> <p>4 He exercises himself to godliness a. Physical: Godliness is good b. Spiritual: Godliness is better</p> <p>5 He is a man of reason & of purpose</p> <p>6 He is a man who works & suffers reproach—willingly & laboriously</p>	<p>C. The Young Minister (Charge 2): To Be a Good Minister, 4:6-16</p> <p>6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.</p> <p>7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness.</p> <p>8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.</p> <p>9 This is a faithful saying and worthy of all acceptance.</p> <p>10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour</p>	<p>God, who is the Saviour of all men, specially of those that believe.</p> <p>11 These things command and teach.</p> <p>12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.</p> <p>13 Till I come, give attendance to reading, to exhortation, to doctrine.</p> <p>14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.</p> <p>15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.</p> <p>16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.</p>	<p>a. Because God lives b. Because God saves</p> <p>7 He commands & teaches these things</p> <p>8 He is an example to the believers a. An example despite his young age b. An example to all bel's. c. An example in word</p> <p>9 He devotes himself to public worship</p> <p>10 He does not neglect the gift that is in him a. Supernaturally given b. Humanly recognized & ordained</p> <p>11 He meditates & wholly gives himself to the instructions of Scripture—to bear witness</p> <p>12 He guards himself & his teaching a. To persevere in the faith b. The purpose: To save himself & the hearers</p>
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DIVISION III

BEHAVIOR AND RELATIONSHIPS IN THE CHURCH, 3:14-6:21

C. The Young Minister (Charge 2): To Be a Good Minister, 4:6-16

(4:6-16) **Introduction:** this is one of the greatest pictures of the minister painted by Scripture. It is an excellent description of just what makes a minister a "good minister" (v.6). Note: this is the second charge given to the young minister Timothy. The minister is given the strong charge: be a *good minister*.

1. He instructs believers about false teachers (v.1-5).
2. He nourishes himself in Christian faith and doctrine (v.6).
3. He avoids frivolous speculations (v.7).
4. He exercises himself to godliness (v.8).
5. He is a man of reason and of purpose (v.9).
6. He is a man who works and suffers reproach—willingly and laboriously (v.10).
7. He commands and teaches these things (v.11).
8. He is an example to the believers (v.12).
9. He devotes himself to public worship (v.13).
10. He does not neglect the gift that is in him (v.14).
11. He meditates and wholly gives himself to the instructions of Scripture—to bear witness (v.15).
12. He guards himself and his teaching (v.16).

1 (4:6) **Minister—Teaching:** the good minister and teacher instructs believers about false teachers. "These things" refers to the previous passage which warns believers to guard against false teachers (v.1-5). A good minister does all he can to lift up Jesus Christ and to warn his flock about false teachers, about those who will try to seduce and lead them astray. The Greek word "instruct" or "put...in remembrance" (hupotithemenos) means to place under, suggest, counsel, advise, point out. The point is this: false teaching is such a threat to the church and believers, the good minister of Jesus Christ will use every method of communication he can to instruct and protect his flock from being seduced by false teachers.

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty" (2 Pt.1:12-16).

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the

holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts” (2 Pt.3:1-3).

2 (4:6) **Minister:** the good minister nourishes himself on the words of *the faith*. Note that the Greek uses the definite article “*the faith*” (tes pisteos). This means the teachings of the Word of God. True doctrines are doctrines which are based upon the Scriptures. No doctrine is true (or Christian) that is not based upon the Scriptures.

Timothy had done this; he had been nourished upon the Scripture from earliest childhood (2 Tim.3:15), and he had continued to feed upon the Word of God. Paul was now encouraging him to continue the practice, for a good minister is a minister who feeds upon the Scriptures day by day.

“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified” (Acts 20:32).

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim.2:15).

“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim.3:15-16).

“As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious” (1 Pt.2:2-3).

“And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live” (Dt.8:3).

“Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food” (Job 23:12).

“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts” (Jer.15:16).

3 (4:7) **Minister—False Teaching:** the good minister avoids frivolous speculations, rejects profane tales and old wives fables. What a description of false teaching! It is nothing more than “irreverent legends—profane and impure and godless fictions, mere grandmother’s tales—and silly myths” (Amplified New Testament). The *good minister* rejects all false teachings, which are nothing more than the *frivolous speculations and false notions of men*.

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables” (2 Tim.4:1-4).

“I have fought a good fight, I have finished my course, I have kept the faith” (2 Tim.4:7).

“This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Tit.1:13-16).

“For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (2 Pt.1:16-21).

4 (4:8) **Minister:** the good minister exercises himself to godliness. The minister is compared to an athlete in these two verses. Note two things.

1. The minister is to exercise (gymnasia) himself in godliness as much as an Olympic athlete exercises his body. How much energy, effort, time, and dedication does an Olympic athlete put into his training? His sport is his life—unequivocally so. So it is with the minister: godliness is to be his life. All of his energy, effort, time, and dedication are to be given over to godliness. The minister is to know *no exercise* but the exercise of godliness.

“But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness” (1 Tim.6:9-11).

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:12-13).

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness” (2 Pt.3:11).

2. Bodily exercise is profitable, but godliness is more profitable, far more profitable. The minister should exercise his body regularly; he should keep himself physically fit. But the focus of his life is to be godliness. The reason is clear: godliness bears fruit—great fruit—both in this life and in the life to come. God promises to bless the godly person now while he walks upon this earth, and eternally when he receives the life to come.

“Exercise thyself rather unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come” (1 Tim.4:7-8).

“But godliness with contentment is great gain” (1 Tim.6:6).

“This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men” (Tit.3:8).

“Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever” (Dt.4:40).

“Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do” (Dt.29:9).

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper” (Ps.1:1-3).

“Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings” (Is.3:10).

5 (4:9) **Minister:** the good minister is a man of reason and of purpose. All that is being said—all of the instructions to ministers—is trustworthy, and all deserves his complete acceptance.

The *good minister* knows this:

- ⇒ the instructions to him are trustworthy.
- ⇒ the instructions to him deserve his complete acceptance.

Therefore, he commits his life to do exactly what Scripture charges him to do. The good minister is a man of reason and of purpose, a man who understands and knows and commits his life to live as God says. It is the very fact that distinguishes the minister as *good*.

“This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief” (1 Tim.1:15).

“This is a faithful saying and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. These things command and teach” (1 Tim.4:9-10).

“It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself” (2 Tim.2:11-13).

“But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men” (Tit.3:4-9).

6 (4:10) **Minister:** the good minister *works and suffers* reproach. The word “labor” (kopiao) means arduous work, strenuous work. The good minister labors and labors, works and works to the point of fatigue and exhaustion; to the point that he can go no further. He exerts every ounce of energy and effort in his body for the sake of God and Christ. And note: he is even willing to suffer reproach for Christ. He continues to minister even when men ridicule, revile, mock, curse, and persecute him. Why?

- ⇒ Because God is the living God. The minister’s work and message are based upon the truth; what he is doing is truth. It is all for the living God.
- ⇒ Because Jesus Christ is the Savior of all men. All men can be saved, actually delivered from the grip of sin, death, and condemnation.

Therefore the good minister must labor, no matter the reproach. He must share the glorious news: man can now be reconciled to God and live forever.

“But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all” (Mk.10:43-44).

“Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work” (Jn.4:34).

“I must work the works of him that sent me, while it is day: the night cometh, when no man can work” (Jn.9:4).

“And when they had appointed him [Paul] a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening” (Acts 28:23).

“Not slothful in business; fervent in spirit; serving the Lord” (Ro.12:11).

“Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor.15:58).

“And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith” (Gal.6:9-10).

“Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands” (2 Tim.1:6).

“But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry” (2 Tim.4:5).

“And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises” (Heb.6:11-12).

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us” (Heb.12:1).

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness” (2 Pt.3:17).

“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest” (Eccl.9:10).

7 (4:11) **Minister:** the *good minister* commands and teaches these things. He preaches and teaches with authority. This is the very reason God has called the minister: to command and teach the Word of God with the very authority of God. Therefore, the *good minister* is a minister who boldly declares the Word of God and the commandments of God. He does not allow the fear of men nor the danger of hardship stop him. He has been commissioned by the Lord and he stands in the strength of the Lord. Therefore, he knows that the Lord will deliver him through all the dangers of life if he will only be faithful, if he will courageously declare the Word and the commandments of God.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world” (Mt.28:19-20).

“And he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mk.16:15).

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Tim.4:2).

8 (4:12) **Minister:** the *good minister* is an example to the believers. Timothy was a young man; therefore, there was the possibility that some in the church would have difficulty in accepting his ministry. How could he overcome the opposition to his being so young? There was only one way: he had to prove that he was mature well beyond his years. He had to live a mature life, a life that would be an example to the believers.

1. He was to be an example in word: in what he said and in the way he said it. He had to control his conversation and tongue at all times, no matter the opposition.

“But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned” (Mt.12:36-37).

“Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man” (Col.4:6).

“Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus” (2 Tim.1:13).

“Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you” (Tit.2:8).

“Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun” (Ps.19:4).

“Pleasant words are as a honeycomb, sweet to the soul, and health to the bones” (Pr.16:24).

“He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit” (Pr.17:27).

“The words of a wise man’s mouth are gracious; but the lips of a fool will swallow up himself” (Eccl.10:12).

2. He was to be an example in behavior. His conduct was to be disciplined and controlled. He was to demonstrate that he was a true follower and leader of the Lord, that he was living for the Lord in all godliness and righteousness.

“That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ” (Ph.1:10).

“Only let your conversation [behavior] be as it becometh [honors] the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel” (Ph.1:27).

“Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity” (1 Tim.4:12).

“Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom” (Jas.3:13).

“Having your conversation [conduct] honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation” (1 Pt.2:12).

3. He was to be an example in love (see DEEPER STUDY # 1, *Love*—1 Th.3:12 for discussion).

4. He was to be an example in the *spirit*. He was to walk being led by the Spirit and keeping his mind upon spiritual things. It means “spiritual-mindedness” (Matthew Henry. *Matthew Henry’s Commentary*, p.821). (Note: the best Greek manuscripts do not have this quality in their texts.)

“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit” (Ro.8:5).

“For as many as are led by the Spirit of God, they are the sons of God” (Ro.8:14).

5. He was to be an example in faith, that is, in faithfulness. He was to be loyal to the Lord Jesus and the church regardless of the demands, hardships, temptations, trials, or opposition. Imagine! No matter what the circumstance, the *good* minister is faithful and loyal.

“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Lk.9:23).

“He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much” (Lk.16:10).

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Ro.12:1).

“Not slothful in business; fervent in spirit; serving the Lord” (Ro.12:11).

“Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor.15:58).

“With good will doing service, as to the Lord, and not to men” (Eph.6:7).

“And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises” (Heb.6:11-12).

“Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock” (1 Pt.5:2-3).

“Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall” (2 Pt.1:10).

“Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless” (2 Pt.3:14).

6. He was to be an example in purity. He was to live a moral and clean, just and honest life. He was to be free—completely free—of coveting, lusting, worldliness, self-seeking, immorality, and all other known sins. He was to live a life of purity that far exceeded the standards of the world. His heart and life were to be pure—perfectly pure.

“Blessed are the pure in heart: for they shall see God” (Mt.5:8).

“Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned” (1 Tim.1:5).

“Lay hands suddenly on no man, neither be partaker of other men’s sins: keep thyself pure” (1 Tim.5:22).

“Who did no sin, neither was guile found in his mouth” (1 Pt.2:22).

“We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death” (2 Pt.3:14).

“For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear” (Job.11:15).

“Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully” (Ps.24:3-4).

- 9** (4:13) **Minister—Public Worship:** the good minister devotes himself to public worship. There are three things in particular to which he publicly devotes himself: the reading, exhortation, and teaching of Scripture and its doctrine. Note what the major task of the minister is as he stands in the pulpit...
- He is to read the Scripture.
 - He is to exhort and teach the doctrines of Scripture.

“Till I come, give attendance to reading, to exhortation, to doctrine” (1 Tim.4:13).

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Tim.4:2).

“Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers” (Tit.1:9).

“These things speak, and exhort, and rebuke with all authority. Let no man despise thee” (Tit.2:15).

“But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin” (Heb.3:13).

“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching” (Heb.10:25).

Thought 1. The New Testament and Wycliffe Bible Commentary gives an excellent explanation of exhortation: “Comfort, encouragement, admonition, exhortation, the whole area of ministry which would today be described as counseling, but here the context favors the ministry of preaching, expounding the Scriptures.” (p.856.)

- 10** (4:14) **Minister:** the good minister does not neglect the gift that is in him. This refers to the spiritual gift, the special anointing given him by the Holy Spirit to be a minister. Note that the gift had been received through both prophecy and the laying on of hands by other elders or ministers of the church.
- Neglect is dangerous, for it means that a minister fails to do his duty. It means that he is unfaithful and stands before God as an unfaithful minister.

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ” (Eph.4:11-12).

“Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery” (1 Tim.4:14).

“Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands” (2 Tim.1:6).

- 11** (4:15) **Minister:** the good minister meditates and wholly gives himself to these instructions.

1. The good minister meditates upon the Word of God. He lives, eats, and drinks the Scripture and its instructions. And he meditates upon the application of the Scripture to his people. He holds the Bible in one hand and the daily newspaper in the other so as to apply the Scripture to the needs of the day. William Barclay has an excellent statement:

“The great danger of the Christian leader is intellectual sloth and the shut mind. The danger is that he forgets to study and allows his thoughts to run in well-worn grooves. The danger is that he never gets outside the orbit of a limited number of favorite ideas. The danger is that new truths, new methods, the attempt to restate the faith in contemporary terms comes merely to irritate and to annoy him. The Christian leader must be a Christian thinker or he fails in his task; and to be a Christian thinker is to be an adventurous thinker so long as life lasts” (The Letters to Timothy, Titus, and Philemon, p.117-118).

“Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” (2 Cor.10:5).

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are good report; if there be any virtue, and if there be any praise, think on these things” (Ph.4:8).

“Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all” (1 Tim.4:15).

“A double minded man is unstable in all his ways” (Jas.1:8).

“Stand in awe, and sin not: commune with your own heart upon your bed, and be still” (Ps.4:4).

“Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer” (Ps.19:14).

“Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee” (Is.26:3).

- 12** (4:16) **Minister:** the good minister guards himself and his teaching. The words “take heed” (epeche) mean to keep a strict eye upon or to keep on paying attention to oneself and to one’s teaching.
- ⇒ He guards his body, keeps it both morally and physically fit. He flees the temptations that assault and seduce him, and he controls his thoughts and keeps them pure from the lusts of the world and flesh. He

1 TIMOTHY 4:6-16

neither eats too much nor succumbs to immoral thoughts or acts. He neither gives in to greed nor seeks the possessions or wealth of the world.

- ⇒ He guards his spirit and keeps it spiritually fit. He worships God every day and lives in God's Word and prayer all day long, and he shares the glorious gospel of Christ, witnessing to and exhorting people as he walks throughout the day.
- ⇒ He guards his study and teaching, avoiding the profane doctrines, teachings, notions, philosophies, ideas, and fables of men.

Note what he does. He continues in the instructions of the Word of God. The word "continue" (epimene) means to "stay by them," "stick to them," "see them through" (A.T. Robertson. *Word Pictures in the New Testament*, Vol.4, p.582). Why? Because by continuing in them, he saves both himself and those who hear him.

"He that endureth to the end shall be saved" (Mt.10:22).

"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor.9:27).

"Keep thyself pure" (1 Tim.5:22).

"Pure religion and undefiled before God and the Father is this...to keep himself unspotted from the world" (Jas.1:27).

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pt.1:13).

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pt.5:8).

"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21).

"Behold, I come quickly; hold that fast which thou hast, that no man take thy crown" (Rev.3:11).

CHAPTER 5

D. The Spirit & Discipline of Relationships, 5:1-2

1	Elderly men: To be treated as fathers	R ebuke not an elder, but intreat him as a father; and the younger men as brethren; 2 The elder women as mothers; the younger as sisters, with all purity.
2	Young men: To be treated as brothers	
3	Elderly women: To be treated as mothers	
4	Young ladies: To be treated as sisters	

DIVISION III

BEHAVIOR AND RELATIONSHIPS IN THE CHURCH, 3:14-6:21

D. The Spirit and Discipline of Relationships, 5:1-2

(5:1-2) **Introduction—Church—Minister:** there is the duty to correct and discipline various age groups. Note that these two verses picture a family. The instructions are clear: the members of a church are to treat each other as family members. In no sense is any member to be *rebuked*. “Rebuke” (epiplesso) means to be severely censured, angrily reprimanded, violently reproached. When a family church member needs to be corrected, there is to be no severity, anger, or violence involved; no contempt or disgust. A church member is to be corrected and disciplined through entreaty (parakalei), that is, through exhortation and encouragement, through appeal and pleading. This passage deals with the spirit and discipline of various relationships within the church.

1. Elderly men: to be treated as fathers (v.1).
2. Young men: to be treated as brothers (v.1).
3. Elderly women: to be treated as mothers (v.2).
4. Young ladies: to be treated as sisters (v.2).

1 (5:1) **Elderly Men:** elderly men are to be treated as fathers. Older men who are true Christian believers have more experience and wisdom in dealing with life. This is not to say they are always right; sometimes they are not. But they do have the wisdom of experience. Therefore, they are not to be ignored, neglected, bypassed, overlooked, or set aside as useless. They are to be treated as a father, with affection, respect, and honor. Their ideas, opinions, counsel, and direction are to be sought. They are to be a part of the life and ministry of the church.

One other point is important as well. Because of their experience, older men sometimes hold strong opinions and become set in their ways. They can become close-minded to new ideas, ministries, and methods. The end result is sometimes tragic: misbehavior, grumbling, complaining, criticism, opposition, and division.

The point is this: if an older man ever needs to be corrected, he is to be corrected and disciplined as a father, not as an enemy. He is to be approached and exhorted, appealed to and pleaded with just as we would our earthly father.

“Children, obey your parents in the Lord: for this is right” (Eph.6:1).

“Rebuke not an elder, but intreat him as a father; and the younger men as brethren” (1 Tim.5:1).

“Thou shalt rise up before the hoary [gray, aged] head, and honor the face of the old man, and fear thy God: I am the LORD” (Lev.19:32).

“And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not show you mine opinion” (Job 32:6).

“My son, hear the instruction of thy father, and forsake not the law of thy mother” (Pr.1:8).

“My son, keep thy father’s commandment, and forsake not the law of thy mother” (Pr.6:20).

“The hoary head is a crown of glory, if it be found in the way of righteousness” (Pr.16:31).

“Hearken unto thy father that begat thee, and despise not thy mother when she is old” (Pr.23:22).

2 (5:1) **Young Men:** younger men are to be treated as brothers. The young are sometimes thought to know too little and to be too inexperienced to have a part in the decisions and ministry of the church. Therefore, there is the tendency to ignore and bypass them. But this is never to be. Young men are to be treated as brothers; they are to be accepted and invited and given a part in the life and ministry of the church. The older members of a church are not to show an air of superiority in dealing with young men. They are to show brotherly affection: consideration, respect, and care.

There is another need that also sometimes arises among younger men. They need direction: there are times when younger men need to be taught, corrected, and disciplined—no matter their age. When these times arise, there is to be no air of superiority, severe reaction, contempt, or disgust. There is to be a brotherly spirit: affection and care, exhortation and direction, guidance and teaching.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35).

“This is my commandment, That ye love one another, as I have loved you” (Jn.15:12).

“I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive” (Acts 20:35).

“Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good” (Ro.12:9).

“Love worketh no ill to his neighbour: therefore love is the fulfilling of the law” (Ro.13:10).

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification” (Ro.15:1-2).

“Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend” (1 Cor.8:13).

“For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself” (Gal.5:14).

“Bear ye one another’s burdens, and so fulfil the law of Christ....As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith” (Gal.6:2, 10).

3 (5:2) **Elderly Women:** elderly women are to be treated as mothers. Just think what a mother gives to a family and you can see what the older women can contribute to the church:

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|--------------|----------------|--------------|-----------------|
| • love | • affection | • protection | • direction |
| • warmth | • compassion | • provision | • teaching |
| • care | • nourishment | • kindness | • instruction |
| • tenderness | • concern | • guidance | • discipline |
| • energy | • perseverance | • giving | • understanding |

A church is totally irresponsible if it ignores its elderly women who are true Christian believers. Their potential contribution to the lives and fellowship of believers is immeasurable. Therefore, the church is instructed to treat its elderly women as mothers. They are to be loved and protected, and their softness, tenderness, guidance, understanding, instruction, and energy are to be sought and used by the church.

Again, if an elderly woman needs correction and discipline, it must not be done in contempt and disrespect, but rather by the appeal and pleading of encouragement.

“Rebuke not an elder, but intreat him as a father; and the younger men as brethren” (1 Tim.5:1).

“But if any widow have children or nephews, let them learn first to show piety at home, and to requite [pay back] their parents: for that is good and acceptable before God” (1 Tim.5:4).

“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world” (Jas.1:27).

“Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee” (Ex.20:12).

“Ye shall fear [reverence, respect] every man his mother, and his father, and keep my sabbaths: I am the LORD your God” (Lev.19:3).

“My son, hear the instruction of thy father, and forsake not the law of thy mother” (Pr.1:8).

“My son, keep thy father’s commandment, and forsake not the law of thy mother” (Pr.6:20).

“Hearken unto thy father that begat thee, and despise not thy mother when she is old” (Pr.23:22).

5 (5:2) **Younger Women:** younger women are to be treated as sisters. But note the added exhortation: in *all purity*. Lust, immoral thoughts, sex—thinking about the physical attractiveness and the bodies of the younger women—none of this is to have a place in the church. The men and women of the church are all to keep themselves pure and to treat the young Christian women as sisters. They are to be protected and guarded, nourished and taught within the church. And their energy, tenderness, understanding, and compassion are to be sought and used by the church in its ministry.

In the matter of correction and discipline, young women are not to be treated with severity or disgust, but in love, encouragement, and exhortation.

“Blessed are the pure in heart: for they shall see God” (Mt.5:8).

“But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Mt.5:28).

“Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body” (1 Cor.6:18).

“Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband” (1 Cor.7:1-2).

“And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints” (Eph.5:2-3).

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry” (Col.3:5).

1 TIMOTHY 5:1-2

“For this is the will of God, even your sanctification, that ye should abstain from fornication” (1 Th.4:3).

“Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned” (1 Tim.1:5).

“That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed” (Tit.2:4-5).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

“These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb” (Rev.14:4).

(But note: a woman must guard how she dresses and makes herself up. Although not covered in this passage, other passages cover this subject. See note—1 Tim.2:9-10).

<p>1 Christian widows are to be honored</p> <p>2 The children & their widowed parents</p> <p>a. Children are to care for their widowed parents</p> <p>b. Widows are to live above reproach</p> <p>1) Trusting God & praying</p> <p>2) Not living for pleasure</p> <p>c. Both widows & children are to obey these instructions</p> <p>d. Children are accountable to God</p> <p>3 The church & its organization of widows</p> <p>a. The required age to be a member: Sixty</p> <p>b. Their reputation</p> <p>1) Must remain unmarried</p>	<p>E. The Responsibilities to Christian Widows, 5:3-16</p> <p>3 Honour widows that are widows indeed.</p> <p>4 But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God.</p> <p>5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.</p> <p>6 But she that liveth in pleasure is dead while she liveth.</p> <p>7 And these things give in charge, that they may be blameless.</p> <p>8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.</p> <p>9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,</p> <p>10 Well reported of for good works; if she have brought</p>	<p>up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.</p> <p>11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;</p> <p>12 Having damnation, because they have cast off their first faith.</p> <p>13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.</p> <p>14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.</p> <p>15 For some are already turned aside after Satan.</p> <p>16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.</p>	<p>2) Must be known for good works</p> <p>4 The church & the younger widows & idleness</p> <p>a. They should not be counted permanent widows</p> <p>1) Can desire to be remarried</p> <p>2) Can bring criticism upon themselves</p> <p>3) Can become idle, tattlers, & busybodies</p> <p>b. They should remarry</p> <p>1) Lest they cause immoral gossip</p> <p>2) Lest they turn to Satan</p> <p>5 The believer is to take care of the widows in his own family</p>
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DIVISION III

BEHAVIOR AND RELATIONSHIPS IN THE CHURCH, 3:14-6:21

E. The Responsibilities to Christian Widows, 5:3-16

(5:3-16) **Introduction:** What is the children's responsibility to their widowed parents? What is the believer's and the church's responsibility to the Christian widows under their care? These are the all important questions of this passage.

1. Christian widows are to be honored (v.3-8).
2. The children and their widowed parents (v.4-8).
3. The church and its organization of widows (v.9-10).
4. The church and the younger widows and idleness (v.11-15).
5. The believer is to take care of the widows in his own family (v.16).

1 (5:3) **Widows—Elderly Parents:** Christian widows are to be honored. Honor means to respect and esteem, but it also means to consider and give due care. It has the idea of looking after and caring for, of giving material help. All Christian widows are to be honored, respected, and esteemed by the church. But note the term "widows indeed." This limits the material support of the church. Not all widows need help. Some widows have family and estates that can help them. The widows who have no family and inadequate finances are those who are to be helped and supported by the church. They are the widows who are to be honored with the material support of the church.

2 (5:4-8) **Widows—Children—Aged Parents:** the children and their widowed parents. Note four significant points.

1. Children are to care for their parents and grandparents. This is a strong statement. In fact, the very first duty of a child is to be pious at home, that is...
 - to live for Christ in the home.
 - to be responsible in caring for his own family.

A true believer is a Christian at home before he is a Christian anyplace else. His first duty as a Christian is to love and care for his own family, and this includes his parents and grandparents. His parents and grandparents loved and took care of him when he was a child; therefore, he is to return the love and care when they are no longer able to take care of themselves.

Note the declaration: this is "good and acceptable before God." No other action is good or acceptable with God. A Christian child must love and take care of the widowed parents or else they receive the disapproval of God (cp. v.8).

2. Widowed parents who are true Christians are to live above reproach. Who are "widows indeed," the persons who are to be cared for by the church?

- ⇒ The person who is “desolate” (memonomene): left completely alone; without husband, children, or close kin.
- ⇒ The person who trusts in God. The Greek says who “has set her hope on God”; who has “placed her hope [and keeps it] on God” (A.T. Robertson. *Word Pictures in the New Testament*, Vol.4, p.584). Note what God declares: “Let thy widows trust in me” (Jer.49:11).
- ⇒ The person who continues in supplications (earnest seeking) and prayers night and day.

The widow who really trusts God and focuses her life and attention upon praying day and night—that widow is a true Christian, a person who is focused upon Christ and His mission just as the church is. Therefore, the church is to look after and take care of this dear saint of God. But note the contrast: some widows live in pleasure; that is, they give themselves over to the flesh and the world. They party, get drunk, and live immoral lives. These are not to be supported by the church. The church’s energy and resources are *not to be used* to indulge and give license to worldliness and sin. Such a woman is “dead while she lives.” She is *dead* to God and to the things of God. Her mind is upon her clubs and parties, the world and the flesh, not upon the Lord and His church and the desperate needs of a dying world.

3. Both widowed parents and children are to obey these instructions. The reason is clearly stated: so that they can be blameless before God. We shall all be held accountable...

- for children: how they treat their widowed and aged parents.
- for widowed parents: how they live when widowed and aged, whether righteous or immoral, godly or ungodly.

We must both live obeying God and doing exactly what He says. We shall either be declared *blameless* and acceptable to God or else guilty of sin and unacceptable to God.

4. Children are accountable to God. This is a frightening declaration. It clearly shows just how important God considers our treatment of widows. If a child does not take care of his family, especially those within his own household (meaning immediate family—wife, children, parents, and grandparents), two things are true of him.

- ⇒ He denies the faith.
- ⇒ He is worse than an infidel or an unbeliever.

An infidel is a person who rejects Christ and sometimes even opposes Christ. He denies God and everything about God. The point is this: a person who does not take care of his parents (or anyone else of his household) stands opposed to God. He even denies the very existence of God by his behavior, for he shows that he does not fear God nor God’s command to respect and care for his parents. How we treat our aged parents is of critical importance to God. God holds us accountable and will judge us for how we treat our fathers and mothers when they become old.

“Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee” (Ex.20:12).

“Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the Lord your God” (Lev.19:3).

“Cursed be he that setteth light by [makes light of] his father or his mother: and all the people shall say, Amen” (Dt.27:16).

“The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it” (Pr.30:17).

“For God commanded, saying, Honour thy father and mother; and, He that curseth father or mother, let him die the death” (Mt.15:4).

“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world” (Jas.1:27).

3 (5:9-10) **Widows—Church:** the church and its organization of widows. Apparently, the early church did what any wise church does: organized its most spiritual widows for ministry. Widows who are committed to Christ have a great potential for ministry. Once they have recovered from the loss of their spouse, their commitment, energy, time, and talents can concentrate upon Christ and the ministry of the church. The early church recognized this fact and organized the widows for a very special ministry to the needy. But note: the ministry of organization had high spiritual standards.

- ⇒ The widow had to be at least sixty years old. This would mean that she had probably walked with Christ and proven her faith for some years.
- ⇒ The widow must have been the wife of only one husband. By this, she would be a strong example of purity and trustworthiness.
- ⇒ The widow must have a strong testimony of good works.
- ⇒ The widow must have reared and nourished her children as she should have: in love and care, correction and discipline, and in Christ and His church.
- ⇒ The widow must have been a hospitable person, opening and using her home as a ministering center for Christ. The inns of that day were “notoriously dirty, notoriously expensive, and notoriously immoral” (William Barclay. *The Letters to Timothy, Titus, and Philemon*, p.128). Therefore, Christians who were willing to open their homes to strangers traveling about showed an open heart for ministry.
- ⇒ The widow must have washed the saints’ feet. The people of that day wore sandals and the roads and paths were dirty. Therefore, it was the common practice to have a bowl of water at the entrance of the home for guests to wash their feet. The idea is that the spiritual woman would have a humble spirit. She would have never allowed a servant to greet other Christians into her home; she would have done that herself. She would have humbly met them and cleaned their feet herself. This would show that she was willing to do the most humble and menial task in ministering to people.
- ⇒ The widow must have helped the afflicted and distressed, the suffering and troubled. This would show that she was tender and compassionate.
- ⇒ The widow must have devoted herself to all good work.

Thought 1. Every church needs to organize its widows for ministry, especially those who love the Lord and have lived for Him and are committed to the church. They can...

- be a strong example in purity and trustworthiness.
- provide a strong testimony of good works.
- minister to the children of the church and community, both the orphans and those with parents.
- minister enormously through hospitality using their homes as an outreach center.
- serve in the most humble and menial tasks of the church.
- minister to the suffering and distressed.
- be used in all the works and ministries of the church.

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Mt.5:16).

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves” (Ro.15:1).

“Bear ye one another’s burdens, and so fulfil the law of Christ” (Gal.6:2).

“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith” (Gal.6:10).

“With good will doing service, as to the Lord, and not to men” (Eph.6:7).

“That they do good, that they be rich in good works, ready to distribute, willing to communicate” (1 Tim.6:18).

“In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity” (Tit.2:7)).

“And let us consider one another to provoke unto love and to good works” (Heb.10:24).

“But to do good and to communicate forget not: for with such sacrifices God is well pleased” (Heb.13:16).

“Having your conversation [behavior] honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation” (1 Pt.2:12).

4 (5:11-15) **Widows—Young Women—Church:** the church and the younger widows and idleness. Two significant things are said here about young widows and the early church.

1. Young widows were not allowed to serve in the church’s *order of widows*. The reason given is that they might wish to marry again. This tells us that the church’s *order of widows* made a vow to serve God and His church for the remainder of their lives, never again marrying.

The picture is this: a young Christian lady whose husband had just died would be gripped with bitter sorrow. She would find her most comforting solace in God Himself and in her friends at church. She could be subject to the hasty impulse of dedicating her life to God as a widow—and requesting that she be added to the church’s *order of widows*. The exhortation to refuse her request is to prevent a hasty and impulsive decision. Such a decision would bring criticism to the young widow at a later date when she might wish to break her vow to God and marry again. (See outline—1 Cor.7:8-9; 7:39-40.) If she broke her vow, she would displease God, stir criticism, and lower the meaning of making vows to God and to the ministry of the church.

Another problem might also arise. Young widows have not had time to become all that mature in the Lord. Therefore, as they went from house to house in their ministry, they might tend...

- to idle time away.
- to gossip.
- to be busybodies.
- to say “things they should not say and [talk] of things they should not mention” (Amplified New Testament).

“For we hear that there are some which walk among you disorderly, working not at all, but are busybodies” (2 Th.3:11).

“And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not” (1 Tim.5:13).

“But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men’s matters” (1 Pt.4:15).

2. Young widows should, therefore, marry.
- a. They should marry lest they cause immoral gossip.

“I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully” (v.14).

Thought 1. It is not wrong for a young widow to remain single if she can live for Christ and the church. But if she cannot dedicate her life to Christ and the ministry, then she should marry.

- b. They should marry lest they turn aside to Satan (v.15). Note that this verse says that some in Ephesus had turned aside and gone after the world and its immoral and unclean lifestyle.

“They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away” (Lk.8:13).

“Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him” (Heb.10:38).

“A double minded man is unstable in all his ways” (Jas.1:8).

“For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning” (2 Pt.2:20).

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness” (2 Pt.3:17).

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn.2:15-16).

“They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us” (1 Jn.2:19).

“Thou lovest evil more than good; and lying rather than to speak righteousness” (Ps.52:3).

“Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins” (Jer.14:10).

- 5** (5:16) **Church—Widows:** the believer is to take care of the widows in his or her family. The church is not to be charged with the care of widows if there are living relatives. The responsibility is that of the families.

“Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow” (Is.1:17).

“He it is, who coming after me is preferred before me, whose shoe’s latchet I am not worthy to unloose” (Jn.1:27).

<p>1 The honor & pay of an elder a. Is conditional: Must rule well b. Scripture commands</p>	<p>F. The Elders or Officials, 5:17-20 17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. 18 For the Scripture saith,</p>	<p>Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. 19 Against an elder receive not an accusation, but before two or three witnesses. 20 Them that sin rebuke before all, that others also may fear.</p>	<p>that they be paid (cp. Dt.25:4; Lk.10:7; 1 Cor.9:9, 14) 2 The discipline of an elder a. To be several witnesses b. To be rebuked before all [the elders or officials]</p>
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DIVISION III

BEHAVIOR AND RELATIONSHIPS IN THE CHURCH, 3:14-6:21

F. The Elders or Officials, 5:17-20

(5:17-20) **Introduction:** this is a day in which the minister of God is being attacked not only by the world, but most unfortunately, by those within the church. The attackers are causing a loss of respect for Christ and a neglect, ignoring, abuse, and persecution of the ministry as has seldom been experienced in civilization. Because of this, ministers are being neglected when it comes to meeting their financial needs and quickly deserted when gossip and rumors swirl about their heads. Whether the rumors are true or not, few people care and are willing to support the minister of God. This passage deals with both subjects—critical subjects for our day.

1. The honor and pay of an elder (v.17-18).
2. The discipline of an elder (v.19-20).

1 (5:17-18) **Elder—Minister, Financial Support:** the church is to honor its minister—esteem, respect, acknowledge, and recognize him. He is to be held within the heart of the believer and held ever so closely, and he is to be esteemed ever so highly. In fact, note what Scripture says: he is to be “counted worthy of double honor.”

But note: there is a condition attached to honoring the minister. The minister to be honored is one who “rules well.” The word “rule” (proistemi) is a general word meaning to oversee, supervise, and look after. The minister who is worthy of double honor is the minister who labors and labors and works and works. If he is to receive double honor then he must demonstrate a double commitment to Christ and the church.

Note also that the whole ministerial staff is covered by this charge. All the ministers of a church staff are to be counted worthy of double honor. But there is one minister who is singled out: the minister who labors in the Word and doctrine, that is, who preaches and teaches. It is he upon whom so much responsibility lies: he is the minister who takes the lead in edifying and building up the believer and the church. He is the one who has to spend hours on his face before God and in the Word in order to preach and teach—this in addition to taking the lead in all the other duties and ministries of the church. If he is a committed minister, a minister who labors and labors for Christ and works and works for the church, then he is worthy of double honor.

Now, one other significant fact. The word “honor” (time) means more than just esteem and respect. It means to pay and bestow what is due. A minister is due an honorarium; he is due compensation, some pay, some wage for his labor. And, if he performs his duty well—labors and labors and works and works—then he is due double honor. Is this to be taken literally? Is the church to pay him a double salary? A.T. Robertson states that there are “numerous examples of Roman soldiers who received double pay for unusual services” (*Word Pictures in the New Testament*, Vol.4, p.588). One thing is sure: double pay means adequate, ample, sufficient, and generous financial support.

The oxen used to grind out the corn is an example. In the East, oxen have been used to pull a millstone around and around over grain. The oxen was never muzzled. He was allowed to eat as much grain as he wished, for he was considered to have earned all the grain he wished. So it is to be with the minister of God. He is worthy of his labor. As he grinds and grinds away at the harvest of souls for God and His church, the minister is to be given more than enough financial support.

Thought 1. Scripture has already deplored money-grabbing (1 Tim.3:3). God equally deplores inadequate compensation. The point is: if God ordained that working oxen should be cared for, how much more has He ordained the church to adequately care for the working minister!

“Thou shalt not muzzle the ox when he treadeth out the corn” (Dt.25:4).

“Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat” (Mt.10:9-10).

“And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you” (Lk.10:7-8).

“For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?” (1 Cor.9:9).

“Even so hath the Lord ordained that they which preach the gospel should live of the gospel” (1 Cor.9:14).

“Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward” (1 Tim.5:17-18).

2 (5:19-20) **Minister—Elder:** the discipline of an elder. (When studying church discipline, the instructions of our Lord should always be studied. See outline and notes—Mt.18:15-20.) Matthew Henry gives an excellent exposition of verse 19, an exposition that every minister should read:

“Here is the scripture-method of proceeding against an elder, when accused of any crime. Observe [it]. There must be an accusation; it must not be a flying uncertain report, but an accusation, containing a certain charge, [and it] must be drawn up....

“This accusation is not to be received unless supported by two or three credible witnesses; and the accusation must be received before them, that is, the accused must have the accusers face to face, because the reputation of a minister is...a tender thing...therefore, before any thing be done in the least to blemish that reputation, great care should be taken [and] the thing alledged against him be well proved” (Matthew Henry’s Commentary, Vol.6, p.825).

A very practical and warm exposition is also given by Oliver Greene:

“It is possible for even a godly, separated, God-appointed elder to commit sin...It is possible even for those who live very near to the heart of God to be caught off guard and commit sin that will bring shame and disgrace upon the church. But we are not to accuse an elder unless there are two or more witnesses to testify that the accusation is an accomplished fact. We should never repeat anything we hear about a minister, deacon, steward, elder, Sunday school teacher or any leader in the church. If we hear reports of evil, we should investigate in the right way, through the right people—and certainly we should not discuss the situation with unbelievers. It is very clear in verse 19 that an elder must not be accused unless there are at least two or three witnesses who can prove the truth of the accusation” (The Epistles of Paul the Apostle to Timothy and Titus, p.202).

The discipline is clearly stated: the elder or minister is to be rebuked. The words “before all” most likely mean before all the elders rather than before the whole church (A.T. Robertson, *Word Pictures in the New Testament*, Vol.4, p.589). To go before the whole church would only add fuel to the flame of the immature and carnal believers within the church. It would make a public spectacle before the outside world. Such would naturally damage the church’s testimony—even if an attempt was made to balance the damaged image by claiming disciplinary action. Note that the point of the discipline is the correction of the sinning minister and the prevention of other ministers from sinning: that they may fear exposure and embarrassment.

William Barclay has an excellent exposition of this verse that merits being read by all ministers:

“Those who persist in sin are to be publicly rebuked. That public rebuke had a double value. It sobered the sinner into a consideration of his ways, and wakened him into a sense of shame; and it made others have a care that they did not involve themselves in a like humiliation. The threat of publicity is no bad thing, if it keeps a man in the right way, even from fear. A wise leader will know when there is a time to keep things quiet, and a time for public rebuke. But whatever happens, the Church must never give the world the impression that it is condoning sin” (The Letters to Timothy, Titus, and Philemon, p.135).

In conclusion, charges made against a minister or anyone else is one of the most serious acts that a person can do. Barclay states it as well as it can be stated:

“This would be a happier world, and the Church would be a happier Church, if people would realize that it is nothing less than a sin to spread and to repeat stories about people of whose truth they are not, and cannot be, sure. Irresponsible, slanderous and malicious talk does infinite damage and causes infinite heartbreak, and such talk will not go unpunished by God....” (The Letters to Timothy, Titus, and Philemon, p.135f).

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican” (Mt.18:15-17).

“Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him” (Lk.17:1-3).

“Them that sin rebuke before all, that others also may fear” (1 Tim.5:20).

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Tim.4:2).

“This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith” (Tit.1:13).

“These things speak, and exhort, and rebuke with all authority. Let no man despise thee” (Tit.2:15).

“A man that is an heretick after the first and second admonition reject” (Tit.3:10).

	G. The Young Minister (Charge 3): To Be An Impartial Minister, 5:21-25	of other men's sins: keep thyself pure. 23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. 24 Some men's sins are open beforehand, going before to judgment; and some men they follow after. 25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.	4 Charge 3: Care for the body & its weaknesses 5 Charge 4: Leave the judgment of others to God a. Because sin is not always clearly seen b. Because good is not always clearly seen
1 A strong charge	21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.		
2 Charge 1: Minister without partiality	22 Lay hands suddenly on no man, neither be partaker		
3 Charge 2: Guard ordination & guard oneself			

DIVISION III

BEHAVIOR AND RELATIONSHIPS IN THE CHURCH, 3:14-6:21

G. The Young Minister (Charge 3): To Be an Impartial Minister, 5:21-25

(5:21-25) **Introduction:** this is the third personal charge given to Timothy, a charge that desperately needs to be heeded by all believers and all ministers and teachers of God's Word.

1. A strong charge (v.21).
2. Charge 1: minister without partiality (v.21).
3. Charge 2: guard ordination and guard oneself (v.22).
4. Charge 3: care for the body and its weaknesses (v.23).
5. Charge 4: leave the judgment of others to God (v.24-25).

(5:21-25) **Another Outline:** this passage could be combined with the former passage into one outline (1 Tim.5:17-25). These verses would simply become point 3. The three points would be:

1. The honor and pay of a minister (v.17-18).
2. The discipline of a minister (v.19-20).
3. The personal behavior of a minister (v.21-25).
 - a. He is not to show partiality (v.21).
 - b. He is to guard ordination (v.22).
 - c. He is to care for the body and its weaknesses (v.23).
 - d. He is to leave the judgment of others up to God (v.24-25).

1 (5:21) **Charge:** this is a strong charge, a command that opens the eyes and awakens the mind. The charge is directed to the minister of God, and it is given...

- "Before God, and the Lord Jesus Christ, and the elect angels," that is, the angels who obeyed God and "kept their own principality [Jude 6] and who did no sin [2 Pt.2:4]" (A.T. Robertson. *Word Pictures in the New Testament*, Vol.4, p.589). The angels who are "commissioned to watch over men's affairs" (Donald Guthrie. *The Pastoral Epistles*. Tyndale New Testament Commentaries, p.107). (Cp. Heb.1:14.)

The mention of all three—God, Christ, and the elect angels—shows how important these instructions are to God. He wants the message of *1 Timothy* preached and taught. Timothy was not only to appear before God, he was also to appear before the Lord Jesus Christ and the elect angels. He was to be held accountable for the way he discharged his duty to preach and teach these things. So is every other minister. We shall be held accountable for the way we preach and teach the Scripture.

2 (5:21) **Partiality—Favoritism—Prejudice:** the first charge is to minister without prejudice or partiality. Timothy faced the temptation that every minister faces:

- ⇒ being prejudiced against some people—judging some people because they have a different color skin, or belong to a different race, or are poor, or live in a different section of town.
- ⇒ showing partiality and favoritism to other people—seeking, listening, recognizing, and spending more time with certain people while ignoring others.

Scripture is clear in its warning to us about partiality, yet we continue to be prejudiced and to show partiality. As believers of the Lord—servants, teachers, and ministers of Christ—we must heed the following instructions of God.

- ⇒ We must not make decisions because we fear the face of some men, that is, their position and power.

“Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it” (Dt.1:17).

- ⇒ We must not make decisions because some leader or powerful person desires it.

“Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor” (Lev.19:15).

- ⇒ We must not preach and teach the Word of God with partiality; we must not hold back, fearing the face of man. We must fearlessly preach the truth for the sake of people’s salvation—all people. The wealthy and powerful must repent as much as the poor and unknown.

“I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality” (1 Tim.5:21).

“Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law” (Mal.2:9).

- ⇒ We must not accept and favor people because of their social standing, wealth, position, or power.

“My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto you assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts?” (Jas.2:1-4).

- ⇒ We must not admire or give more attention to some people because they have a greater advantage in looks, society, position, or popularity.

“These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men’s persons in admiration because of advantage” (Jude 16).

- ⇒ We must not secretly show partiality.

“He will surely reprove you, if ye do secretly accept persons” (Job 13:10).

- ⇒ God clearly says: it is not good to have respect of persons.

“These things also belong to the wise. It is not good to have respect of persons in judgment” (Pr.24:23).

3 (5:22) **Ordination—Ministers:** the second charge is to guard ordination and to guard oneself. The laying on of hands here can refer to ordaining men to the ministry of the Lord Jesus Christ or to restoring the ministers who had fallen into sin and been disciplined. “The prohibition suits either situation,” but the context seems to suit the restoration of fallen ministers (A.T. Robertson. *Word Pictures in the New Testament*, Vol.4, p.589). However, the charge is certainly meant for both situations, for ordaining men to the ministry of Christ is of critical importance.

1. Note the word “suddenly.” We must not rush to ordain men. The reason is clearly understood.

- ⇒ Young believers have not yet grown enough in the Lord. They have not yet learned to conquer the temptations and sins of the world and of their former lives (through Christ). They can easily slip back and disgrace the name of Christ and of the ministry. Therefore, all young believers must be given time to grow in Christ before they are ever ordained.

- ⇒ New church members must also be given time to prove their profession and call before being ordained. A person is not always what he professes to be. Ordaining someone before we know for sure that he is going to continue on for Christ and is definitely called by Christ can lead to devastating results. A novice, a new church member, often returns to the world and its sinful ways. If he has been ordained, he brings reproach upon Christ, the church, and the ministry.

*“Undue haste in Christian appointments has...led to unworthy men bringing havoc to the cause of Christ.” (Donald Guthrie. *The Pastoral Epistles*. “Tyndale New Testament Commentaries,” p.107).*

*“Before a man gains promotion in business, or in teaching, or in the army or the navy or the air force, he must give proof that he has earned it and that he deserves it. No man should ever start at the top. A man must give proof that he deserves a position of responsibility and leadership. This is doubly important in the Church; for a man who is raised to high office, and who then fails in it or brings discredit on it, brings dishonour, not only on himself, but also on the Church. In a critical world the Church cannot be too careful in regard to the kind of men whom she chooses as her leaders” (William Barclay. *The Letters to Timothy, Titus, and Philemon*, p.136).*

“And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them” (Acts 6:5-6).

“Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery” (1 Tim.4:13-14).

“Lay hands suddenly on no man, neither be partaker of other men’s sins: keep thyself pure” (1 Tim.5:22).

“Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands” (2 Tim.1:6).

“And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites” (Num.8:10).

“And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him” (Num.27:18).

“And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses” (Dt.34:9).

2. The minister who has fallen into sin can take great heart from this passage (cp. v.19-22). It definitely teaches that the fallen minister can be restored to the ministry—just as effectively as he was before, perhaps even more because of the praise to Christ that results through God’s mercy. It is God’s eternal mercy and eternal grace that reaches out and saves the fallen minister; therefore, when the minister is reached, God’s mercy and grace are seen to be ever so wonderful and glorious, beyond imagination. God is praised—gloriously praised. But note the Scripture:

“Lay hands suddenly on no man.” (v.22)

The fallen minister is not to be re-ordained or replaced in the pulpit immediately after his repentance. Ministers are to wait until he has proven...

- that his repentance is genuine.
- that his rededication and recommitment to follow Christ sticks.
- that he is being conformed and moulded into the image of Jesus Christ.
- that he is committed to serving Christ and His church and is actively involved in reaching people for Christ and in ministering to the needs of the needy.

But note a critical point: this does not mean that we do not embrace the dear brother, that we withdraw fellowship from him, that we look upon him with distrust and suspicion. Contrariwise, we reach out and embrace him, love and care for him, nourish and nurture him. In fact, we do this immediately upon hearing about his fall. We go after him immediately, for he is too precious to lose to the world.

“To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God” (2 Cor.5:19-20).

“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted” (Gal.6:1).

“Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins” (Jas.5:20).

“And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins” (1 Pt.4:8).

“For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners” (Is.57:17-18).

“Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God” (Jer.3:22).

“For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after” (Jer.30:17).

“I will heal their backsliding, I will love them freely: for mine anger is turned away from him” (Hos.14:4).

3. Note that we as ministers are held responsible for those we ordain. The minister who lays hands on an unworthy man for ordination bears equal responsibility for his sins. In God’s eyes the minister himself becomes guilty of the man’s sins—just as guilty as the man himself. This is the meaning of the exhortation: when ordaining men do not “be partaker of other men’s sins: keep thyself pure.”

“For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again” (Mt.7:2).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you” (2 Cor.6:17).

“Lay hands suddenly on no man, neither be partaker of other men’s sins: keep thyself pure” (1 Tim.5:22).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

“Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the lord” (Is.52:11).

4 (5:23) **Ministers—Wine:** the third charge is to care for the body and its weaknesses. Timothy was having stomach problems of some sort and had been drinking water exclusively. Wine was used as a mild medicine in that day and time, but apparently Timothy had refused to drink it because of the Scriptural commands that a priest or minister of God must not touch the fruit of the vine when it had fermented (Num.6:3-4; Jer.35:5-7). However, Paul assures him that he is not violating the Scripture by taking a little wine as medicine. The word “little” would be what we would refer to as a tablespoon or two.

The point is this: we must take care of our bodies. Health must not be neglected. There is no excuse...

- for overeating and being flabby.
- for lying around and not exercising and being physically alert.
- for eating junk food and not eating healthy food.
- for not having periodic checkups from a physician if physicians are available in our communities.

No matter what we may think or claim, we must always remember and never forget...

- if the body is sluggish, the mind and spirit are sluggish.
- if the body is not fed oxygen, the mind is not fed oxygen.
- if the body is not energetic, the mind and spirit are not energetic.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:1-2).

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor.6:19-20).

5 (5:24-25) **Ministers—Judging Others:** the fourth charge is to leave judgment up to God. A minister’s task is to deal with people and their sins. In fact, he is always involved with people, dealing with their weaknesses and strengths, their sins and virtues. Because of this he is often tempted to pass judgment upon people; he is tempted to look upon some as being weak and non-committal and others as being strong and decisive. But this point is an eye-opener. Judgment is to be left up to God, for only God knows the whole truth about a person. Only God knows...

- the genes and heritage and childhood of a person that affect a person so much.
- every minute and hour and day and month and breath and thought the person has lived.
- every trial and temptation the person has experienced.
- every thought and longing and hope the person has had.

Only God knows all this and all the multitudes of ramifications of each of these. Therefore, only God can judge. But as stated, we are tempted to judge when we see a person commit open sin and another person do good works. But we must not judge, for only God sees and knows everything about a person. Note how clearly Scripture states this fact.

⇒ We do not clearly see the sins of people—not always. The sins of some people are clearly seen, and they make no attempt to hide them. These people shall suffer judgment; their sins definitely point to judgment. But some people are secret sinners; they hide their sins behind closed doors and in the dark. Their sins and judgment will be exposed later—in the terrible day of judgment.

⇒ Likewise, the good works of some people are clearly seen, but the good works of others are not seen.

The point is this: we have no way to tell what is in a person’s heart and life, what he is doing and thinking every moment of every day. We cannot even know our spouses or children or parents that well—not well enough to judge them. Judgment is to be left up to God, not to men—not even to ministers. In fact, the minister himself is charged: leave the judgment up to God.

“Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again” (Mt.7:1-2).

“Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven” (Lk.6:36-37).

“Therefore thou art inexcusable, O man, whosoever thou art that judgest another, thou condemnest thyself; for thou that judgest doest the same things” (Ro.2:1).

“Who art thou that judgest another man’s servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand” (Ro.14:4).

“Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way” (Ro.14:13).

“Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God” (1 Cor.4:5).

“For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment” (Jas.2:13).

“My brethren, be not many masters [judges], knowing that we shall receive the greater condemnation” (Jas.3:1).

“There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?” (Jas.4:12).

“Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door” (Jas.5:9).

<p>1 Duty toward any master (employer) a. Duty: Respect b. Reason: To avoid reproach</p>	<p style="text-align: center;">CHAPTER 6</p> <p>H. The Believing Slaves or Employees, 6:1-2</p> <p>Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blas-</p>	<p>phemed. 2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.</p>	<p>2 Duty toward the Christian master (employer) a. Duty 1: Despise not—they are brothers b. Duty 2: Give greater service—faithfulness bears fruit</p>
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DIVISION III

BEHAVIOR AND RELATIONSHIPS IN THE CHURCH, 3:14-6:21

H. The Believing Slaves or Employees, 6:1-2

(6:1-2) **Introduction:** William Barclay points out that there were millions and millions of slaves in the Roman Empire during the days of Paul. He says that there were over sixty million (*The Letters to the Philippians, Colossians, and Thessalonians*, p.141). The gospel was bound to reach many of these, and the churches all over the Empire were bound to be filled with slaves. For this reason the New Testament has much to say to slaves (1 Cor.7:21-22; Col.3:22; 4:1; 1 Tim.6:1-2; Tit.2:9-10; 1 Pt.2:18-25 and the whole book of Philemon is written to a slave). However, slavery is never directly attacked by the New Testament. If it had been, there would have probably been so much bloodshed the scene would have been unimaginable! The slave owners and government would have...

- attacked the church, its preachers and believers, seeking to destroy such a doctrine.
- imprisoned and executed any who refused to be silent about such a doctrine.
- reacted and killed all of the slaves who professed Christ.

The Expositors Greek Testament has an excellent statement on how Christianity went about destroying slavery. It is found in the commentary on Eph.6:5.

“Here, as elsewhere in the NT, slavery is accepted as an existing institution, which is neither formally condemned nor formally approved. There is nothing to prompt revolutionary action, or to encourage repudiation of the position...the institution is left to be undermined and removed by the gradual operation of the great Christian principles of...

- the equality of men in the sight of God
- a common Christian brotherhood
- the spiritual freedom of the Christian man
- the Lordship of Christ to which every other lordship is subordinate” (S.D.F. Salmond. *The Epistle to the Ephesians*. “The Expositor’s Greek Testament, Vol.3, ed. by W. Robertson Nicoll. Grand Rapids, MI: Eerdmans, 1970, p.377).

The instructions to slaves and masters in the New Testament are applicable to every generation of workman. As Francis Foulkes says, *“...the principles of the whole section apply to employees and employers in every age, whether in the home, in business, or in the state”* (*The Epistle of Paul to the Ephesians*. “Tyndale New Testament Commentaries.” Grand Rapids, MI: Eerdmans, no date listed, p.167).

1. Duty toward any master (employer) (v.1).
2. Duty toward the Christian master (employer) (v.2).

1 (6:1) **Slaves—Employers—Workmen:** there is the slave’s or workman’s duty toward an unbelieving master (employer). The word “yoke” (zugon) means to be under bondage, enslaved, weighed down ever so heavily. Paul does not hesitate to call slavery just what it is: a yoke that does not belong upon any man. Paul is expressing a heartfelt compassion for the slaves.

Now, note the specific instructions of this passage. The duty of the slave or workman is to count his master (employer) worthy of all honor. That is...

- to respect, comply, obey, and do what the employer says and requires.
- to do a job and to do it well.
- to be thankful and appreciative for having work to do.

This is especially true when a workman commits his life to Christ. If the workman does not give a full day’s work for a full day’s wage, he dishonors the name of Christ. If the workman is lazy, slothful, and beating time, or if he is disrespectful, the employer knows something: the God of the new convert is a laugh, for He is inactive and dead. God has made no difference in the life of the workman. Therefore, the superior blasphemes the name of God and the teachings of the gospel.

Thought 1. An excellent application of this point is given by Oliver Greene that merits quoting in full.

“I personally know dear men today who have been fired by their employer because they talked too much about Jesus while they were on the job; and I have also known professing Christians who did not give their employer a good day’s work for the salary received, and that is not right. It is not

right for Christians to use company time to witness on the job. If one can witness without robbing his employer, that is fine; but a Christian's testimony will be hurt by his being seen talking when he should be working, even though he may be talking with an unsaved person about the grace of God and the saving power of Jesus. In Romans 14:16 Paul tells us, 'Let not then your good be evil spoken of.' Christians must be 'wise as serpents and harmless as doves.' Any Christian who has an employer must render to that employer a good day's work and proper respect, lest reproach be brought upon the Gospel.

"Young man, young woman—if you are a Christian, do not be any less alert and on the job when the boss is absent than you are when he is looking at you. Your earthly master may not always be watching you, but the Heavenly Master sees and knows all that you do. So whether your job is that of superintendent in a huge plant or janitor in a small office, never forget that if you do not give your employer a good day's work in the right spirit, you are bringing reproach upon the name of Jesus" (The Epistles of Paul the Apostle to Timothy and Titus, p.212f).

2 (6:2) **Slaves—Employees:** there is the slave's or workman's duty toward a believing master (employer). It is a wonderful thing when a Christian workman can have a Christian employer, for the workman can expect to be treated justly and fairly and in a brotherly spirit. However, the workman faces a serious danger, the danger of feeling that he...

- should be given special treatment.
- should be allowed to slack off some.
- should be treated with more leniency.
- should be given more consideration.
- should not be as readily corrected or rebuked for inefficiency or mistakes.

In the case of slaves in the Roman empire, or for that matter anywhere else, the slave would have faced the temptation to *despise or be disrespectful* of his master. He could have easily felt that a master, upon becoming a believer, should grant his freedom or at least show some favor. However, the fact that a master became a Christian did not mean that a believing slave was to appeal for better and easier treatment. On the contrary, the believing slave was to become the best worker he could because the master was now a Christian believer.

Once the believing slave became the best worker possible—once he began to work diligently as though he was working for Christ—then he could expect to reap some benefits from having a Christian master. He could expect to reap benefits such as fair and decent and brotherly treatment. Believing slaves were to treat believing masters as brothers, faithful and beloved, and there was to be a greater testimony because of greater production and efficiency and fruitfulness.

The point is this: the Christian workman is to give great service to a Christian employer because faithfulness bears fruit. Both the workman and employer doing the best they can will bear more fruit of the Spirit and a greater production of work. Thereby they will together bear a greater testimony for Christ.

Thought 1. In reality, being a slave or a master has nothing to do with one's commitment to life and work. The believing Christian, whether slave or master, is to do the very best he can at whatever he is doing. One's state of condition or environment or circumstance has nothing to do with faithfulness to one's work. One is to do his very best no matter who or where one is. (See note—1 Cor.7:20-23; 7:24. Cp.Eph.6:6-7; Col.3:23-25.)

"Servants [workmen], be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free" (Eph.6:5-8).

"Servants [workmen], obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col.3:22-25).

<p>1 He teaches a different doctrine a. Does not consent to sound words, even the words of our Lord b. Does not consent to the teachings of godliness</p>	<p>I. The False Teachers, 6:3-5 3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;</p>	<p>4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.</p>	<p>2 He is proud 3 He has a sick interest in controversial questions 4 He has a corrupt mind & is destitute of the truth 5 He thinks religion leads to gain</p>
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DIVISION III

BEHAVIOR AND RELATIONSHIPS IN THE CHURCH, 3:14-6:21

I. The False Teachers, 6:3-5

(6:3-5) **Introduction:** this is a most serious and critical passage, a passage that the church must constantly study in order to keep its message and ministry pure. It deals with those who fill the pulpit and classrooms of the church, whether the positions are filled by true teachers or false teachers. Every minister, teacher, leader, and member must heed and search his heart over this description of the false teacher.

1. He teaches a different doctrine (v.3).
2. He is proud (v.4).
3. He has a sick interest in controversial questions (v.4).
4. He has a corrupt mind and is destitute of the truth (v.5).
5. He thinks religion leads to gain (v.5).

1 (6:3) **Teacher, False:** the false teacher teaches a different doctrine (heterodidaskalei). (See note—1 Tim.1:3 for more discussion.) He does not teach the words of the Lord Jesus Christ. This is a terrible indictment. Imagine being in the pulpit of a Christian church and claiming to be a teacher of the Lord Jesus Christ, yet not teaching His words. How many of us are guilty of this indictment? How many of us are guilty of teaching a different doctrine? Two reasons are given as to why the false teacher teaches a different doctrine.

1. The false teacher does not *consent* to the words of our Lord Jesus Christ. The word “consent” (proserchomai) means *approach* and has the sense of “attaching oneself to” Christ (Daniel Guthrie. *The Pastoral Epistles*. “Tyndale New Testament Commentaries,” p.110f). The false teacher is just not willing to attach himself to the *Lord Jesus Christ*. He is...
 - not willing to confess that Jesus is the *Lord God* from heaven, the very Son of God Himself.
 - not willing to confess that Jesus is the Christ, the Messiah and Savior of the world.
2. The false teacher does not consent to the teachings of godliness. He is...
 - not willing to accept the righteousness of God revealed in Jesus Christ.
 - not willing to separate himself from the world nor to set his life wholly apart unto God.

One or both of these reasons are why the false teacher does not teach the wholesome words of Christ, but rather chooses to teach a different doctrine and way of life. He has committed his life to the *profession* of the ministry...

- as a way to serve mankind.
- as a way to earn a livelihood.

But he is not committed to represent Christ and His Word. As a result, the person is called a false teacher by both the Holy Scriptures and Christ.

“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed” (Gal.1:6-9).

“Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees” (Mt.16:12).

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ” (Col.2:8).

“Be not carried about with divers and strange doctrines” (Heb.13:9).

2 (6:4) **Teacher, False—Pride:** the false teacher is proud (tetuphotai). The word means *puffed up* and conceited. But note: the word includes the idea of folly; it lacks good sense. Rejecting the evidence that Jesus is the Lord—the Lord Jesus Christ—is the height of pride and folly. Such rejection just lacks good sense (source unknown).

The false teacher takes pride...

- in his views and ideas.
- in his rejection of certain portions of the Bible.
- in his knowledge that some of the stories and events in the Bible are what he calls fables.
- in his intellectual ability to dissect the truth from the falsehood about Christ.
- in his enlightenment—that he knows better than to believe in such things as the miracles, deity, virgin birth, incarnation, resurrection, ascension and the personal return of Christ to earth.
- in his new and novel concepts and ideas about Christ.

The list could go on and on, but all ministers have detected this pride in discussions with other ministers. And, tragically, we have all been guilty of feeling pride over our own ideas before. William Barclay has an excellent comment on the pride of the false teacher:

“His first characteristic is conceit. His first aim is self-display. His desire is not to display Christ, but to display himself. There are still preachers and teachers who are more concerned to gain a following for themselves than for Jesus Christ. They are more concerned to press their own views upon people than they are to bring to men the word of God. When people meet together for worship they are not concerned to listen to what any man thinks; they are eager to hear what God says. The great preacher and teacher is not a purveyor of his own ideas; he is an echo of God” (The Letters to Timothy, Titus, and Philemon, p.146).

3 (6:4) **Teachers, False:** the false teacher has a sick interest in controversial questions. When preparing to preach and teach, the false teacher does not rely upon the primary source, the Word of God itself. He relies upon secondary sources, that is, books *about* the Bible.

The Bible just is not the basis for his life nor for his preaching and teaching. The false teacher rejects the primary source (the Bible), and turns to secondary sources *about* the Bible. In some cases, he does not even know how to study the Bible. His interest lies...

- in trying to *discover* the truth in the Bible, not in proclaiming the truth of the Bible.
- in *questioning* what is true and not true instead of living out what the Bible says.

The result, of course, is what we so often see written in the faces and minds of the false teacher and those who sit under him: many thoughts and moments of...

- disturbance and lack of peace
- emptiness and lack of purpose
- questioning and lack of meaning
- wondering if God really does exist
- wondering if there is really any meaning to religion and worship
- wondering if there is a world or life beyond this earth

Why? Because what the human heart craves is God and His Word, the knowledge and assurance of Him and His guidance.

This is only reasonable and to be expected, for God is bound to have put within man a deep, natural hunger for Him and His Word. Therefore, what the human heart craves, even the heart of the false teacher, is not controversial questions and arguments over the “words of our Lord Jesus Christ” or of the Bible. What the heart craves is to hear from God, to hear the *authoritative proclamation of the Word of God itself*.

“For our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts” (1 Th.2:3-4).

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe” (1 Th.2:13).

“As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm” (1 Tim.1:3-7).

“He is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings” (1 Tim.6:4).

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim.2:15).

“But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient” (2 Tim.2:23-24).

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

“But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretick after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself” (Tit.3:9-11).

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation [“is to be interpreted by one’s own mind.” Charles B. Williams. *The New Testament in the Language of the People*. “The Four Translation New Testament.” Printed for Decision Magazine by World-Wide Publications of Minneapolis. New York, NY: Iversen Associates, 1966]. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (2 Pt.1:19-21).

4 (6:5) **Teacher, False:** the false teacher has a corrupt mind and is destitute of the truth. His mind is corrupt in that it is not centered upon teaching the “words of our Lord Jesus Christ and the doctrine...of godliness” (the Word of God, the Scriptures, the Bible. v.3). His mind...

- focuses upon the doctrines and theologies of men.

- focuses upon the psychologies and philosophies of men.
- focuses upon man's own energy and self-improvement, upon building up man's ego and self-image.
- focuses upon the latest religions or theological ideas.
- focuses upon the popular religious discussions that please and tickle men's ears.

The point is this: the false teacher does not focus upon the truth, the Word of God. He is destitute and empty of the truth. He does not possess nor teach the truth. He is bankrupt when it comes to the truth. However, note this: what the false teacher teaches often helps us do better. It often helps to build our ego and self-image and to achieve more in this life. Some self-help preaching is just like some self-help programs, clinics, and seminars conducted all across the nation: they are excellent in so far as they go. But they have one serious flaw: *they do not go far enough*. They do not show...

- that God is really with us and looking after us as we walk upon earth.
- that Jesus Christ has really died for our sins and risen to give us life—life that goes on forever.
- that God has really forgiven our sins and accepted us in Christ.
- that when we die, God will immediately transfer us into His presence to live with Him forever.

This kind of absolute, deep, intense assurance is missing in the false teacher and in anyone else whose mind is not focused upon "the words of our Lord Jesus Christ and the doctrine...of godliness," that is, the Word of God (v.3).

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate [depraved] mind, to do those things which are not convenient [immoral]" (Ro.1:28).

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Ro.8:7).

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity [emptiness] of their mind" (Eph.4:17).

"Let no man beguile you of your reward in a voluntary humility [through self-effort] and worshipping of angels [claimed visions], intruding into those things which he hath not seen, vainly puffed up by his fleshly mind" (Col.2:18).

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled" (Tit.1:15).

5 (6:5) **Teacher, False:** the false teacher thinks religion leads to gain. This means at least three things.

1. Some false teachers *are concerned* with morality and virtue and with man being the best and achieving the most that he can. They believe in God, not necessarily in Christ, but in God. Therefore, they know the answer to making man and his world better is religion. Hence, they commit their lives to God and religion, to getting men to do the works of religion and to living more righteous and moral lives. They want people to be good and to do good. They think that "godliness is gain," that it helps and benefits man and his world.

Thought 1. Note that the false teacher is right on this point: the moral teaching of religion—living moral and upright lives—is good for man. But as pointed out above, works and self-help ministers do not go far enough. They do not focus upon God's Son, the Lord Jesus Christ. And God will never accept anyone who *does not honor* His Son, for He has only one Son who is begotten of Him. That Son, the Lord Jesus Christ, is loved by God. God loves His Son with His whole being, for His Son has the very nature of God Himself. Christ has always obeyed the Father—has always lived a perfectly godly life just as the Father willed. Therefore, anyone who honors Christ shall be honored and accepted by the Father. But the converse is also true: anyone who does not honor Christ will not be honored by the Father. The craving of man's heart for God and His Word—for the deep, intense knowledge and assurance of God—comes only through Christ. Therefore, as good as they are, religion and good works do not go far enough. They do not make a person acceptable to God. God accepts only one thing: faith in Christ, His only Son. (See notes, *Justification*—1 Tim.2:3-7; Ro.5:1 for more discussion.)

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (Jn.3:16-18).

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jn.5:24).

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (Jn.14:6).

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Ro.5:1).

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Ro.5:8).

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor.5:20).

2. Some false teachers enter the ministry as a profession and as a means to make a living. They probably have some concern for the religious welfare of people, but the major consideration in choosing to enter the ministry was this: they

thought it would be a good and commendable profession and provide a good livelihood for them and their present or future family.

3. Some false teachers have commercialized religion. The false teacher is “out for profit. He looks on his teaching and preaching, not as a vocation, but as a career. He is in the business, not to serve others, but to advance himself” (William Barclay. *The Letters to Timothy, Titus, and Philemon*, p.148).

The exhortation of Scripture to the believer is clear, direct, and forceful: “from such withdraw.” We must not sit under, associate, or have anything to do with the person who is a false minister and teacher. The church is not the place for professionalism nor for the doctrine of human effort and works (humanism).

Thought 1. Man-centered and self-help teaching is helpful, but it does not belong in the pulpit of God’s church; it belongs in the conference rooms and halls of the secular world. The church must be kept pure and free in proclaiming the gospel and the supreme love of God demonstrated in His Son, the Lord Jesus Christ. If the human race fails to keep the pure Word of God flowing from the pulpits of God’s church, then the human race is doomed. Why? Because when we die, that will be it. We shall be separated from God eternally. For God will only accept us if we approach Him in Christ. Therefore, the critical hour for man will always be when he sits under the preaching of the Word of God—the preaching of “the words of our Lord Jesus Christ and the doctrine...of godliness.” When man hears the Word of God preached, he must respond and do as God says.

“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them” (Ro.16:17).

“Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us” (2 Th.3:6).

“If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself” (1 Tim.6:3-5).

“Having a form of godliness, but denying the power thereof: from such turn away” (2 Tim.3:5).

“If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds” (2 Jn.10-11).

<p>1 The secret to contentment is godliness a. At birth—we brought nothing into the world b. At death—we take nothing out of the world c. Conclusion: Be content with necessities</p> <p>3 The secret to content-</p>	<p>J. The Secret of Contentment, 6:6-10</p> <p>6 But godliness with contentment is great gain. 7 For we brought nothing into this world, and it is certain we can carry nothing out. 8 And having food and raiment let us be therewith content. 9 But they that will be rich</p>	<p>fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.</p>	<p>ment is not money a. It tempts & enslaves b. It can cause many foolish & hurtful lusts c. It drowns men in destruction d. It—the love of money—is the root of all evil 1) Causes wandering 2) Causes acute mental anguish</p>
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DIVISION III

BEHAVIOR AND RELATIONSHIPS IN THE CHURCH, 3:14-6:21

J. The Secret of Contentment, 6:6-10

(6:6-10) **Introduction:** every person strives for contentment. Contentment is the one thing we all want. We want to be fulfilled, complete, satisfied, completely self-sufficient. But when we look around, this is not what we see. What we see is a society and a world discontented, about as unfulfilled, incomplete, dissatisfied, empty, lonely, and restless as they can be. Why? Why are so many people discontented? Why are few people truly contented? This is the importance of this passage: *the secret of contentment.*

1. The secret to contentment is godliness (v.6-8).
2. The secret to contentment is not money (v.9-10).

1 (6:6-8) **Contentment—Godliness—Wealth:** the secret to contentment is godliness. “Contentment” (autarkeias) means to be *completely sufficient*, to need absolutely nothing. It means to be fulfilled, satisfied, and complete. Imagine a person who feels *wholly complete and sufficient*, who lacks absolutely nothing. This is what Scripture means by contentment. What makes a person content? What brings such contentment to the human soul? Scripture pulls no punches; it unequivocally states that it is *godliness*. Godliness alone can make a person content. Godliness alone can take a person and make him...

- fulfilled
- satisfied
- complete
- sufficient

Godliness alone can give man the sense that he lacks absolutely nothing. Imagine being so contented—so fulfilled, so satisfied, so completed, so sufficient—that you sense no lack. You just sense no need whatsoever within your innermost being and soul. This is exactly what godliness does for the human soul. This is the reason Scripture declares that godliness with contentment is great gain. No greater gain could ever come to a person than contentment.

Note that Scripture wants us to think about the three stages of life for a moment:

- ⇒ there is the stage of birth. At birth we brought nothing into this world. When we entered the world, we came with only two things: our bodies and life. Beyond these we were stark naked. We had nothing else.
- ⇒ There is the stage of death. Note that the fact of death is an absolute certainty. At death, we carry nothing—absolutely nothing—out of this world. We leave this world just as we entered it, with nothing.
- ⇒ There is the stage that is between birth and death—the stage of life. Life is entirely different from birth and death. There are some things that we need during life: necessities that we must have to sustain life. We need food, clothing, and shelter. The Greek word for *raiment* literally means covering: it is applicable both to clothing and shelter. In order to live and complete our lives upon earth, we *need* food, clothing, and shelter. But note: we *need* nothing else. We can live and sustain life if we have these things. Therefore, a person is to be content with these. Remember the point of these verses: the secret of contentment is godliness. Godliness with contentment is *great gain*.

The point is driven home by a series of statements taken from Matthew Henry:

“If a man [has]...enough to carry him through [this world], he needs desire no more, his godliness...will be his great gain.”

“Godliness is itself great gain; it is profitable to all things.”

“Wherever there is true godliness, there will be contentment.”

“The highest pitch of contentment [is] godliness [which makes the] happiest people in this world.”

“Christian contentment...is all the wealth in the world.”

“He that is godly is sure to be happy in another world.”

“Godliness with contentment, this is the way to gain.”

“A Christian’s gain is great: it is not like the little gain of worldlings, who are so fond of a little worldly advantage.”

“All truly godly people have learned with Paul: ‘I have learned in whatsoever state I am, therewith to be content’ (Ph.4:11). (Matthew Henry’s Commentary, Vol.6, p.828.)

A striking point is made by William Barclay in his Daily Study Bible (*The Letters to Timothy, Titus, and Philemon*, p.150).

“It is not that Christianity pleads for poverty. There is no special virtue in being poor, and no happiness in having a constant struggle to make ends meet. But Christianity does plead for two things.

1. *‘It pleads for the realization that it is never in the power of things to bring happiness.’*
2. *‘It pleads for the concentration upon the things which are permanent, the things that a man can take with him when in the end he dies.’*”

“Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content” (Ph.4:11).

“But godliness with contentment is great gain....and having food and raiment let us be therewith content” (1 Tim.6:6, 8).

“Let your conversation [behavior] be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee” (Heb.13:5).

“Better is little with the fear of the LORD, than great treasure and trouble therewith” (Pr.15:16).

2 (6:9-10) **Wealth—Riches—Money, Love of:** the secret to contentment is not money. This is shocking, for the rich cling and hoard their money, and the rest of mankind is forever seeking to get more and more money. But God is clear about the matter: money and wealth do not bring contentment. There are four reasons why this is true.

1. Money tempts and enslaves. How can money tempt and enslave? The answer is clearly seen. A person with money...

- can buy anything he wants when he wants.
- can go wherever he wants when he wants.
- can do just about anything he wants when he wants.

This is power within the world—what we might call worldly power. A person who has the power to buy anything, go anywhere, and do whatever he wants has worldly power.

The point is this: a person who has such power—the money to buy anything, go anywhere, and do anything—is always tempted. He is tempted to live selfishly and to hoard what he has. He is always tempted...

- to keep on buying and buying.
- to keep on going and going.
- to keep on doing and doing.

The rich are far more tempted to indulge the flesh and to live extravagantly—far more tempted to live selfishly and to control and dominate people through the power of their wealth.

The rich and they who would be rich are never free from the bombardment of temptation. Therefore, the rich person never has peace. He never possesses contentment, not inward completeness and satisfaction. He never feels completely fulfilled and sufficient. This is the first reason money does not bring contentment. Money brings a bombardment of temptation, and it ensnares men in sin.

2. Money can cause many foolish and hurtful lusts. Think how foolish and hurtful some of these things are.

- ⇒ How foolish are closets full of clothing: a person can wear only one set of clothing at a time and there are only so many different kinds of clothing. How foolish is it to have closets full of clothing that we can seldom wear?
- ⇒ How foolish is extravagance in clothes? Labels on clothes? An expensive store and an inexpensive chain store will carry the very same clothing made by the same manufacturer. Is it wise or foolish to buy the expensive clothing because of a small label with a different name?
- ⇒ How foolish is extravagance in eating? Eating and eating and eating—training our bodies to crave and crave more and more food. Is it foolish or wise to damage the body?
- ⇒ How foolish is indulgence in smoking? Walking around like a smoke stack damaging our bodies.
- ⇒ How foolish and hurtful is selling and giving our bodies over to intoxicating drink, drugs, immorality, and greed?
- ⇒ How foolish and hurtful is it to...
 - crave and crave? • indulge and indulge?
 - lust and lust? • secure and secure?
 - hoard and hoard? • possess and possess?

How foolish and hurtful is it to feed our desires and lusts with the things, possessions, and niceties of this world when millions upon millions are hopeless and helpless and going to bed hungry, cold, and sick—all dying from lack of food, clothing, shelter, and disease? And, most tragic of all—dying without Christ and without any hope of living eternally with God. As stated, money can cause many foolish and hurtful lusts.

3. Money drowns men in destruction and perdition. The word “drown” (*buthizo*) is a descriptive picture of wealth being “a personal monster, which plunges its victims into an ocean of complete destruction” (Donald Guthrie. *The Pastoral Epistles*. “Tyndale New Testament Commentaries,” p.113). The idea is this: the person who falls into the foolish and hurtful lusts of this world shall be utterly destroyed and ruined, both in body and soul. And the destruction and ruin shall be for eternity (A.T. Robertson. *Word Pictures in the New Testament*, Vol.4, p.593).

“For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things” (Ph.3:18-19).

“For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape” (1 Th.5:3).

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ” (2 Th.1:7-9).

“But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition” (1 Tim.6:9).

“But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul” (Heb.10:39).

4. Money—that is, the love of money—is the root of all evil. Note the three reasons why:
- ⇒ The love of money causes people to covet, and covetousness is idolatry.
 - ⇒ The love of money causes people to wander away from the faith. It causes people to go after the lusts of this world.
 - ⇒ The love of money causes people to pierce themselves through with many sorrows. The things, possessions, and lusts of this world do not satisfy nor fulfill a person’s heart and life. Money cannot bring contentment to a person. The love of money only consumes and eats a person with grief (A.T. Robertson. *Word Pictures in the New Testament*, Vol.4, p.594). It pierces the heart with a void—the void of emptiness and worry, anxiety, and insecurity. Money cannot buy love, health, and deliverance from death. Money cannot buy God; it cannot buy assurance, not the assurance and confidence of living forever.

The point is this: a person craves the necessities of life; his very nature craves them. However, once man has the necessities of life, he discovers that he still craves for more. The necessities do not satisfy his inner craving and emptiness—his void, hunger, and thirst—for something more. Therefore, man seeks to satisfy his craving by getting more and more food, clothing and everything else he desires. He eats and eats, buys and buys, and goes after more and more comfort, ease, pleasure, wealth, money, and everything else he wants. But what man overlooks is this: the craving within his heart—the void, the hunger, the thirst—is not for more material possessions. It is for *spiritual satisfaction*, the *filling up* of another part of his being. His craving is for godliness. Therefore, once he has food and raiment, he has satisfied his physical craving. Enough food and raiment for today brings contentment today—but only physical contentment. What he needs after that is spiritual food, the satisfaction of his spiritual hunger. Man’s contentment comes from having both his need for physical and spiritual food met. One without the other leaves him with some emptiness, some incompleteness (Col.2:8-9). True contentment comes only from godliness.

Thought 1. “The love of money is the root of all evil.” William Barclay points out that the great classical thinkers recognized this truth.

- ⇒ The great thinker Democritus said, “Love of money is the metropolis of all evils.”
- ⇒ Seneca refers to “the desire for that which does not belong to us, from which every evil of the mind springs.”
- ⇒ Phocylides says that “the love of money is the mother of all evils.”
- ⇒ Philo refers to the “love of money which is the starting-place of the greatest transgressions of the Law.”
- ⇒ Athenaeus quotes another thinker: “The belly’s pleasure is the beginning and root of all evil.”

William Barclay himself makes an excellent point that is worthy of note:

“Money in itself is neither good nor bad; it is simply dangerous in that the love of it may become bad. With money a man can do much good; and with money he can do much evil. With money a man can selfishly serve his own desires; and with money he can generously answer to the cry of his neighbour’s need. With money a man can buy his way to the forbidden things and facilitate the path of wrong-doing; and with money he can make it easier for someone else to live as God meant him to live. Money is not an evil, but it is a great responsibility” (The Letters to Timothy, Titus, and Philemon, p.152).

<p>1 Flee the passion for wealth (cp. v.9-10).</p> <p>2 Follow after the things of God</p> <p>3 Fight the fight of faith & lay hold on eternal life</p> <p>a. Are called to eternity</p> <p>b. Have witnessed to eternity</p> <p>4 Keep this charge—keep this commandment (v.14)</p> <p>a. Because of God’s power to quicken</p>	<p>K. The Young Minister (Charge 4): To Be a Man of God, 6:11-16</p> <p>11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.</p> <p>12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.</p> <p>13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius</p>	<p>Pilate witnessed a good confession;</p> <p>14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:</p> <p>15 Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords;</p> <p>16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.</p>	<p>b. Because of Christ’s example</p> <p>c. Because Christ is to come again: He is to be exalted as King of kings and Lords of lords</p> <p>d. Because Christ alone possesses immortality: He dwells in the transcendent</p> <p>e. Because Christ alone possesses an unapproachable light of God’s great glory</p>
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DIVISION III

BEHAVIOR AND RELATIONSHIPS IN THE CHURCH, 3:14-6:21

K. The Young Minister (Charge 4): To Be a Man of God, 6:11-16

(6:11-16) **Introduction:** this is a straightforward charge to the minister of God. The minister is called the “*man of God.*” This is one of the great titles of the minister of God.

- ⇒ Moses was called “the man of God” (Dt.33:1; Ps.90, the title).
- ⇒ Eli was called a man of God (1 Sam.2:27).
- ⇒ Samuel was called a man of God (1 Sam.9:6).

A concordance will show how often the servants of God were called “the man of God.” What a dynamic challenge to the minister: to be a “*man of God.*” Four charges are given to the *man of God.*

1. Flee the passion for wealth (v.11).
2. Follow after the things of God (v.11).
3. Fight the fight of faith and lay hold on eternal life (v.12).
4. Keep this charge—keep this commandment (v.13-16).

1 (6:11) **Minister—Duty:** the man of God flees the passion for wealth. A person is to flee the love of money—run away from all that has just been covered in verses 9-10. Note a shocking fact—shocking because so many people love money and the things it can buy:

- ⇒ the man who loves money is not a *man of God.* The man of God is the person who flees the love of money. (See former note—1 Tim.6:9-10 for more discussion.)

The man of God does not love the world nor seek after the things of the world. He flees from the love and passion of this world.

“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:2).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn.2:15-16).

2 (6:11) **Minister:** the man of God follows after the things of God. The word “follow” (dioke) is strong. It means to run after; to run swiftly after; to hotly pursue; to seek eagerly and earnestly. It has the idea of aiming at and pursuing until something is gained; of never giving up until we have reached our goal. There are six things the man of God is to pursue.

1. The man of God pursues righteousness (dikaiosune). Righteousness means two things.
 - a. Righteousness means *being right* with God.
 - ⇒ It is having a heart that is *right with God*, that has approached God exactly like He says: through His only son, the Lord Jesus Christ.
 - ⇒ It is having a heart that has *allowed God* to recreate and remake it *in righteousness*: through the Lord Jesus Christ.
 - ⇒ It is having a heart that has partaken of the divine nature of God (2 Pt.1:4).

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled” (Mt.5:6).

“For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” (Mt.5:20).

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor.5:17).

“To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation” (2 Cor.5:19).

“And that ye put on the new man, which after God is created in righteousness and true holiness” (Eph.4:24).

- b. Righteousness means *doing right*, that is, living exactly as God says to live. Simply stated, a righteous person is a person who *lives right*—a person who does his duty both to God and to man. He lives doing what he should do. He lives a righteous life, walking righteously before God and man day by day. As a result, he is free from guilt and has a free conscience and a strong self-image. The man of God follows and runs after righteousness.

“Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame” (1 Cor.15:34).

“Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God” (Ph.1:11).

2. The man of God pursues godliness (eusebeian). Godliness means to live in the reverence and awe of God; to be *so conscious* of God’s presence that one lives just as God would live if He were walking upon earth. It means to live seeking to be like God; to seek to possess the very character, nature, and behavior of God. The man of God follows and runs after godliness. He seeks to gain a consciousness of God’s presence—a consciousness so intense that he actually lives as God would live if He were on earth.

Note: godliness means to be *Christlike*. Godliness is *Christlikeness*: it is living upon earth just as Christ lived.

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Cor.3:18).

“And that ye put on the new man, which after God is created in righteousness and true holiness” (Eph.4:24).

“Set your affection on things above, not on things on the earth” (Col.3:2).

“But refuse profane and old wives’ fables, and exercise thyself rather unto godliness” (1 Tim.4:7).

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:12-13).

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation [behavior] and godliness” (2 Pt.3:11).

3. The man of God pursues faith (pistin). Faith means both to believe and to be faithful.
- ⇒ The man of God seeks faith: to learn to trust God more and more; to be a man of faith, a man of great faith and belief. He wants to believe, trust, and depend upon God—to grow more and more in believing God.
 - ⇒ The man of God seeks to be faithful: be faithful to God more and more. He wants to be loyal, obedient, and attached to God. He wants to please God in all that he does.

“Moreover it is required in stewards, that a man be found faithful” (1 Cor.4:2).

“But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts” (1 Th.2:4).

“And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry” (1 Tim.1:12).

4. The man of God pursues love (see DEEPER STUDY # 1, *Love*—1 Th.3:12 for discussion).
5. The man of God pursues patience (hupomonen) (see note, *Patience*—2 Th.1:4-5 for discussion).
6. The man of God pursues meekness (praupathian). Meekness means to be gentle, tender, humble, mild, considerate, but strongly so. Meekness has the strength to control and discipline, and it does so at the right time.
- a. Meekness has a *humble state of mind*. But this does not mean the person is weak, cowardly, and bowing. The meek person simply loves people and loves peace; therefore, he walks humbly among men regardless of their status and circumstance in life. Associating with the poor and lowly of this earth does not bother the meek person. He desires to be a friend to all and to help all as much as possible.
 - b. Meekness has a *strong state of mind*. It looks at situations and wants justice and right to be done. It is not a weak mind that ignores and neglects evil and wrong-doing, abuse and suffering.
 - ⇒ If someone is suffering, meekness steps in and does what it can to help.
 - ⇒ If evil is being done, meekness does what it can to stop and correct it.
 - ⇒ If evil is running rampant and indulging itself, meekness actually strikes out in anger. However, note a crucial point: the anger is always at the right time and against the right thing.
 - c. Meekness has *strong self-control*. The meek person controls his spirit and mind. He controls the lusts of his flesh. He does not give way to ill-temper, retaliation, passion, indulgence, or license. The meek person dies to himself, to what his flesh would like to do, and he does the right thing—exactly what God wants done.

In summary, the meek person walks in a humble, tender, but strong state of mind. He denies himself and gives utmost consideration to others. He shows a control and righteous anger against injustice and evil. A meek man forgets self and lives for others because of what Christ has done for him.

⇒ God is meek.

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal.5:22-23).

⇒ Jesus Christ was meek.

“Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls” (Mt.11:29).

⇒ Believers are to be meek.

“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted” (Gal.6:1).

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace” (Eph.4:1-3).

“In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth” (2 Tim.2:25).

“To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men” (Tit.3:2).

“Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls” (Jas.1:21).

“Who is a wise man and endowed with knowledge among you? let him show out of a good conversation his works with meekness of wisdom” (Jas.3:13).

“But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price” (1 Pt.3:4).

3 (6:12) **Minister:** the man of God must fight the good fight of faith and lay hold on eternal life. This is a picture of an athletic contest. The word fight (agonizou) means to agonize, struggle, battle, contend, and fight for the prize. It is the idea of a *desperate effort and struggle*.

Note: the believer is in a desperate struggle for eternal life. Laying hold on the prize of eternal life is the struggle. Eternal life is the goal for which the man of God is fighting. Matthew Henry described it well:

“Those who will get to heaven must fight their way there. There must be a conflict with corruption and temptations and...the power of darkness. Observe. It is a good fight, it is a good cause, and it will have a good [end and purpose]...Observe...”

“Eternal life is the crown proposed to us, forever encouragement to war, and to fight...”

“This we must lay hold on [eternal life], as those that are afraid of coming short of it and losing it. Lay hold, and take heed of losing your hold....”

“We are called to the fight, and to lay hold on eternal life” (Matthew Henry’s Commentary, Vol.6, p.830).

Kenneth Wuest says, *“Paul exhorts Timothy to lay hold of eternal life, he does not imply that he does not possess it. Timothy was saved, and possessed eternal life as a gift of God. What Paul was desirous of was that Timothy experience more of what this eternal life is in his life” (The Pastoral Epistles. “Wuest’s Word Studies,” Vol.2. Grand Rapids, MI: Eerdmans, 1952, p.98).*

Note an extremely significant point: what the profession of a minister is. When a man commits his life to the ministry, he is professing...

- that he believes in eternal life—that eternal life is a reality.
- that he and all others who trust Christ shall live forever.

He professes the reality of eternal life before “many witnesses”—all who know him and come in contact with him.

The point is this: the man of God must live up to his profession. He must do exactly what he professes: fight the good fight of faith and lay hold on eternal life.

“And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved” (Mt.10:22).

“No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier” (2 Tim.2:4).

“Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” (1 Cor.9:24-27).

“For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting” (Gal.6:8).

“For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin” (Heb.12:3-4).

“Behold, I come quickly; hold that fast which thou hast, that no man take thy crown” (Rev.3:11).

4 (6:13-16) **Minister:** the man of God must keep this commandment. What commandment? The commandment just covered in v.11-12. Five reasons are given for keeping these commandments.

1. God has the power to quicken all things. The word “quicken” (zoogonountos) means to give life; to bring forth alive (Robertson). God is life; He possesses the very energy and power of life within Himself. Therefore, God actually has the power to inject and infuse *eternal life* into us. There is no greater reason for keeping the commandments of God. If we keep His commandments, He will quicken us to live forever; He will give us eternal life.

2. Christ has set the example of a good profession before us. When Christ stood before Pilate, He said:

“My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice” (Jn.18:36-37).

The man of God is to make the very same profession that Christ made: Jesus Christ is King, the Supreme majesty of the universe, the “blessed and only Potentate, the King of kings, and Lord of lords” (v.15). This is the second reason for keeping the commandments of God.

3. Christ is to come again and be exalted as King of kings and Lord of lords. The point is judgment. Every one of us must confront Christ: we will be called forth and be forced to stand face to face with Him. We will have to give an account of how well we kept His commandments.

⇒ *“Keep [the commandment] with an eye to His second coming, when we must all give an account of the talents we have been entrusted with...”*

⇒ *“The Lord Jesus Christ will appear; and it will be a glorious appearing....Ministers should have an eye to this appearing of the Lord Jesus Christ in all their administrations...”*

⇒ *“Till his appearing, they [ministers] are to keep this commandment without spot, unrebukeable” (Matthew Henry. Matthew Henry’s Commentary, Vol.6, p.831).*

Jesus Christ shall return to earth and be exalted:

“In his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords” (v.15).

This is the third reason why we must keep the commandments of God.

4. Christ alone possesses immortality and dwells in the transcendent and unapproachable light of God’s glory. This is one of the magnificent doxologies of the Bible. Its message is powerful.

a. Christ alone has immortality: no person shall ever live forever apart from Jesus Christ.

“Verily, verily, I say unto you, If a man keep my saying, he shall never see death” (Jn.8:51).

“And whosoever liveth and believeth in me shall never die. Believest thou this?” (Jn.11:26).

“But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel” (2 Tim.1:10).

b. Christ alone dwells in the light which no man can approach unto, the glorious light of God’s presence. No person shall ever approach God or dwell in the light of God’s presence apart from Jesus Christ.

“Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?” (Jn.14:6).

“For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Tim.2:5).

5. Christ alone has seen and can see the light of God’s presence and glory. No person shall ever be allowed to see the light of God’s presence and glory apart from Christ.

“And he said, Thou canst not see my face: for there shall no man see me, and live” (Ex.33:20).

“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him” (Jn.1:18).

“And the Father himself, which hath sent me, hath borne witness of me, Ye have neither heard his voice at any time, nor seen his shape” (Jn.5:37).

“Who is the image of the invisible God, the firstborn of every creature” (Col.1:15).

“Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever” (1 Tim.1:17).

“Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting” (1 Tim.6:16).

Therefore, to God and Christ alone belong honor and power everlasting. Amen.

“This whole passage is a magnificent embodiment of the attributes of the living God, supreme blessedness and almighty power, universal dominion, and unchangeable being, inscrutable majesty, radiant holiness, and glory inaccessible and unapproachable by his creatures, save through the mediation of his only begotten Son” (Pulpit Commentary, Vol.21, p.123).

<p>1 The charge to the rich man a. Do not be proud b. Do not trust in riches c. Trust in the living God d. Do good & be rich in good works: Be generous & share sacrificially</p>	<p>L. The Rich Man & the Minister: The Final Charge, 6:17-21 17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; 18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;</p>	<p>19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: 21 Which some professing have erred concerning the faith. Grace be with thee. Amen.</p>	<p>e. Lay up wealth for the world to come 2 The charge to the minister a. Keep the faith committed to your trust b. Turn away from false teaching 1) From godless & empty words 2) From false knowledge 3) Some have turned away from the faith</p>
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DIVISION III

BEHAVIOR AND RELATIONSHIPS IN THE CHURCH, 3:14-6:21

L. The Rich Man & the Minister: The Final Charge, 6:17-21

(6:17-21) **Introduction:** this is the final lesson and study in the book of First Timothy. The lessons have been many and the studies very helpful and stirring. This last lesson and study is no exception. It is a strong charge both to the rich of this world and to the ministers of the gospel.

1. The charge to the rich man (v.17-19).
2. The charge to the minister (v.20-21).

1 (6:17-19) **Riches—Wealth:** the final charge to the rich man. The word “charge” (paraggelle) is a strong word. It has the force of a military command, yet it has the tenderness of an appeal to it. It means to beg and beseech a person—strongly so—to the point that the person is commanded to act. In this charge God is appealing and begging the rich person, but He is doing it so strongly that it is a command. The rich person is approached in love and tenderness and an appeal is made to him, but he is expected to do exactly what God says. Five strong charges are given to the rich.

1. The rich person is not to be highminded, proud, or arrogant. The world honors money. Practically everyone in the world wants more money, and most are actually seeking more money. Few persons would turn down money. Money—the thought of riches and wealth—is so interwoven in the fabric of this world that it is probably the most honored thing in this world. The result is that the rich person is lifted up in the minds of most people. Most people want to be like the rich person. Most people put the rich person upon a pedestal. This makes it extremely difficult for a rich person to keep a proper perspective of himself.

⇒ There is great danger that the rich person will begin to think too highly of himself. There is the danger that he will become highminded, prideful, and arrogant; that he will begin to feel above other persons and to esteem himself better than others. There is the danger that he will begin to look down upon others and downplay others. The rich person—just because of his riches—must guard against feeling more important than other people. Riches and possessions do not make a person a *good person*; they do not make a person a *quality person*. Therefore, riches and possessions do not make a person *better, of more quality* than anyone else.

The charge is forceful: “Charge them that are rich in this world, that they be not highminded.” The temptation is there—always confronting the rich—because of the world’s attitude toward riches. But the charge of God is clear: “Be not highminded.”

“But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve” (Lk.22:26).

“For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith” (Ro.12:3).

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others” (Ph.2:3-4).

“Humble yourselves in the sight of the Lord, and he shall lift you up” (Jas.4:10).

“He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” (Mic.6:8).

2. The rich person is not to trust in the *uncertainty of riches*. Riches are about the most uncertain thing in life. The world’s economy is never certain, fluctuating up and down every few years; crisis follows crisis in world affairs and the markets respond and react to each crisis. Even if a person can keep his wealth in this life, disease or accident can happen overnight, and the person’s wealth does him no good whatsoever. Riches—their value and benefit—may be here today, but they are just as easily gone tomorrow.

The charge is forceful: “Charge them that are rich in this world, that they...trust not in the uncertainty of riches.”

“And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!” (Mk.10:24).

“And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?” (Lk.12:19-20).

“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy” (1 Tim.6:17).

“If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I rejoiced because mine hand had gotten much....this also were an iniquity to be punished by the judge” (Job 31:24-25, 28).

“Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness” (Ps.52:7).

3. The rich person is to *trust in God*. The word “trust” means to fix and set one’s heart and life upon God. God is—He actually exists. He is living and He is the only Person who possesses every good and perfect gift. Therefore, He alone can give us...

- the good and perfect gifts necessary for this life.
- the good and perfect gifts necessary for the next life.

In fact, every *good gift* that we receive now—including riches—has come from God. This fact is not to be missed; it bears repeating: every good gift that we now have has come from God. Therefore, if we want more and more of the good things of this life, we must trust in God.

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning” (Jas.1:17).

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Mt.6:33).

“These things have I spoken unto you, that my joy might remain in you, and that your joy might be full” (Jn.15:11).

“And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee” (Ex.23:25).

“Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it” (Ps.65:9).

“Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation” (Ps.68:19).

4. The rich person is to do good and to be rich in good works. What works? The works of a rich man are clearly stated: he is to distribute his wealth and be generous in it. Too many rich people shut their ears when they hear this. They turn their attention elsewhere, for they do not want to think about giving large amounts of money. They reject the fact that God expects them to give—to give to the point of sacrifice just like God did when He gave His Son and just like God’s people do. But think about something—think honestly and realistically.

⇒ First, literally millions of people are hurting and dying every day from hunger, disease, and lack of fresh water; from ignorance, sin, loneliness, and emptiness. When God looks down upon earth and sees someone hurting and dying, and He sees us—the rich of the earth—what do you think God expects us to do? The world is one community; God expects us to meet the needs of the earth—to sacrificially meet the needs.

⇒ Second, why do you think a person has wealth? To hoard it? To bank and store it up and just let it lie around and never be used? We know better—every one of us knows better.

God expects the rich to do good and be rich in good works. He expects the rich to distribute and to be generous and sacrificial in meeting the needs of the lost and poor and dying of this world.

“Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth” (Lk.12:33).

“I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive” (Acts 20:35).

“Distributing to the necessity of saints; given to hospitality” (Ro.12:13).

“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith” (Gal.6:10).

“That they do good, that they be rich in good works, ready to distribute, willing to communicate” (1 Tim.6:18).

“But to do good and to communicate [give] forget not: for with such sacrifices God is well pleased” (Heb.13:16).

5. The rich person is to lay up wealth for the world to come. How does a rich person lay up wealth for the world to come?

⇒ By distributing and giving generously and sacrificially (v.18).

⇒ “By giving it away” (A.T. Robertson. *Word Pictures in the New Testament*, Vol.4, p.596).

- ⇒ By using “their wealth to do good [and being]...ready to share...[remembering] that a Christian is essentially a man who is a member of a fellowship” (William Barclay. *The Letters to the Philippians, Colossians, and Thessalonians*, p.159).
- ⇒ “By work of charity” (Matthew Henry. *Matthew Henry’s Commentary*, Vol.5, p.83).

“But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal” (Mt.6:20).

“Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me” (Mt.19:21).

“Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not” (Lk.12:33).

“Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ” (Ph.3:8).

Again, think of all the desperate needs of the world and of our own communities and cities. Any example of any need could be taken, but consider a person who is starving to death. If a rich person does not reach out and save the starving person and give life to him, how can the rich person expect God to give life to him in the next world? The only way we—any of us who are rich—can lay hold of eternal life is to give life to those who are dying in the sins and deprivations of their world.

The charge is militarily strong: charge them that are rich in this world, that they lay up in store for themselves a good foundation against the time to come.

2 (6:20-21) **Minister:** the final charge to the minister. The charge is twofold.

1. Keep that which is committed to your trust. What is it that has been committed to the minister? What is the trust committed to him?

“It is the deposit of truth delivered to him....It is the teaching which Paul imparted to Timothy, ‘the sound words’ [of the truth]” (Kenneth Wuest. *The Pastoral Epistles*, Vol.2, p.102f).

“The truths of God, the ordinances of God, keep these” (Matthew Henry. *Matthew Henry’s Commentary*, Vol.5, p.831).

“Let nothing cause you to deviate from the Gospel message of the grace of God” (Oliver Greene. *The Epistles of Paul the Apostle to Timothy and Titus*, p.241).

The great trust committed to the minister of God is...

- the faith.
- the glorious truth of God which God has revealed to men in His Word and in the Lord Jesus Christ.
- the wonderful gospel of God—the gospel that is revealed in the sending of God’s Son to earth in order to save men.

The picture here is that of a *deposit*, of a faithful and diligent banker who looks after the money *deposited* into his care. The minister of God is to guard and keep, look after and care for the faith and truth of God, the faith and truth of His Son and of His Word, of His Revelation and of His gospel. The minister must never forget that God has deposited—actually laid—the truth of God into his hands. The minister has been entrusted with the gospel of God, the glorious message of His Son, the Lord Jesus Christ.

The Pulpit Commentary has an excellent comment on this fact:

“Timothy here is to keep diligent and watchful guard over the faith committed to his trust; to preserve it unaltered and uncorrupt, so as to hand it down to his successors exactly the same as he had received it. Oh that the successors of the apostles had always kept this precept” (A.C. Hervey. *First Timothy*. “The Pulpit Commentary, Vol.21, ed. by HDM Spence and Joseph S. Exell. Grand Rapids, MI: Eerdmans, 1950, p.124).

William Barclay’s comments are also worthy of quote:

“If in our day the Christian faith were to be twisted and distorted, it would not only be we who were the losers; those of generations still to come would be robbed of something infinitely precious. We are not only the possessors, we are also the trustees of the faith. That which we have received, we must also hand on” (*The Letters to Timothy, Titus, and Philemon*, p.161).

“For if I do this thing willingly [serve], I have a reward: but if against my will, a dispensation [trust] of the gospel is [still] committed unto me” (1 Cor.9:17).

“Whereof I am made a minister, according to the dispensation [stewardship, trust] of God which is given to me for you, to fulfil the word of God” (Col.1:25).

“But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness” (1 Th.2:4-5).

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe” (1 Th.2:13).

“According to the glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry” (1 Tim.1:11-12).

“But [God] hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour” (Tit.1:3).

2. The minister is to turn away from false teaching. The description of false teaching is graphic.
 - a. False teaching is described as profane and vain babblings.
 - ⇒ The word “profane” (bebelos) means common, irreverent, and godless talk.
 - ⇒ The word “vain” means empty and meaningless.
 - ⇒ The word “babbling” means “empty voices” (Kenneth Wuest. *The Pastoral Epistle*, Vol.2, p.103).
 Therefore, the charge is to take all *empty talk* and turn away from it. Have absolutely nothing to do with common, irreverent, godless, and *empty voices*—no matter who is sounding forth the words. This would, of course, include:

⇒ false claims to truth	⇒ all forms of false teaching
⇒ worldly philosophy	⇒ novel ideas of religion
⇒ cursing	⇒ gossip
⇒ criticism	⇒ off-colored jokes
⇒ suggestive talk	
 - b. False teaching is described as “science,” but as “science falsely called.”
 - ⇒ The word “science” (gnoseos) means knowledge.
 - ⇒ The word “oppositions” (antitheseis) means antithesis, that is, to stand against some thesis, truth, or fact. What is being condemned is the false knowledge of men, the things that men teach that are contrary to God’s glorious revelation in Christ and in the Word of God. The minister of God—in fact, any person—is a fool to stand against truth and fact, whether of God or of true science.

The charge is strong, very strong: turn away from men and their teachings when they stand against Christ and the teachings of God’s Word. Have nothing to do with the false science or false knowledge of men. The men and their false teachings may concern philosophy, psychology, education, sociology, religion—any area of science or knowledge—but turn away from them if they are false. How do you tell if it is false? By the Word of God, the revelation and record of Christ and of the truth of God. If the science or knowledge stands in opposition to the Word of God, turn away from it.

Note that some professing church members had turned to false teaching. The seriousness of the situation is seen in that these are the last words of this letter. The very last thing that Paul says to Timothy is to turn away from false teaching. What a warning to us!

“And because iniquity shall abound, the love of many shall wax cold” (Mt.24:12).

“They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away” (Lk.8:13).

“And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God” (Lk.9:62).

“When the unclean spirit is gone out a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first” (Lk.11:24-26).

“But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?” (Gal.4:9).

“Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him” (Heb.10:38).

“Nevertheless I have somewhat against thee, because thou hast left thy first love” (Rev.2:4).

**THE SECOND EPISTLE OF PAUL THE APOSTLE
TO**

TIMOTHY

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

INTRODUCTION

AUTHOR: Paul, the Apostle.

DATE: Uncertain. Probably A.D. 65-68.

A reconstruction of what happened determines the date of Second Timothy (see *Date—Introduction—1 Timothy*). The reconstruction is based upon Paul's original plans and the few facts given by him. When he was released from prison (A.D. 63), the way was opened for him to again visit the churches in Asia.

The exact order in which his visits took place are not known. After so long a period in prison, his heart would naturally turn toward Ephesus. There he left Timothy behind (1 Tim.1:3). At some point he went to Troas where he visited Carpus. There he left some books, parchments, and a cloak with him (2 Tim.4:13). He traveled to Miletum where Trophimus was left sick; to Crete where Titus was pastor (Tit.1:5); and to Corinth (2 Tim.4:20). Then he journeyed to Nicopolis in Macedonia (Tit.3:12). Some place along the route two significant events took place: first, Paul wrote the epistles to Timothy and to Titus; and second, Paul returned to Rome where he was imprisoned for the second and final time. It should be mentioned that several of the early church fathers say that Paul carried the gospel to Spain as he had originally planned (Ro.15:24, 28). If Paul was able to carry out this mission, he must have visited Spain right after being released from his first imprisonment. The time necessary for the events mentioned above to happen and the closing years of Nero's reign would necessitate this. (See Introduction, Date—First Timothy for more discussion.)

TO WHOM WRITTEN: "To Timothy, my dearly beloved son" (1:2). (See *Introduction—1 Timothy*.)

PURPOSE: Paul was in prison in Rome when he wrote Second Timothy. He had already appeared for his preliminary hearing before the Supreme Court of Rome, before Nero himself. During his trial, no man stood with him. He had to face the charges all alone (2 Tim.4:16-17). Some were forsaking the faith (2 Tim.2:17; 4:10), and others were publicly opposing Paul (2 Tim.4:14-15). He was about to be sentenced to death—and he knew it (2 Tim.4:6-8). He would never be able to write again. This was to be his last will and testament—the last words he would ever pen. Several things were weighing heavily upon his heart.

1. Paul's heart ached for Timothy's companionship. He needed Timothy. He wanted "his dear son" by his side in his final hour.
2. Paul wished to share some final matters with his son and successor—just in case Timothy did not arrive in time.
3. Paul wanted his son, Timothy, to equip himself as well as possible for his great call—to fulfill the tremendous task begun by Paul: "That good thing which was committed to thee, keep by the Holy Ghost which dwelleth in us" (2 Tim.1:14).
4. Paul felt the need to fortify the courage of his dear son. Timothy was trustworthy, but he was sometimes weak in courage (2 Tim.1:6-7) and physical strength (1 Tim.5:23). He needed to take care of himself physically and spiritually in order to more adequately minister.
5. Paul wanted to prepare his *son* for the perilous times coming upon the earth in the last days (2 Tim.3:1f).

SPECIAL FEATURES:

1. Second Timothy is "A Pastoral Epistle." There are two other Pastoral Epistles: First Timothy and Titus. They are called Pastoral Epistles because they deal primarily with the pastoral care, oversight, and organization of the church. They tell believers how they ought to behave in the house of God (2 Tim.3:15). Interestingly, the term *pastoral* has a long history. It was first used by Thomas Aquinas in A.D. 1274. He called First Timothy "an epistle of pastoral rule" and Second Timothy "an epistle of pastoral care." The term "Pastoral Epistles," however, began to be widely used only after D.N. Berdot (A.D. 1703) and Paul Anton (A.D. 1726) so described them (Donald Guthrie, *The Pastoral Epistles*. "Tyndale New Testament Commentaries," p.11).

2. Second Timothy is "A Personal Epistle." It was written to a young disciple who was loved as a son. The epistle is filled with warm and affectionate feelings and filled with instructions that were to govern Timothy's personal behavior.

3. Second Timothy is "An Ecclesiastical Epistle." It was written to answer questions about church organization, doctrinal purity, and personal behavior. Two things were happening. First, the number and sizes of churches were growing rapidly, and second, the apostles were aging. In both cases the apostles were just unable to personally reach and instruct all the churches; therefore, they had to write if the churches were to be rooted and grounded in the Lord.

4. Second Timothy is "An Apologetic Epistle." It is a defense of the faith. The first rumblings and early development of false teaching had just begun to appear (Gnosticism. See Colossians, Introductory Notes, Purpose.) Therefore, Paul warns the believers and defends the truth against heretical and false teaching.

OUTLINE OF SECOND TIMOTHY

THE PREACHER'S OUTLINE & SERMON BIBLE™ is *unique*. It differs from all other Study Bibles & Sermon Resource Materials in that every Passage and Subject is outlined right beside the Scripture. When you choose any *Subject* below and turn to the reference, you have not only the Scripture, but you discover the Scripture and Subject *already outlined for you—verse by verse*.

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In addition, every point of the Scripture and Subject is *fully developed in a Commentary with supporting Scripture* at the bottom of the page. Again, this arrangement makes sermon preparation much easier and faster.

Note something else: The Subjects of Second Timothy have titles that are both Biblical and *practical*. The practical titles sometimes have more appeal to people. This *benefit* is clearly seen for use on billboards, bulletins, church newsletters, etc.

A suggestion: For the quickest overview of Second Timothy, first read *all the major titles* (I, II, III, etc.), then come back and read the subtitles.

OUTLINE OF SECOND TIMOTHY

GREETING: PAUL'S GREAT GLORY, 1:1-5

I. THE STRONG CHARGES TO TIMOTHY, 1:6-2:26

- A. Charge One: Endure Abuse for the Gospel, 1:6-12
- B. Charge Two: Hold Fast to the Lord Jesus Christ, 1:13-18
- C. Charge Three: Be Strong in the Lord Jesus Christ, 2:1-7
- D. Charge Four: Remember Jesus Christ is the Resurrected Lord, 2:8-13
- E. Charge Five: Remind the Church About the Danger of Words and The Foundation of God, 2:14-21
- F. Charge Six: Flee Youthful Lusts and Follow After the Lord, 2:22-26

II. THE PREDICTIONS OF THE LAST DAYS, 3:1-17

- A. The Godless Marks of the Last Days, 3:1-9
- B. The Contrasting Marks of Godly Believers, 3:10-13
- C. The Godly Mark of Living in the Scripture, 3:14-17

III. THE TRIUMPH OF PREACHING, 4:1-8

- A. The Awesome Charge to Preach and to Minister, 4:1-5
- B. The Triumphant Testimony of Paul, 4:6-8

IV. THE FINAL FAREWELL OF PAUL TO THE WORLD, 4:9-22

TIMOTHY

CHAPTER 1		
	GREETING: PAUL'S GREAT GLORY, 1:1-5	
1 His great call	Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,	from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;
2 His son in the faith	2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.	4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;
3 His pure conscience	3 I thank God, whom I serve	5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.
		4 His privilege of praying for a disciple
		5 His remembrance of Timothy's tears
		6 His remembrance of Timothy's family—their genuine faith

GREETING: PAUL'S GREAT GLORY, 1:1-5

(1:1-5) **Introduction:** a believer is highly privileged by God. Paul knew this and he gloried in those privileges. But note: he does not glory in the things of this earth; he glories in the things that relate to God.

1. His great call (v.1).
2. His son in the faith (v.2).
3. His pure conscience (v.3).
4. His privilege of praying for a disciple (v.3).
5. His remembrance of Timothy's tears (v.4).
6. His remembrance of Timothy's family—their genuine faith (v.5).

1 (1:1) **Call—Paul—Minister:** the first glory of Paul was his great call, the call God had given him. Paul did not glory in the things of this earth; he gloried in the things of God. God had called him out of sin and institutional religion to be a messenger of His. Paul uses the word *apostle*. He says that he was an “apostle [apostolos] of Jesus Christ by the will of God.” The word apostle means one called and sent forth on a very special mission (see DEEPER STUDY # 5, *Apostle*—Mt.10:2 for more discussion). The mission given to Paul was that of a messenger. It was God's will that Paul proclaim “the promise of life which is in Christ Jesus.” The promise of life—real life, true life, the only true life there is—is in Christ Jesus. There is no life apart from Christ. There is existence, mere survival, but no real life. Therefore, Paul was a messenger, an apostle, a man who was sent by God to proclaim the promise of God, the promise that God makes to man: He will give life to any person who trusts His Son, the Lord Jesus Christ.

Just imagine being called by God Himself. What a privilege! No matter what the call is, it is a privilege just to be called by God. But imagine being called to proclaim the glorious promise of God's very own Son, the promise of life that is in Him. That call is the greatest of privileges. That was the call of Paul. That was the glory of Paul: the great call that God had given him.

Thought 1. What a glorious privilege the messenger of God has: to proclaim the promise of life. Every servant of God should bow in humble adoration and submission—to proclaim the promise of life as never before.

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you” (Jn.15:16).

“But rise, and stand upon thy feet: for I appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee” (Acts 26:16).

“And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor.5:18-21).

“And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry” (1 Tim.1:12).

“In him was life; and the life was the light of men” (Jn.1:4).

“I am come that they might have life, and that they might have it more abundantly” (Jn.10:10).

“Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live” (Jn.11:25).

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (Jn.14:6).

“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel” (2 Tim.1:9-10).

“He that hath the Son hath life; and he that hath not the Son of God hath not life” (1 Jn.5:12).

2 (1:2) **Paul—Timothy**: the second glory of Paul was Timothy, his son in the faith (see note, *Discipleship*—1 Tim.1:2 for discussion).

3 (1:3) **Conscience—Paul**: the third glory of Paul was his pure conscience. This is a phenomenal statement: Paul says that he served God with a *pure conscience*. God had called Paul to serve His Son, the Lord Jesus Christ, and Paul was faithful and diligent in his service and ministry. In serving Christ, Paul...

- did not slumber and sleep late.
- did not waste and abuse time.
- did not prepare half-heartedly at the last minute.
- did not neglect the ministry and the needs of people.
- did not question or deny the Word of God and its gospel.
- did not deviate from the truth of the Lord Jesus Christ, the very Son of God Himself.
- did not fail to proclaim the whole gospel and the whole counsel of God.

Paul did not have a conscience that caused him to question his actions and life—its purpose and meaning and significance. Paul did not have a conscience that questioned, bothered, nagged, and pricked him. Paul was faithful to Christ and His ministry; therefore, he could forcefully declare: “I serve...with pure conscience.” This was the glory of Paul: a pure conscience.

Thought 1. Every minister of God should ask: “Do I serve God with a pure conscience? If not, why?” We must correct every failure and every shortcoming. We must serve Christ faithfully and diligently. A pure conscience must be the glory of the minister.

“And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men” (Acts 24:16).

“For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation [behavior] in the world, and more abundantly to you-ward” (2 Cor.1:12).

“Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned” (1 Tim.1:5).

“Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck” (1 Tim.1:19).

“Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ” (1 Pt.3:16).

4 (1:3) **Prayer—Paul**: the fourth glory of Paul was his privilege of praying for a disciple. Of course, prayer itself was a privilege for Paul, as prayer is for every believer. But the very thought of taking prayer and zeroing in on a *young disciple* is a special privilege. Why? Because we can concentrate on the young disciple’s life, and the hand of God can be seen moving upon his life. Genuine believers know that one of the greatest privileges and comforts of life is being able to carry the needs of a loved person before the Lord and...

- experience the Lord removing the burden from our hearts.
- experience the Lord answering our prayer and meeting the need of our loved one.
- experience the growth and ministry of our loved one for Christ.

The glorious privilege of praying for a young disciple is a privilege indeed, a privilege that needs to be laid hold of more and more. Prayer for young disciples was one of the great glories of Paul. It should be for us as well.

“And all things, whatsoever ye shall ask in prayer, believing, ye shall receive” (Mt.21:22).

“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints” (Eph.6:18).

“Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith” (1 Th.3:10).

5 (1:4) **Tears—Paul**: the fifth glory of Paul was his remembrance of Timothy’s tears. This is a warm and touching statement: Paul yearned and longed to see Timothy. Why? Because of Timothy’s tears. Timothy was apparently a man with a strong and tender heart, a heart that was soft and warm and that felt deeply and was easily touched and moved to compassion and tears. There is no question about his strength and courage, for he was chosen by Paul to be Paul’s successor. Paul would have never chosen a weakling, someone who was not the strongest among the strong. But something else would appeal to Paul as well: a man with a tender and compassionate heart, a man who was not afraid to show the warmth and softness of tears as he ministered and struggled in prayer before God.

What a man to covet! What a companion in ministry Timothy must have been! No wonder Paul coveted his presence, longing and yearning to join him in ministry.

“I thank my God upon every remembrance of you....for your fellowship in the gospel from the first day until now” (Ph.1:3, 5).

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 Jn.1:7).

“I am a companion of all them that fear thee, and of them that keep thy precepts” (Ps.119:63).

“A friend loveth at all times, and a brother is born for adversity” (Pr.17:17).

“Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up” (Eccl.4:9-10).

6 (1:5) **Family—Parents—Lois—Eunice:** the sixth glory of Paul was his remembrance of Timothy’s family—their genuine faith. Timothy had one of the greatest privileges that a child can have: strong Christian parents. His mother and grandmother were staunch believers who were faithful to God’s Word every day of their lives. This was and still is the key in any family: faithfulness to God’s Word every day. Timothy’s mother and grandmother had taught Timothy the Scriptures from earliest childhood.

“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus” (2 Tim.3:15).

The point is this: Timothy’s faith in Christ was genuine and sincere; it was real and true. He honestly trusted Christ as his Savior and Lord, and he lived for Christ day by day. One of the major reasons for his strength in the Lord was the strong faith of his mother, Eunice, and his grandmother, Lois. They had rooted and grounded him in the faith. Note: their faith had been strong; Paul mentions this as the very reason he could trust the faith of Timothy so much.

Thought 1. What a glorious testimony, yet an awesome responsibility. Parents must be godly, possessing the strongest of faiths—a faith that is genuine and true, real and sincere. Parents must trust the Lord Jesus Christ and rear their children to trust Christ. They must root their children in the Scripture so that they will know how to walk in Christ day by day.

“And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord” (Eph.6:4).

“I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day” (2 Tim.1:3).

“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus” (2 Tim.3:15).

“And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up” (Dt.6:7).

“Train up a child in the way he should go: and when he is old; he will not depart from it” (Pr.22:6).

	I. THE STRONG CHARGES TO TIMOTHY, 1:6-2:26		
	A. Charge One: Endure Abuse for the Gospel, 1:6-12		
1 Stir up the gift of God	6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.	called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:	called us 1) Not by works 2) By His purpose b. Bc. God's purpose for salvation is eternal c. Bc. God has now revealed His purpose 1) By Christ's appearance 2) By abolishing death 3) By revealing life
2 Do not fear—God has not given us the spirit of fear	7 For God hath not given us the spirit of fear; but of power and of love, and of a sound mind.	11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.	5 Look at Paul's example a. He was appointed & called to serve the gospel b. He was not ashamed to suffer for the gospel 1) He knew that his faith was sure 2) He was persuaded of God's keeping power c. He was sure that judgment was coming
3 Do not be ashamed of the gospel nor of strong believers	8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;	12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.	
4 Share in the sufferings of the gospel	9 Who hath saved us, and		
a. Bc. God has saved &			

DIVISION I

THE STRONG CHARGES TO TIMOTHY, 1:6-2:26

A. Charge One: Endure Abuse for the Gospel, 1:6-12

(1:6-12) **Introduction:** this passage begins a series of strong charges—charges directed to Timothy but applicable to us all. Charge one is an eye-opener; it strikes fear in some believers. Nevertheless, it is a charge that must be heeded by everyone of us: *endure abuse for the gospel*.

1. Stir up the gift of God (v.6).
2. Do not fear—God has not given us the spirit of fear (v.7).
3. Do not be ashamed of the gospel (v.8).
4. Share in the sufferings of the gospel (v.8-10).
5. Look at Paul's example (v.11-12).

1 (1:6) **Believer—Minister—Gifts, Spiritual:** first, stir up the gift of God. What is the “gift of God?” This probably refers to spiritual gifts, the gifts which the Holy Spirit gives to every believer—the spiritual gifts which equip the believer to minister. The word “stir up” (*anazopureo*) can mean to keep blazing and to keep the flame of the fire burning. But it can also mean to rekindle and to restir the flame, indicating that the flame was about to go out. Which is meant here? No doubt Timothy faced what we sometimes face: times when he needed to be restirred and rekindled. But there is no indication that Timothy's flame was about to go out.

Keep this in mind: Paul was facing death; he was about to be executed. He clearly states this fact (2 Tim.4:6-8). Therefore, Paul sensed the need to give Timothy charge after charge. One of the very first things Timothy needed to do was to keep his spiritual gifts blazing and burning to the hottest point possible. The idea is present tense, which means it is progressive and continuous action. The believer is to *keep on* stirring up his gift, never letting its flame lose any of its intensity. He is to use his gift to minister and minister, never slacking up nor losing his zeal. God has gifted the believer to minister, gifted him in a very, very special way; therefore, he must minister. He must do exactly what God has gifted him to do.

Thought 1. Note: the problem with most believers is that they do not even know what their spiritual gifts are. There is a great need within the church to study the gifts and the great price God has paid to secure the gifts for His people. (See outline and notes—Ro.12:3-8; 1 Cor.12:4-11; Eph.4:7-16 for more discussion.)

“And so he that had received five talents came and brought other five talents, saying, Lord, thou deliverdst unto me five talents: behold, I have gained beside them five talents more” (Mt.25:20).

“Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery” (1 Tim.4:14).

“Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands” (2 Tim.1:6).

“Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our

ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness” (Ro.12:6-8).

“But covet earnestly the best gifts: and yet show I unto you a more excellent way” (1 Cor.12:31).

“Follow after charity, and desire spiritual gifts, but rather that ye may prophesy” (1 Cor.14:1).

2 (1:7) **Fear—Power—Love:** second, do not fear. God has not given us the spirit of fear. Too often believers—laymen and ministers alike—fear using their gifts. They fear speaking up for Christ and the gospel—they fear...

- ridicule
- embarrassment
- mockery
- criticism
- opposition
- abuse

Being very honest, we have all experienced these fears at one time or another. We failed to witness—to use our gift in speaking up for Christ and in proclaiming the gospel lest we suffer persecution. But note the charge; it is clear and forceful: we are not to fear.

⇒ We are not to fear the face of man.

⇒ We are not to fear the trials that may come our way because we are living for Christ.

⇒ We are not to fear the ridicule and persecution that may be launched against us because we are witnessing and ministering for Christ.

Is it possible to keep from fearing if we live for Christ in this world, a world that is so evil and abusive? How can we keep from being apprehensive if we witness for Christ day by day? How can we keep from being cowardly when the world thinks that religion is to be kept in the church and not out in the world? How can we stand up for Christ when people mock and poke fun at anyone who lives for Christ?

This verse tells us how: we let God equip us. God’s equipment does not include fear. The fact is clearly stated: God does not give us the spirit of fear; God gives us the spirit of love and power, and of a sound mind. The word *spirit* means the believer’s spirit: the Holy Spirit of God actually injects power, love, and a sound mind into the spirit of the believer.

1. The Holy Spirit actually infuses power into the believer’s spirit. But note: we do not receive power until we begin to minister. Power is not needed if we just sit around and remain silent about Christ. The Holy Spirit gives us power only when we begin to minister and actually need it. It is when we begin to live for Christ—to use our gifts to bear witness for Him—that the Spirit of God injects power into our spirit. When we begin to live and proclaim Christ, the Holy Spirit endows us with power, enormous power...

- power to face the strain of difficulties and trials.
- power to stand tall in living and witnessing for Christ.
- power to take on the job and to do it well—to the very best of our ability.

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

“And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all” (Acts 4:33).

“The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power” (Eph.1:18-19).

“That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man” (Eph.3:16).

“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Eph.3:20).

“Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness” (Col.1:11).

“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind” (2 Tim.1:7).

“But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin” (Mic.3:8).

2. The Holy Spirit infuses love into the believer’s spirit. This is *agape* love, the kind of love that loves people even if they are sinners and enemies. It is a love that arises within the mind and will, not in the emotions. It is the kind of love that says, “I will love this person no matter what he does to me. I will care for, nourish, and nurture him. I will share Christ with him. I will treat him just as I would want him to treat me if he knew Christ. I will love him and be responsible to him, no matter how he treats me.”

Note: this kind of love—the kind of love that can love sinners and enemies—is a gift of God’s Spirit. No man can stir or work up *agape* love. *Agape* love is God’s love. God alone possesses it; therefore, God alone can give it to men. He gives it to all who live for His Son, the Lord Jesus Christ, and who proclaim Him (cp. v.8-10).

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35).

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal.5:22-23).

“And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour” (Eph.5:2).

“And above all these things put on charity, which is the bond of perfectness” (Col.3:14).

“And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him” (1 Jn.4:16).

3. The Holy Spirit infuses a sound mind into the believer’s spirit. “Sound mind” (sophronismou) means self-control; the ability to control one’s emotions, feelings, and thoughts in the midst of trials and circumstances, no matter how severe and stressful. It is just as it says, a sound mind—the mastery over one’s mind, over one’s heart and life despite the trial or opposition. When the believer begins to live and bear testimony for Christ, the Holy Spirit gives him a sound mind—a most glorious gift.

Thought 1. Think for a moment. Picture a genuine believer...

- who is living for Christ: walking in Christ and sharing Christ all day every day.
- who honestly loves people and treats people just like he should—no matter how they treat him.
- who is controlled—who controls his passions, feelings, behavior, and thoughts.

Picture such a person: Could God let that person live in fear? Could God fail to keep from giving that person strength, that is, spiritual power and love and a sound mind? The answer is obvious. The person who truly lives for Christ and bears testimony for Christ is delivered from fear:

- ⇒ he is given power, enormous power.
- ⇒ he is given love, great love for people, no matter who they are.
- ⇒ he is given a sound mind, peace, stability, and security in a dying and insecure world.

“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be” (Ro.8:5-7).

“Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night” (1 Th.5:6-7).

“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind” (2 Tim.1:7).

“Young men likewise exhort to be sober minded” (Tit.2:6).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pt.1:13).

“But the end of all things is at hand: be ye therefore sober, and watch unto prayer” (1 Pt.4:7).

3 (1:8) **Gospel—Witnessing:** third, do not be ashamed of the gospel nor of strong believers who are living and witnessing for Christ. The point and verse are clear enough. No believer is to shrink...

- from identifying with the gospel and the Lord of the gospel.
- from identifying with strong believers who are living for and sharing Christ.

We are to share the gospel—share by living for Christ and by speaking up for Him, bearing testimony of His saving grace. We are to stand up for those who share Christ when they are being ridiculed and persecuted. In fact, note the verse: we are to share in the sufferings of the gospel. Any of us who truly live for the gospel will be opposed and misunderstood by the world. Why? Because we do not live like the world; we do not live sensual, immoral, ungodly, and worldly lives. We do not follow after the things of the world. Therefore, our righteous and godly lives convict the world of its ungodly deeds. Hence, the world ridicules and persecutes us. But we are not to let this stop us: we are not to shrink from living for and sharing the gospel. We are to jump right in with the strong believer and share the gospel with a starving and lost world that reels under the weight of evil, corruption, and death.

“Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also” (Jn.15:20).

“These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that ye doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you” (Jn.16:1-4).

“For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake” (Ph.1:29).

“That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto” (1 Th.3:3).

“Yea, and all that will live godly in Christ Jesus shall suffer persecution” (2 Tim.3:12).

“Marvel not, my brethren, if the world hate you” (1 Jn.3:13).

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy” (1 Pt.4:12-13).

4 (1:8-10) **Gospel:** fourth, share in the sufferings of the gospel. As stated above, this is the duty of believers. If we live for Christ—live for the gospel, live godly lives—the ungodly of the world will persecute us. There is no escape from it. But we are not to shrink from our duty. We are not to fear, nor are we to be ashamed of the gospel. We are to live for the gospel and proclaim the gospel. Scripture gives three strong encouragements, three strong reasons why we should stand up for Christ and the gospel.

1. We are to stand up for the gospel because God has saved us and called us with a holy calling. And note: God saved us by grace, that is, freely. We did not have to work one iota for salvation. We did not have to pay a cent nor do a single thing for salvation. God Himself saved us...

- He has delivered us from sin and the bondages of the flesh.
- He has delivered us from death. Think about it: we shall never die. When our time comes—at the last moment, in an instant of time, in a split second—God will transfer us from this world into His presence. We are saved from ever having to taste death.
- He has saved us from judgment and condemnation, from the punishment of hell.

God has done all this for us, and He has done it by grace—freely—simply because He loves us and wills to save us. How, then, can we deny Him? How can we dare be ashamed of Him and fear living for Him? How can we be ashamed of telling the world about His glorious salvation?

“Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin” (Ro.3:20).

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast” (Eph.2:8-9).

“But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Tit.3:4-5).

2. We are to stand up for the gospel because God’s purpose for salvation is eternal. Salvation was planned by God before the world was ever created. The gospel of salvation was given to us *in Christ* before the world was ever created. The point is this: the gospel of salvation—wrought through His Son, the Lord Jesus Christ—is God’s eternal plan. It is the only plan God has whereby people may be saved. If a person misses this plan, he will miss salvation; he will never be acceptable to God. Therefore, we—all believers—must not be ashamed nor fear proclaiming Christ. Salvation through Christ and the gospel of Christ is the only way any person can ever be saved. We must proclaim the gospel even if men oppose it, for they shall forever be lost if we fail to lead them to Christ.

“I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins” (Jn.8:24).

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (Jn.14:6).

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

“For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time” (1 Tim.2:5-6).

3. We are to stand up for the gospel because God has *now revealed* His purpose of salvation to the world. Note how God did this: “by the appearing of our Savior Jesus Christ.” What did Jesus Christ do to reveal God’s purpose?

a. Jesus Christ abolished death. How? How *in this world* can anyone ever abolish death? Very simply, Jesus Christ died *for man*. All that is within man—all that causes man to die—Jesus Christ took upon Himself. Jesus Christ took all the evil, sin, and corruption that causes death—took it all upon Himself and died for man. Now think for a moment: since He has died for man, man does not have to die. Death is abolished for man: man is freed from death; death no longer has a hold on man. (See note, *Jesus Christ, Mediator*—1 Tim.2:3-7 for more discussion.)

b. Jesus Christ has brought life and immortality to light through the gospel. Man can now live forever and receive immortality. How? Through the gospel of life and immortality provided by Jesus Christ. When a person believes in Jesus Christ—truly believes by committing his life to Christ—God takes that person’s belief and counts it as the life of Christ. God actually counts the person as being *in Christ*. Christ is eternal and immortal; therefore, if a person is *in Christ*, he becomes eternal and immortal. He is immortal because he is *in Christ*. How can such a thing be? Because God *counts* it so. God takes our faith in Christ and counts it as immortality. God loves His Son, the Lord Jesus Christ, so much that He will honor any person who honors His Son. God will honor that person who truly honors His Son by believing in Him—honor the person by doing exactly what the person believes about Christ. Christ proclaimed that any person who believed in Him would never die, but have everlasting life. Therefore, if a person believes in Christ, believes the gospel of Christ, God gives that person life and immortality. (See note, *Justification*—Ro.5:1 for more discussion.)

This is the *light of the gospel*—the glorious revelation of the gospel. Jesus Christ has abolished death and brought life and immortality to man.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God” (Jn.3:16-18).

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“Verily, verily, I say unto you, If a man keep my saying, he shall never see death” (Jn.8:51).

“And whosoever liveth and believeth in me shall never die. Believest thou this?” (Jn.11:26).

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit” (Ro.8:1).

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil” (Heb.2:14-15).

5 (1:11-12) **Testimony—Paul, Example:** fifth, look at Paul’s example. Paul endured abuse for the gospel. Paul says two significant things about himself.

1. Paul had been appointed and called to serve the gospel of the Lord Jesus Christ. Three appointments are mentioned.
 - a. Paul was appointed to be a preacher of the gospel. The preacher is a herald, a person who is appointed by a king to go forth and proclaim the message of the king. The minister is a preacher who is sent forth by God to preach the truth about Jesus Christ...
 - that He has abolished death.
 - that He has brought life and immortality to light.
 - b. Paul had been appointed an apostle of the Lord Jesus Christ. The apostle is a person who has been sent as a very special witness and on a very special mission. The minister is sent forth on the special mission to bear witness that Jesus Christ is the Mediator between God and men. Jesus Christ has paid the ransom price for man.
 - c. Paul had been appointed as a teacher of the Lord Jesus Christ. The teacher is a person who instructs people in the faith and truth of God’s Word. It is the gift to root and ground people in doctrine, reproof, correction, and righteousness. God had called him to proclaim and teach the salvation that is in Christ Jesus.
2. Paul was not ashamed to suffer for the gospel.
 - a. He knew that his faith was sure; he knew Christ. The point is this: Paul knew Christ on a personal and intimate basis. He walked with Christ day by day—was in fellowship and communion with Him. He had a personal relationship with Christ; therefore, he knew that his belief in Christ was true. This was the reason he was willing to suffer for the gospel: the gospel was true. A person could actually be saved from death and receive life and immortality; a person could actually live face to face with God forever and ever. Paul knew this—knew it beyond a shadow of a doubt. How? Because he knew Christ personally and intimately.

“The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Ro.8:16-17).

“In whom [Christ] ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest [guarantee] of our inheritance until the redemption of the purchased possession, unto the praise of his glory” (Eph.1:13-14).

“For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake” (1 Th.1:5).

“For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (2 Tim.1:12).

“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ” (1 Jn.1:3).

“And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him” (1 Jn.2:3-5).

“Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit” (1 Jn.4:13).

“He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son” (1 Jn.5:10).

- b. Paul was persuaded of God's keeping power. Paul had committed both his life and work to Christ—all that Paul was as a person and all that Paul did upon earth was entrusted to Christ. The word "committed" (paratheke) means to deposit. A.T. Robertson says that Paul means, " 'My deposit' as in a bank, the bank of heaven which no burglar can break (Mt.6:19f)" (*Word Pictures in the New Testament*, Vol.4, p.614). Paul had deposited, turned everything he was and had over to Christ. Why? Because he knew that Christ could keep it and take care of it forever and ever. What exactly did Paul turn over to Christ? His life and work. Imagine!

- ⇒ Paul deposited his life into the hands of Christ; therefore, Christ *increased* his life, guided his life to bear the richest interest and the greatest return. Paul's *deposit of life was increased* to eternal life.
- ⇒ Paul deposited his work into the hands of Christ; therefore, Christ increased his work to bear the richest interest and the greatest return. Paul's *deposit of work was increased* to eternal responsibility and management for God. (See note, *Rewards—Lk.16:10-12* for more discussion.)

"Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread" (2 Th.3:12).

"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pt.1:5).

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24).

3. Paul was sure that judgment was coming. Therefore, he committed his life and work to Christ in order to receive the reward of God and not the judgment of God. Paul knew that he had to stand before Christ some day and give an account for his life and work. This is the reason Paul did exactly what Christ said: he trusted Christ, and gave Christ his life—totally. He deposited his life and work with Christ; staked everything he was and had upon Christ. Why? Because he knew that Christ would keep him and present him faultless in that day. Christ would present him to God as a follower of His, and God would accept Paul because Paul had followed God's only begotten Son. Paul knew beyond question who it was that he was following: he was following the Lord Jesus Christ, the very Son of God Himself.

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Mt.16:27).

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor.5:10).

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" (1 Pt.1:17).

"I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jer.17:10).

<p>1 Hold fast sound words</p> <p>a. By faith—in Christ alone b. By love—in Christ alone</p> <p>2 Hold fast one's trust—by the power of the Holy Spirit</p> <p>3 Hold fast without turning away, for many turn away</p>	<p>B. Charge Two: Hold Fast to the Lord Jesus Christ, 1:13-18</p> <p>13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.</p> <p>14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.</p> <p>15 This thou knowest, that all they which are in Asia be turned away from me; of</p>	<p>whom are Phygellus and Hermogenes.</p> <p>16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:</p> <p>17 But, when he was in Rome, he sought me out very diligently, and found me.</p> <p>18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.</p>	<p>4 Hold fast following the example of those who have proven faithful: Onesiphorus</p> <p>a. He had diligently sought for Paul until he found Paul</p> <p>b. He was assured of mercy in the great day of judgment</p>
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DIVISION I

THE STRONG CHARGES TO TIMOTHY, 1:6-2:26

B. Charge Two: Hold Fast to the Lord Jesus Christ, 1:13-18

(1:13-18) **Introduction:** this is the second charge given to believers, both ministers and laymen alike. Note that the charge is strong, of a critical nature: *hold fast*. In a world that is filled with wickedness and false teaching, believers must hold fast to the Lord Jesus Christ.

1. Hold fast to sound words (v.13).
2. Hold fast one's trust—by the power of the Holy Spirit (v.14).
3. Hold fast without turning away, for many turn away (v.15).
4. Hold fast following the example of those who have proven faithful: Onesiphorus (v.16-18).

1 (1:13) **Scripture—Gospel—Doctrine—Teaching—Minister:** first, hold fast to sound words. The word “sound” (*hugiainonton*) is interesting. It means healthful, health giving. Believers must hold fast to sound, health giving words, that is, to words that will make them sound and healthy. What *words* will make a person sound and healthy? The words just covered by the Scripture:

- ⇒ the words of the gospel (v.8).
- ⇒ the words of salvation (v.9).
- ⇒ the words about Jesus Christ, the glorious message that He has abolished death and brought life and
- ⇒ immortality to man (v.9-10).
- ⇒ the words that Paul himself taught, the words that he taught to Timothy and to the believers of the early
- ⇒ church (v.13).

Simply stated, believers are to hold fast to the Holy Scriptures, to the very Words of God Himself, for the Word of God alone can bring health and life to the human soul.

1. We must hold fast to sound words in *faith*. That is, we must believe in Christ, surrender our hearts and lives to Him, and we must be loyal to Christ. If we do not believe the words and message about Christ—if we do not have faith in Christ—then we are not holding fast to sound words. The very first sign of sound words is faith in Christ; the very first sign that a person is clinging to sound words is his *faith in Christ*. If a person does not believe in Christ, he is not holding fast to sound words. He is believing a false doctrine, a false philosophy of life and will thereby perish. The only words that can bring health and soundness to a person are the words of Christ—the life-giving words of His salvation. A person must hold fast to sound words by believing in Christ Jesus, the only Savior who has brought the life-giving words of God to earth.

2. We must hold fast to sound words in *love*. It is not enough to believe in the sound words about Christ; we must also love everyone in Christ and love the world through Christ. A person who truly believes the gospel believes in Christ, and he loves both Christ and the words of the gospel.

The point is this: it is impossible to truly believe Christ and His gospel without loving Christ and His Word. A person who truly loves Christ sees the people of the world through the eyes of Christ: he loves everyone even as Christ loves everyone. He holds fast to sound words in love: he seeks to share the words of health and soundness with all men. He wants all men to know the sound words of salvation that bring health and soundness to the human soul.

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (Jn.20:31).

“So then faith cometh by hearing, and hearing by the word of God” (Ro.10:17).

“Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus” (2 Tim.1:13).

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim.3:16).

“In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you” (Tit.2:7-8).

2 (1:14) **Minister—Believer, Duty:** second, hold fast the trust God has placed into your hands—hold your trust fast by the power of the Holy Spirit. William Barclay has an excellent comment on this point:

“Not only do we put our trust in God: God also puts His trust in us. The idea of God’s dependence on men is never far from New Testament thought. When God wants something done, He has to find a man to do it. If God wants a child taught, a message brought, a sermon preached, a wanderer found, a sorrowing one comforted, a sick one healed, he has to find some agent and some instrument to do His work” (The Letters to Timothy, Titus, and Philemon, p.176).

Matthew Henry says:

“The Christian doctrine is a trust committed to us....It is committed to us to be preserved pure and entire, and to be transmitted to those who shall come after us, and we must keep it, and not contribute any thing to the corrupting of its purity, the weakening of its power, or the diminishing of its perfection” (Matthew Henry’s Commentary, Vol.5, p.836).

Note that the believer can keep his trust and do the work of God only by the power of the Holy Spirit. It is the Spirit of God who gifts the believer and calls him to work for the Lord. Every genuine believer is given specific work to do for the Lord, but the believer cannot do the work in his own strength. No man can penetrate the heart of another person; only the Holy Spirit of God can do that. Therefore, the believer must stay close to the Spirit of God and depend upon Him for the power to do good and effective work. The Holy Spirit alone has the power to change a man’s heart; therefore, the believer must depend upon the Holy Spirit to help him in his work. (See note—1 Tim.6:20-21 for more discussion.)

“For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey” (Mt.25:14-15).

“And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come” (Lk.19:13).

“Moreover it is required in stewards, that a man be found faithful” (1 Cor.4:2).

“For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor.6:20).

“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called” (1 Tim.6:20).

“As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God” (1 Pt.4:10).

3 (1:15) **Backsliding—Desertion—Ministering:** third, hold fast without turning away, for many turn away. Paul was facing the crisis of his life: he was standing trial on a capital charge, that of being an insurrectionist, a disturber of the peace against the Roman empire. It was dangerous to be associated with Paul; there was the chance that a person would be identified as an associate of Paul. Because of this, most of the believers throughout Asia deserted Paul. They actually turned away from the minister who had done so much for them.

The leaders of the desertion were Phygellus and Hermogenes. This is the only time these two men are mentioned in Scripture; therefore, the only thing we know about them is what is shared here. Apparently, there was a time when they followed the Lord and supported Paul; but now, when the chips were down and the minister of God really needed them, they deserted and began to oppose him and to lead others to desert him. Paul was deeply hurt; those whom he had loved and done so much for were now turning their backs upon him.

Thought 1. Oliver Greene paints a descriptive application of this event:

“This reminds us of our Lord. As He broke the loaves and fishes, He had thousands at His feet; but when He fell beneath the weight of His cross, not one person volunteered to carry it for Him—and the Scripture tells us that Simon the Cyrenian was compelled to bear His cross (Mark 15:21). Many pastors know better than I that when a person needs a friend and stands condemned by those in authority, he will always learn who his real friends are. Many times a dear pastor believes that the majority of his church members stand with him—but when the enemies of the Gospel are ready to vote him out, he discovers that his friends are few and that the visible church embraces many spineless Christians. Paul had many converts and professing friends in Asia; but when the testing time came, like the disciples of Jesus they turned back and walked with him no more” (The Epistles of Paul the Apostle to Timothy and Titus, p.287).

“But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled” (Mt.26:56).

“Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me” (Jn.16:32).

“For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica, Crescens to Galatia, Titus unto Dalmatia” (2 Tim.4:10).

“My friends scorn me: but mine eye poureth out tears unto God” (Job 16:20).

“All my inward friends abhorred me: and they whom I loved are turned against me” (Job 19:19).

4 (1:16-18) **Onesiphorus—Believers, Faithful:** hold fast, following the example of those who have proven faithful. Note the resounding tenderness heaped upon one man and his household, the man Onesiphorus. Onesiphorus is a dynamic example of a courageous man, a man who was committed to helping people even if it did endanger his life. This passage gives every indication that he dearly loved Paul. When Onesiphorus heard that Paul had been arrested and imprisoned in Rome, he apparently struck out for Rome to see what he could do to help. Note the word “sought” (v.17). This indicates that he had some difficulty finding the prison where Paul was chained. It is true that for two years Paul had been allowed to live in a rented house and to use it as his living quarters despite the fact that he was a prisoner. But apparently at some point he was put behind bars in one of the security prisons where the most notorious criminals were imprisoned. Whatever the case, Onesiphorus did not give up his search. He “sought [Paul] out very diligently.” The idea is that he sought and sought against great difficulty until he found Paul. Note his ministry to Paul:

- ⇒ He refreshed Paul, refreshed him *often*. This would certainly include visits and the encouragement and
- ⇒ comfort of sharing Scripture and prayer. And, if allowed, it would include food and clothing and the
- ⇒ provision of any medical or financial needs Paul might have had.
- ⇒ He was not ashamed of Paul’s imprisonment—not ashamed to be identified with Paul as a friend and fellow
- ⇒ believer in the Lord Jesus Christ. He stood by the side of Paul as a follower of the gospel of the Lord Jesus
- ⇒ Christ.

Note one other point: Paul’s deep appreciation and love for Onesiphorus. He prays that God will have mercy upon this dear saint in the day of judgment—that God will reward Onesiphorus for the many things he did for him when he was a prisoner.

Thought 1. “The majority of friends (so-called) will forsake us in the darkest hour of need; but the friend who is to be treasured as a jewel is the man who stands with us when we need encouragement, when all others are against us, and seemingly we have lost the battle. No words could ever express the worth of such a friend!” (Oliver Greene, *The Epistles of Paul the Apostle to Timothy and Titus*, p.228f).

“Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Mt.20:28).

“I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive” (Acts 20:35).

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves” (Ro.15:1).

“Bear ye one another’s burdens, and so fulfil the law of Christ” (Gal.6:2).

“Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body” (Heb.13:3).

“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world” (Jas.1:27).

CHAPTER 2			
<p>1 The source of strength—the Lord’s grace</p> <p>2 Picture 1: A strong teacher a. Must receive the truth b. Must train others to carry on the truth</p> <p>3 Picture 2: A strong</p>	<p>C. Charge Three: Be Strong in the Lord Jesus Christ, 2:1-7</p> <p>Thou therefore, my son, be strong in the grace that is in Christ Jesus. 2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 3 Thou therefore endure</p>	<p>hardness, as a good soldier of Jesus Christ. 4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be soldier. 5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. 6 The husbandman that laboureth must be first partaker of the fruits. 7 Consider what I say; and the Lord give thee understanding in all things.</p>	<p>soldier of Jesus Christ a. Must endure hardness b. Must not become entangled with the affairs of everyday life c. Must please or obey his commander</p> <p>4 Picture 3: A strong athlete a. Must be disciplined b. Must follow the rules</p> <p>5 Picture 4: A hard working farmer</p> <p>6 Conclusion: Think over these things</p>

DIVISION I

THE STRONG CHARGES TO TIMOTHY, 1:6-2:26

C. Charge Three: Be Strong in the Lord Jesus Christ, 2:1-7

(2:1-7) **Introduction:** believers must be strong in the Lord. This passage gives an excellent picture of what being *strong in the Lord* means.

1. The source of strength—the Lord’s grace (v.1).
2. Picture 1: a strong teacher (v.2).
3. Picture 2: a strong soldier of Jesus Christ (v.3-4).
4. Picture 3: a strong athlete (v.5).
5. Picture 4: a hard working farmer (v.6).
6. Conclusion: think over these things (v.7).

1 (2:1) **Grace:** the source of strength is found in the Lord Jesus Christ. In particular it is found “in the *grace* that is in Christ Jesus.” Remember that Paul was facing death; he was to be executed by the Romans on the false charge that he was a revolutionary against the state. Timothy was to be Paul’s successor; he would soon have to take over the main responsibility for the churches scattered all over the world. The responsibility for spreading the gospel across the earth would soon be his. Could he stand up under the pressure? Could he handle all the problems and circumstances that would arise? Would he work enough, study enough, learn enough, pray enough, witness enough, preach enough, teach enough, endure enough, strive enough, and war enough in the spirit? There was only one hope for Timothy, just as there is only one hope for any of us. Timothy needed an *unlimited strength*, a strength that could drive him to conquer any circumstance and to work at any task until it was accomplished. That strength could come from only one source, and Paul knew the fact.

⇒ That strength is the strength of God.

The strength of men is no stronger than man, and man ends up in the dust of the ground. His strength ceases to be. And not only this, but all along the path of life, man comes short and fails time after time—no matter who the man is. The weakness of his strength is constantly showing itself.

However, the strength of God is entirely different. God’s strength is all sufficient and all powerful. It can and does conquer all, including death itself. Therefore, if a man can tap into God’s strength, he can conquer all the circumstances of life, including death; and he can achieve his task upon earth, the very task that God wants him to fulfill while he is on earth. This is what Paul knew. But Paul knew something else: the strength of God can be tapped only through “the *grace* that is in Christ Jesus.”

Grace means the *undeserved* favor and blessings of God. Man does not deserve the favor and blessings of God, but God loves man. Therefore, God has provided the way for man to receive His favor and blessings—the greatest way possible—through His Son, the Lord Jesus Christ. Man can receive the blessings of God through the very Son of God Himself. And this includes the strength of God, the strength to conquer and overcome all trials and to fulfill his task upon earth, no matter how much work it involved or how difficult the task may be.

The point is this: we must do just what Paul told Timothy to do. We must be strong—not strong in our own strength, but strong in the *grace* (favor) of Christ. We must look up to Christ, not to ourselves nor to other people. We must trust the sufficiency of Christ, not our own strength.

Note: Paul paints four pictures to illustrate what he means by being strong in Christ Jesus. These pictures are covered in the next four notes.

“But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me” (1 Cor.15:10).

“Finally, my brethren, be strong in the Lord, and in the power of his might” (Eph.6:10).

“I can do all things through Christ which strengtheneth me” (Ph.4:13).

2 (2:2) **Teacher—Discipleship:** picture one is that of a strong teacher. A strong teacher has two very basic duties.

1. A strong teacher receives the truth. Timothy had heard Paul preach and teach the truth. How did Timothy know that the preaching and teaching of Paul were true? By the many witnesses who bore testimony to the same thing. Many proclaimed that the promises of Christ were true. When they trusted Jesus Christ as their Savior and Lord, something happened to them.

- ⇒ They received a changed life, a transformation of life so dramatic that they became as *new men* and *new creatures*.
- ⇒ They received a deep sense of God's presence.
- ⇒ They received the absolute assurance of salvation from sin, death, and judgment to come.
- ⇒ They received the indwelling presence of God's Holy Spirit.
- ⇒ They received the assurance of living forever.

Simply stated, many witnesses confirmed just what Paul taught; therefore, Timothy could trust what Paul taught. And when he did, Timothy himself was converted. He experienced the truth of Christ and of salvation.

Thought 1. The truth of God and of salvation are established forever. Christ Jesus, the very Son of God Himself, came to earth to reveal God and the way of salvation. Witness after witness down through the centuries confirm the truth. It is up to men to hear and receive it. A *strong teacher* will hear, receive, and transmit the truth to others. He transmits the truth to others so that they in turn may teach others and pass the truth on down to future generations.

2. A strong teacher trains others to transmit the truth. William Barclay gives an excellent description of this point:

“Every Christian must look on himself as a link between two generations. Not only has he received the faith; he must also pass it on. E.K. Simpson writes on this passage: ‘The torch of heavenly light must be transmitted unquenched from one generation to another, and Timothy must count himself an intermediary between apostolic and later ages....The teacher is a link in the living chain which stretches unbroken from this present moment back to Jesus Christ. The glory of teaching is that it links the present with the earthly life of Jesus Christ’ “ (The Letters to Timothy, Titus, and Philemon, p.181f).

Note that the truth is to be committed to *faithful* believers. By *faithful* (pistos) is meant a person...

- who *believes* in Christ and in the Word of God.
- who is loyal, reliable, dependable, and trustworthy.

Naturally, a person who does not believe in God or in God's Word cannot be said to be faithful to God. He is unfaithful and disloyal. God cannot trust or rely on him.

The point is this: a strong teacher will not commit the truth to an unfaithful person. The strong teacher will look for faithful people and commit the truth to them. As Matthew Henry says:

“Faithful men [are those] who will sincerely aim at the glory of God, the honour of Christ, the welfare of souls, and the advancement of the kingdom of the Redeemer among men” (Matthew Henry's Commentary, Vol.5, p.837).

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world” (Mt.28:19-20).

“He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep” (Jn.21:17).

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood” (Acts 20:28).

“Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind” (1 Pt.5:2).

3 (2:3-4) **Soldier—Believer:** picture two is that of a strong soldier. The Christian believer is to be a strong soldier for Jesus Christ.

1. A strong soldier endures, suffers, and shares hardship with all other soldiers. He does not..

- | | |
|-----------------------------|------------------------|
| • lay behind | • give in to the enemy |
| • shirk his duty | • deny the cause |
| • seek to escape the battle | • reject the commander |
| • refuse to carry his load | • hide from the toil |

A strong soldier stands with the other soldiers and suffers the hardships of the struggle with them. He sacrifices all that he is and has for Christ and His cause.

- ⇒ He gives all of his mind, body, and soul to Christ and His cause of salvation.
- ⇒ He gives all of his time and energy to Christ and His promise of eternal life.
- ⇒ He gives all of his money and possessions to Christ and His mission of world evangelism.

The strong soldier of Jesus Christ suffers hardship—no matter what the hardship is. He suffers hardship so that men and women, boys and girls may be saved from sin and starvation, evil and disease, corruption and emptiness, wrong and loneliness, death and judgment.

“And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved” (Mt.10:22).

“Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor.15:58).

“Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel” (Ph.1:27).

“This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare” (1 Tim.1:18).

“Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses” (1 Tim.6:12).

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season” (Heb.11:24-25).

“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him” (Jas.1:12).

“Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world” (1 Pt.5:9).

2. A strong soldier does not become entangled with the affairs of day to day living. He stays focused upon the cause of Christ—that of reaching a dying world with the message of life. People can have life now—a life that is abundant and overflowing. And they can live eternally—knowing beyond any question that they are going to live forever, never tasting death. But note: they have to hear about the commander-in-chief who can give them this life. This is the task of the Christian soldier; this is the great cause of the Christian soldier. And the strong soldier never diverts from this cause. He does not become entangled with the affairs of this world. His purpose is not...

- to make money
- to covet position
- to party
- to indulge the flesh
- to seek possessions
- to live in pleasure
- to focus upon this life

His purpose is to focus upon the campaign of Christ, of carrying forth the message of the King of kings, the message of the Lord Jesus Christ Himself. What is that message? The message of eternal salvation. Man can live both now and forever. There is no greater purpose on earth than fighting to carry that message forth. The strong soldier focuses upon his cause and not upon the world. He does not become entangled with the world and its day to day affairs.

“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:2).

“And they that use this world, as not abusing it: for the fashion of this world passeth away” (1 Cor.7:31).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“Be ye therefore followers of God, as dear children” (Eph.5:1).

“Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us” (2 Th.3:6).

“Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier” (2 Tim.2:3-4).

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness” (2 Pt.3:17).

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn.2:15-16).

3. A strong soldier pleases or obeys his commander-in-chief. He seeks to please the king who has chosen him to be a soldier. A strong soldier focuses upon his commander and his words. He does not look to anyone else...

- not to another commander. Another commander is a false commander.
- not to himself, seeking to satisfy the lusts of his own desires.
- not to loved ones who would have his time and waste his energies.
- not to those in the world who seek his energies and pleasures.

A strong soldier is loyal and committed to his commander-in-chief. He obeys his commander and focuses upon pleasing him and him alone.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Mt.7:21).

“But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts” (1 Th.2:4).

“Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more” (1 Th.4:1).

“Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men” (1 Th.5:14).

“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God” (Heb.11:5).

“But to do good and to communicate [give sacrificially] forget not: for with such sacrifices God is well pleased” (Heb.13:16).

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (Rev.22:14).

“This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success” (Josh.1:8).

4 (2:5) **Athlete—Believers:** picture three is that of a strong athlete. The Christian believer is to be like a strong athlete in the cause of Christ.

1. The athlete is strong in discipline and self-denial. Note the phrase “strive for masteries.” The picture is that of a professional athlete, a person who has dedicated his life—all that he is and has—to the contest. The Christian is not to be an amateur in life; he is to be a professional. The struggle is not a part-time thing; it requires all the dedication, energy, and effort that the Christian athlete has, and then some. The Christian must go until he can go no more; then he must go on and on. How? The same way a professional athlete does: through discipline and self-control. There must be no such thing as...

- an undisciplined believer.
- an uncontrolled believer.
- a flabby believer.
- an indulgent, overeating believer.
- a lustful, immoral believer.
- a licentious believer.
- a part-time believer.
- a lethargic believer.
- a half-hearted, complacent believer.

The believer must be totally committed to live for Christ—every moment of every day. He must be disciplined and controlled in mind, body, and soul.

⇒ His body may ache from tiredness, but he must push on and on even beyond his limit.

⇒ He may wish to indulge, but he must reject the temptation.

⇒ He may desire to look, touch, taste, and have, but he must refuse and focus his thoughts and energies upon the race for Christ.

The Christian believer must seek Christ, to become more and more like Him; and he must seek to make Christ known to every man, woman, and child. No matter how he feels, the Christian believer must be disciplined and controlled every day of his life—disciplined and controlled...

- in the worship of God through Bible study and prayer.
- in bearing testimony to the glorious news of Christ Jesus our Lord—the glorious news of life eternal.

2. The athlete strives lawfully or else he is disqualified from the contest. This is critical to know; it is the very point at which so many people fail. It is not enough to declare that one is entering the contest, nor is it enough to begin running the race. A person has to strive lawfully. Kenneth Wuest says:

“The Greek athlete was required to spend ten months in preparatory training before the contest. During this time he had to engage in the prescribed exercises and live a strictly separated life in regard to the ordinary and lawful pursuits of life, and he was placed on a rigid diet. Should he break training rules, he would...be a castaway (1 Cor.9:27), adokimos, ‘disqualified,’ barred from engaging in the athletic contest” (The Pastoral Epistles, Vol.2, p.129f).

Any person who wishes to enter the Christian contest has to obey the rules laid down by the official of the contest. That official is the Lord Jesus Christ, the very Son of God Himself. What are the rules? Very simply stated...

- a person must believe in Christ.
- a person must follow Christ, that is, obey the Word of God.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:16).

“Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live” (Jn.5:24).

“As ye have therefore received Christ Jesus the Lord, so walk ye in him” (Col.2:6).

“He that saith he abideth in him ought himself also so to walk, even as he walked” (1 Jn.2:6).

Thought 1. How many people declare that they are entering the Christian race, but they do not run by the rules? The terrible tragedy is this: they are disqualified and shall be cast away.

“Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” (1 Cor.9:24-27).

“Ye did run well; who did hinder you that ye should not obey the truth?” (Gal.5:7).

“I press toward the mark for the prize of the high calling of God in Christ Jesus” (Ph.3:14).

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us” (Heb.12:1).

“I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (2 Tim.4:7-8).

5 (2:6) **Farmer—Believer:** picture four is that of a farmer, a farmer who really works. The word “labor” (kopiao) means labor that is diligent, laborious, exhausting. It is the picture of a farmer who toils to the point of becoming weary, so tired that he cannot put one foot in front of the other.

Note a most significant point: it is the diligent farmer who arduously labors—who labors to the point of exhaustion—that shall be the *first* to partake of the fruit. The slothful farmer...

- is the last to receive the reward of his harvest and fruit.
- never bears a full harvest and never receives the reward of a full harvest.

The reason is because the slothful farmer either plants less seed or plants later than he should. And he never weeds or harvests the fields like he should. Note the point: it is the diligent farmer who shall be the first to be rewarded. He shall be the first to partake of the fruit of the harvest.

The point is true of the Christian believer as well. The diligent believer shall be rewarded first by God; that is, he shall be given a greater reward by God. Oliver Greene says:

“Many Christians think that all will share alike in the rewards on that day when the righteous Judge will reward His faithful servants; but these dear people have a tremendous surprise in store for them! Each believer will be rewarded according to his faithful stewardship....I am sure there will be many in heaven without a reward” (The Epistles of Paul the Apostle to Timothy and Titus, p.298).

“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor.5:10).

“For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire” (1 Cor.3:11-15).

Matthew Henry says:

“If we would be partakers of the fruits, we must labour; if we would gain the prize, we must run the race. And, further, we must first labour as the husbandman does, with diligence and patience, before we are partakers of the fruit; we must do the will of God, before we receive the promises” (Matthew Henry’s Commentary, Vol.5, p.838).

“Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor.15:58).

“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise” (Heb.10:36).

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh” (Jas.5:7-8).

6 (2:7) **Conclusion:** the believer needs to think over these things, and he needs the Lord in order to understand them.

“Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord” (Mt.13:51).

“He that hath ears to hear, let him hear” (Mt.11:15; 13:9, 43 etc.).

“Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed” (Jn.8:31).

<p>1 The gospel proclaims the humanity & deity of Jesus Christ a. The Seed of David: Man b. The risen Lord: God</p> <p>2 The gospel carries one through suffering & assures the victory of one's purpose: The spread of God's Word</p>	<p>D. Charge Four: Remember Jesus Christ is the Resurrected Lord, 2:8-13</p> <p>8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel.</p> <p>9 Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.</p>	<p>10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.</p> <p>11 It is a faithful saying: For if we be dead with him, we shall also live with him:</p> <p>12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:</p> <p>13 If we believe not, yet he abideth faithful: he cannot deny himself.</p>	<p>3 The gospel stirs endurance</p> <p>4 The gospel assures eternal glory & eternal judgment</p> <p>a. The glory b. The judgment</p> <p>c. The surety of God's Word</p>
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DIVISION I

THE STRONG CHARGES TO TIMOTHY, 1:6-2:26

D. Charge Four: Remember Jesus Christ is the Resurrected Lord, 2:8-13

(2:8-13) **Introduction:** this is one of the most important charges ever given to believers—remember the gospel, that Jesus Christ is the resurrected Lord. Jesus Christ was raised from the dead.

1. Remember—the gospel proclaims the humanity and deity of Jesus Christ (v.8).
2. Remember—the gospel carries one through suffering and assures the victory of one's purpose: the spread of God's Word (v.9).
3. Remember—the gospel stirs endurance (v.10).
4. Remember—the gospel assures eternal glory and eternal judgment (v.11-13).

1 (2:8) **Jesus Christ, Humanity; Deity—Gospel:** remember—the gospel proclaims the humanity and deity of Jesus Christ.

1. Jesus the Messiah was man. He was born of the seed of David; He was a man just like David, born of the roots of David. God sent His Son into the world in human flesh. The Son of God became a man—flesh and blood—just like all other men. He had a human nature, and because He had a human nature, He knows...

- the sufferings of life.
- the trials of life.
- the temptations of life.
- the problems and difficulties of life.
- the sorrows and griefs of life.
- the struggles and pains of life.

The point is this: Jesus Christ knows exactly what we face in life. Therefore, He is able to succor us through all the trials of life. No matter what the sufferings are, Jesus Christ can deliver us through the sufferings and cause us to triumph over them.

“And the Word [God's Son] was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (Jn.1:14).

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham” (Heb.2:14-16).

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted” (Heb.2:17-18).

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb.4:15-16).

2. Jesus the Messiah was divine; He was of the very nature of God Himself. How do we know this? Because He was raised from the dead. The resurrection from the dead declares that Jesus is the Son of God. All other men are dead and gone. The proof is demonstrated by one simple question: “Where are they? Where are our mothers, our fathers, our sisters, and ancestors?” Once they have left this world, they are gone. But not Christ. He died, but He arose and lives forever in the presence of God. Death could not hold Him because He was the Son of God and possessed the perfect spirit of holiness. (See DEEPER STUDY # 4, *Jesus Christ, Resurrection*—Acts 2:24 for more discussion.)

William Barclay has an excellent comment on this point:

“The tense of the Greek verb which Paul uses does not imply one definite act in time, but a continued state which lasts for ever. Paul is not so much saying to Timothy: ‘Remember the actual resurrection of Jesus’, rather he is saying: ‘Remember Jesus for ever risen and for ever present; remember your risen and your ever-present Lord.’ Here is the great Christian inspiration. We do not depend on the inspiration of a memory, however great. We enjoy the power of a presence. When a Christian is summoned to a great task, a task that he cannot but feel is beyond him, he must go to it in the certainty that he does not go to it alone, but that there is with him for ever and for ever the presence and the power of his risen Lord. When fears threaten, when doubts assail, when inadequacy depresses, remember the presence of the risen Lord” (The Letters to Timothy, Titus, and Philemon, p.189).

“Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it” (Acts 2:24).

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ” (Acts 2:36).

“The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins” (Acts 5:30-31).

“And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Ro.1:4).

“For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living” (Ro.14:9).

“[God’s power] which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places” (Eph.1:20).

“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name” (Ph.2:8-9).

2 (2:9) **Suffering—Gospel:** remember—the gospel carries one through suffering and assures the victory of one’s purpose—the spread of God’s Word. Paul was in prison because he preached the Word of God. At this particular time, Christians were hated with a fierce passion by many throughout the Roman empire. Many reacted against the message of morality and purity, righteousness and justice for all. In addition, one of the worst disasters ever suffered by a city, the burning of Rome, was blamed upon the Christian believers in Rome. Nero, in one of his moments of insanity, was guilty of ordering the fire so that he would be known as the great emperor who rebuilt the city. But the senate could never blame Nero. Therefore they sought a scapegoat, and the scapegoat chosen was the new religious sect, the Christians. As a result, a great persecution of Christian believers began. Paul, of course, was one of the major leaders of the Christians.

“But all human efforts, all the lavish gifts of the emperor, and the propitiations of the gods did not banish the sinister belief that the conflagration was the result of an order. Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace” (Tacitus, Annals, 15:44 as quoted by William Barclay. The Letters to Timothy, Titus, and Philemon, p.192).

As stated, Paul was in prison for having preached the gospel. He was true to his call, the very purpose for which God had put him on earth: to proclaim the gospel of the Lord Jesus Christ. But note a glorious fact: the Word of God could never be bound. Paul himself could be stopped by men, but the purpose of Paul could never be stopped. The Word of God cannot be stopped. Its message will continue on and on down through history. The message of God’s great love for the world—the message of the cross, of the death of God’s Son for the world—that message will never be stopped until the world ends. There will always be some believers who will be proclaiming the Word of God—that God will save any person who comes to Him through the Lord Jesus Christ.

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” (Ro.1:16).

“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb.4:12).

“So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” (Is.55:11).

“Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them” (Jer.5:14).

“Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?” (Jer.23:29).

3 (2:10) **Endurance—Gospel:** the gospel stirs one to endure all things. How? By results. God has promised to save people by the gospel. When we preach and teach salvation in Christ Jesus—salvation with eternal glory—God saves people. This is the only hope for people, and no greater hope could exist. Just imagine living forever in eternal glory! Such a life is beyond our imagination, yet it is exactly what the gospel is all about. Therefore, no matter what it costs—no matter how much suffering we have to bear—we must endure it all for the salvation of people. This is the point of Paul: the gospel—the glorious truth that people could actually be saved and receive eternal glory—stirred Paul to suffer all things. Paul longed for people to hear the gospel so that they could be saved. This, too, must be our purpose and objective

in life. We, too, must proclaim the gospel—no matter the suffering and sacrifice. We must pay any price to see that people hear the gospel, for the gospel is the only way people can be saved and receive eternal glory.

“For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it” (Mt.16:25).

“Then Peter began to say unto him, Lo, we have left all, and have followed thee” (Mk.10:28).

“So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple” (Lk.14:33).

“But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear” (Ph.1:12-14).

“Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ” (Ph.3:8).

4 (2:11-13) **Confession—Denial—Judgment:** the gospel assures eternal glory and eternal judgment. Most commentators say these three verses were one of the first hymns of the early church.

1. Note the glorious promise: if we die with Christ, we shall also live with Him. How can a person die with Christ? (See notes, pt.3—2 Tim.1:8-10; pt.4—1 Tim.2:3-7. See DEEPER STUDY # 1, *Believer, Position in Christ*—Ro.8:1 for detailed discussion.)

When the believer suffers and endures for Christ, he is assured of reigning forever with Christ.

“But he that shall endure unto the end, the same shall be saved” (Mt.24:13).

2. Note the tragic result of denying Christ. “If we deny Him, He also will deny us.”

“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven” (Mt.10:32-33).

“Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels” (Mk.8:38).

“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Tit.1:16).

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily [secretly] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction” (2 Pt.2:1).

“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son” (1 Jn.2:22).

3. Note that God means what He says: He will keep His Word. His promise of glory and His pronouncement of judgment are sure. Some people will be saved and glorified, and others will be denied and condemned.

*“If we believe not, yet he abideth faithful; he cannot deny himself. He is faithful to his threatenings, faithful to his promises; neither one nor the other shall fall to the ground, no, not the least jot or tittle of them. If we be faithful to Christ, he will certainly be faithful to us. If we be false to him, he will be faithful to his threatenings: he cannot deny himself, cannot recede from any word that he hath spoken, for he is yea, and amen, the faithful witness....If we deny him, out of fear, or shame, or for the sake of some temporal advantage, he will deny and disown us, and will not deny himself, but will continue faithful to his word when he threatens as well as when he promises” (Matthew Henry. *Matthew Henry’s Commentary*, p.839).*

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn.3:36).

“I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins” (Jn.8:24).

“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God” (Heb.3:12).

“Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief” (Heb.4:11).

<p>1 Reminder 1: Do not argue & strive over words that do not profit the hearers—speculations, theories, & petty matters</p> <p>2 Reminder 2: Study—seek to be a true teacher of God’s Word</p> <p>a. To be approved of God b. To be unashamed c. To accurately teach the Word</p> <p>3 Reminder 3: Shun godless chatter and discussions</p> <p>a. It leads to ungodliness b. It eats away as a cancer c. Two examples</p>	<p>E. Charge Five: Remind the Church About the Danger of Words & About the Foundation of God, 2:14-21</p> <p>14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.</p> <p>15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.</p> <p>16 But shun profane and vain babblings: for they will increase unto more ungodliness.</p> <p>17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;</p>	<p>18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.</p> <p>19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.</p> <p>20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour</p> <p>21 If a man therefore purge himself from these he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work.</p>	<p>1) They spiritualize the resurrection</p> <p>2) They undermine the faith of some</p> <p>4 Reminder 4: The foundation of God’s house is sure</p> <p>a. God’s great house has two inscriptions</p> <p>b. God’s earthly house (church) has a variety of vessels</p> <p>1) There are both noble & base vessels</p> <p>2) There has to be a purging in order to become a useful vessel</p>
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DIVISION I

THE STRONG CHARGES TO TIMOTHY, 1:6-2:26

E. Charge Five: Remind the Church About the Danger of Words & the Foundation of God, 2:14-21

(2:14-21) **Introduction:** more trouble is stirred and brewed by words than by any other act. This fact alone stresses the importance of this passage: remember the danger of words and the foundation of God.

1. Reminder 1: do not argue and strive over words that do not profit the hearers—speculations, theories, and petty matters (v.14).
2. Reminder 2: study—seek to be a true teacher of God’s Word (v.15).
3. Reminder 3: shun godless chatter and discussions (v.16-18).
4. Reminder 4: the foundation of God’s house is sure (v.19-21).

1 (2:14) **Words—Talk—Speculation:** reminder one—do not argue and strive over words that do not profit the hearers. That is, do not argue and strive over petty matters nor over religious theories, speculations, and ideas. Time is short, and we are not able to fellowship nor to be together that much. Therefore, when we are together, we must be communicating and sharing words that profit us all. However, this is often not the case. Too often, our words are useless and unprofitable, and sometimes they are even upsetting and destructive. Picture both the unprofitable and the upsetting words that go on in the church and among believers, the arguments and strife of words that do not profit the hearers. There are...

- the words over petty matters. (Just think of some of the petty matters that go on in the church.)
- the words over buildings, traditions, and rituals.
- the words about people, the rumors, gossip, and criticism.
- the words about trivial day-to-day matters.
- the words that waste and pass the time.
- the words that focus on debating theological positions, speculation, and ideas.
- the words over pet ideas and theories.

There are essentially three kinds of unprofitable talk that go on among believers.

- ⇒ First, there is the trivial talk that passes the time away, talk that fails to build up the believer.
- ⇒ Second, there is the talk that engages in criticism and gossip, talk that tears a person down.
- ⇒ Third, there is the talk that enjoys discussing the theories and speculations of theology. William Barclay has such an excellent discussion of this fact that it merits being read by every believer, especially by the students and teachers of the gospel:

“Discussion can be stimulating and invigorating for those whose approach to the Christian faith is intellectual, for those who have a background of knowledge and of culture, for those who are characteristically students, for those who have a real knowledge of, or interest in, theology. But it sometimes happens that a simple-minded person finds himself in a group which is tossing heresies about, and propounding unanswerable questions, and it may well be that the faith of that simple person, so far from being helped, is upset...And it may well happen that clever, subtle, speculative, destructive, intellectually reckless discussion may have the effect of demolishing, and not building up, the faith of some simple person who happens to become involved in

it. As in all things, there is a time to discuss, and a time to be silent" (*The Letters to Timothy, Titus, and Philemon*, p.197).

"Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do" (1 Tim.1:4).

"He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings" (1 Tim.6:4).

"But foolish and unlearned questions avoid, knowing that they do gender strifes" (2 Tim.2:23).

"But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain" (Tit.3:9).

The point is this: the preacher and teacher must remind believers—do not argue and strive over words that do not profit the hearers. Do not upset or tear down people with your words.

2 (2:15) **Word of God—Study:** reminder two—study to be a true teacher of God's Word. By *study* is meant to set your heart upon—be diligent, hurry, rush, and seek the approval of God. Note that it is the approval of God that is to be the believer's concern. A believer is a fool if he does not seek the *approval of God*. To be disapproved is to be displeasing and unacceptable to God. How then can we secure the approval of God?

⇒ By being a workman—the idea is a diligent worker who toils and labors to the point of exhaustion.

But note: our work is pinpointed and identified. We are to study the Word of God and rightly divide it. The words "rightly divide" (orthotomounta) mean to cut straight. Believers are to cut straight to the truth; they are not to take crooked paths and side tracks to the truth. We are to study the truth and rightly divide it. Once we have studied and learned the Word of God, we are to *accurately teach* the Word of God. We are not to teach...

- our own ideas
- the theories of other people
- what we think
- what other men think

We are not to mishandle the Word of God: twist it to fit what we think or want it to say; over-emphasize or underemphasize its teachings; add to or take away from it. Any person who mishandles God's Word is not approved of God. This is the point of this verse: if we want God's approval—if we want to be acceptable to God—we must study, rush and seek to be a true teacher of God's Word. We must be *workmen* who study God's Word, workmen who study diligently: *who correctly analyze and accurately divide—rightly handle and skillfully teach—the Word of Truth* (Amplified New Testament). This is the believer who will not be ashamed when he faces the Lord Jesus Christ in the great day of judgment.

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32).

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim.3:16).

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious" (1 Pt.2:2-3).

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind" (1 Pt.5:2).

"And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Dt.8:3).

"Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food" (Job 23:12).

"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth" (Ps.119:103).

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (Jer.3:15).

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts" (Jer.15:16).

3 (2:16-18) **Talk—Speech—Rationalization—Teaching, False:** reminder three—keep away from godless chatter and discussion. This is descriptive language picturing so much talk that goes on among people.

⇒ So much talk is "profane" (bebelos): common, irreverent, and godless talk.

⇒ So much talk is *vain*: empty and meaningless.

⇒ So much talk is *babbling*: nothing more than empty voices chattering away in empty and godless discussions.

The charge is direct and forceful: avoid, shun, keep away from godless and empty talk. What are some examples of talk that is godless and empty? There is such talk as...

- false teaching
- worldly philosophy
- cursing
- theological theories
- immoral suggestions
- off-colored conversations
- indecent insinuations
- criticism
- gossip
- suggestive enticements

Note that such talk is not only ungodly and empty, it leads to more and more ungodliness. Such talk actually increases ungodliness in the heart and life of a person. In fact, the picture could be no more descriptive: ungodly talk eats away at a person just like a cancerous growth.

This is often ignored and neglected by most people, for most people want to go about doing their own thing. And if we took this charge seriously, just think how it would affect the control of...

- television
- discussions
- positions (theological, social, political)
- films
- opinions
- decisions
- music
- differences
- arguments

This charge affects every form of communication and relationship imaginable. Imagine—no communication and no talk is ever to take place that is ungodly and empty. Why? Because ungodly and empty talk eats like a cancer. It leads a person into more and more ungodliness and emptiness.

“Here then is the test. If at the end of our talk and discussion, we are closer to one another and closer to God, then all is well. But if at the end of our discussion, we have erected barriers between each other and we have left God more distant and our view of Him befogged, then all is wrong. The aim of all Christian discussion and of all Christian action is to bring a man nearer to God” (William Barclay. The Letters to Timothy, Titus, and Philemon, p.199).

Note that an example of two men who were engaged in godless talk or teaching is given: Hymenaeus and Philetus. Apparently, these two men were church members who spiritualized the coming resurrection of believers. They were probably saying one of three things: that the resurrection was a spiritual experience that took place...

- at conversion when a believer is counted by God to be raised with Christ.
- at baptism when a person is lifted up out of the water.
- at the birth of the believer’s children; that is, his life was being resurrected and living on in the lives of his children.

The point is this: all such godless talk, whether false teaching or just meaningless and empty talk, is to be shunned, and turned away from. The believer is to do what verse fifteen says: study, rush, and seek the approval of God. He is to live and move and have his being in the Word of God, concentrating and focusing upon God. God and His Word are to be the obsession of the believer—the very life and breath of the believer.

“Should he reason with unprofitable talk? or with speeches wherewith he can do no good?” (Job 15:3).

“In the multitude of words there wanteth not sin; but he that refraineth his lips is wise” (Pr.10:19).

“And because iniquity shall abound, the love of many shall wax cold” (Mt.24:12).

“They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away” (Lk.8:13).

“And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God” (Lk.9:62).

“When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first” (Lk.11:24-26).

“But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?” (Gal.4:9).

“Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him” (Heb.10:38).

“Nevertheless I have somewhat against thee, because thou hast left thy first love” (Rev.2:4).

4 (2:19-21) **Foundation, Spiritual:** reminder three—the foundation of God’s house is sure. Some may turn away from Christ; the faith of some may be overthrown and undermined by godless teaching and talk. “Nevertheless the foundation of God stands sure.” What is meant by the foundation of God? It means the household of God or the household of faith. It means the great house of believers that God is building. It is the family and church of God—the *true family and true church of God*. Note two facts about the great house of believers.

1. The great house of God has two inscriptions written upon it that seal and guarantee its security.

a. The first inscription is this: “The Lord knows those who are his.” There are no false professions and no hypocrites in God’s household—not in His real household. No one fools God. Within the earthly church, there are both wheat and tares, both believers and unbelievers. But when God looks upon us, He knows those who are truly His. He knows those who have really entered into His household and those who are only saying that they have entered.

The point is this: if a person is living within the household of God—remaining steadfast and loyal—he is a true believer, a true member of God’s household. And he is secure within God’s house. But if a person has forsaken the family of God, he is not of God’s household. God is not taken by surprise by any of us. *God knows those who are His*, and those who are His will remain faithful and loyal.

“To him the porter openeth; and the sheep hear his voice and he calleth his own sheep by name, and leadeth them out” (Jn.10:3).

“I am the good shepherd, and know my sheep, and am known of mine” (Jn.10:14).

“But if any man love God, the same is known of him” (1 Cor.8:3).

“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity” (2 Tim.2:19).

- b. The second inscription is this: “Let everyone that names the name of Christ depart from iniquity [unrighteousness].” The sign that a person is of the household of God is a pure and righteous life. A person who follows Christ does not live in sin. If a person lives in sin, he is not following Christ. Therefore, if we name the name of Christ, we must depart from iniquity. If we continue in sin, then we are only making a false profession. We are not of God’s household—not really. Our sinful behavior proves the fact.

The point is this: the foundation of God is sure; His household is established forever and it is built upon the principle of righteousness:

⇒ Everyone that names the name of Christ repents and departs from iniquity (unrighteousness).

This is a fact; it is an eternal principle established by God. His household is built upon righteousness. Righteousness is the inscription that is written across the face of His household. Therefore, if a person is a member of His household, they have forsaken and departed from iniquity. They do not live in sin.

Thought 1. Common sense tells us that if a person has departed from God, he is not living with God. To be apart from God is not to be with God; it is to be separated from God, out of the presence and house of God.

Common sense tells us that if a person has departed from iniquity and lives in the righteousness of God, then he belongs to the household of God. To be living like God—righteously—is to be with God, in the presence and house of God.

“That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts” (Eph.4:22).

“Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us” (Heb.12:1).

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul” (1 Pt.2:11).

“If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles” (Job 11:14).

“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon” (Is.55:7).

2. God’s earthly house (the church) has a variety of vessels, both noble and base. The church has some vessels or people who are like gold and silver; that is, they honor Christ. But the church also has some vessels or people who are like wood and clay; that is, they dishonor Christ. The church has a mixture of people...

- some are good and some are bad.
- some are true and some are false.
- some are genuine and some are counterfeit.
- some are clean and some are dirty.
- some are pure and some are tarnished.
- some are clear and some are stained.
- some illuminate light and some illuminate darkness.

Note what it takes to become a noble vessel: it takes a purging. A person has to cleanse himself from...

- behavior that is dishonorable and unrighteous.
- words that are corruptible and dirty.
- talk that is unclean and contaminating.
- teaching that is false and cancerous.

A person who purges himself from these will become a vessel unto honor...

- sanctified, that is, set apart unto Christ and His service.
- fit for the Master’s use; that is, Christ will be able to use him.
- prepared to every good work; that is, Christ will be able to use him for any work.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:1-2).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“And have no fellowship with the unfruitful works of darkness, but rather reprove them” (Eph.5:11).

“Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us” (2 Th.3:6).

“Love not the world, neither the things that are in the world. If any love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn.2:15-16).

	F. Charge Six: Flee Youthful Lusts & Follow After the Lord, 2:22-26	Lord must not strive; but be gentle unto all men, apt to teach, patient. 25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;	with others a. Be gentle b. Be prepared to teach c. Be patient, v.24 d. Correct others in meekness 1) That the opponents may be led to repentance 2) That the opponents may be delivered from the snares of the devil
1 Flee youthful lusts	22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.	26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.	
2 Follow after the Lord			
3 Avoid foolish discussions	23 But foolish and unlearned questions avoid, knowing that they do gender strifes.		
4 Do not argue or fight	24 And the servant of the		

DIVISION I

THE STRONG CHARGES TO TIMOTHY, 1:6-2:26

F. Charge Six: Flee Youthful Lusts & Follow After the Lord, 2:22-26

(2:22-26) **Introduction:** this is a critical charge to young people. Any young person who fails to heed this charge is doomed to a barren and empty life and to a lost eternity.

1. Flee youthful lusts (v.22).
2. Follow after the Lord (v.22).
3. Avoid foolish discussions (v.23).
4. Do not argue or fight with others (v.24-26).

1 (2:22) **Youth—Lusts:** first, flee youthful lusts. The Greek word “lusts” (epithumai) means passionate desires and cravings. It can mean either good or bad desires, and its meaning is always to be determined by the context (Wuest). The point is this: passionate desire and craving is normal and natural. God made us to desire and crave. It is when we use our passions to hurt and damage that they become evil. What are the *lusts* of youth?

- ⇒ *The desires of the eye:* youth desire to have and possess. To have and possess are normal desires, but the normal desire can lead to the lust for possessions and people.
- ⇒ *The desires of the flesh:* youth desire the companionship of the opposite sex. Attraction is normal and leads to marriage and the carrying on of the human race. However, the normal desire can lead to illicit sex and immorality.
- ⇒ *The desire for acceptance:* youth want friends. They want to fit in with their peers. They want approval, and they want to be recognized. This is normal, but it can lead to compromise—the compromise of one’s values and morality and of the truth. It can also lead to rebellion against authority.
- ⇒ *The desire to achieve:* youth desire to be successful, to find their place in the world. However, this can lead to seeking authority and power over people and to the manipulation and using of people for one’s own ends.
- ⇒ *The desire for recognition:* youth desire to be the *top gun*, the star, the best looking, the smartest, the most popular. They constantly picture themselves as winning the game in the last second; winning the beauty pageant; winning the contest; being the one most recognized, and a host of other daydreams. This can lead to either pride and arrogance or to a sense of inferiority and low self-image. It can lead either to the hurting of the less gifted or to the downing of oneself.
- ⇒ *The desire to act and to act now:* youth, bursting with energy and idealism, want to see things done now. This can lead to impatience and to the mistreatment of people: bypassing and disregarding the peace and security of other people.
- ⇒ *The desire to be original and creative:* youth want to have the new and fresh idea, the better thought, and the better way for doing things. This can lead to a critical and argumentative spirit. It can also lead to cheating in order to be recognized. It can lead to the restating and rewording of things and ideas and claiming that they are creative ideas.

The charge to youth is direct and forceful: flee youthful lusts.

“But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints....For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God” (Eph.5:3, 5).

“For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows” (1 Tim.6:7-10).

“For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy” (2 Tim.3:2).

“Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell” (Mt.5:27-28).

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn.2:15-16).

“For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence [lustful passion], even as the Gentiles which know not God” (1 Th.4:3-5).

“Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart” (2 Tim.2:22).

“But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death” (Jas.1:14-15).

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul” (1 Pt.2:11).

2 (2:22) **Church—Believers:** second, follow after the Lord. But note a significant point: join with other believers in following after Him. As a youth, you need the companionship and fellowship, the experience and maturity, the direction and guidance of others. Other believers can help you; therefore, join with them and follow after the Lord. However, make sure they are genuine believers—that they “call on the Lord out of a *pure heart*.” Only the pure in heart—only the genuine seeker—is really following after the Lord. It is the genuine believer with whom we are to fellowship and walk through life. Note what a genuine believer follows after: the very things for which men long and crave.

1. Righteousness (see note 2, pt.1—1 Tim.6:11 for discussion).
2. Faith: (see note 2, pt.3—1 Tim.6:11 for discussion).
3. Love: (see note, *Love*—1 Th.3:12 for discussion).
4. Peace: (see note 2, pt.3—1 Tim.1:2 for discussion).

3 (2:23) **Talk—Tongue:** avoid foolish discussions and speculations, and avoid senseless controversy. There are two things that need to be said and heeded about this verse.

1. Far too much time is wasted on foolish discussions and speculations, especially among ministers and teachers and those who are preparing for the ministry. Too many...

- ignore the Word of God for the speculations of theology.
- neglect the study of God’s Word for a discussion of theory.
- reject God’s Word for the ideas of men.
- take the easier road of theological discussion over the more difficult road of studying God’s Word.

Too many sit around reading and discussing the speculations of theology instead of focusing upon God’s Word and the mission of reaching and growing people for Christ. Too many substitute discussion for deeds. Discussion and speculation may be stimulating and invigorating to the mind, but it does not get the job done. Just think of the time we waste in the speculations of the latest religious craze instead of ministering to the lost and needy of the world.

2. Far too much time is wasted on senseless controversy, especially among members of churches. Think of the things that church members sometimes argue and get upset over—things that matter so little. Think about this: controversy and differences in the church are seldom over the great issues and doctrines of God’s Word. They are usually over...

- | | | |
|----------------------------|----------------------------|------------------------------|
| • buildings and facilities | • opinions and preferences | • desires and wants |
| • position and authority | • personalities and traits | • recognition and acceptance |
| • likes and dislikes | • abilities and gifts | |

The list could go on and on, but the point is well made. Too many within the church are embroiled in senseless controversy and hurt feelings while multitudes within every community are dying from loneliness, emptiness, neglect, abuse, rejection, disease, hunger, and sin.

The charge is direct and forceful: avoid foolish discussion and speculation, and avoid senseless controversy.

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves” (Ph.2:3).

“Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do” (1 Tim.1:4).

“If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself” (1 Tim.6:3-5).

“Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers” (2 Tim.2:14).

“But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient” (2 Tim.2:23-24).

“But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretick after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself” (Tit.3:9-11).

4 (2:24-26) **Arguing—Quarreling—Strife:** fourth, do not argue or fight with others. This charge is to “the servant of the Lord”—the person who really wishes to serve the Lord. We cannot argue and fight and at the same time serve the Lord. A person who argues and fights is not serving the Lord, no matter what he may claim. The charge is clear: “the servant of the Lord must not strive.”

1. He must be gentle (epion): kind, reasonable, considerate, soft, tender.
 - ⇒ When people oppose him, he does not react, he reaches out in gentleness.
 - ⇒ When he has to correct people and point out their weaknesses, he is not mean but gentle.

“With all lowliness and meekness, with longsuffering, forbearing one another in love” (Eph.4:2).

“Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye” (Col.3:13).

“But we were gentle among you, even as a nurse cherisheth her children” (1 Th.2:7).

“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient” (2 Tim.2:24).

“To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men” (Tit.3:2).

“But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy” (Jas.3:17).

2. He must be apt to teach: prepared and ready, able and capable, skillful and qualified to teach. Remember: he cannot teach the truth unless he knows the truth; he cannot settle disputes and help those who oppose him...

- unless he knows what God says about handling problems.
- unless he walks in the Lord day by day.

“Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world” (Mt.28:20).

“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach” (1 Tim.3:2).

“These things command and teach” (1 Tim.4:11).

“In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth” (2 Tim.2:25).

3. He must be patient (see note, pt.11—1 Tim.3:2-3 for discussion).

4. He must correct others in a spirit of meekness. Within the church there are those who often oppose the minister and the ministries and actions of the church. How are opponents to be approached? Not in a spirit of reaction and meanness; not in a spirit that criticizes, reproaches, whips, and berates. We must approach opponents in a spirit of meekness (see note, pt.6—1 Tim.6:11 for discussion). There are two reasons for this.

- a. A meek approach is the only approach that can lead a person to repentance. Arguing and fighting with them will only drive them further away from us and the church. In fact, if we argue with them, we are guilty of the same wrong that they have committed, and we give them reason to cry “hypocrite.”
- b. A meek approach is the only approach that can free a person from the snare of the devil. People who are controversial and argumentative, critical and gossiping may not like to think that they are ensnared by the devil, but Scripture clearly says they are. Note the verse—argumentative and quarrelsome persons are said to be caught in the snare of the devil. Such persons are even said to be taken by the devil at the devil’s will.

What is the hope for the argumentative and criticizing person? His only hope is for the minister and believers to approach him in a spirit of meekness—to reach out to him, attempting to lead him to repentance.

“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another’s burdens, and so fulfil the law of Christ” (Gal.6:1-2).

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Eph.4:11-13).

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves” (Ph.2:3).

“I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life” (Ph.4:2-3).

“Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers” (2 Tim.2:14).

“I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners” (Is.57:18).

“Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God” (Jer.3:22).

“For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after” (Jer.30:17).

“I will heal their backsliding, I will love them freely: for mine anger is turned away from him” (Hos.14:4).

“He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea” (Mic.7:19).

CHAPTER 3		
	II. THE PREDICTIONS OF THE LAST DAYS, 3:1-17	ed, lovers of pleasures more than lovers of God;
	A. The Godless Marks of the Last Days, 3:1-9	5 Having a form of godliness, but denying the power thereof: from such turn away.
1 In the last days perilous times shall come	This know also, that in the last days perilous times shall come.	6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,
2 Mark 1: A godless world	2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,	7 Ever learning, and never able to come to the knowledge of the truth.
	3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,	8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.
	4 Traitors, heady, highminded,	9 But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.
		3 Mark 2: A powerless religion
		4 Mark 3: A corrupt ministry
		a. They lead the gullible astray
		b. They resist the truth
		c. They & their corrupt religion shall be exposed

DIVISION II

THE PREDICTIONS OF THE LAST DAYS, 3:1-17

A. The Godless Marks of the Last Days, 3:1-9

(3:1-9) **Introduction:** this is a picture of future society—a terrible picture of what the last days of human history will be like. But note a shocking fact: it sounds very much like the society of today. We just do not think of our day as being so terrible; we seldom sit down and study the godless marks of society. But this is exactly what this passage does: it discusses the godless marks of the last days, marks that come close to painting a picture of our day and time. This fact points to our day as being part of the last days. It is very possible that the Lord’s return is at hand. One thing is sure, we must do just what Christ said: be prepared for His return, for He can return at any moment. (Note: a person may need to split this passage because of its length. Points one and two could be the first study, and points three and four the second study.)

1. In the last days perilous times shall come (v.1).
2. Mark 1: a godless world (v.2-4).
3. Mark 2: a powerless religion (v.5).
4. Mark 3: a corrupt ministry (v.6-9).

1 (3:1) **Perilous Times—End Time:** in the last days perilous times shall come. *Perilous times* means difficult, troublesome, trying, uneasy, hard, violent, threatening, and dangerous days. The picture is that of people turning to and fro, here and there, not knowing which way to turn. “The last days” is a Biblical term that points to the *end* of the present age, the days right before the return of Christ, and the end of the world. It should be noted, however, that the marks of the end time are somewhat characteristic of all ages, but they are to be intensified in the last days (cp. Mt.24:1-25:46).

2 (3:2-4) **Godless:** the first mark of the last days will be a godless world. Why will the last days be perilous? Because the world will be godless. Note how the terrible marks of the last days sound very much like a picture of today.

1. People will be *lovers of their own selves* (philoutos): this does not mean the normal and natural love of life and of oneself that we should all have. It means selfishness and self-centeredness...
 - to focus upon oneself and one’s own pleasure and flesh instead of upon God and other people.
 - to put oneself before others: wife, husband, parent, child, friend, neighbor, God.
 - to put one’s own will before God’s will.
 - to seek one’s own desires without considering others.
 - to go after what one wants even if it is unwise and hurts others.
 - to feel that everyone and everything should revolve around oneself.
 - to focus upon one’s own pleasure and flesh and ignore the crying needs of the desperate and dying.

Self-love sets one up like a god and feels that nothing matters as much as the pleasure of oneself. In the last days people will love themselves more than they love anyone else. Selfishness will be one of the terrible marks of the last days.

“I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not” (Mt.25:43).

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves” (2 Tim.3:1-2).

“But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” (1 Jn.3:17).

2. People will be *covetous* (philarguroi): the word means lovers of money and possessions. People will want more and more and bigger and bigger and better and better, and they will seldom be satisfied with what they have. In the last days people will focus upon...

- money, banking more and more.
- houses in the best neighborhoods, on the seashore, in the mountains, and by the rivers.
- furnishings and property.
- possessions—such as clothes, jewelry, antiques, art, and vehicles.
- travel, seeing more and more sights.
- property, stocks and bonds—owning more and more.
- power—controlling more and more.

Men will love money, what it buys and allows them to do, and they will covet more and more of it and the things it buys. Their eyes and hearts will be focused upon money instead of God. They will indulge and hoard instead of meeting the desperate needs of the poor and lost of the world.

“For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows” (1 Tim.6:10).

“Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days” (Jas.5:3).

“He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity” (Eccl.5:10).

“As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool” (Jer.17:11).

3. People will be *boasters* (alazones): braggarts, pretenders, vaunters, swaggerts. It is a person who...

- boasts in what he has.
- pretends to have what he does not have or to do what he has not done.

Bragging may involve a job, a deal, a possession, an achievement—anything that may impress others. It is a person who feels the need to push himself above others even if it involves pretension, deception, make believe, and lies.

The world is full of boasters and braggarts:

- ⇒ teachers who pretend to be wise.
- ⇒ politicians who pretend to have the utopian state.
- ⇒ business people who pretend to have the product that brings health, beauty, and happiness.
- ⇒ religionists who pretend to have the revelation and gifts and to be more spiritual than others.

“But there was a certain man, called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one” (Acts 8:9).

“And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness...backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents” (Ro.1:28-29, 30).

“But now ye rejoice in your boastings: all such rejoicing is evil” (Jas.4:16).

“For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness [sensuality], those that were clean [barely] escaped from them who live in error” (2 Pt.2:18).

“For the wicked boasteth of his heart’s desire, and blesseth the covetous, whom the LORD abhorreth” (Ps.10:3).

“They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him” (Ps.49:6-7).

“Whoso boasteth himself of a false gift is like clouds and wind without rain” (Pr.25:14).

“Boast not thyself of tomorrow; for thou knowest not what a day may bring forth” (Pr.27:1).

4. People will be *proud* (huperephanoi): self-exaltation, conceit, arrogance; being haughty; putting oneself above others and looking down upon others; scorn, and contempt. It means to show oneself; to lift one’s head above another; to hold contempt for another; to compare oneself with others. Pride can be hidden in the heart as well as openly displayed.

Very simply stated, the proud person feels that he is better than others. Note that this is a feeling within the heart. The proud person may appear quiet and humble, but within his heart he secretly feels better than others. God resists the proud.

“And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted” (Mt.23:12).

“Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits” (Ro.12:16).

“For if a man think himself to be something, when he is nothing, he deceiveth himself” (Gal.6:3).

“The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined” (Ps.10:2).

“When pride cometh, then cometh shame: but with the lowly is wisdom” (Pr.11:2).

“Pride goeth before destruction, and a haughty spirit before a fall” (Pr.16:18).

“A high look, and a proud heart, and the plowing of the wicked, is sin” (Pr.21:4).

“He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat” (Pr.28:25).

“For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north” (Is.14:13).

“Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD” (Obad.4).

5. People will be *blasphemers* (blasphemoi): the word means to slander, insult, rail, revile, reproach, curse. Blasphemy is usually thought to be against God, and it is. But it is also a sin against men. Men can blaspheme men. Think of the cursing and insults thrown against God and men today. Practically everyone is cursing and reviling someone: mothers, fathers, children, teachers, professionals, actors, comedians, politicians, even some professing religionists feel the need to occasionally curse in order to be acceptable.

Why is there so much cursing today? Because there is a loss of respect for both self and others, for both position and authority. People rail, revile, insult, reproach, and curse when they are disturbed within—when they sense dissatisfaction, disapproval, unacceptance, bitterness, emptiness, loneliness, and reaction within their heart. A disturbed and dissatisfied heart causes people to blaspheme God and man, including themselves (blaming and cursing themselves when they fail and come ever so short).

“But I say unto you, Swear not at all; neither by heaven; for it is God’s throne” (Mt.5:34).

“[Men] whose mouth is full of cursing and bitterness” (Ro.3:14).

“But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God” (Jas.3:8-9).

“But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation” (Jas.5:12).

“Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain” (Ex.20:7).

“And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD” (Lev.19:12).

“[The wicked person] His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity” (Ps.10:7).

“For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak” (Ps.59:12).

“As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him” (Ps.109:17).

“For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others” (Eccl.7:22).

6. People will be *disobedient to parents* (goneusin apeitheis): refusing to do what one’s parents say; rebelling against one’s parents; showing disrespect to parents; rejecting parental instruction; dishonoring parental example. If a child will not honor and respect his mother and father, who will he respect? If a child will mistreat his parents—those who are the closest to him—who else will he mistreat? If a child will not obey his parents, those who love and care for him most, who then will be obey? Parents are the ones who gave birth, loved and cared for the children of the world. If the children are not loyal to them, then the children will not be loyal to anyone. The home, society, and civilization will crumble.

“Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee” (Ex.20:12).

“Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God” (Lev.19:3).

“Cursed be he that setteth light by his father or his mother: and all the people shall say, Amen” (Dt.27:16).

“Come, ye children, hearken unto me: I will teach you the fear of the LORD” (Ps.34:11).

“Hearken unto thy father that begat thee, and despise not thy mother when she is old” (Pr.23:22).

“The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it” (Pr.30:17).

“For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death” (Mt.15:4).

“Children, obey your parents in the Lord: for this is right. Honour thy father and mother; (which is the first commandment with promise;) that it may be well with thee, and thou mayest live long on the earth” (Eph.6:1-3).

“But if any widow have children or nephews, let them learn first to show piety at home, and to requite [repay, take care of] their parents: for that is good and acceptable before God” (1 Tim.5:4).

7. People will be *unthankful* (acharistoi): no sense of gratitude or appreciation for what one has and receives; no giving of thanks to God or man. Many persons feel that the world and society or business and government owe them the good things of life. They have little if any sense of debt to others. This is the reason many waste time on the job, do mediocre work, and feel little obligation to the world and society. They fail to see how privileged they are to be alive and to live in such a beautiful world and to have a job and friends and neighbors. They fail to see how good God has been to them, and how caring and responsible some people are. Therefore, they reach out to get more and more without sensing any need to express thanks and appreciation. They take and take and forget all about the thanksgiving—the debt and contribution—they owe to God and men.

“Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened” (Ro.1:21).

“Giving thanks unto the Father, which hath made us meet [fit] to be partakers of the inheritance of the saints in light” (Col.1:12).

“In every thing give thanks: for this is the will of God in Christ Jesus concerning you” (1 Th.5:18).

“When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee” (Dt.8:10).

“Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name” (Ps.100:4).

“And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing” (Ps.107:22).

8. People will be *unholy* (anosioi): profane, indecent, shameless, given over to the most base passions, being blind to modesty, decency, purity, and righteousness. The unholy person...

- is mastered by passion.
- seeks constant gratification of the flesh.
- senses little shame.
- is blind to decency.
- seeks his pleasure in the abnormal. (Just think of the abnormal sex that is flaunted today.)

Thought 1. Oliver Greene has a very practical and straightforward comment on unholiness:

“This is an unholy age. People have lost respect for their bodies. Women (even church members, professing Christians) dress indecently and expose their nakedness. Men do the same. Men and women tear down the temple of the Holy Spirit.

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are Gods’ (1 Cor.6:19-20).

“A person who tears down and destroys his body through drink, tobacco, foods, and habits is unholy in his living.

“This is an age when people have lost respect and reverence for a holy God, the holy Bible, and holy living. If you are ‘a good mixer,’ if you can play cards, dance, drink, dress indecently, laugh at a filthy joke, you are a wonderful fellow, a number one citizen; and you can teach a Sunday school class, pray in public, sing in the choir, and hold any number of responsible positions in the church. But the church member who refuses to drink cocktails, use tobacco, attend dances and parties, and who believes in old-time Christianity is called a fanatic or a ‘religious square’ “ (The Epistles of Paul the Apostle to Timothy and Titus, p.335).

“That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear” (Lk.1:74).

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor.7:1).

“Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb.12:14).

“Because it is written, Be ye holy; for I am holy” (1 Pt.1:16).

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness” (2 Pt.3:11).

“For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy” (Lev.11:45).

9. People will be *without natural affection* (astorgoi): abnormal affection and love; heartless, without human emotion or love; a lack of feeling for others; abuse of normal affection and love. Others become little more than pawns for a man’s own use and benefit, pleasure and purposes, excitement and stimulation.

Man has been created to be affectionate—to have affection for others. It is normal and natural for a person to have affection for his family, friends, neighbors, co-workers, and to a certain extent for the stranger and fellow-citizens of the world. But in the end time, people will be so set on satisfying their flesh and pleasure that they will forget family, friends, and everything else. They will be so set on doing their own thing and so self-centered that they will have little affection for anyone or anything else.

- ⇒ There will be little affection for the normal and natural. People will turn to the abnormal and unnatural in relationships and behavior, pleasures and sex.
- ⇒ There will be little affection for the home. Home will be nothing more than a place to change clothes and sleep.
- ⇒ There will be little affection between husband and wife. A spouse will be little more than a person to help pay the bills and to keep up a front for social acceptance. Men and women will become unfaithful and perverted.
- ⇒ There will be little affection for friends, country, and earth. All will be abused and ignored, neglected and polluted. Selfishness will be the law of the last days.
- ⇒ There will be little affection for God and the church. God and church will be fitted in when they do not interfere with personal desires and pleasures, rest and recreation.

“And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these” (Mk.12:30-31).

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35).

“Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another” (Ro.12:9-10).

“Wives, submit yourselves unto your own husbands, as unto the Lord” (Eph.5:22).

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it” (Eph.5:25).

“Children, obey your parents in the Lord: for this is right. Honour thy father and mother; (which is the first commandment with promise;) that it may be well with thee, and thou mayest live long on the earth” (Eph.6:1-3).

“And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment” (1 Jn.3:23).

10. People will be *trucebreakers* (aspondoi): breakers of promises and agreements; untrustworthy, faithless, treacherous, and untruthful. A trucebreaker is a man or some organization or body of people who tragically do not keep their word or promise. They are simply untrustworthy and undependable. What happens when a person's word can no longer be accepted?

- ⇒ What happens in a home when the husband or wife breaks the truce of marriage?
- ⇒ What happens between parent and child when one of them breaks their promise time and again?
- ⇒ What happens when an employer breaks his promise to his workers?
- ⇒ What happens when a worker breaks his truce and slacks up in his work?
- ⇒ What happens when a nation breaks its agreement with another nation?

The last days will see what we are seeing in our society today: a barrage of broken truces, covenants, and promises.

“Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another” (Eph.4:25).

“The lip of truth shall be established for ever: but a lying tongue is but for a moment” (Pr.12:19).

“The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant” (Is.24:5).

“These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates” (Zech.8:16).

“The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity” (Mal.2:6).

11. People will be *false accusers* (diaboloï): slanderers. Note that the Greek word is *diabolos*, the very word for the devil. William Barclay says:

“The devil is the patron saint of all slanderers, and of all slanderers he is chief. There is a sense in which slander is the most cruel of all sins. If a man's goods are stolen, he can set to and build up his fortunes again; but if a man's good name is taken away, irreparable damage has been done to him. It is one thing to start an evil and untrue report on its malicious way; it is entirely another thing to stop it... Many a man, and many a woman, who would never dream of putting his or her hand in other peoples' pockets and stealing their money or their belongings, thinks nothing—even finds a pleasure—in passing on a story which ruins someone else's good name, without even trying to find out whether or not the story is true. There is slander enough in every village, and not infrequently in many a Church, to make the recording angel weep as he records these cruel words” (The Letters to Timothy, Titus, and Philemon, p.217).

12. People will be *incontinent* (akrateis): undisciplined and uncontrolled; having no self-control or no power to discipline. It is being given over...

- to pleasure and indulgence
- to passion and sexual craving
- to lust and lewdness

It is a person who cannot control his passion for food, sex, pornography, sensuality, drink, drugs, smoking, whatever. It is a passion that grips and enslaves a person until it becomes an unbreakable habit and bondage.

“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof” (Ro.6:12).

“All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any” (1 Cor.6:12).

“And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible” (1 Cor.9:25).

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal.5:22-23).

“He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city” (Pr.16:32).

“He that loveth pleasure shall be poor man: he that loveth wine and oil shall not be rich” (Pr.21:17).

“When thou sittest to eat with a ruler, consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite” (Pr.23:1-2).

“Hast thou found honey? Eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it” (Pr.25:16).

13. People will be *fierce* (anemeroi): savage and untamed. It is the word that describes the savage beast of the wild that is unrestrained in its fierceness. It is a word that should never be true of people, yet tragically it is. Never in the history of the world have men become as fierce and savage as they are today.

- People no longer just murder...
 - they mutilate
 - they torture
 - they kill at random
 - they kill by twos and threes and by thousands and millions (for example, Hitler, Stalin)

And they take pleasure in their torture and savagery.

- People no longer just correct and rebuke children, spouse, friend, neighbor, employee, or stranger...
 - they curse
 - they abuse
 - they attack
 - they damage
 - they act violently

The last days will see an increase in fierce and savage behavior.

“And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (Eph.4:32).

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering” (Col.3:12).

“Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him” (1 Jn.3:15).

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev.21:8).

14. People will be *despisers of those who are good* (aphilagathoi): this refers to people despising both good people and good things. In the last days people will be embarrassed...

- to speak up for what is right.
- to take a stand for what is good.
- to be known as a good person.
- to be a friend to good people.

People will want to fulfill their desires and to satisfy their flesh; they will want to party, indulge, look, feel, taste, experience, possess, take, and fit in and be acceptable with the crowd. They will let morality and justice go and reject whatever restrain they feel. They will actually despise righteousness and want nothing to do with anyone who speaks up for what is right.

Think how far a person and a society have fallen when they...

- are embarrassed to say “no” to what they know is wrong and not good for them (cp. drinking, smoking, cursing, immorality).
- are embarrassed to stand up for what is good.
- are embarrassed to speak up for what is right.
- are embarrassed to be a friend to a good person.

“Beware therefore, lest that come upon you, which is spoken of in the prophets; behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you” (Acts 13:40-41).

“Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?” (Ro.2:4).

“Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?” (Heb.10:29).

“But chiefly them that walk after the flesh in the lust of uncleanness, and despise government [discipline, authority]. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities [leaders]” (2 Pt.2:10).

15. People will be *traitors* (prodotai): betraying a trust refers to a person who...

- betrays his country
- betrays his team
- betrays his friends
- betrays his family

It refers to a person who betrays any trust or any commitment. The most tragic betrayal of all is the person who betrays Christ and the church—who turns his back upon Christ and returns to the world and its crowd. The last days will see an increase in traitors.

“And forthwith he [Judas] came to Jesus, and said, Hail, master; and kissed him” (Mt.26:49).

“Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death” (Mk.13:12).

“Therefore to him that knoweth to do good, and doeth it not, to him it is sin” (Jas.4:17).

“For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning” (2 Pt.2:20).

“Ye therefore beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness” (2 Pt.3:17).

“They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us” (1 Jn.2:19).

“Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent” (Rev.2:4-5).

16. People will be *heady* (propeteis): headstrong and reckless, rash and hasty—all without giving thought to the consequences. Reckless is probably the best description. A heady person is a person who thinks he knows best and can live and act recklessly, without paying any attention to the consequences. The reckless person thinks little about what he is doing; he just enjoys the feeling and pleasure. He enjoys the stimulation and excitement; the consequences matter little in the midst of the pleasure and excitement.

Think how much hurt and damage is done when a person lives for the pleasure of the moment. Think of the hurt and damage done because of the pleasure of...

- reckless driving and boating
- reckless work and recreation
- reckless passion and lust
- reckless eating and drinking

Being heady—thinking that one knows best and can live and act recklessly without consequence—has led to more hurt, accidents, damaged bodies, and death than could ever be imagined.

“And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry” (Lk.12:19).

“There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?” (Jas.4:12).

“Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth” (Pr.19:2).

“The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want” (Pr.21:5).

“Boast not thyself of tomorrow; for thou knowest not what a day may bring forth” (Pr.27:1).

“Seest thou a man that is hasty in his words? There is more hope of a fool than of him” (Pr.29:20).

“Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few” (Eccl.5:2).

17. People will be *highminded* (tetuphomenoi): puffed up and conceited; having feelings of self-importance. It is a person who feels so educated, so scientific, so advanced, so high in position and authority, ability, and gifts that he feels completely self-sufficient. He feels no need for God. He is above God and above most people.

“Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits” (Ro.12:16).

“And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know” (1 Cor.8:2).

“For if a man think himself to be something, when he is nothing, he deceiveth himself” (Gal.6:3).

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others” (Ph.2:3-4).

“The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined” (Ps.10:2).

“Therefore pride compasseth them about as a chain; violence covereth them as a garment” (Ps.73:6).

“Be not wise in thine own eyes: fear the Lord, and depart from evil” (Pr.3:7).

“When pride cometh, then cometh shame: but with the lowly is wisdom” (Pr.11:2).

“Pride goeth before destruction, and a haughty spirit before a fall” (Pr.16:18).

“A high look, and a proud heart, and the ploughing of the wicked, is sin” (Pr.21:4).

“Seest thou a man wise in his own conceit? there is more hope of a fool than of him” (Pr.26:12).

“Woe unto them that are wise in their own eyes, and prudent in their own sight!” (Is.5:21).

18. People will be *lovers of pleasure more than lovers of God*.

Matthew Henry says, “When there are more [pleasure seekers] than true Christians, then the times are bad indeed. God is to be loved above all. That is a carnal mind, and is full of enmity against him, which prefers any thing before him, especially such a sordid thing as carnal pleasure” (Matthew Henry’s Commentary, Vol.6, p.844).

Oliver Green says, “The average church member today does not allow the church service to come between him and his pleasure. Prayer meeting, revival or church duties no longer interfere with social activities. Almost any minister in this country would agree with this, for it is the simple truth that the average church member does not let church interfere with his social life nor with anything he or she wants to do in the line of pleasure” (The Epistles of Paul the Apostle to Timothy and Titus, p.339f).

3 (3:5) **Religion—Godliness—Last Days:** the second mark of the last days will be a powerless religion. Note: there will be religion in the last days. It will be just like today, churches and temples and worship centers will be everywhere. People will claim and profess *godliness*, but their worship will be only a form, only an outward profession, only an appearance of godliness. They will not possess God; they will not have God in their hearts and lives. They will...

- profess God and Christ
- be baptized in the Christian faith
- attend worship services
- participate in the rituals and ceremonies
- recite the creeds
- sometimes talk about God

But they will deny the power of God. What is the power of God? It is the power to deliver men from the bondage of sin, death, and hell—all through the Lord Jesus Christ. It is the power of the cross and resurrection of the Lord Jesus Christ—the power to save people from perishing and to give them eternal life. This is exactly what Scripture says.

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up [upon the cross]: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:14-16).

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” (Ro.1:16).

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” (Ro.5:8-10).

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures” (1 Cor.15:1-4).

“For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God” (1 Cor.1:17-18).

“For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!” (1 Cor.9:16).

The point is this: in the last days there will be a powerless religion—a religion of form, ritual, and ceremony. The religionists will deny the power of the cross and resurrection of Jesus Christ. They will deny that Jesus Christ can save men from perishing and give them eternal life. In describing the religion of the last days, Donald Guthrie says:

“Religion is not entirely denied, but it amounts to no more than an empty shell. There is an outward form...but no power....Its adherents [ministers and followers] are denying the power thereof which suggests a positive [deliberate] rejection of its...power. They have no conception of its generating force” (The Pastoral Epistles. “Tyndale New Testament Commentary,” p.158).

The Pulpit Commentary says:

“The meaning is that by their life and character and conversation they gave the lie to the Christian profession. Christianity with them was an outward form, not an inward living power of godliness” (The Pulpit Commentary, Vol.21, p.41).

Matthew Henry says:

“They will assume the form of godliness...but they will not submit to the power of it, to take away their sin. Observe here:

“Men may be very bad and wicked...they may be lovers of themselves...yet have a form of godliness. A form of godliness is a very different thing from the power of it; men may have the one and be wholly destitute of the other....

“From such good Christians must withdraw themselves” (Matthew Henry’s Commentary, Vol.5, p.844).

William Barclay says:

“The final condemnation of these people is that they retain the outward form of religion, but they deny its power. That is to say, they recite the orthodox creeds, they go through the movements of a correct and dignified ritual and liturgy and worship; they maintain all the external forms of religion; but they know nothing of religion as a dynamic power which changes the lives of men” (The Letters to Timothy, Titus, and Philemon, p.219).

4 (3:6-9) **Ministers—Last Days:** the third mark of the last days will be a corrupt ministry. Three things are said about corrupt ministers.

1. Corrupt ministers lead gullible followers astray. Note the phrase “silly women” (gunaikaria). The Greek word means *little women*, *little* in the sense of being spiritually dead, weak, immature, and unstable. However, it should always be remembered that men are just as gullible as women, just as spiritually dead, weak, immature, and unstable. The present passage zeros in on women because of the local situation in Ephesus; some of the women in the Ephesian church were following the corrupt ministers. But the warning is applicable to us all: both men and women must guard against corrupt ministers.

Note what the corrupt minister does. He seeks after people...

- who are laden or burdened down with sins and guilt.
- who are easily swayed and led away by all kinds of desires and lusts.
- who are seeking after truth—who are listening and learning all they can from anybody who claims to have the truth.

This is the person the false minister goes after and eventually captivates. When a person begins to seek the truth because he senses a need in his life, senses that he has been living only for his own selfish desires and lusts—that person is wide open for a corrupt minister to step in and lead him astray. Unfortunately, this is exactly what happens ever too often. And note the great tragedy: the person never comes to the knowledge of the truth. Why? Because they never seek the truth in Christ. They only seek a “form of godliness,” not true godliness. True godliness is found in Christ alone and nowhere else.

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (1 Tim.3:16).

Note another point that needs to be given close attention: who the corrupt or false minister is. He is “of this sort”—one of those who has “a form of godliness, but denies the power thereof.” He has the form and appearance of godliness: he...

- is a minister and fills the position of a minister.
- professes God and Christ.
- practices the rituals and ceremonies of religion.
- talks about and uses religious terms, perhaps even the terms of the Bible.

But he denies the power of godliness by his life and preaching. He does not live in nor preach the power of the cross and resurrection of Jesus Christ. If he does not vocally deny the power, he denies it by what he preaches and teaches: a religion of works and self-effort and of new light—a religion for a new age of men, men who are enormously advanced in science and technology and in the understanding of man—a religion that can reach such levels of growth that God will accept him. In the simplest of terms...

- a corrupt minister is a minister who preaches and teaches that man can be good enough and do enough good to make himself acceptable to God; that man can secure the approval of God by doing certain works and keeping certain rules (laws); that man can reach such a level of growth that God will accept him.
- a corrupt minister is a minister who denies the power of godliness, that is, the power of the cross and resurrection of Jesus Christ to save men and to give them eternal life.

Every generation has felt that it was a *new age*—that it saw more light and truth and was more enlightened than the former generation. In the area of science and technology this is true, BUT IT IS NOT TRUE IN HUMAN LIFE AND BEHAVIOR .

How can we say this? Because man has not been changed. Man is still corruptible, aging, deteriorating, dying, and decaying. And he will continue to be a *corruptible creature* until his heart and soul are changed and made anew. This is where God's Son comes in, only Christ can change the human heart and soul; only He can make a person into a new creature.

The truth of human behavior (sin and death) and of its deliverance from evil and death through Christ has been revealed. This truth never changes. Advancements in science and technology, psychology and medicine cannot stop the process of sin and death. Only Christ—the power of His cross and resurrection—can change man and give him eternal life. Any minister who preaches any other message is a corrupt minister. He is a minister who is preaching and teaching a corrupt and false message.

2. Corrupt ministers resist the truth. Why? Because their *minds are corrupted*, that is, their understanding of the gospel is twisted, distorted, and depraved. They do not follow the glorious news and power of the death and resurrection of the Lord Jesus Christ.

Note the reference to Jannes and Jambres, two religious leaders in Egypt who opposed Moses when he went to Pharaoh to deliver Israel out of slavery. They stood toe to toe with Moses and resisted the truth, but in the end they were destroyed (cp. Ex.7:1; 8:7; 9:11. The two men are not named in the Old Testament, but they are mentioned in other Jewish religious writings. Their names were apparently well known to all Jews.)

Thought 1. William Barclay clearly describes the resistance to the truth of the gospel:

“The Christian leader will never lack his opponents. There will always be those who prefer their ideas to God's ideas. There will always be those who wish to exercise power and influence over people and who will stoop to any means to do so. There will always be those who have their own twisted ideas of the Christian faith, and who wish to win others to their mistaken belief. But of one thing Paul was sure—the days of the deceivers were numbered. Their falsity would be demonstrated; and they would receive their own appropriate place and reward” (The Letters to Timothy, Titus, and Philemon, p.223).

3. Corrupt ministers and their corrupt religion will be exposed. In the end all false teachers and their teaching will be tracked down and exposed. God will catch and expose every corrupt minister. It will happen when the Lord Jesus Christ returns. Corrupt ministers and their corrupt teaching will *proceed no further*.

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” (2 Th.1:7-10).

	B. The Contrasting Marks of Godly Believers, 3:10-13	och, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me.	a. Paul suffered severe persecution
1 Mark 1: Following a godly example	10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,	12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.	b. Believers shall suffer persecution
2 Mark 2: Enduring persecution	11 Persecutions, afflictions, which came unto me at Anti-	13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.	3 Mark 3: Guarding against evil men & imposters

DIVISION II

THE PREDICTIONS OF THE LAST DAYS, 3:1-17

B. The Contrasting Marks of Godly Believers, 3:10-13

(3:10-13) **Introduction:** this passage is a contrast with the former passage which dealt with the godless marks of the last days. Here we have the contrasting marks of godly believers.

1. Mark 1: following a godly example (v.10).
2. Mark 2: enduring persecution (v.11-12).
3. Mark 3: guarding against evil men (v.13).

1 (3:10) **Testimony—Godliness:** a godly person follows a godly example. This is a sharp contrast from the godless marks of false teachers (v.1-9). Timothy had known (parakoloutheo) and had closely observed and followed the godly example of Paul. Kenneth Wuest points out that the Greek word means to follow a person so closely that one is always by the person's side, conforming his life to the person (*The Pastoral Epistles*, p.148). It means to join oneself to the person, to become his disciple and to follow his example. Paul had lived a godly life, and Timothy had followed in his footsteps. Paul mentions seven things about his life that stand out as a dynamic example, eight things that a person must focus upon and follow if he wishes to live a godly life.

1. There is *doctrine or teaching*. What was the source of Paul's doctrines? What was it that Paul had taught? The Scriptures, the very Word of Christ and of God. Paul declared this time and again.

“Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Ro.1:1-4).

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” (Ro.1:16).

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures” (1 Cor.15:1-4).

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe” (1 Th.2:13).

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim.3:16).

“Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers” (Tit.1:9).

“But speak thou the things which become sound doctrine” (Tit.2:1).

The point is this: the godly person must follow the doctrines of godly teachers. He must have nothing to do with the teaching of false teachers (v.1-9).

⇒ A person cannot live godly unless he knows godliness.

⇒ A person cannot teach godliness unless he follows after godliness.

A godly person closely observes and follows after those who live godly lives. He is a disciple of godly examples. He follows the godly teaching of godly people.

2. There is *godly behavior* and conduct. Paul practiced what he preached. He lived what he taught. He professed to be a follower of Christ; therefore, he followed Christ.

⇒ He did not live in sin; he lived in righteousness.

⇒ He did not profess one thing and do another.

Timothy was to do the same, and so are all other believers. A godly person is to behave himself—to conduct his life like he should. He is to live what he professes. He is not to pull down what he teaches by what he does. The believer is to teach godliness, *but first* he is to live godly.

“I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive” (Acts 20:35).

“Wherefore I beseech you, be ye followers of me” (1 Cor.4:16).

“Be ye followers of me, even as I also am of Christ” (1 Cor.11:1).

“Brethren, be followers together of me, and mark them which walk so as ye have us for an example” (Ph.3:17).

“Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you” (Ph.4:9).

“For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you” (2 Th.3:7).

“Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus” (2 Tim.1:13).

3. There is *purpose* or what Donald Guthrie calls a person’s “chief aim in life” (*The Pastoral Epistles*.”Tyndale New Testament Commentaries,” p.160). The chief aim of believers is to be one thing and one thing only: Christ and His great mission—the mission of saving people from sin, death, and judgment, and of ministering to people. Eternal life—the glorious privilege of never dying and of living forever—is now possible. Christ made it possible. That was His every purpose for coming to earth—to die for man and to set man free from the terrible sufferings and evils of this corruptible world. Just imagine! Every person on the face of the earth can now be delivered from suffering and evil and live forever. But they have to know how. This was the mission of Christ: to tell them how. And it is to be the mission of the believer: to tell people how to conquer evil and to live forever. The believer’s very purpose for living—his chief aim in life—is to proclaim the glorious news of salvation: there is deliverance from death and evil; man can now live and live forever.

Thought 1. William Barclay has some very practical questions to ask:

“As individuals, we should sometimes pause and ask ourselves: what is our aim in life? Have we got one at all? As teachers we should sometimes ask ourselves: what am I trying to do with these people whom I teach? Once Agesilaus, the Sparta king, was asked, ‘What shall we teach our boys?’ His answer was: ‘That which will be most useful to them when they are men.’ Is it knowledge, or is it life, that we are trying to transmit? As members of the Church, we should sometimes ask ourselves: what are we trying to do in the Church? It is not enough to be satisfied when a Church is humming like a dynamo, and when every night in the week has its own crowded organisation. Sometimes we should be asking: what, if anything, is the unifying purpose which binds all this activity together?” (*The Letters to Timothy, Titus, and Philemon*, p.225f).

As Christian believers, the unifying purpose of our lives is set: it is Christ and His great mission of life, life now and life eternal (Jn.10:10; Jn.3:16).

“Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Mt.20:28).

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world” (Mt.28:19-20).

“And he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mk.16:15).

“For the Son of man is come to seek and to save that which was lost” (Lk.19:10).

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:16).

“I am come that they might have life, and that they might have it more more abundantly” (Jn.10:10).

“Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you” (Jn.20:21).

4. There is *faith* (see note 2, pt.3—1 Tim.6:11 for discussion).

5. There is *longsuffering* (*makrothumiai*) which means patience, bearing and suffering a long time, perseverance, being constant, steadfast, and enduring. Long-suffering never gives in; it is never broken no matter what attacks it.

⇒ Pressure and hard work may fall upon us, but the Spirit of God helps us suffer long under it all.

⇒ Disease or accident or old age may afflict us, but the Spirit of God helps us to suffer long under it.

⇒ Discouragement and disappointment may attack us, but the Spirit of God helps us to suffer long under it.

⇒ Men may do us wrong, abuse, slander, and injure us; but the Spirit of God helps us to suffer long under it all.

Two significant things need to be noted about longsuffering. Longsuffering never strikes back. Common sense tells us that a person who is attacked by others could strike back and retaliate. *But* the Christian believer is given the power of longsuffering—the power to suffer the situation or person for a long, long time.

The point is this: a godly person closely observes and follows after those who are longsuffering. A godly person is a disciple; he follows after those who know how to plow through the trials and problems of life. He learns from the longsuffering of others.

6. There is *love* (see DEEPER STUDY # 1, *Love*—1 Th.3:12 for discussion).

7. There is *patience* (*hupomone*). Patience means endurance, fortitude, steadfastness, constancy, perseverance. The word is not passive; it is active. It is not the spirit that just sits back and puts up with the trials of life, taking whatever may come. Rather it is the spirit that stands up and faces life’s trials, that actively goes about conquering and overcoming them. When trials confront a man who is truly justified, he is stirred to arise and face the trials head on. He immediately

sets out to conquer and overcome them. He knows that God is allowing the trials in order to teach him more and more patience (endurance).

The godly person follows the example of those who are actively patient, who endure by walking through the trials of life, conquering all for Christ.

- ⇒ He learns to be patient with people no matter what they do.
- ⇒ He learns to be patient in trials no matter how severe they are.

“In your patience possess ye your souls” (Lk.21:19).

“Rejoicing in hope; patient in tribulation; continuing instant in prayer” (Ro.12:12).

“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise” (Heb.10:36).

“My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing” (Jas.1:2-4).

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain” (Jas.5:7).

2 (3:11-12) **Persecution:** a godly person endures persecution. Note two points.

1. Paul suffered severe persecution and affliction. He mentions three experiences that Timothy knew about.
 - ⇒ In Antioch the civil leaders of the city had risen up against Paul and expelled him from their city (Acts 13:50).
 - ⇒ In Iconium a large mob with the city officials set out to arrest and to stone Paul. He had to flee for his life (Acts 14:4-6).
 - ⇒ In Lystra a rioting mob stoned Paul and dragged his limp body out of the city thinking that he was dead. Apparently God worked a miracle and raised him up (Acts 14:19-20).

Paul was constantly persecuted, attacked time and again. But the Lord delivered him. Paul never failed to witness for Christ; therefore, Christ never failed to deliver Paul. But note: deliverance does not mean *deliverance from persecution*, but *deliverance through persecution*. God strengthens and carries the believer through persecution, not out of persecution. This is what Paul is declaring.

2. The believer will suffer persecution; he cannot escape it, not if he is a genuine believer. (See notes—2 Tim.1:8; 1:8-10 for more discussion.) Believers suffer persecution because they are not like the world; they do not live like the world lives. Therefore, the world persecutes them. Scripture gives four specific reasons why believers shall suffer persecution.

- a. Believers shall suffer persecution because they are not of this world. They are *called out* of the world. They are in the world, but they are not of the world. They are separated from the behavior of the world. Therefore, the world reacts against them by ridicule and mockery, by verbal and physical abuse, and by discrimination.

“If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you” (Jn.15:19).

- b. They shall suffer persecution because believers strip away the world’s *cloak of sin*. They live and demonstrate a life of righteousness and they do not compromise with the world and its sinful behavior. They live pure and godly lives, having nothing to do with the sinful pleasures of a corruptible world. Such living exposes the sins of people, and this exposure stirs them to react against believers.

“If the world hate you, ye know that it hated me before it hated you....If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin” (Jn.15:18, 22).

“Yea, and all that will live godly in Christ Jesus shall suffer persecution” (2 Tim.3:12).

- c. They shall suffer persecution because the world does not know God nor Christ. The ungodly of the world want no God other than themselves and their own imaginations. They want to do just what they want—to fulfill their own desires, not what God wishes and demands. However, the godly believer dedicates his life to God, to His worship and service. The ungodly wants no part of God; therefore, they oppose those who talk about God and man’s duty to honor and worship God.

“But all these things will they do unto you for my name’s sake, because they know not him that sent me” (Jn.15:21).

“And these things will they do unto you, because they have not known the Father, nor me” (Jn.16:3).

- d. They shall suffer persecution because the world is deceived in its concept and belief of God. The world conceives God to be the One who fulfills their earthly desires and lusts (Jn.16:2-3). Man’s idea of God is that of a *Supreme Grandfather*. They think that God protects, provides, and gives no matter what a person’s behavior is, just so the behavior is not too far out. They think God will accept them and work all things out in the final analysis. However, the true believer teaches against this. God is love, but He is also just and demands righteousness. The world rebels against this concept of God.

“They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me” (Jn.16:2-3).

“Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also” (Jn.15:20).

“These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you” (Jn.16:1-4).

“That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto” (1 Th.3:3).

“For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake” (Ph.1:29).

“Yea, and all that will live godly in Christ Jesus shall suffer persecution” (2 Tim.3:12).

“Marvel not, my brethren, if the world hate you” (1 Jn.3:13).

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified” (1 Pt.4:12-14).

3 (3:13) **Unbelievers—Ungodly, The—Deceivers—Hypocrites—Imposters:** a godly person guards against evil men and seducers.

⇒ Evil men refers to those who actively oppose righteousness and morality; those who live immoral and ungodly lives—who curse, lie, steal, cheat, injure, and live in carnal pleasures and immorality.

⇒ Seducers refers to imposters and deceivers; those who live hypocritical lives—who call themselves Christians and join the church for what they can get out of it. They join the church seeking acceptability, a good image, friends, fellowship, popularity, business clientele, self-image, a following, and a host of other benefits.

The point is that both evil men and imposters will grow worse and worse. Men will become *more and more evil*, more and more...

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| • ungodly | • immoral | • selfish |
| • lawless | • unclean | • foul-minded |
| • pleasure-minded | • addicted to drugs | • murderous |
| • recreational-minded | • party-minded | • violent |

Men will also become more and more of an imposter religiously. They will be religious, professing belief in God, but they will deny the power of godliness. (See note—2 Tim.3:5 for more discussion.) Note: they will deceive themselves and deceive others. They will think that they are acceptable to God, and others will even think they are acceptable to God. But both they and their friends are deceived; they are not acceptable to God.

“And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment” (1 Jn.3:23).

The only way to be acceptable to God is by believing on the name of the Lord Jesus Christ. Believing means to follow Christ—to live soberly, righteously, and godly in this present world and to love others even as Christ loved them—to love them to such a point that we give all that we are and have to minister to their desperate needs. But note the point: men will become more and more religious, but as seducers or as imposters—as men who use religion for their own selfish purposes and for a livelihood and profession.

“For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect” (Mk.13:22).

“Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them” (Acts 20:30).

“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them” (Ro.16:17-18).

“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works” (2 Cor.11:13-15).

“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive” (Eph.4:14).

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (1 Tim.4:1).

“But evil men and seducers shall wax worse and worse, deceiving, and being deceived” (2 Tim.3:13).

“These things have I written unto you concerning them that seduce you” (1 Jn.2:26).

“For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist” (2 Jn.7).

	C. The Godly Mark of Living in the Scripture, 3:14-17	scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.	
1 A believer must live in the Scripture	14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;		3 Scripture is inspired by God
2 Scripture makes a person wise unto salvation	15 And that from a child thou hast known the holy		4 Scripture is profitable to man
			5 Scripture perfects a man & equips him for every good work

DIVISION II

THE PREDICTIONS OF THE LAST DAYS, 3:1-17

C. The Godly Mark of Living in the Scripture, 3:14-17

(3:14-17) **Introduction:** Christians have always stressed the importance of the Bible or of the Scripture. Why? What is the importance and value of Scripture? This passage explains, declaring in no uncertain terms: the godly mark of a believer is that he lives in the Scripture.

1. A believer must live in the Scripture (v.14).
2. Scripture makes a person wise unto salvation (v.15).
3. Scripture is inspired by God (v.16).
4. Scripture is profitable to man (v.16).
5. Scripture perfects a man and equips him for every good work (v.17).

1 (3:14) **Scripture—Study—Teachers, Godly:** believers are to live in the Scriptures. Timothy had been taught the Scriptures all of his life. When he was only a child, his mother Eunice and his grandmother Lois had rooted him in the Scriptures (2 Tim.1:5; 3:15). They were both strong believers in the Lord. Paul had also grounded Timothy in the Scriptures. But note a most critical point:

- ⇒ it is not enough to have learned the Scripture.
- ⇒ it is not enough to be assured that the teachings of Scripture are true.
- ⇒ it is not enough to know that your teachers teach the truth.

Timothy knew all this. He had learned the Scriptures and he had found the Scriptures to be true. The claims and promises of Scripture had worked in his own life. Timothy also knew his teachers; their lives bore testimony to the truth of Scripture. But this was not enough.

Note the word “continue” (mene). It means to abide, dwell, remain, and stay in the Scripture. Simply stated, Timothy had to *live* in the Scripture—live, move, and have his being in the Scripture. And more, he had to *live out* the Scripture—continue to walk and live in the truths of the Scripture. He had to do what Scripture said.

Thought 1. Note four significant points in this verse.

- 1) A person is to learn the Scripture.
- 2) A person is to be assured of the Scriptures, apply them to his life, and experience the truth and assurance of them.
- 3) A person is to know his teachers—make sure that they teach the truth of the Scripture.
- 4) A person is to continue in the Scripture: abide and dwell, remain and stay in the Scripture. He is to live and move and have his being in Scripture.

2 (3:15) **Scripture:** Scripture makes a person wise unto salvation. If man needs anything, he needs wisdom, wisdom about how to be saved. Death and every other evil imaginable rushes about and floods the world of man. The strongest among men are swept about and drowned by...

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| • drugs | • crime | • lawlessness |
| • disease | • accident | • immorality |
| • broken homes | • loss | • broken health |
| • bad habits | • enslavements | • lusts |
| • pride | • conceit | • indulgence |
| • license | • power | • prejudice |
| • selfishness | • extravagance | • discrimination |
| • greed | • gluttony | • drunkenness |
| • envy | • jealousy | • murder |
| • war | • death | • gossip |
| • murmuring | • grumbling | • emptiness |
| • loneliness | • purposelessness | |

There is no end to the evil that is drowning man and his world. What man and his world need is wisdom, the wisdom to save himself and his world. Is such a wisdom available? This is the glorious message of this verse, “Yes!” The Holy

Scriptures are able to make man wise unto salvation. The Holy Scriptures can save man and his world. How? “Through faith which is in Christ Jesus.” It is the Holy Scriptures that tell us about God’s great plan of salvation for man, about how God saves man through faith in His Son, the Lord Jesus Christ. It is the Holy Scriptures alone and no other book...

- that tells us that God loves the world—that He loves the world so much that He sent His only begotten Son, the Lord Jesus Christ, into the world to reveal and tell us the truth.
- that tells us that Jesus Christ has taken care of the problem of righteousness and perfection—that He lived a perfect life and secured the ideal and perfect righteousness for man—that when a man believes in Jesus Christ, God takes that man’s faith and counts it as righteousness.
- that tells us that Jesus Christ has taken care of the problem of sin and death—that He took all the sins of men upon Himself and bore the penalty and punishment of those sins—that He died for man—that when a person believes in Jesus Christ, God takes that person’s faith and counts it as the death of Christ—that God counts the person as having died in Christ and thereby he never has to die.
- that tells us that Jesus Christ has taken care of the problem of living forever—that He has been raised from the dead to live eternally in the presence of God the Father—that when a person believes in Jesus Christ, God takes that person’s faith and counts it as the resurrection of Jesus Christ—that the person is counted as having been raised in Christ and is thereby given eternal life.

The point is this: the Holy Scripture tells us how we can be saved through God’s Son, the Lord Jesus Christ. No other book reveals this to man. The only wisdom that can ever save this world is the wisdom of God Himself, and that wisdom is found in His Holy Scriptures, the Holy Bible.

“Now ye are clean through the word which I have spoken unto you” (Jn.15:3).

“Sanctify them [set them apart to God] through thy truth: thy word is truth” (Jn.17:17).

“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (Jn.20:31).

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” (Ro.1:16).

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope” (Ro.15:4).

“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come” (1 Cor.10:11).

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts” (2 Pt.1:19).

“These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God” (1 Jn.5:13).

“Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word” (Ps.119:9).

“Thy word is a lamp unto my feet, and a light unto my path” (Ps.119:105).

“The entrance of thy words giveth light; it giveth understanding unto the simple” (Ps.119:130).

3 (3:16) **Scripture:** Scripture is inspired by God. This is an extremely important verse in understanding the nature of Scripture, that is, in understanding just what the Scripture is, its nature and authority. Note several facts.

1. Paul was, of course, referring to the Old Testament Scriptures; the New Testament Scriptures had not yet been completed. However, this passage is certainly applicable to the New Testament.

William Barclay says: “If what Paul claims for Scripture is true of the Old Testament, how much truer it is of the still more precious words of the New Testament” (*The Letters to Timothy, Titus, and Philemon*, p.229).

A. T. Robertson, the great Greek scholar, says: “There is no doubt that the apostles claimed to speak by the help of the Holy Spirit (1 Th.5:27; Col.4:16) just as the prophets of old did (1 Pt.1:20f.)....Peter thus puts Paul’s epistles on the same plane with the O.T.” (*Word Pictures in the New Testament*, Vol.6, p.179).

The point is this: all Scripture—both the Old and New Testament—is inspired by God.

2. Scripture is inspired by God; the phrase “inspired of God” (theopneustos) means *God-breathed*. What does this mean? What does it mean to say that *God breathed* the Holy Scriptures? No one can say for sure, but this much can be said.

⇒ The idea is that *God breathed out* the Scripture or *God produced* the Scripture somewhat like He did creation.

“By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth” (Ps.33:6).

Note: it is the Scripture that is inspired, not the man. The Bible does not claim to be written by inspired men. It does claim that the writing is supernaturally given or breathed by God. The Scripture is *breathed out by God*, *not breathed into by God*. The meaning is this: the writing is supernaturally given or breathed by God. The Bible claims to be the Word given by the creative breath of God.

The great Greek scholar A. T. Robertson again says: “God-breathed...[this] is in contrast to the commandments of men” (*Word Pictures in the New Testament*, Vol.4, p.179).

The great Bible expositor Matthew Henry says: “It [Scripture] is a divine revelation, which we may depend upon as infallibly true. The same Spirit that breathed reason into us breathes revelation among us: For the prophecy came not in old time by the will of man, but holy men spoke as they were moved or carried forth by the Holy Ghost, 2 Pt.1:21. The prophets and apostles did not speak from themselves, but what they received of the Lord that they delivered unto us” (*Matthew Henry’s Commentary*, Vol.5, p.846f).

The excellent preacher Oliver Greene says: “God Almighty is sovereign; and if we are saved through the power of the Gospel; if the Gospel makes us wise unto salvation; if it is not God’s will that any man perish but that all come to repen-

tance, we can rest assured that He has preserved and protected His holy Scriptures down through the centuries!...Anything we need to know about our relationship to God and His relationship to us is found in the Bible. We need no added books, and we cannot afford to take any away. If we add to or take from His Word, God will take away our part out of the book of life. All Scripture is given by inspiration of God. 'Given by inspiration of God,' according to the Greek dictionary, is one Greek word, meaning 'God-breathed'" (*The Epistles of Paul the Apostle to Timothy and Titus*, p.355).

3. The accuracy and dependability of Scripture is clearly seen when one studies what Scripture has to say about itself. (See note and DEEPER STUDY # 1—1 Th.2:13; note and DEEPER STUDY # 1,2—2 Pt.1:19-21.)

- a. The Holy Spirit is the author of the Scriptures (2 Pt.1:19-21, esp.21). The *word of prophecy* is more accurately translated *prophetic word*. The origin of Scripture is not found in the will of man, that is, in his attempt to find truth and to interpret truth. But it is found in the Word of the Holy Spirit who reveals truth to man (cp. Jn.16:12-15; 1 Cor.2:9-10).
- b. The writers of the Old Testament claim that the Bible is the Word of God (2 Sam.23:1-3; Is.8:1, 11; Jer.1:9; 5:14; 7:27; 13:12; Ezk.3:4-11; Mic.3:8; Jer.23:29; Hab.2:2; Zech.4:8). They refer to Scripture as "the Word," "the Statutes," "the Law," and "the Testimonies" (cp. Ps.19:1f; 119:1f). "Thus saith the Lord" or an equivalent phrase is used over two thousand times in the Old Testament alone.

The writers of the New Testament confirm the claims of the Old Testament writers (Heb.1:1; cp. Mt.1:22; 2:15; Acts 1:16; 28:25; Eph.4:8; 1 Tim.1:18-20). They show the high authority of the Scriptures when they use phrases such as, "It is written" and "Scripture says." They expected the readers and hearers to be bound by Scripture.

- c. The writers of the New Testament claim that the Bible is the Word of God (Acts 15:28; 1 Cor.2:13; 3:1; 11:23; 14:37; 15:1-4; Gal.1:11-12; 1 Th.2:13; 2 Pt.3:2). Paul affirmed in behalf of all the apostles that their words were divinely taught (1 Cor.2:13, note the word *we*). Peter asserts the same level of authority for the writings of the apostles as for the Old Testament Scriptures (2 Pt.3:2). The view of inspiration was clear in the early church: the first church council stated that the conclusions of the council were given by the Holy Spirit through the leaders (Acts 15:28f).
- d. Jesus Christ claims that the Bible is the Word of God. He contrasts the Scriptures and the commandments of God with the traditions and instructions of men (Mk.7:6-13). He equates the word of Moses with Scripture and His own word with the word of Moses and both as the Word of God (Jn.5:38, 45-47). He says, "the Scripture cannot be broken" (Jn.10:35). He validated the most minute portions of Scripture (Mt.5:18; Lk.16:17). He continually argued the validity of Scripture (Mt.4:4, 7, 10; 22:29, 32, 43; Mk.12:24; Lk.4:4, 8). He saw Himself as the focus and fulfillment of Scripture (Lk.24:25-27). He asserted that what was written must be fulfilled (Lk.22:36-37). He predicted and approved the New Testament and assured His apostles that they would be kept from error (Jn.16:13).
- f. The Bible is absolutely trustworthy (Mt.24:35). "The Scripture cannot be broken" (Jn.10:34-35).

"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Th.2:13).

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim.3:16).

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pt.1:21).

4 (3:16) **Scripture:** Scripture is profitable to man. The word profitable (*ophelimos*) means useful, beneficial, and helpful. Simply stated, the Bible is for man; God gave it to help man. There are four very specific helps found in the Bible.

1. The Bible is profitable for doctrine. God wants man to know beyond doubt who God is; who man is; and the beginning, meaning, and end of all things. The Scripture reveals the truth—the nature, meaning, and significance of truth. The Bible gives man the principles and rules for life. It gives him the doctrines and foundations of life.

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (Jn.5:39).

"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (Jn.7:16-17).

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (Jn.8:31-32).

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Ro.15:4).

2. The Bible is profitable for reproof. God wants man to sense conviction and to be rebuked when he is disobedient to God's will. The Scripture reveals God's will and the consequences of disobedience to His will.

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment....Howbeit when he, the Spirit of truth, is come, he will guide you into all truth [the Word of God]: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (Jn.16:7-8, 13).

"For the word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb.4:12).

“Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them” (Jer.5:14).

“Is not my word like as a fire? saith the LORD; and like a hammer that breaketh rock in pieces?” (Jer.23:29).

3. It is profitable for correction. God wants man to be set aright when he is wrong. The Bible teaches obedience by teaching a person to discipline himself, even to the point of suffering (Heb.5:8).

“Now ye are clean through the word which I have spoken unto you” (Jn.15:3).

“Sanctify them through thy truth: thy word is truth” (Jn.17:17).

“That he might sanctify and cleanse it with the washing of water by the word” (Eph.5:26).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

“Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word” (Ps.119:9).

4. It is profitable for instruction in righteousness. God wants man to know the right things to do, to think and to say. The Bible reveals how to live “soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:12-13).

“Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim.2:14-15).

“As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious” (1 Pt.2:2-3).

“And I commanded you at that time all the things which ye should do” (Dt.1:18).

“Thy word have I hid in mine heart, that I might not sin against thee” (Ps.119:11).

5 (3:17) **Scripture:** Scripture perfects a man and equips him for every good work. By “perfect” (artios) is meant complete, matured, filled. No person is complete or mature apart from Scripture. Man was made for God and he is to live by the Word of God. If he tries to live without God and His Word, man fails in life. He lives an incomplete, immature, and misfitted life. This is particularly true of the *man of God*, the person who claims to be a minister or teacher of God’s Word.

Thought 1. Scripture alone, the very Word of God itself, can make a person complete and equip him for every good work. William Barclay’s comments on this point pierce the heart and need to be *heeded* by everyone of us:

“The study of the Scriptures trains a man in righteousness until he is equipped for every good work. Here is the essential conclusion. The study of the Scriptures must never be selfish; it must never be simply for the good of a man’s own soul. Any change, any conversion which makes a man think of nothing but of the fact that he has been saved is no true change and no true conversion. He must study the Scriptures to make himself useful to God and useful to his fellow men. He must study, not simply and solely to save his own soul, but that he may make himself such that God will use him to help to save the souls and comfort the lives of others. No man is saved unless he is on fire to save his fellow men” (The Letters to Timothy, Titus, and Philemon, p.232).

What a convicting statement: “He must study...that God will use him to help to save the souls and comfort the lives of others. No man is saved unless he is on fire to save his fellow men.” What an indictment that every *man of God* must heed. We must study more and more—we must allow the Scripture to stir us more and more so that we will reach out to save souls and to minister more and more.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world” (Mt.28:19-20).

“Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me” (Jn.5:39).

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few” (Acts 17:11-12).

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope” (Ro.15:1-4).

“And it [God’s Word] shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them” (Dt.17:19).

CHAPTER 4			
	III. THE TRIUMPH OF PREACHING, 4:1-8	reprove, rebuke, exhort with all longsuffering and doctrine.	
	A. The Awesome Charge to Preach the Word & to Minister, 4:1-5	3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;	3 Preach the Word—for the great apostasy is coming a. People will reject b. People will turn away
1 Preach the Word—for the eyes of God and Christ watch you a. Christ shall judge b. Christ shall appear c. Christ shall set up His kingdom	I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;	4 And they shall turn away their ears from the truth, and shall be turned unto fables.	
2 Preach the Word—the Word of God is to be preached	2 Preach the word; be instant in season, out of season;	5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof thy ministry.	4 Preach the Word—for you must complete & fulfill your ministry a. Watch & endure b. Work & prove

DIVISION III

THE TRIUMPH OF PREACHING, 4:1-8

A. The Awesome Charge to Preach the Word and to Minister, 4:1-5

(4:1-5) **Introduction:** the world is bombarded with message after message offering hope after hope. But above all the messages and above all the hopes that bombard the world, there is one that is more needed by man than all the others—one that is so important that it supersedes all the others combined. What is that message? It is the message of the Word of God. The Word of God offers the *only lasting* hope for man. For this reason the Word of God must be preached. The minister of God must commit himself to the awesome charge to preach the Word of God and to minister as never before.

1. Preach the Word—for the eye of God and of Christ watches you (v.1).
2. Preach the Word—the Word of God is to be preached (v.2).
3. Preach the Word—for the great apostasy is coming (v.3-4).
4. Preach the Word—for you must completely fulfill your ministry.

1 (4:1) **Preaching—Judgment—Jesus Christ, Return:** preach the Word—for the eyes of God and of Christ watch you. The thrust of this great passage is the previous verse:

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim.3:16).

Therefore, “I charge you...preach the word” (v.1-2). You must preach the Word, for God and Christ are watching. Their eyes are upon you. They are watching to see if you preach the Word. Note: the minister is not to be preaching his own ideas nor the ideas of other men. The message of the gospel is not the message of human philosophy, psychology, sociology, or education. It is not the message of self-image and personal development. As helpful as these subjects may be, they are not the gospel; they are not the Word of God.

The Word is the very Word of God, the glorious gospel of our salvation. The Word is the Scripture which we hold in our hands and study and teach to all who give their lives to Christ Jesus our Lord. The Word that we are to preach is...

- the very revelation of God Himself, the record of what God wants us to know, the record that is recorded in the Holy Scriptures, the Holy Bible (See notes—2 Tim.3:16; 3:17).
- the unbelievable love of God that tells us about Jesus Christ, the Son of God, who came to earth to save man from the sin and suffering and death of this world (see outline, note, and DEEPER STUDY # 1,2—Jn.3:16; Ro.5:1-5; 5:6-11).
- the great mercy of God that He has poured out upon us through the death of His Son, the Lord Jesus Christ (see note—Eph.2:4-7).
- the coming resurrection and judgment of all men (see notes—Mt.25:31-46; Jn.5:28-30; 1 Cor.15:1-58).

This is the Word that we are to preach, and we are to proclaim it from the housetops ever so boldly and courageously. No matter the trials or the threats of men, we are to “preach the Word”—the Word of our living God.

There are three strong reasons given to make sure that we preach the Word of God.

1. The Lord Jesus Christ shall judge the living and the dead. If we are living when He returns, He is going to judge us. If we die before He returns, He is going to judge us. The idea is twofold.
 - ⇒ First, He is going to judge us as to whether or not we preached. If He calls us to preach and we do not preach, we shall be judged and condemned.
 - ⇒ Second, He is going to judge us as to whether or not we preached the Word. If we preach the ideas of men instead of God’s Word, we shall be judged and condemned. If we preach a mixture of men’s ideas and God’s Word, we shall be judged and condemned.

“Some day Timothy’s work will be tested, and that test will be carried out by none other than Jesus Christ Himself. A Christian’s work must be good enough, not to satisfy men, but to satisfy Jesus. He must do every task in such a way that he can take it and offer it to Christ. He is not concerned with either the

criticism or the verdict of men. The one thing he covets is the 'Well done!' of Jesus Christ. If we all within the Church and within the world did our work in that spirit, the difference in life would be incalculable.

- ⇒ "It would save us from the touchy spirit which is offended by the criticisms of men.
 - ⇒ "It would save us from the self-important spirit which is concerned with matters of personal rights and personal prestige.
 - ⇒ "It would save us from the self-centered spirit which demands thanks and praise from men for its every act.
 - ⇒ "It would even save us from being hurt by the ingratitude of men.
- "The Christian concentration is on Christ" (William Barclay. *The Letters to Timothy, Titus, and Philemon*, p.232f. Note: paragraphs are marked and set off by us for emphasis.)

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Mt.16:27).

"And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead" (Acts 10:42).

"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

"But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ" (Ro.14:10).

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor.5:10).

2. The Lord Jesus Christ shall appear in glory as "the returning conqueror" (William Barclay. *The Letters to Timothy, Titus, and Philemon*, p.233). This is seen in the word "appearing" (epiphaneian). It means the glorious and visible appearance of the Lord Jesus (Kenneth Wuest. *The Pastoral Epistles*, Vol.2, p.153). The history of the world is found in the appearance of the great Roman Emperors, especially when they were scheduled to visit a city. Thorough preparations were made: buildings and streets were scrubbed and cleaned; they were worked hard to prepare themselves and their city for their coming king. They were excited about his coming and focused their attention and energy upon his coming. This is exactly what the minister must do: he must preach the Word, keeping his mind upon the return of the Lord Jesus Christ. He must be prepared for His return, and the minister of the Lord prepares by preaching the Word. The conquering Lord is returning; if we fail to preach the Word, we will stand before Him unprepared—embarrassed and ashamed. If we fail to be subjected to Him now—fail to preach His Word—we shall be subjected and judged by Him.

"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Ph.2:9-11).

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Mt.24:44).

"And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come" (Lk.19:13).

"So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ" (1 Cor.1:7).

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (1 Cor.4:5).

"For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Th.5:3).

"That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ" (1 Tim.6:14).

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit.2:12-13).

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 Jn.2:28).

3. The Lord Jesus Christ shall set up His kingdom forever and ever. The true minister of God shall be a citizen of the Lord's kingdom. His position and rank (the amount of responsibility) in that kingdom is based upon his faithfulness in this world. Therefore, the minister of God must preach the Word faithfully. He must keep his eye upon the kingdom of Christ even as Christ is keeping His eye upon the minister's faithfulness. "So live and so work that you will rank high in the roll of citizens of the Kingdom when the Kingdom comes" (William Barclay. *The Letters to Timothy, Titus, and Philemon*, p.234). (See note, *Rewards*—Lk.16:10-12 for a complete list of the promised rewards.)

"And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and set on thrones judging the twelve tribes of Israel" (Lk.22:29-30).

- 2** (4:2) **Preaching—Minister, Work of:** preach the Word—for this is the Lord's call to you. Preaching the Word is to be the consuming passion of the minister's life. Note how forcefully this is brought out in this verse:
 ⇒ "Preach the Word."

- ⇒ “Be instant in season, out of season”: keep a sense of urgency; grasp the opportunities and make opportunities to preach.
- ⇒ “Reprove.”
- ⇒ “Rebuke.”
- ⇒ “Exhort with all longsuffering and doctrine.”

1. First, preach the Word. The whole thrust is obsession—the minister is to be obsessed with preaching. Preaching is to burn within his soul; he is to be consumed with preaching—a burning passion to preach the unsearchable riches of Christ. Why?

- ⇒ Because preaching is God’s chosen method to save men.

“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God....For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe” (1 Cor.1:18, 21).

- ⇒ Because the minister is held accountable to preach.

“For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!” (1 Cor.9:16).

It is impossible to overemphasize preaching. It is even impossible to fully grasp the importance of preaching. This is the whole thrust of this passage. Just think about the solemn charge and warning that has just been covered in verse one:

- ⇒ God and Christ both have their eyes on the minister—to see if he is preaching the Word.
- ⇒ The minister shall be judged by the Lord Jesus Christ as to whether or not he preached the Word.
- ⇒ The minister shall face Christ when Christ returns in glory as the conquering Lord—face Him and give an account of his preaching.
- ⇒ The minister’s place and position in the Lord’s kingdom will be determined by how faithful he was in preaching the Word.

Therefore, the charge is to preach the Word. Note two very significant points.

- a. The word “preach” (kerusso) is the picture of the minister standing before people in all the dignity and authority of God Himself. It is the word that was used of the ambassador who was sent forth by the king to proclaim his message in all of the authority and dignity of the king himself.

*“This should be the pattern for the preacher today. His preaching should be [with dignity]...that dignity which comes from...the fact that he is an official herald of the King of kings. It should be...[with] authority which will command the respect, careful attention, and proper re-action of the listeners” (Kenneth Wuest. *The Pastoral Epistles*, Vol.2, p.154).*

- b. The minister is to preach “*the Word*.” What is meant by “*the Word*”?

⇒ “All Scripture”—all Scripture that is given by the inspiration of God (2 Tim.3:16).

The Word means the Scripture, the very Word of God itself. It is “the whole body of revealed truth” (Kenneth Wuest. *The Pastoral Epistles*, Vol.2, p.154). It is the whole counsel of God that comprises what men call *The Holy Bible*. The minister is to preach the Word, the Holy Scripture, the very Word of God Himself. He is not to preach...

- his own ideas
- the ideas of other men
- philosophy
- psychology
- self-image
- self-righteousness
- sociology
- science
- educational development
- personal efforts
- ego-booster
- man-made religion

The great Greek scholar Kenneth Wuest has one of the most challenging descriptions of the word *preach* ever penned by man:

*“The word [preach is a] command to be obeyed at once. It is a sharp command as in military language....The preacher must present, not book reviews, not politics, not economics, not current topics of the day, not a philosophy of life denying the Bible and based upon unproven theories of science, but the Word. The preacher as a herald cannot choose his message. He is given a message to proclaim by his Sovereign. If he will not proclaim that, let him step down from his exalted position” (Kenneth Wuest. *The Pastoral Epistles*, Vol.2, p.154).*

Matthew Henry uses striking language:

*“It is not their own notions and fancies that they are to preach, but the pure plain Word of God; and they must not corrupt it” (Matthew Henry’s *Commentary*, Vol.5, p.848).*

“And as ye go, preach, saying, The kingdom of heaven is at hand....What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops” (Mt.10:7, 27).

“And he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mk.16:15).

“Go, stand and speak in the temple to the people all the words of this life” (Acts 5:20).

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Tim.4:2).

2. Second, be instant in season, out of season. There are two things to note in this point.
 - a. The word “instant” (epistethi) means to “take a stand, to stand upon it or up to it, to carry on, to stick to it” (A.T. Robertson). As Robertson says, “There are all sorts of seasons...some difficult...some easy” (*Word Pictures in the New Testament*, Vol.4, p.629). The task of the minister is to stand and stick to preaching no matter the circumstances, easy or difficult.
 - b. “The preacher is to proclaim the Word when the time is auspicious, favorable, opportune, and also when the circumstances seem unfavorable. So few times are still available for preaching that the preacher must take every chance he has to preach the Word. There is no closed season for preaching” (Kenneth Wuest. *The Pastoral Epistles*, Vol.2, p.155).

Matthew Henry says:

“Do this work with all fervency of spirit. Call upon those under [your] charge to take heed of sin, to do their duty: call upon them to repent, and believe, and live a holy life and this both in season and out of season....”

“We must do it in season, that is, let slip no opportunity; and do it out of season, that is, not shift off the duty, under pretence that it is out of season” (Matthew Henry’s Commentary, Vol.5, p.848).

William Barclay says:

“The Christian teacher is to be urgent. The message he brings is literally a matter of life and death. The teacher and the preacher who really get their message across to people are those who have the tone of earnestness in their voice....”

“The Christian teacher is to be persistent. He is to urge the claims of Christ ‘in season and out of season.’ As someone has put it: ‘Take or make your opportunity.’ As Theodore of Mospustia put it: ‘The Christian must count every time an opportunity to speak for Christ.’ It was said of George Morrison of Wellington Church in Glasgow that with him wherever the conversation started, it went straight across country to Christ” (The Letters to Timothy, Titus, and Philemon, p.234f).

The Amplified New Testament says:

“Keep your sense of urgency (stand by, be at hand and ready, whether the opportunity seems to be favorable or unfavorable, whether it is convenient or inconvenient, whether it be welcome or unwelcome, you as preacher of the Word are to show people in what way their lives are wrong).”

3. Third, reprove (elegxon). The word means to stir a person to prove himself; to put a person under conviction; to lead a person to see his sin and to feel guilt over it. It means to put a person under conviction of sin and to lead him to confession and repentance.

*“The preacher is to deal with sin, both in the lives of his unsaved hearers and in those of the saints to whom he ministers, and he is to do it in no uncertain tones. The word ‘sin’ is not enough in the vocabulary of our preaching today. And as he deals with the sin that confronts him as he preaches, he is to expect results, the salvation of the lost and the sanctification of the saints” (Kenneth Wuest. *The Pastoral Epistles*, Vol.2, p.155).*

4. Fourth, rebuke (epitimeson). This is a strong word, very strong. It is a “sharp, severe rebuke with possibly a suggestion in some cases, of impending penalty. Even where the preacher has experienced failure after failure in bringing sinners or saints to forsake their sin” (Kenneth Wuest. *The Pastoral Epistles*, Vol.2, p.155).

*“A word of warning and rebuke would often save a brother from many a sin and many a shipwreck. But, as someone has said, that word must always be spoken as ‘brother setting brother right.’ It must be spoken with a consciousness of our common guilt. It is not our place to set ourselves up as the moral judge of anyone; nonetheless it is our duty to speak that warning word when it needs to be spoken” (William Barclay. *The Letters to Timothy, Titus, and Philemon*, p.236f).*

*“Convince wicked people of the evil and danger of their wicked courses. Endeavour, by dealing plainly with them, to bring them to repentance. Rebuke them with gravity and authority, in Christ’s name, that they may take [your] displeasure against them as an indication of God’s displeasure” (Matthew Henry. *Matthew Henry’s Commentary*, Vol.5, p.848).*

“Them that sin rebuke before all, that others also may fear” (1 Tim.5:20).

“Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers” (Tit.1:9).

“These things speak, and exhort, and rebuke with all authority. Let no man despise thee” (Tit.2:15).

5. Fifth, exhort with all longsuffering and doctrine. The word “exhort” (parakaleo) has the idea of “please, I beg of you, I urge you” (Kenneth Wuest. *The Pastoral Epistles*, Vol.2, p.155). It means to beseech, encourage, comfort, and help. It is not enough to reprove and rebuke people. The minister must encourage and comfort, help and carry the person to Christ. Note how crucial this point is.

- a. The minister must “exhort with all longsuffering” (makrothumia). The idea is that the minister patiently endures in exhorting people—no matter the circumstances. He exhorts and exhorts, encourages and encourages. He suffers a long, long time with people...
- enduring whatever weaknesses and failings they have.
 - enduring whatever evil and injury is done.

The minister suffers a long, long time without resentment or anger, and he never gives up, for he knows the power of Christ to change lives.

- b. The minister “exhorts with all doctrine.” He does not teach bits and pieces of God’s Word. He does not focus upon subjects...
- that are popular
 - that are favorites
 - that arouse curiosity
 - that he thinks are needed

He focuses upon all the doctrines of God—the whole counsel of God. He exhorts people in all the doctrine of God.

“He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep” (Jn.21:17).

“Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up” (1 Cor.13:4).

“But exhort one another daily, while it is called to day; lest any of you be hardened through the deceitfulness of sin” (Heb.3:13).

“Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind” (1 Pt.5:2).

3 (4:3-4) **Preaching—Ministers:** preach the Word—for the great apostasy is coming. Even as Paul was writing these words some false teaching had already seeped into the church, and the future was not too bright. This is a prediction of Scripture; Paul was prophesying that the false teaching was to spread. The day was coming when apostasy was to sweep throughout the church. The idea is that the apostasy would be great—many would follow after the false teaching and the whole church would be affected.

We know from church history that this is exactly what happened to the churches in Asia. The Asian churches were the very churches who were warned in the Book of Revelation (Rev.1:11-3:22). There were seven churches, and out of the seven only one remained faithful to the preaching of the Word—the Philadelphian church (Rev.3:7-13). The other six became apostate; many of the people turned away from the pure preaching and teaching of God’s Word. Why? What caused the apostasy? What caused so many people and churches to turn away from Christ and from the pure Word of God? This present passage gives the answer, and remember: it was a prediction. The apostasy had not yet happened. Two clear reasons are given why people turn away from Christ and why churches turn away from the preaching of the pure Word of God.

1. People will not endure sound doctrine. By doctrine, of course, is meant the doctrines, teaching, and instructions of God’s Word, the Holy Scriptures. The place of Scripture in the lives of believers has just been discussed in the previous passage (cp. 2 Tim.3:14-17). Note the word “sound” (hugiaino). It means wholesome and healthy doctrine and teaching. The only doctrine and teaching that is sound is that of God’s Word.

The point is this: people turn away from sound doctrine because they do not want to hear the truth. What truth? In all honesty, the truth that none of us enjoys hearing.

- ⇒ We do not enjoy hearing that we are sinful and depraved, dirty and unclean, selfish and immoral, unjust and unworthy, ever failing and always coming up short. No person enjoys hearing this, no matter who he is. Yet the message is true, and a person is foolish not to be honest and acknowledge it. Why? Because the sin and depravity of our hearts is the very reason we live in such an evil world and die. And being honest about the fact is the only way the problem of evil and death can ever be solved. Nevertheless, despite all this it is not enjoyable to confess that we are sinners and hopelessly depraved.
- ⇒ We do not enjoy hearing that we can do nothing whatsoever to become acceptable to God. This idea just does not make sense to most people, for there are some good people in the world. It is just not a pleasing thought to hear that man cannot do enough good to be acceptable to God. Think about it: no matter who the person is—no matter how good and moral he is—no matter how much good he does, he is not acceptable and cannot make himself acceptable to God. As stated, this is not a pleasant thought, not to any person. Therefore, men do not want to hear such doctrine preached.
- ⇒ Most people do not like hearing that Jesus Christ is the *only Savior*, the *only Mediator*, the *only way* a person can be saved and acceptable to God. They ask about the people who never hear about Him (like the native in the jungle) and about other religions.

The teaching of Scripture could go on and on, but the point is clear. People turn away from sound doctrine for a very simple reason: they do not want to hear the truth. They either do not agree with it, or else they do not want to be reminded or to think about it.

“Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself” (Jn.7:16-17).

“Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it” (Jn.8:43-44).

“He that is of God heareth God’s words: ye therefore hear them not, because ye are not of God” (Jn.8:47).

“He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day” (Jn.12:48).

“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them” (Ro.16:17).

“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive” (Eph.4:14).

“As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do” (1 Tim.1:3-4).

“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son” (2 Jn.9).

2. People will want teachers who will allow them to live like they desire. The Greek actually says that people will be *dominated* “by their own lusts” (epithumia). They will be living lives of lusts, cravings, and gratifications—lives that seek the gratification of the flesh through...

- sex and immorality
- recognition and honor
- power and authority
- status and position
- money and possessions
- image and approval
- discipline and control
- religion and personal righteousness
- good works and benevolence

Such lusts and cravings will so dominate people’s lives that they will seek ministers and teachers who will tickle their ears with the message of personal development and self-image.

Note this: the messages of personal development and self-image, of philosophy and psychology, of religion and good works are messages that benefit men. But they do not go far enough. They do not solve the problems of evil and selfishness within the human heart nor do they solve the problem of death. Any person who is truly honest and thoughtful knows that no person and no group of persons—not even the whole human race—can keep a single person from dying nor infuse a serum into a person that will make him live forever. Neither can anyone recreate the earth and the heavens into a perfect world. Man is far short of perfection. If there is to be such a thing as salvation—as being delivered from evil and death and given eternal life in a new heavens and earth—it has to come from God Himself. This is the message, the glorious gospel of God’s Word: there is salvation through His love—His love that has been demonstrated in His Son, the Lord Jesus Christ.

The point is this: men do not want to be honest. They want the right to live like they want and to do their own thing. They want the right to be comfortable, at ease, recognized, honored, esteemed, and to secure position, authority, wealth, and power. They want pleasure and stimulation—the gratification of their lusts when they want them gratified. Therefore, they want teachers who will tickle their ears and assure them...

- that the building up of their discipline, image, and personal development is good and acceptable just so God is honored and acknowledged.
- that immorality and carnality are forgivable.

As stated, both messages are true, but they are not the whole truth. And the only way a person can be saved, truly saved, is by surrendering his life to the whole truth of God’s Word. Note what Scripture says: false teaching is nothing more than fables. The Amplified New Testament says that people “will turn aside from hearing the truth and wander off into myths and man-made fictions.”

“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed” (Gal.1:6-9).

“Whosoever therefore shall break one of the least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven” (Mt.5:19).

“But in vain they do worship me, teaching for doctrines the commandments of men” (Mt.15:9).

“For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ” (2 Cor.2:17).

“But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God” (2 Cor.4:2).

“Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience” (Eph.2:2).

“Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm” (1 Tim.1:7).

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron” (1 Tim.4:1-2).

“If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness” (1 Tim.6:3).

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables” (2 Tim.4:3-4).

“For there are many unruly and vain talkers and deceivers, specially they of the circumcision [legalists]: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s [personal gain] sake” (Tit.1:10-11).

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction” (2 Pt.2:1).

“As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction” (2 Pt.3:16).

Thought 1. Timothy and all true ministers of the gospel must preach the Word, for a great turning away is coming. God’s ministers must preach now while there is still time—preach with all the fervency and power of God’s indwelling Spirit.

4 (4:5) **Preaching—Ministers:** preach the Word—for you must complete and fulfill your ministry—you must “fill your ministry to the brim” (Charles B. Williams. *The New Testament in the Language of the People*. “The Four Translation New Testament,” p.607). Tragically...

- not every minister completes his ministry.
- not every minister fills his ministry to the brim.
- not every minister does everything Christ wants Him to do.
- not every minister undertakes every ministry that God desires for him.
- not every minister fills every ministry he undertakes to the brim.

Some do; we can look around and see some ministers who serve ever so faithfully. Some are not as gifted as others, and they serve in what men call small ministries, but they serve faithfully and well. How can we all become faithful and fulfill our ministries? How can we fill our ministries to the brim? Paul told Timothy that he had to do four things to complete his ministry.

1. The minister must watch in all things. The word “watch” (nephe) means to be sober, calm, and alert; to keep a cool, calm, and collected mind; to maintain a controlled and disciplined life and spirit. And note: the minister is to be this way in all things: in body, mind, and spirit—in thought, word and behavior. The minister is to always watch—always be alert, calm, controlled, and disciplined—no matter the activity or behavior.

“Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak” (Mt.26:41).

“Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears” (Acts 20:31).

“Wherefore let him that thinketh he standeth take heed lest he fall” (1 Cor.10:12).

“Watch ye, stand fast in the faith, quit you like men, be strong” (1 Cor.16:13).

“Continue in prayer, and watch in the same with thanksgiving” (Col.4:2).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pt.5:8).

2. The minister is to “endure afflictions” (kakopatheo). The word means to suffer hardships, troubles, problems, difficulties, and evils. Kenneth Wuest gives an excellent discussion of this point, a discussion that merits attention by every minister who has any concern for people whatsoever.

“The verb [endure afflictions] is aorist imperative. It is a sharp command given with military snap and curtness. Timothy needed just that. He was not cast in a heroic mold. How we in the ministry of the Word need that injunction today. What ‘softies’ we sometimes are, afraid to come out clearly in our proclamation of the truth and our stand as to false doctrine, fearing the ostracism of our fellows, the ecclesiastical displeasure of our superiors, or the cutting off of our immediate financial income. I would rather walk a lonely road with Jesus than be without His fellowship in the crowd, wouldn’t you? I would rather live in a cottage and eat simple food, and have Him as Head of my house and the Unseen Guest at every meal, than to live in royal style in a mansion without Him” (The Pastoral Epistles, Vol.2, p.159).

“And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved” (Mt.10:22).

“Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor.15:58).

“For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow” (Ph.2:27).

“For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake” (Ph.1:29).

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us” (Heb.12:1).

“Blessed is the man that endureth temptation [trials]: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him” (Jas.1:12).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world” (1 Pt.5:8-9).

3. The minister is to do the work of an evangelist. This does not mean that the minister is to become a travelling or professional evangelist. It means that his work is to be evangelistic—he is to seek to win souls in all that he does. He is to share the love and judgment of God in all of his preaching and teaching and in everything else he does. The very thrust of his ministry is to be that of reconciling people to God, that of sharing the glorious news of God’s love and of coming judgment: that God saves and shall judge people through His Son, the Lord Jesus Christ.

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

“For we cannot but speak the things which we have seen and heard” (Acts 4:20).

“We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak” (2 Cor.4:13).

“Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God” (2 Tim.1:6-8).

“But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Pt.3:15).

4. The minister is to complete and fulfill his ministry, fill it to the brim. He is to carry his ministry out to the end, fully perform all the duties of it. Again, Kenneth Wuest has an excellent comment on this point:

“Ministry’ is from a Greek word (diakonia) which speaks of Christian work in general, covering every mode of service. One of the chief temptations of the pastorate is laziness and neglect. Paul lives an intense and tremendously active life. The word ‘drive’ characterizes him perfectly. As the saying goes: ‘It is better to wear out for the Lord than to rust out’” (The Pastoral Epistles, Vol.2, p.159f).

“Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work” (Jn.4:34).

“I have glorified thee on the earth: I have finished the work which thou gavest me to do” (Jn.17:4).

“He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep” (Jn.21:17).

“But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God” (Acts 20:24).

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood” (Acts 20:28).

“And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry” (1 Tim.1:12).

“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach” (1 Tim.3:2).

“For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (2 Tim.4:6-8).

“Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind” (1 Pt.5:2).

“I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence” (Is.62:6).

“And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding” (Jer.3:15).

“And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD” (Jer.23:4).

B. The Triumphant Testimony of Paul, 4:6-8	
1 His death a. An offering b. A departure, cp. 18	6 For I am now ready to be offered, and the time of my departure is at hand.
2 His testimony a. A <i>good</i> fight b. A <i>finished</i> course c. A <i>kept</i> faith	7 I have fought a good fight, I have finished my course, I have kept the faith:
3 His reward: A crown of righteousness a. To be given by the Lord, the righteous Judge Himself b. To be given to all who love and look for the Lord's return	8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

DIVISION III

THE TRIUMPH OF PREACHING, 4:1-8

B. The Triumphant Testimony of Paul, 4:6-8

(4:6-8) **Introduction—Paul—Death:** Paul is sitting in the drab dungeon of a Roman prison. He is facing the capital charge of insurrection against the Roman government. He has had his preliminary hearing before Nero; therefore, he is soon to stand before Nero in his final trial and hear the fateful verdict: "Execution." How soon? We do not know, but these verses indicate very soon. Paul knew that the end of his life upon earth was immediately at hand. This is the reason he had just passed the banner of the gospel over to Timothy—the reason he had just given Timothy the most awesome charge that can be given to a man: the awesome charge to preach the Word of God and to minister to a world that is lost and dying—a world that is reeling under the weight of so many desperate needs. Timothy must go forth and preach the gospel with all the might and commitment of his being. Note how Paul encourages Timothy even in discussing his own coming death. He wants Timothy to look ahead to the end of his own life and to be able to bear the same testimony. What a challenge to us all: Paul's triumphant testimony.

1. His death (v.6).
2. His testimony (v.7).
3. His reward: a crown of righteousness (v.8).

1 (4:6) **Paul—Death:** Paul's confrontation with death.

1. Paul says that his life is being offered and sacrificed to God in one last act—the act of death. What a view of death! Seeing death as an offering and sacrifice being presented to God. The Greek word for offering or sacrifice (*spendomai*) is striking: it refers to the drink offering that was presented to God. When a person wanted to make a sacrifice to God, he often took a cup of wine or oil and poured it out as an offering and sacrifice to God. The drink offering symbolized the Lord Jesus pouring out His soul—dying—for us.

Paul is saying, "I am pouring out my soul through death for the Lord Jesus Christ. The life and blood of my body is being sacrificed for the preaching of God's Word. I am laying down my life as an offering to Christ Jesus my Lord—laying it down in the supreme act of sacrifice. I am dying for Him."

The great Biblical writer William Barclay describes the scene with words that should challenge us all:

"Paul did not think of himself as going to be executed; he thought of himself as going to offer his life to God. His life was not being taken from him; he was laying it down. Ever since his conversion Paul had offered to God—his money, his scholarship, his strength, his time, the vigour of his body, the acuteness of his mind, the devotion of his passionate heart. Only life itself was left to offer, and gladly Paul was going to lay life down" (The Letters to Timothy, Titus, and Philemon, p.240).

2. Paul says that the time for his departure from this world is at hand. The word "departure" (*analo*) is striking in its meaning. (The following meanings are taken from W.E. Vine. *Expository Dictionary of New Testament Words*.)

- a. To depart is the picture of a ship hoisting the anchor and loosening the mooring ropes and departing one country for another country. Paul had been anchored and tied to this world, but the anchor and ropes of this world were now being loosed, and Paul was about to set sail for the greatest of all ports—heaven itself.
- b. To depart is the picture of "breaking up an encampment" (W.E. Vine). Paul had been camping in this world. If any man has ever known what it is like to be unsettled and moving about from place to place, it was Paul. And unfortunately it was often not by choice. Many times the opposition to the gospel had been so violent, he had been forced to break camp and move on, sometimes fleeing for his life. But now, Paul was to break camp and depart for the last time, and what a departure it was to be. He would never again have to move. He was departing this world for his permanent residence: heaven itself.
- c. To depart is the picture of the unyoking of an animal from the burden of the cart, plough, or millstone which it had been pulling to grind the grain. Paul was to be released from the yoke and burden of labor and

toil in this life. He was being released and set free to depart for the pastures and still waters and rest of heaven and eternity.

Matthew Henry says:

“Observe...with what pleasure he [Paul] speaks of dying. He calls it his departure: though it is probable that he foresaw he must die a violent bloody death, yet he calls it his departure, or his release. Death to a good man is his release from the imprisonment of this world and his departure to the enjoyments of another world; he does not cease to be, but is only removed from one world to another” (Matthew Henry’s Commentary, Vol.5, p.849).

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:16).

“For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s” (Ro.14:8).

“For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better” (Ph.1:21-23).

“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth” (Heb.11:13).

“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them” (Rev.14:13).

“Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me” (Ps.23:4).

“Precious in the sight of the LORD is the death of his saints” (Ps.116:15).

“The wicked is driven away in his wickedness: but the righteous hath hope in his death” (Pr.14:32).

2 (4:7) **Paul, Life—Death:** Paul’s glorious testimony. The way Paul describes his life is also full of meaning. He quickly glances back over his life and uses three pictures to describe it, the pictures of a soldier, an athlete, and a steward or manager.

1. Paul says that he had lived life just like a faithful soldier: “I have fought a good fight.” Paul had responded to the call of the Lord Jesus Christ...

- He had volunteered to serve Christ.
- He had separated himself from this world, sacrificing all that he was and had to be a soldier for Christ—a soldier totally committed to the mission of Christ.
- He had suffered through the threats, scrapes, and wars launched by the enemies of Christ.
- He had fought a “good” (kalos) fight: a fight that was worthy, honorable, noble, and commendable.
- He had done his time, stuck to the mission of Christ to the very end.

Therefore, Paul could victoriously declare, “I have fought a good fight.” He was being released from his service as a soldier for the King, released to go home to live at peace in the kingdom of his Lord forever and ever.

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph.6:12).

“This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare” (1 Tim.1:18).

“Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses” (1 Tim.6:12).

“No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier” (2 Tim.2:4).

“But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions” (Heb.10:32).

2. Paul says that he had run and finished the course of his life; he had completed the race of life just like the athlete runs and finishes the course of his race. This is powerful, for it means that Paul disciplined and controlled his life to the utmost—just like the Olympian athlete.

⇒ He controlled what he ate and drank and what he did with his body and mind.

⇒ He focused upon the course of life, how he ran it. He could not run the risk of being distracted by the things of the world and of the flesh lest he become a castaway and be disqualified from running the race.

“And this I do for the gospel’s sake, that I might be partaker thereof with you. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” (1 Cor.9:23-27).

“Ye did run well; who did hinder you that ye should not obey the truth?” (Gal.5:7).

“I press toward the mark for the prize of the high calling of God in Christ Jesus” (Ph.3:14).

“I have fought a good fight, I have finished my course, I have kept the faith” (2 Tim.4:7).

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us” (Heb.12:1).

3. Paul says that he had kept the faith. He had looked after the faith just like a good steward looks after the estate of his master. The Lord had *entrusted* the faith to Paul, and he had kept the faith. He had proven faithful; he had faithfully managed the faith for his Master, the Lord Jesus Christ. The idea is that of a trust, of a management contract between Christ and Paul. Paul is saying that he had kept the terms of the contract; he had managed and looked after the trust faithfully and well. Think about this for a moment—all the sufferings that Paul went through—the terrible trials—the times that he could have...

- dumped the trust of the faith or laid it aside and ignored it. But he never did. He had been chosen by the Lord and Master of life to manage the trust of God, even the faith of our Lord Jesus Christ. Therefore, Paul took the trust and managed it through all—both good and bad times. He never forsook the faith. And because he had been faithful, it was time for him to bear the fruit of his labor. He was now to reap the benefits of the faith; he was to be given all the rights and privileges of the Lord’s estate—to live and enjoy its pleasures forevermore.

“And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come....And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities” (Lk.19:13, 17).

“Moreover it is required in stewards, that a man be found faithful” (1 Cor.4:2).

“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called” (1 Tim.6:20).

“As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God” (1 Pt.4:10).

3 (4:8) **Paul—Reward:** Paul’s unbelievable reward—a crown of righteousness. Imagine! There is a crown of righteousness—a crown that a person can receive, a crown that will make him acceptable to God. No person can ever be accepted by God unless he is crowned with righteousness—completely covered with righteousness and made perfect. Why? Because God is perfect and only perfection can live in the presence of God. Therefore, the only way a person can ever become acceptable to God is by receiving the crown of righteousness from God. Paul was to receive the crown of righteousness because he had given his life...

- to be a soldier for Christ and His warfare.
- to be an athlete for Christ and His course (race and life).
- to be a steward or manager for Christ and His faith.

Think about it: Paul was to be given a crown of righteousness that makes a person perfect before God—righteous and perfect so that he can live before God forever and ever. What a contrast with the fading and deteriorating crowns and trophies given by this world. Note two points.

1. The crown of righteousness will be given by the Lord, the righteous Judge. He is the righteous and perfect judge, the only judge who knows the truth about all men. He knows the heart of every man, and He has seen every man every day and hour of his life. In fact, the Lord has seen every act and heard every word every person has ever done or spoken. He knows all. The Lord knew all about Paul...

- that he had been a good soldier for Christ.
- that he had been a good athlete for Christ.
- that he had been a good steward (manager) for Christ.

The Lord is righteous and just; therefore, Paul knew that the Lord would give him the crown of righteousness in that glorious day of redemption.

2. The crown of righteousness will be given to all who love and look for the Lord’s appearing. This is a striking truth. Who is it that loves the Lord’s *appearing*? The person who loves the Lord Himself. Who is it that loves the Lord? The person who truly believes in the Lord and the glorious salvation He has provided. Who is a true believer? The person who has committed his life...

- to be a soldier for Christ and His mission.
- to be an athlete for Christ and His course (race and life).
- to be a steward or manager for Christ and His faith.

This is the person who loves and looks for the coming of the Lord Jesus Christ, and this is the person who shall receive the crown of righteousness. As the Greek scholar Kenneth Wuest says:

“To those who have considered precious His appearing and therefore have loved it, and...are still holding that attitude in their hearts, to these the Lord Jesus will also give the victor’s garland [crown] of righteousness” (The Pastoral Epistles, Vol.2, p.163).

The effective preacher Oliver Greene says:

“No man knows the day or the hour when Jesus will come; we do not know the day or the hour when we will be called to meet the Lord in death. If this should be the day of the Lord’s return, or if this

2 TIMOTHY 4:6-8

should be the day death comes for me, could I testify as Paul did in the face of death? Have I really fought a good fight? Have I kept the faith? Have I been a good minister, true to the Word and to those to whom I preached? Will I have a crown to cast at the feet of Jesus when we crown Him Lord of all?" (The Epistles of Paul the Apostle to Timothy and Titus, p.371f).

Thought 1. What an indictment against false profession. It is not what we profess about Christ; it is what we do for Christ.

"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible" (1 Cor.9:25).

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim.4:8).

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas.1:12).

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pt.5:4).

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev.3:11).

"The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne" (Rev.4:10).

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Mt.10:42).

"His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Mt.25:23).

"But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile" (Ro.2:10).

"Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free" (Eph.6:8).

<p>1 A personal message—needing help</p> <p>a. There are special times when bels. need help</p> <p>1) When a loved one has forsaken God</p> <p>2) When left alone bc. loved ones have gone to their own ministry</p> <p>3) When help is needed in the ministry</p> <p>4) When a fellow laborer has to be sent forth to his own ministry</p> <p>5) When personal items are needed & are out of reach</p> <p>6) When men actively oppose & cause trouble</p>	<p>IV. THE FINAL FAREWELL OF PAUL TO THE WORLD, 4:9-22</p> <p>9 Do thy diligence to come shortly unto me:</p> <p>10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.</p> <p>11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.</p> <p>12 And Tychicus have I sent to Ephesus.</p> <p>13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.</p> <p>14 Alexander the copper-smith did me much evil: the Lord reward him according to his works:</p> <p>15 Of whom be thou ware also; for he hath greatly withstood our words.</p> <p>16 At my first answer no man stood with me, but all men</p>	<p>forsook me: I pray God that it may not be laid to their charge.</p> <p>17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.</p> <p>18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.</p> <p>19 Salute Prisca and Aquila, and the household of Onesiphorus.</p> <p>20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.</p> <p>21 Do thy diligence to come before winter, Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.</p> <p>22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.</p>	<p>7) When forsaken by others</p> <p>b. The experience of God helping him</p> <p>c. The assurance of God's eternal deliverance—of being rescued & transported into God's heavenly kingdom^{DS1}</p> <p>2 A personal greeting—showing personal interest</p> <p>a. He greeted others</p> <p>b. He supplied information about others</p> <p>c. He requested help himself</p> <p>d. He passed on the greetings of others</p> <p>e. He gave the benediction of Christ & of grace</p>
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DIVISION IV

THE FINAL FAREWELL OF PAUL TO THE WORLD, 4:9-22

(4:9-22) **Introduction—Paul, Writings:** since Second Timothy is Paul's last writing (so far as we know), this is his final message to the outside world.

1. A personal message—needing help (v.9-18).
2. A personal greeting—showing personal interest (v.19-22).

1 (4:9-18) **Ministering—Paul:** there are times when every believer needs help. Even the apostle Paul faced such times—times when he desperately needed the help of other believers. His present situation was one of those times. He was in prison waiting to face his final trial on the charges of being an insurrectionist and trouble-maker for Rome. He was to appear before the emperor Nero, and he was expecting to be executed. Whatever weight and pressure hangs over a man's head—whatever needs are created by being imprisoned and facing execution—all this and much more pressed ever so heavily upon Paul. The present passage gives a glimpse into the heart of Paul as he faced such a terrible trial. It shows what kind of help he needed and how his needs were to be met. The lesson for us to note is this: there are times when we all need help. When those times come, we should not hesitate to ask for help, nor should we hesitate to reach out and help a person who cries for our help.

1. There are some special times when believers need help. Note that Paul asks Timothy to do everything he can to come and visit him. Paul needed Timothy's presence and encouragement in his final hours. Of all the people on earth, Timothy was the dearest to Paul's heart. Facing his final days upon earth, Paul needed and wanted the company of his dear friend. However, there were some very specific reasons why Paul needed Timothy. Only one person was still with Paul—that person was Luke. Looking at why everyone had left Paul gives us a picture into what it is that creates some of the needs in our lives as believers.

- a. Help is needed when a loved one has forsaken us (v.10). Note the name Demas. Demas had been a faithful believer and a fellow laborer to Paul (Phile.24). He had even been in Rome with Paul for some time. Imagine! He had even served with Paul in some of Paul's most trying moments—while Paul was a prisoner in Rome. What happened? He began to *love this present world*. What does this mean?
 - ⇒ Does it mean that he began to love the life of this world more than the promise of life in heaven? That he began to fear that he might be persecuted because he, too, professed Christ? That he might be arrested and imprisoned because of his association with Paul?
 - ⇒ Does it mean that he began to love the pleasures and comfort, possessions and things of this world more than the sacrifice demanded by Christ?

Herbert Lockyer gives an excellent picture of what could have happened to Demas:

“Under the strong influence of Paul’s personality, Demas was [converted]....Becoming a disciple, he was carried away by the enthusiasm of sacrifice. He wanted to live with Paul and die with him, and have a throne and a halo among the martyred saints.

“But when Demas came up to the great capital of the then known world in company with the Lord’s prisoners, Paul and Epaphras, it was a different story. He was not a prisoner, and gradually the contrast between the cell and the outer world became intolerable to him. He saw the magnificent halls of the Caesars, the gorgeous homes of the rich and the glitter of a world of music, venal loves, jest and wine. Such a gay world cast its glamor over Demas, and he yielded to its charms. The prison where his friends were languishing seemed wretched alongside the music-haunted, scented, dazzling halls of Rome. Thus Paul had to write one of the most heart-breaking lines in his letters:

“Demas hath forsaken me, having loved this present world.’ This man of wavering impulse who surrendered the passion of sacrifice and sank in the swirling waters of the world, is a true reflection of the thought that where our love is, there we finally are” (All the Men of the Bible. Grand Rapids, MI: Zondervan, 1958, p.91f).

The point is this: when Demas forsook Paul, it cut Paul to the core. It left a vacuum in his heart, and that emptiness needed to be filled by someone else. Paul was facing the darkest hour of his life; therefore, some other believer needed to step in and be a companion to Paul. Paul needed Timothy.

- b. Help is needed when loved ones have to move on to their own ministries and we are left alone. Note that both Crescens and Titus had been with Paul, but they had to return to their own ministries. Nothing else is known about Crescens. This is the only reference to him in the Bible. However, tradition does say that he was one of the seventy sent forth to minister by Christ and that he became the bishop of Chalcedon (Herbert Lockyer. *All the Men of the Bible*, p.86).

Titus was a constant companion of Paul during the last fifteen years or more of Paul’s life. (see Introduction—Titus for more discussion). He had been sent by Paul to Dalmatia or what was once known as Yugoslavia or Serbia.

The absence of these two dear servants left a deep sense of loneliness in Paul. They needed to return to their own ministries, for the churches and God’s dear people needed their ministry. But their departure left an emptiness within Paul’s heart. He needed companionship, the encouragement of believers as he faced death.

- c. Help is needed when we have a ministry to carry on for the Lord. Note that only Luke was left with Paul. And note that Paul tells Timothy to bring Mark with him. Why? Because Paul needs him to help with the ministry which Paul was carrying on in prison. This is significant, for it tells us that Paul ministered wherever he was, even when he was in prison. His faithfulness is a dynamic example to us. We should minister wherever we are, no matter the circumstances.

The point is this: when we faithfully minister, we need help. We cannot do the work of the ministry alone. We must seek and ask for the help of other believers. (See notes, *Luke—Col.4:14; Mark—Col.4:10* for more discussion.)

- d. Help is needed when a fellow-laborer has to be sent to his own ministry. Note that Paul was the one who sent Tychicus to minister in Ephesus (see note and DEEPER STUDY # 1—Eph.6:21-22 for more discussion). When he sent him, it meant that only Luke would remain with Paul. What courage! What a focus upon Christ and the ministry! Imagine facing death and being so focused upon the ministry that you begin to send all your companions off to take care of the needs of others. That was the heart and focus of Paul. Yet he himself had need as he faced death—the need for the companionship of believers.
- e. Help is needed when personal items are lacking. Paul needed three things. The prison dungeon was no doubt dark and cold and damp, and Paul needed more clothing (cp. v.21). He also needed “the books, but especially the parchments.” William Barclay suggests that the books were the gospels (Biblia), and the parchments either his legal documents, perhaps proving his Roman citizenship, or else the Hebrew Scriptures. He leans toward the parchments being the Hebrew Scriptures because the Hebrews had written their sacred Scriptures on parchment made from animal skins. As he says, “It was the word of Jesus and the word of God that Paul wanted most of all when he lay in prison awaiting death” (*The Letters to Timothy, Titus, and Philemon*, p.252).

Thought 1. The point is this: we all have practical needs, needs that we sometimes cannot provide for ourselves due to illness, poverty, age, lack of access, lack of know-how, or a host of other reasons. As believers, we need to ask for the help of other believers; and as believers, we need to help when others have need.

- f. Help is needed when others actively oppose and do evil and cause trouble for us. In looking at Alexander the coppersmith, Barclay’s comments are suggestive.

“We do not know what Alexander had done; but perhaps we can deduce what harm he did. The word that Paul uses for did me much evil is the Greek verb endeiknumi. That verb literally means to display; and it was in fact often used for the laying of information against a man. Informers were one of the great curses of Rome at this time. They sought to curry favour for themselves and to receive rewards by laying information. And it may well be that Alexander was a renegade Christian, who went to the magistrates with false and slanderous

information against Paul. It may be that Alexander turned against Paul and sought to ruin him in the most dishonourable way” (The Letters to Timothy, Titus, and Philemon, p.252).

- How many believers turn against other believers? Begin to criticize, gossip, murmur, grumble, and oppose others?—all to gain their own way? How many seek the favor of others by tearing someone else down? Paul needed the help of some courageous believer who would stand with him. He needed someone who would stand by his side and stand against the evil and false charges of Alexander.
- f. Help is needed when we are forsaken by all others. Remember: Paul was facing a capital charge, the charge of being a trouble-maker or insurrectionist against Rome. He was appearing before Nero, the Emperor himself, which was the *Supreme Court of Rome*. Two trials were necessary: the preliminary trial or examination where the charges were laid out and briefly examined, and then the trial itself where the defendant was either found guilty or not guilty.

Paul had already faced the preliminary trial, and it is this trial to which he refers. Unbelievably and tragically, the very same thing that had happened to Christ happened to Paul. Not a single person—not one believer and not one friend—attended court with Paul. No one stood with Paul.

When a believer faces such a terrible trial, he needs help. He needs courageous believers standing with him. What an indictment! What a challenge for us to be courageous and faithful to each other in the dark hours of trial and need!

2. There is the experience of God helping the believer. Even when others do not help us, God will be with us. No greater declaration could be made: “But the Lord stood with me.” Men may not stand with us, but the Lord will. He will never forsake us no matter how grave and threatening the situation may be. He will stand right by our side. But note a critical fact: we must be faithful. Christ will stand with us just as we stand with Him. Paul declares that Christ was with him because he was not ashamed of Christ. He continued to preach Christ and His mission of eternal life for all men, even to the Roman Supreme Court, to Nero himself. The result: Paul “was delivered out of the mouth of the lion” (Nero and the devil).

3. There is the assurance of God’s eternal deliverance—of being rescued from death and transported into the Lord’s heavenly kingdom. Humanly, the situation seemed bleak for Paul. He was not guilty, yet he was being condemned to death on false charges because the civil and state religious leaders were set on stamping out Christ and His church. Paul was doomed to death in the eyes of the world. But note the glorious truth: not in the eyes of Paul. In the eyes of Paul, he was going to his *coronation*. The Lord Jesus Christ was going to preserve him and transport him into the kingdom of God, the kingdom that is gloriously perfected and that lasts forever. Paul has only one final statement about the matter: “To Christ be glory forever and ever.”

“Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world” (Mt.28:20).

“There hath no temptation [trial] taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor.10:13).

“Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us” (2 Cor.1:10).

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage” (Heb.2:14-15).

“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me” (Heb.13:5-6).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

“And he said, My presence shall go with thee, and I will give thee rest” (Ex.33:14).

“The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him” (Ps.28:7).

“But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God” (Ps.40:17).

“Fear thou not; For I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (Is.41:10).

“When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee” (Is.43:2).

“And even to your old age I am he; and even to hoar [gray] hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you” (Is.46:4).

“Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD” (Jer.1:8).

DEEPER STUDY # 1

(4:18) **Death, Deliverance From—Preserve—Eternal Life:** the phrase “preserve me unto his heavenly kingdom” is a picture of God bringing Paul safely into God’s kingdom. It is the picture of God transporting Paul right through this world into the next world. It is the picture of time—of unbroken time. God preserves Paul right through time into eternity. In one moment of time, Paul is living in this world, conscious and aware; but within the same moment—in a split second—he is

transported into God's heavenly kingdom. That one moment of time happens quicker than the blinking of an eye (11/100 of a second). Just imagine! There is no loss of consciousness, no experience or awareness of death. One moment Paul is a citizen of this world, and within the same split moment he stands before the Lord as a citizen of His kingdom (2 Cor.5:6-8). It is the beautiful picture of the believer never having to taste death. (See notes—Col.3:1-4; Heb.2:9; cp. 2 Cor.5:5-8.)

2 (4:19-22) **Paul—Believers, Hall of Fame:** believers need to always show personal interest in each other. This is a lesson that can be learned from the closings of Paul's letters to the churches. He always sent greetings from believers who were with him as well as greeting believers in the churches to which he was writing. Remember these were the very last words that Paul ever wrote.

1. Paul greeted other believers. There was no sense of competitiveness or jealousy whatsoever in him. He loved and cared for all.

⇒ Prisca and Aquila (see DEEPER STUDY # 2—Acts 18:2 for discussion).

⇒ Onesiphorous (see note—2 Tim.1:16-18 for discussion).

2. Paul supplied information about others. He was concerned for those who longed for information about other ministers. Again, note how he lifts others up, sharing whatever he can about other dear believers.

⇒ Erastus (see note—Ro.16:23 for discussion).

⇒ Trophimus (see note—Acts 20:4-6 for discussion).

3. Paul requested help for himself. He needed Timothy's presence and encouragement (see note—2 Tim.4:9-18).

4. Paul passed on the greetings of others. Who were these? Paul had just said that Luke alone was with him. They were probably believers who lived in Rome and who occasionally visited Paul, but who did not visit him too often nor really minister to his needs.

⇒ Eubulus and Pudens and Claudia: this is the only mention of these in the New Testament. However, they and Timothy must have known each other for them to be sending greetings to Timothy.

⇒ Linus: this, too, is the only mention of him in the New Testament. However, early Christian writers say that he was the first bishop of Rome and that he served as bishop for about twelve years (Herbert Lockyer. *All the Men of the Bible*, p.218).

5. Paul gave the benediction of Christ and of grace. These are the last words ever written by God's dear servant, the servant who loved the Lord and people so much, yet who suffered so much at the hands of people. He loved everyone and he loved everyone deeply. All he wanted for men was two simple but glorious things:

⇒ that the Lord Jesus Christ, God's own dear Son, might be with their spirit.

⇒ that the grace of God—His favor and blessings—be with all.

“But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they” (Acts 15:11).

“Being justified freely by his grace through the redemption that is in Christ Jesus” (Ro.3:24).

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph.1:7).

“That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast” (Eph.2:7-9).

“But my God shall supply all your need according to his riches in glory by Christ Jesus” (Ph.4:19).

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:11-13).

“That being justified by his grace, we should be made heirs according to the hope of eternal life” (Tit.3:7).

THE EPISTLE OF PAUL THE APOSTLE TO

TITUS

THE EPISTLE OF PAUL THE APOSTLE TO TITUS

INTRODUCTION

AUTHOR: Paul, the Apostle.

DATE: Uncertain. Probably A.D. 64-66, some time after he wrote First Timothy. The books of First Timothy and Titus seem to have been written while Paul was travelling and ministering between two Roman imprisonments. The date depends upon the answer to this question: Did Paul suffer one or two Roman imprisonments? The book of Acts mentions only one imprisonment and closes with Paul in prison in Rome. It says nothing about his death. As one discusses this question, one major thing needs to be kept in mind. Paul prayed fervently that God would release him from prison. And he asked others to pray fervently for his release (Ph.1:25-26; Phile.22). Did God answer his prayer as requested? No one knows for sure. However, several factors point rather decisively to his being released and later suffering a second imprisonment.

1. The Life and Movements of Paul. Paul says in Tit.1:5 that he had been to Crete on a mission tour. And in Tit.3:12 he says that he was spending the winter in Nicopolis. These events do not fit in with any of the accounts in Acts. The evidence seems to be that God answered his prayer and had him released from prison.

2. The Life and Movements of Paul's Companions. Note the following two examples, and there are others. In 1 Tim.1:3 Paul says that he told Timothy to stay in Ephesus. But there is no record of this event in Scripture. Paul had made only two visits to Ephesus. One was a very short visit with little, if any, ministry. There is no mention whatsoever about Timothy (Acts 18:19-22). The second was his three year ministry in which Timothy had a part. But when it came time for Paul to move on, he sent Timothy and Erastus to Macedonia. He did not ask Timothy to stay in Ephesus. When then did Paul tell Timothy to stay in Ephesus? There just is no record of such a visit in Scripture. Thus all indications point to a third visit by Paul and Timothy—a visit after his first imprisonment and before an unrecorded second imprisonment.

Again, in 2 Tim.4:20 Paul writes, "Trophimus have I left at Miletum sick." Paul was in Miletum before his first Roman imprisonment, but he did not leave Trophimus there sick (Acts 20:17). Trophimus went on to Rome with Paul (Acts 21:29). When then was Trophimus left at Miletum sick? The only clear answer seems to be that Paul made another visit to Miletum—after his first imprisonment and right before a second unrecorded imprisonment.

3. The Time Sequence Between the Writing of the Prison Epistles and the Pastoral Epistles. The Prison Epistles (Ephesians, Philippians, Colossians, and Philemon) were written while Paul was in prison in Rome. He says so in each epistle. Note the following example: Philemon 24 says that Demas is a follower of Christ, but 2 Tim.4:10 says that he had deserted. The letter to Timothy was definitely written after the prison letter to Philemon. When? The evidence points toward a time after his first imprisonment and before a second unrecorded imprisonment. This seems to be the only clear explanation.

As stated above, 1 Timothy and Titus seem to have been written right after Paul had been released from his first imprisonment in Rome and was travelling about ministering. At some point in those few years he was rearrested and imprisoned in Rome for a second time. During this second imprisonment he wrote Second Timothy before he was executed. His execution was probably between A.D. 65-68.

TO WHOM WRITTEN: "To Titus, mine own son after the common faith" (Tit.1:4). These facts are known about Titus.

- ⇒ He was a Gentile, a Greek (Gal.2:3).
- ⇒ He was led to Christ by Paul (Tit.1:4).
- ⇒ His conversion was such a testimony that he was personally used as an example of God's work among the Gentiles before the Jerusalem Council (Gal.2:12f).
- ⇒ He became a missionary partner to Paul and served with Paul for the last fifteen years of Paul's life (2 Cor.7:6-16; 8:16f; 2 Cor.2:13; 7:6, 13; 8:23; 12:18; 2 Tim.4:10).
- ⇒ He apparently served with Paul in Ephesus and was sent by Paul to Corinth: sent to deliver the Second Epistle to the Corinthians from Paul and to help the church straighten out the divisions within the church (2 Cor.8:6).
- ⇒ He was in charge of the churches on the island of Crete (Tit.1:5). Crete was one of the most difficult mission fields in the ancient world. Its people had one of the worst reputations imaginable—so much so that the very name *Cretian* was used as a byword, "to cretize." "To cretize" meant that a person was a cheat and a liar. The Cretians were "famed as a drunken, insolent, untrustworthy, lying, gluttonous people" (William Barclay. *The Letters to Timothy, Titus, and Philemon*, p.277).
- ⇒ He was with Paul for a while when Paul was in prison in Rome (2 Tim.4:10).
- ⇒ The last word about Titus is that he was sent by Paul to Dalmatia or Yugoslavia to minister (2 Tim.4:17)

PURPOSE: Paul had three purposes for writing Titus.

1. To warn against false teachers.
2. To set in order the organization of the churches and the behavior of the believers (Tit.1:5).
3. To encourage Titus to proclaim the message of sound doctrine.

SPECIAL FEATURES:

1. Titus is "A Pastoral Epistle." There are two other Pastoral Epistles: First and Second Timothy. They are called Pastoral Epistles because they deal primarily with the pastoral care, oversight, and organization of the church. They tell believers how they ought to behave in the house of God (1 Tim.3:15). Interestingly, the term *pastoral* has a long history. It was first used by Thomas Aquinas in A.D. 1274. He called First Timothy "an epistle of pastoral rule" and 2 Timothy "an

epistle of pastoral care.” The term “Pastoral Epistles,” however, began to be widely used only after D.N. Berdot (A.D. 1703) and Paul Anton (A.D. 1726) so described them (Donald Guthrie, *The Pastoral Epistles*, p.11).

2. Titus is “A Personal Epistle.” It was written to a young disciple who was loved as a son. The epistle is filled with feelings of warmth and affection and filled with instructions that were to govern Titus’ personal behavior.

3. Titus is “An Ecclesiastical Epistle.” It was written to answer questions about church organization, doctrinal purity, and personal behavior. Two things were happening. First, the number and sizes of churches were growing rapidly, and second, the apostles were aging. In both cases the apostles were just unable to personally reach and instruct all the churches; therefore, they had to write if the churches were to be properly instructed.

4. Titus is “An Apologetic Epistle.” It is a defense of the faith. The first rumblings and early development of false teaching had just begun to appear (Gnosticism. See Colossians, Introductory Notes, Purpose.) Therefore, Paul warns the believers and defends the truth against heretical and false teaching.

OUTLINE OF TITUS

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In addition, every point of the Scripture and Subject is *fully developed in a Commentary with supporting Scripture* at the bottom of the page. Again, this arrangement makes sermon preparation much easier and faster.

Note something else: The Subjects of Titus have titles that are both Biblical and *practical*. The practical titles sometimes have more appeal to people. This *benefit* is clearly seen for use on billboards, bulletins, church newsletters, etc.

A suggestion: For the quickest overview of Titus, first read *all the major titles* (I, II, III, etc.), then come back and read the subtitles.

OUTLINE OF TITUS

GREETING: THE MINISTRY OF GOD'S SERVANT, 1:1-4

I. THE TRUE AND FALSE CHURCH OFFICIALS, 1:5-16

- A. The True Elders or Ministers, 1:5-9
- B. The Contrasting False Teachers, 1:10-16

II. THE MESSAGE OF SOUND DOCTRINE

- A. Message 1: The Behavior of Believers, 2:1-10
- B. Message 2: The Grace of God, 2:11-15
- C. Message 3: The Civic Duties of Believers, 3:1-2
- D. Message 4: Life Without God, 3:3
- E. Message 5: Life With God—Salvation, 3:4-7
- F. Message 6: The Warning to Believers, 3:8-11

III. THE CONCLUDING REMARKS: SOME COMMITTED CHRISTIAN BELIEVERS, 3:12-15

TITUS

	CHAPTER 1		
	GREETING: THE MINISTRY OF GOD'S SERVANT, 1:1-4		
1 His great call	<p>Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;</p> <p>2 In hope of eternal life, which God, that cannot lie,</p>	promised before the world began;	a. Promised by God
2 His purpose: To stir believers		3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;	b. Revealed in God's Word through preaching c. Entrusted into the hands of Paul & other bels. d. Promised by God our Savior
a. In their faith b. In acknowledging the truth		4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.	4 His reward: Bearing sons in the faith
3 His message: The hope of eternal life			

GREETING: THE MINISTRY OF GOD'S SERVANT, 1:1-4

(1:1-4) **Introduction:** Paul always declared his relationship to God and the Lord Jesus Christ when writing a letter. He wanted no question about who he was nor about what his purpose was. He was focused upon Christ and His glorious gospel that offered eternal life to men. From the first to the last, Paul was the servant of God and the messenger of the Lord Jesus Christ. This is the purpose of these introductory words to Titus: to declare that he is God's servant. This is an excellent passage on the ministry of God's servant.

1. His great call (v.1).
2. His purpose: to stir believers (v.1).
3. His message: the hope of eternal life (v.2-3).
4. His reward: bearing sons in the faith (v.4).

1 (1:1) **Slave—Apostle—Paul:** God's servant receives the greatest of calls. God's true servant is called to be a slave of God and an apostle or messenger of Jesus Christ. Note two striking points.

1. Paul says that he was a *slave of God*. This is striking, for the last thing that a person wants to be is a slave to anybody. Yet this is exactly what Paul claimed. In fact, he proudly declared that he was the slave of God. What did Paul mean?
 - a. He meant that he was totally possessed by God. God had looked upon Paul and seen his degraded and needful condition; God had seen Paul in the slave-market of the world, held in bondage by sin and death, the trouble and trials of life. And God was moved with compassion toward Paul; therefore, *God bought and purchased* Paul. Paul was now the slave of God—totally possessed by God.
 - b. He meant that his will belonged totally to God. He was completely subservient to God and owed total allegiance to the will of God. As Kenneth Wuest says, "His will was swallowed up in the sweet will of God" (*The Pastoral Epistles*, Vol.2, p.181).
 - c. He meant that he had the highest and most honored and kingly profession in all the world. Men of God, the greatest men of history, have always been called "the servants of God." It was the highest title of honor. The believer's slavery to God is no cringing, cowardly, or shameful subjection. It is the position of honor—the honor that bestows upon a man the privileges and responsibilities of serving the King of kings and Lord of lords.
 - ⇒ Moses was the slave of God (Dt.34:5; Ps.105:26; Mal.4:4).
 - ⇒ Joshua was the slave of God (Josh.5:14).
 - ⇒ David was the slave of God (2 Sam.3:18; Ps.78:70).
 - ⇒ Paul was the slave of God (Ro.1:1; Ph.1:1; Tit.1:1).
 - ⇒ James was the slave of God (Jas.1:1).
 - ⇒ Jude was the slave of God (Jude 1).
 - ⇒ The prophets were the slaves of God (Amos 3:7; Jer.7:25).
 - ⇒ Christian believers are said to be the slaves of Jesus Christ (Acts 2:18; 1 Cor.7:22; Eph.6:6; Col.4:12; 2 Tim.2:24).

Thought 1. The great need today is for men and women to become *slaves* of the Lord Jesus Christ. We must become His slaves and do what He says. Then and only then will the world be reached with the glorious news of eternal life. Then and only then will the desperate needs of the world be met.

"If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour" (Jn.12:26; cp. Ro.12:1; 1 Cor.15:58).

"[Laboring] not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men" (Eph.6:6-7).

“And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ” (Col.3:23-24).

“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear” (Heb.12:28).

“And ye shall serve the Lord your God” (Ex.23:25).

“What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul” (Dt.10:12).

“Serve the Lord with fear, and rejoice with trembling” (Ps.2:11).

“Serve the Lord with gladness: come before his presence with singing” (Ps.100:2).

2. Paul says that he was an apostle of Jesus Christ. The word “apostle” means a person who is sent out or sent forth. An apostle is a representative, an ambassador, an envoy, a person who is sent out into one country to represent another country. Three things are true of the apostle:

⇒ he belongs to the king or country who sends him out.

⇒ he is commissioned to be sent out.

⇒ he possesses all the authority and power of the person who sends him out.

Thought 1. The very same things are true of any minister or teacher of Christ: the minister or teacher is the representative, ambassador, envoy, and messenger of Jesus Christ and only of Jesus Christ. As William Barclay says:

“The man who preaches the gospel of Christ or teaches the truth of Christ, if he is a truly dedicated soul, does not talk about his own opinions, or offer his own conclusions; he comes with the message of Christ and with the word of God. The true envoy of Christ has reached past the stage of perhapses and maybes and possibly, and speaks with the accent of the certainty and the authority of one who knows” (The Letters to Timothy, Titus, and Philemon, p.260).

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you” (Jn.15:16).

“Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God” (2 Cor.5:20).

“Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)” (Gal.1:1).

“But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ” (Gal.1:11-12).

“I delight to do thy will, O my God: yea, thy law is within my heart” (Ps.40:8).

“Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me” (Is.6:8).

2 (1:1) **Minister, Purpose—Faith—Truth:** the purpose of God’s servant is to stir believers. Note that believers are called “God’s elect.” They are the persons whom God has chosen to be His “holy and beloved” people.

⇒ Believers have been elected to be *holy*. The word “holy” (hagios) means separated or set apart. God called believers out of the world and away from the old life it offered, the old life of sin and death. He called believers to be separated and set apart unto Himself and the new life He offers, the new life of righteousness and eternity.

⇒ Believers have been elected to be the *beloved* of God. God has called believers to turn away from the old life that showed hatred toward God, the old life that rejected, rebelled, ignored, denied, and was constantly cursing in the face of God. God has called believers to be the beloved of God, the persons who receive His love in Christ Jesus and who allow Him to shower His love upon them.

Very simply stated, the elect of God, the holy and beloved of God, are those who have really believed and trusted Jesus Christ as their Savior. It is these persons, the believers, who really have faith in God and acknowledge the truth which leads to godliness.

The point is this: the servant of God builds upon the faith of believers. He and they both believe in God and have committed their lives to the Lord Jesus Christ. Therefore, his whole purpose for existing is twofold.

1. The servant of God stirs believers to have more and more faith in God. He stirs them to build their faith—to increase it—to grow more and more in their trust of God and of Christ. He labors day and night to turn men to Christ and to stir them to trust Him. He knows that their only hope to overcome the sin and death of this world is to trust Christ; therefore, He does all he can—laboring day and night—to teach them to trust His death and resurrection to deliver them.

“Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent” (Jn.6:28-29).

“Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked” (Eph.6:16).

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb.11:6).

“And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment” (1 Jn.3:23).

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” (1 Jn.5:4-5).

“And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper” (2 Chron.20:20).

2. The servant of God stirs believers to acknowledge the truth; that is, he stirs them to grow in the knowledge of the truth: to study the truth; to learn it, and to practice it. Note why. Because of godliness. Godliness is to be the end, the very reason why we are to learn the truth. We are to live godly lives. God wants His people to be godly, that is, to be like Him; to live like He lives. We shall be with Him eternally—living face to face with Him—conformed to His godly nature. Therefore, He wants us to live like Him now—to live godly, holy, and righteous lives. He wants us to show the world that He is real—show them by letting His godliness live itself out in our lives.

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor.7:1).

“But refuse profane and old wives’ fables, and exercise thyself rather unto godliness” (1 Tim.4:7).

“But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness” (1 Tim.6:11).

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:12-13).

“Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb.12:14).

“Because it is written, Be ye holy; for I am holy” (1 Pt.1:16).

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness” (2 Pt.3:11).

3 (1:2-3) **Ministers, Motivation—Eternal life—Word of God:** the message of God’s servant is the hope of eternal life. Unbelievable! Too good to be true! Yet it is true. There is eternal life. The glorious message of God’s servant is nothing less than the message of deliverance from death—of living forever and ever. Note four points.

1. First, the hope of eternal life has been promised by God Himself. There are two reasons.

a. God cannot lie. God cannot lie because of His perfect nature. Think about these facts for a moment.

⇒ God’s nature is perfect love and love does not lie. God loves perfectly; therefore, He always tells the truth. He has promised us eternal life because He loves us, because He is the God of love and truth; therefore, we shall receive eternal life. We shall live with Him forever and ever.

⇒ God’s nature is perfect morality and righteousness. Morality and righteousness do not lie. A moral and righteous person tells the truth. And just think: God is perfect; therefore, He is always moral and righteous. He can never be immoral by deceiving nor be unrighteous by lying. Therefore, we shall receive eternal life—live forever just as He has promised.

⇒ God’s nature is perfect truth. Once He speaks He has spoken, and it shall be so. His Word can never be anything but what has been spoken. Therefore, when God promised eternal life to those who believe, then all who believe shall live forever.

b. God gave the promise of eternal life before the world began. Eternal life was His very purpose for creating man. Therefore when He created man, He purposed that every person who believed in Him—who truly believed in Him—would live with Him eternally. God cannot lie; therefore, what He promised before the world began WILL BE. If we truly believe in God’s Son, the Lord Jesus Christ, we shall live forever and ever.

“He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he” (Dt.32:4).

“And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant” (2 Sam.7:28).

“For the word of the LORD is right; and all his works are done in truth” (Ps.33:4).

“Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever” (Ps.146:6).

“God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged” (Ro.3:4).

“That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us” (Heb.6:18).

2. Second, the hope of eternal life was revealed in God's Word—revealed through preaching. God has given man a record of His promise—a record of eternal life. Where? Where can man find this record? In God's Word and in the preaching of God's Word. God has recorded forever the glorious message of eternal life in His Word and in the preaching of His Word. As long as the earth stands His Word will stand, and some believers will be preaching the glorious message of eternal life. Therefore, if a person wants to find the record of eternal life, he must not go to the records of men, but to the Word of God and to the preaching of that Word.

“He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God” (1 Jn.5:10-13).

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all)” (Acts 10:36).

“For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake” (2 Cor.4:5).

3. The hope of eternal life has been entrusted into the hands of Paul and to all other believers—to all the servants and ministers of God. Note exactly what this verse says: God's Word and the preaching of God's Word have been committed to men by the commandment of God. God's Word and the preaching of His Word are not an option. God commands that we take care of His Word and that we preach it—all believers—all the servants and ministers of God. The message of eternal life is to be proclaimed.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world” (Mt.28:19-20).

“And he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mk.16:15).

“Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you” (Jn.20:21).

“Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God” (Col.1:25).

“But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness” (1 Th.2:4-5).

“According to the glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry” (1 Tim.1:11-12).

“But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour” (Tit.1:3).

4. The hope of eternal life has been promised by God our Savior. It is God the Father, as well as Christ, who loves and saves us. Therefore, we never have to die. God delivers us from sin, death, and judgment to come. The point to see is that God is not like He is sometimes pictured.

⇒ God is not way off in space someplace, unconcerned and disinterested in the world and trials of men. Neither is God stern and severe, always looking over the shoulders of men just waiting to punish them when they go astray and do something wrong. God is not a hovering Judge, filled with anger and madness at men. God is love; God is our Savior and He longs to save us—to give us eternal life.

“And my spirit hath rejoiced in God my Saviour” (Lk.1:47).

“For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time” (1 Tim.2:3-6).

“For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe” (1 Tim.4:10).

“In hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour” (Tit.1:2-3).

“But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life” (Tit.3:4-7).

“To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever” (Jude 25).

“Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation” (Is.12:2).

“And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation” (Is.25:9).

4 (1:4) **Minister:** the reward of God’s servant is that of fruit, of bearing others in the faith. Titus was a spiritual son of Paul; that is, Paul had apparently led Titus to the Lord. (See Introduction, *Author*—for discussion on Titus.) Note the phrase “common faith.” Titus believed in the Lord Jesus Christ just as Paul did. His faith was common to Paul’s; it was placed in the same Person—in the Lord Jesus Christ. The point is powerful: *the common faith* in Christ is the faith that brings eternal life to all believers. All persons who believe in Christ have one thing in common: their faith. Therefore, they are the ones who shall live eternally.

The point is this: a true servant of God will bear fruit; he will bear sons and daughters in the faith. This is part of their reward: to see others trust Christ Jesus as their Savior and grow in the grace, mercy, and peace of God and Christ. Note these terms.

⇒ Grace (see DEEPER STUDY # 1, *Grace*—Tit.2:11-15 for discussion).

⇒ Mercy (see DEEPER STUDY # 2, *Mercy*—1 Tim.1:2 for discussion).

⇒ Peace (see note, *Peace*—1 Tim.1:2 for discussion).

While walking upon earth, a servant of God can have no greater reward than to see others receive Christ and grow spiritually.

“Go ye therefore, and teach [make disciples] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world” (Mt.28:19-20).

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ” (Eph.4:11-12).

“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (2 Tim.2:2).

<p>1 Two critical needs in the church a. To set things in order b. To ordain elders</p> <p>2 His family qualifications</p>	<p>I. THE TRUE & FALSE CHURCH OFFICIALS, 1:5-16</p> <p>A. The True Elders or Ministers,^{DS1} 1:5-9</p> <p>5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:</p> <p>6 If any be blameless, the husband of one wife, having</p>	<p>faithful children not accused of riot or unruly.</p> <p>7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;</p> <p>8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;</p> <p>9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.</p>	<p>3 His personal qualifications a. What he is: The steward of God b. What he is not to be c. What he is to be</p> <p>4 His preaching qualifications a. Holding fast to the Word b. Reason: He must exhort & correct</p>
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DIVISION I

THE TRUE AND FALSE CHURCH OFFICIALS, 1:5-16

A. The True Elders or Ministers, 1:5-9

(1:5-9) **Introduction:** this passage is a strong picture of the office-holder in the church—just what the office-holder should be and do. It spells out in no uncertain terms the qualifications of the elder (bishop or minister, whatever the title is that he is known by).

1. Two critical needs in the church (v.5).
2. His family qualifications (v.6).
3. His personal qualifications (v.7-8).
4. His preaching qualifications (v.9).

DEEPER STUDY # 1

(1:5-9) **Elder (presbuteros)—Bishop (episkopos):** note the term elder and bishop are used interchangeably in this passage (v.5, 7). (See outline and notes—1 Tim.3:1-7 for more discussion.) The elder or bishop was probably the same office as the pastor-teacher or minister of a church. The gift of pastor-teacher refers to only one gift which is given to the same person (Eph.4:11). The focus of the gift is to *pastor, oversee, and shepherd* believers in the local church. William Barclay points out that elder was more of a Jewish name and bishop was more of a Greek name, each referring to the same office (*The Letters to Timothy, Titus, and Philemon*, p.80-81). The word *elder* was used to refer to the man, to his standing, to his years of faithfulness and service. The word *bishop* (episkopas—overseer) and the gift *pastor-teacher* were used to refer to the man's duties and his work of overseeing and supervising the church. In comparison, a man today is often called minister, pastor, preacher, or reverend. Usually reverend is used to refer to the man personally and minister, pastor, or preacher is used to refer to the man's functions.

The pastoral gift is the gift that is directly ascribed to the Lord Jesus. He called Himself the Good Shepherd (Jn.10:11, 14). Others called Him the Great Shepherd of the sheep (Heb.13:20), the Shepherd of men's souls (1 Pt.2:25), and the Chief Shepherd (1 Pt.5:4). The pastoral gift is an ordained office; the elder is the basic office of the church.

1. Elders are called and set apart by the Holy Spirit (Acts 20:28; 13:2).
2. Elders are ordained officers (Acts 14:23; Tit.1:5).
3. Elders shepherd and oversee the flock of God (Acts 20:28-29; 1 Pt.5:2-3).
4. Elders are to guard and preach the Word (Tit.1:9).
5. Elders have a healing ministry through prayers and the anointing with oil (Jas.5:14).
6. Elders took a leading part in the decisions of the Jerusalem Council. They are identified along with the apostles as the chief authorities of the church (Acts 15:2; 16:4).
7. Elders are the ones to whom Paul reports when returning from his third missionary journey, and they are the ones who advise him how to combat the Judaizers (Acts 21:18-25).
8. Elders are the ones to whom Paul delivers the offering that had been taken for the Jerusalem Church during the great famine (Acts 11:30).

1 (1:5) **Church, Needs:** two critical needs exist in the church. Note: the church in Crete had these two needs. Crete was an island in the Mediterranean Sea, an island with many cities. William Barclay quotes Homer as calling the island, "Crete of the hundred cities" (*The Letters to Timothy, Titus, and Philemon*, p.268). No doubt, Paul had led people to Christ all over the island in city after city, and had established churches in the cities in which the converts lived. However, he had left to carry on the work of evangelism, but he had left Titus behind to root and ground the church in Christ. Paul spells out two critical needs of the churches, two needs that exist in every church.

1. There was the need to set in order the things that are *defective and left undone*. This refers to all that Paul covers in the letter to Titus:

- ⇒ How to set up true officials in the church and how to deal with false teachers (Tit.1:5-16).
- ⇒ How men and women in the church are to live and behave (Tit.2:1-3:11).

Thought 1. No matter the church, there are still some defects and some things to be done. Every church still has a long way to go before it reaches the full stature of what it should be before its Lord. But even more than this, tragically too many churches have two serious defects and flaws: they are not adequately organized for ministry and they have allowed false teaching in their ranks. As a result they are not reaching people for Christ and, in some cases, they are facing terrible division and splits and destruction of their testimony.

The point is this: the very need of a church is to set in order the things that are defective and left undone. A church must be constantly growing in Christ or else it begins to slip back and to lose its message of eternal life for mankind.

2. There was the need to ordain elders in every city. The term *elder* refers to the minister of the church. No church, no matter how small, should remain without a minister for too long. This was the concern of Paul for the churches in Crete, and it should be our concern. One of the two critical needs of a church is for committed ministers who love the Lord with all their heart. (See DEEPER STUDY # 1, *Elder*—Tit.1:5-9 for more discussion.)

2 (1:6) **Elder—Minister—Bishop:** the minister or elder of a church must be qualified. He must meet some family qualifications.

1. The minister or elder must be blameless (see note, pt.1—1 Tim.3:2-3 for discussion).

“I would have you wise unto that which is good, and simple [harmless] concerning evil” (Ro.16:19).

“That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ” (Ph.1:10).

“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world” (Ph.2:15).

“And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever” (2 Tim.4:18).

“For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heaven” (Heb.7:26).

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy” (Jude 24).

2. The minister or elder must be the husband of one wife (see note, pt.2—1 Tim.3:2-3 for discussion).

“And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder” (Mt.19:4-6).

“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach” (1 Tim.3:2).

“If any be blameless, the husband of one wife” (Tit.1:6).

“Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold” (Dt.17:17).

3. The minister or elder must have faithful children. By faithful is meant believing in the Lord Jesus Christ and remaining faithful to Him. The minister’s children are to be above reproach; they are not to be “loose in morals and conduct or unruly and disorderly” (Amplified New Testament).

William Barclay gives an excellent description of this point:

“The family of the elder must not be undisciplined. Nothing can be made up for the lack of parental control. The training of children is ultimately in the hands of the parent” (The Letters to Timothy, Titus, and Philemon, p.268f).

Oliver Greene also gives an excellent picture of what Scripture is saying about the minister and his children:

“What Paul is saying here is that an elder or bishop must have a well-governed family, a family which fully respects him, a family well trained in spiritual matters. If the family of a bishop were insubordinate and opposed to spiritual matters, or if members of the family were unbelievers or scoffers, that man could not be entrusted with the government of the church of the living God.

“It is clearly set forth here that an elder or bishop must be a family man, with a wife and children who respect him to the fullest degree. His family must be spiritually minded; they must love the church and the things of God and cooperate with the head of the family in all things. If a man cannot rule his own house and lead his own family concerning spiritual matters, how could he direct the church? If he were a man who did not have the respect of his family, he could not hope to have the respect of the church” (The Epistles of Paul the Apostle to Timothy and Titus, p.415).

“Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation” (1 Th.5:6-8).

“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach” (1 Tim.3:2).

“Even so must their wives be grave, not slanderers, sober, faithful in all things” (1 Tim.3:11).

“[A bishop must be] a lover of hospitality, a lover of good men, sober, just, holy, temperate” (Tit.1:8).

“That the aged men be sober, grave, temperate, sound in faith, in charity, in patience....To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed” (Tit.2:2, 5).

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:11-13).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pt.1:13).

“But the end of all things is at hand: be ye therefore sober, and watch unto prayer” (1 Pt.4:7).

3 (1:7-8) **Elder—Minister:** the minister or bishop must measure up personally; there are some personal qualifications that he must meet. Note the elder is here called bishop. The two words are used interchangeably. Note also the critical importance placed upon his being blameless; he must live a blameless life. The reason is clearly stated: he is the “steward of God.” A *steward* is the person who is placed in charge of the household and estate of the owner. The bishop or minister is the steward of God’s church and God’s people. He does not own the church, nor does he possess the people of the church. But he is in charge of their provision and education, of their nourishment and growth, of their behavior and duties. He must see that the household of God is cared for and looked after and that their energies and lives are directed to the will of the Master. Above all else, the steward must do the will of the Master, carry out His Word without any deviation whatsoever. This is what is meant by being “blameless as the steward of God.” The steward exists solely for the Master—solely to see that the Word of God is done. He must be blameless when it comes to the will of God. (See note, *Ministers*—1 Cor.4:1-2 for more discussion.)

1. Note: there are some things—very important things—that the minister or steward of God *must not do*.

a. He must not be self-willed (authade): self-pleasing, arrogant, haughty, and self-centered. It is a person who thinks too highly of himself, who looks at his own things and ignores or neglects the things of others. It is a person who is harsh to others; who criticizes, grumbles, and condemns others; who downs others and elevates himself in his own mind.

“Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven” (Mt.18:4).

“But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve” (Lk.22:26).

“Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God” (Ro.6:13).

“For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith” (Ro.12:3).

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others” (Ph.2:3-4).

“Submit yourselves therefore to God. Resist the devil, and he will flee from you” (Jas.4:7).

“Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time” (1 Pt.5:5-6).

b. He must not be angry (orge): a long-lasting anger; an anger that is deeply rooted and has been held for a long time; an anger against someone that a person just refuses to let go; the person refuses to forgive the other person. The minister must not be quick tempered or hot-headed, nor given over to long-lasting anger.

“But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca', shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire” (Mt.5:22).

“Be ye angry, and sin not: let not the sun go down upon your wrath” (Eph.4:26).

“But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth” (Col.3:8).

“For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre” (Tit.1:7).

“Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath” (Jas.1:19).

“Cease from anger, and forsake wrath: fret not thyself in any wise to do evil” (Ps.37:8).

“The discretion of a man deferreth his anger; and it is his glory to pass over a transgression” (Pr.19:11).

“Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools” (Eccl.7:9).

- c. He must not be given to wine, to drunkenness (see note, pt.8—1 Tim.3:2-3 for discussion).

“For he [John the Baptist] shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother’s womb” (Lk.1:15).

“It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak” (Ro.14:21).

“Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations” (Lev.10:9).

“He [the Nazarite] shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried” (Num.6:3).

“Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright” (Pr.23:31).

“It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink” (Pr.31:4).

“But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever” (Jer.35:6).

“But Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself” (Dan.1:8).

- d. He must not be a striker, a person given over to violence (see note, pt.9—1 Tim.3:2-3 for discussion).

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others” (Ph.2:3-4).

“Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers” (2 Tim.2:14).

“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient” (2 Tim.2:24).

“Strive not with a man without cause, if he have done thee no harm” (Pr.3:30).

“The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with” (Pr.17:14).

“It is an honor for a man to cease from strife: but every fool will be meddling” (Pr.20:3).

- e. He must not be given over to the love of money or worldly possessions (see note, pt.12—1 Tim.3:2-3 for discussion).

“For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows” (1 Tim.6:10).

“Your gold and silver is cankered; and the rust [storing, banking] of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days” (Jas.5:3).

3. Note: there are some very important things that the minister or steward of God must be.

- a. He must be a lover of hospitality (see note, pt.6—1 Tim.3:2-3 for discussion).

“Distributing to the necessity of saints; given to hospitality” (Ro.12:13).

“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach” (1 Tim.3:2).

“Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints’ feet, if she have relieved the afflicted, if she have diligently followed every good work” (1 Tim.5:10).

“But a lover of hospitality, a lover of good men, sober, just, holy, temperate” (Tit.1:8).

“Be not forgetful to entertain strangers: for thereby some have entertained angels unawares” (Heb.13:2).

“Use hospitality one to another without grudging” (1 Pt.4:9).

- b. He must be a lover of good men (philagathos): the Greek means a lover of good things as well as of good people. The minister of God loves good no matter where he finds it, in people or things. He loves the poor and the homeless, the weak and the suffering, as well as the wealthy and healthy. And the minister loves to do good things for everyone, no matter who they are—good things such as...

- expressing appreciation
- helping when help is needed
- encouraging
- ministering and serving
- giving gifts
- preaching and teaching the truth of God’s Word

Very simply stated, a minister loves good men and good things; therefore, he is always ministering. He is always involved in the lives of good people and always involved in doing good things for everyone he can.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35).

“Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good” (Ro.12:9).

“And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you” (1 Th.3:12).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

- c. He must be sober or sober minded (see note, pt.4—1 Tim.3:2-3 for discussion).

“Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation” (1 Th.5:6-8).

“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach” (1 Tim.3:2).

“Even so must their wives be grave, not slanderers, sober, faithful in all things” (1 Tim.3:11).

“[A bishop must be] a lover of hospitality, a lover of good men, sober, just, holy, temperate” (Tit.1:8).

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“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:11-13).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pt.1:13).

“But the end of all things is at hand: be ye therefore sober, and watch unto prayer” (1 Pt.4:7).

- d. He must be just (dikaion): honest, upright, fair, above board in his behavior and dealings with both God and man. There is no deception, lying, cheating, stealing, meanness, misbehavior, or irresponsibility whatsoever in the minister’s dealings—none with men or with God.

“Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour” (Ro.13:7).

“To do justice and judgment is more acceptable to the Lord than sacrifice” (Pr.21:3).

“Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed” (Is.56:1).

“That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee” (Dt.16:20).

- e. He must be holy (hosion): pure, clean, moral, unpolluted from the dirt and filth of sin. The minister must be a person who is clean and pure before the eyes of God.

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor.7:1).

“Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb.12:14).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children,

not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation” (1 Pt.1:13-16).

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness” (2 Pt.3:11).

- f. He is temperate or self-controlled in all things. He must have power over his body, mind, and life. He must be vigilant and watchful, controlling and guarding his behavior both when alone and when with others. He must control his eyes, ears, tongue, flesh, appetites, thoughts, hands, and feet—watching where he goes, what he does, says, thinks, eats, hears, looks at, and desires.

“Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak” (Mt.26:41).

“Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears” (Acts 20:31).

“Wherefore let him that thinketh he standeth take heed lest he fall” (1 Cor.10:12).

“Watch ye, stand fast in the faith, quit you like men, be strong” (1 Cor.16:13).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pt.5:8).

4 (1:9) Minister—Preaching: the minister or bishop must measure up in his preaching; there is a preaching qualification that he must meet.

1. The bishop or minister must hold fast the faithful Word. What Word? Note what the verse says: the “sound doctrine” that he must preach, the “sound doctrine” or teaching of God’s Word. The minister of God must take the Word of God and cling to it in the face of all temptation and opposition—no matter what men may say or claim. The minister of God is a minister of God; he is not called to be the minister of anyone else. Therefore, his mission is to cling to the Word of God. He is to hold fast to the pure Word of God; he is to be taught the “sound doctrine” of the Word. He is to be a person who has studied and studied the Word and is deeply rooted and grounded in the Word of God. His measurement is not how good a speaker he is, how charismatic and appealing; it is how well he has taught the Word of God. How much has he rooted his people in the doctrines of God’s Word?

“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (Jn.20:31).

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so” (Acts 17:11).

“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified” (Acts 20:32).

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope” (Ro.15:4).

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim.2:15).

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

“As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious” (1 Pt.2:2-3).

“These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God” (1 Jn.5:13).

2. There is a strong reason why the bishop or minister must hold fast to the Word of God: he must be able to exhort and to convert those who oppose God and Christ.

⇒ People need to be exhorted, that is, encouraged to trust Christ and to follow Him.

⇒ People need to be convicted, especially those who stand opposed to God and curse him and refuse to surrender to Him. The word convict (*elegchein*) means “to rebuke a man in such a way that he is compelled to see and to admit the error of his ways. Trench says that it means ‘to rebuke another, with such an effectual wielding of the victorious arms of the truth, as to bring him, if not always to a confession, yet at least to a conviction of his sin’....Christian rebuke means far more than ‘giving a man a row’...means far more than merely speaking to him in such a way that he sees the error of his ways and accepts the truth. The aim of Christian rebuke is not to humiliate a man, but to enable him to see and recognize and admit the duty and the truth to which he has been either blind or disobedient” (William Barclay. *The Letters to Timothy, Titus, and Philemon*, p.274).

Note how the minister of God is to exhort and convince people: “by sound doctrine.” And note the word “able”: he is to be so grounded in God’s Word that he is able to exhort and convict people *out of God’s Word*.

“Them that sin rebuke before all, that others also may fear” (1 Tim.5:20).

“Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers” (Tit.1:9).

“These things speak, and exhort, and rebuke with all authority. Let no man despise thee” (Tit.2:15).

“Them that sin rebuke before all, that others also may fear” (1 Tim.5:20).

<p>1 They oppose the truth a. Are undisciplined b. Are talkers & deceivers c. Are only religionists d. Must be silenced e. Upset whole families f. Teach error</p> <p>g. Are gripped by greed h. Have a sorry reputation</p> <p>2 They must be rebuked</p>	<p>B. The Contrasting False Teachers, 1:10-16</p> <p>10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision: 11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. 12 One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies. 13 This witness is true. Wherefore rebuke them sharply, that</p>	<p>they may be sound in the faith; 14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth. 15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. 16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.</p>	<p>a. To become sound in the faith b. To cease their fables & man-made rules</p> <p>3 They are impure—totally a. To the pure all is pure b. To the defiled & unbelieving 1) Nothing is pure 2) Conscience & minds are defiled</p> <p>4 They make a profession that they know God, but their works deny God a. They deny God b. They are detestable & disobedient</p>
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DIVISION I

THE TRUE AND FALSE CHURCH OFFICIALS, 1:5-16

B. The Contrasting False Teachers. 1:10-16

(1:10-16) **Introduction:** this is a clear picture of false teachers, a picture that every believer and church should diligently study.

1. They oppose the truth (v.10-12).
2. They must be rebuked (v.13-14).
3. They are impure—totally (v.15).
4. They make a profession of God, but their works deny God (v.16).

1 (1:10-12) **False Teachers:** they oppose the truth. There were *many false teachers* throughout the churches of Crete, and there have been many down through the centuries. The church has always had to combat false teaching. Note: the false teachers come from within the churches, not from without. They were of the circumcision, that is...

- they were religionists (v.10).
- they professed God (v.16).
- they were subverting whole houses (v.11).

Remember: the churches met in homes; they did not have buildings in which to meet. The point to see is that they opposed the truth.

1. They were *unruly* (anupotaktoi): undisciplined, rebellious, disloyal, insubordinate against God and the truth. They refused to submit to God and to the truth of the gospel and of God's Word.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Mt.7:21).

“For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him” (Heb.2:2-3).

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily [secretly] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction” (2 Pt.2:1).

2. They were *vain talkers* (mataiologoi): empty talkers, saying and teaching things that amount to nothing and are worthless. Their teaching helped no one—not permanently and not eternally. Their teaching was not able to overcome sin and death—not able to bring true forgiveness of sin and eternal life to a person.

“Should he reason with unprofitable talk? or with speeches wherewith he can do no good?” (Job 15:3).

“The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness” (Eccl.10:13).

“Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus” (2 Tim.1:13).

“Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you” (Tit.2:8).

3. They were *deceivers* (phrenapatiai): “mind-deceivers” (A.T. Robertson. *Word Pictures in the New Testament*, Vol.4, p.600), misleaders. They misled themselves and misled others away from the truth. They turned away from the truth and followed error; they followed a false belief.

“For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple” (Ro.16:18).

“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works” (2 Cor.11:13-15).

“But evil men and seducers shall wax worse and worse, deceiving, and being deceived” (2 Tim.3:13).

“For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist” (2 Jn.7).

4. They were of the circumcision; that is, they were Jewish religionists. (See notes—Gal.2:3-5; DEEPER STUDY # 1—2:4; 5:2-4 for more discussion.) They professed Christ, but they refused to accept the all-sufficiency of Christ and His cross.

- ⇒ They refused to accept that Christ died for their sins—actually bore the judgment and punishment for their transgressions against God.
- ⇒ They refused to accept that God accepted them by faith and only by faith—that God took their faith and counted it as righteousness; that God required nothing more and nothing less than a person’s total trust, the laying of the person’s life into the hands of God, all the person is and has, his total being—and that is all that was needed to be saved.

Very simply, the false teachers—the religionists—taught that man made himself acceptable...

- by doing the best he could.
- by being good and doing good.
- by being as religious as he could.
- by keeping the laws and rules of religion.
- by undergoing the basic ritual of religion (circumcision, baptism, confirmation, church membership, etc.).
- by observing and practicing the ceremonies and rules of religion.
- by being faithful in worship and stewardship.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Mt.7:21).

“For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God” (Ro.10:3).

“For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them” (Gal.3:10).

“Most men will proclaim every one his own goodness: but a faithful man who can find?” (Pr.20:6).

5. They had mouths that needed to be silenced. Their false teaching needed to be stopped, but not by physical force. The word “stopped” (epistomizein) means to muzzle or bridle, but it should be by reason and argument, not by physical force. False teachers must always be stopped. Their teaching is misleading and erroneous; therefore, their teaching must be restrained, stopped dead in its tracks. Their tongues must be silenced. False teachers must not be allowed to sow the seeds of their error.

“Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you” (Tit.2:8).

“For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men” (1 Pt.2:15).

6. They were subverting, that is, upsetting and disrupting whole houses. They were turning some away from the truth and tearing families apart. In other cases they were overthrowing the faith of whole families. Whole families were following the false teaching and leaving the church. This was, of course, the objective of the false teachers: to secure a following for themselves by turning people away from the truth of Christ.

“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed” (Gal.1:6-8).

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven” (Mt.5:19).

7. They were teaching things that they should not teach (see pt.4 above).

8. They were seeking personal gain (filthy lucre). They had entered the church and religion and were teaching a false doctrine...

- to gain a livelihood or money.
- to gain recognition.
- to gain a following.
- to gain acceptance.
- to gain the satisfaction of being in a reputable profession.

9. They had a sorry reputation. They were professing religionists, but they were living no better than the rest of society. This is clearly seen by looking at three traits of Cretian society. Note that the traits are taken from a Cretian poet. (Grecian poets were considered prophets in that day, men who were under the inspiration of the gods.) Paul does not give his name, but he was Epimenides who lived somewhere around 600 B.C. and was ranked as one of the seven wisest men of Greece (William Barclay. *The Letters to Timothy, Titus, and Philemon*, p.277).

- a. The false teachers were chronic liars. They were not living for Christ nor following after the truth. They were just like Cretian society, living false lives and following lies. And they were teaching a false, lying doctrine—teaching it right inside the church, leading believers to follow their lies.
- b. The false teachers were evil beasts. That is, they were savage and malicious in standing against the truth of Christ and of salvation by grace through faith. Just like wild beasts, they savagely attacked the church and its believers, attempting to consume them in their false teaching and doctrine.
- c. The false teachers were idle gluttons. This does not mean that they were inactive and never industrious nor that they were fat and lazy. Some, no doubt, were just as some are in every society—lazy, gluttonous, slothful, and too complacent to study the Word of God and to seek the truth. What it means in this context is that...
 - they were idle in dealing with the truth. They had nothing to do with the truth. They had turned away from it. When it came to Christ and the truth, they were idle and inactive.
 - they were gluttons, that is, greedy and seeking to fill their lust for whatever they were after: recognition, a following, money, self-image. Honoring Christ and reaching people for Christ and sharing the truth was not the focus of their lives.

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron” (1 Tim.4:1-2).

“If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness” (1 Tim.6:3).

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables” (2 Tim.4:3-4).

2 (1:13-14) **False Teachers:** they must be rebuked. The witness just given against society and false teachers is true. And remember: the false teachers were in the church, professing to be followers of Christ. But they were not following Christ—not fully and wholly. Therefore, they had to be sharply rebuked. The idea is that they had to be corrected with sternness and even in severity. This is understandable, for false teaching is one of the greatest sins and dangers facing believers. False teaching hurts the church and its believers as much as any sin, for it turns men away from God and Christ and destroys the church and its mission. But note a most significant point: there were two reasons why the false teachers and their followers were to be rebuked.

1. False teachers and their followers were to be rebuked so that they might become sound in the faith.

*“Here precisely is the wonderful thing....Paul does not say to Timothy: ‘Leave them alone. They are hopeless and all men know it.’ He says: ‘They are bad and all men know it. Go and convert them.’ There are few passages which so demonstrate the divine optimism of the Christian missionary and evangelist, who refuses to regard any man as hopeless. The greater the evil, the greater the challenge. It is the Christian conviction that there is no sin which is too great for the grace of Jesus Christ to encounter and to conquer” (William Barclay. *The Letters to Timothy, Titus, and Philemon*, p.278).*

The false teachers were not sound in the faith; they were not standing with Christ nor for Christ. They were not following Christ nor teaching the Word of God in its purity and simplicity. They were in danger of being lost, and condemned from the presence of God forever. In addition they were leading others down the same false road. If the false teachers and their followers were not corrected, then more and more lives would be corrupted and destroyed. Therefore, the false teachers had to be dealt with; there was no choice. Confronting them with the truth of Christ and of the Word was their only hope. An attempt to root them in sound doctrine had to be made—both for Christ and their own eternal salvation.

2. False teachers and their followers were to be rebuked so they might cease from their fables and man-made religious rules. Note: what false teachers follow are only fables and myths, imaginations within man’s mind, and man-made rules of religion.

“And have no fellowship with the unfruitful works of darkness, but rather reprove them” (Eph.5:11).

“Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men” (1 Th.5:14).

“Them that sin rebuke before all, that others also may fear” (1 Tim.5:20).

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Tim.4:2).

“This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith” (Tit.1:13).

“These things speak, and exhort, and rebuke with all authority. Let no man despise thee” (Tit.2:15).

“Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins” (Is.58:1).

“When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand” (Ezk.3:18).

“Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul” (Ezk.33:9).

3 (1:15) **False Teachers:** they are impure, totally impure. The basic question of life is this: How does a person become pure and righteous before God? Men try to become acceptable to God by works—by doing the works of religion, by doing good and being good. This is where so many of the laws, rules, rituals, and ceremonies of religion come from. They are merely man’s desire to become acceptable to God. Man feels the way to become acceptable is to be religious and keep all the rules of religion. But note a critical fact: no religion and no man-made rule or work can save a man from sin and death. Everything that is made by man dies and decays—ends up just like he does, as nothing more than the dust of the ground. Man cannot do enough good nor do enough works to create a pure mind and conscience within himself, not a mind and conscience that has the absolute assurance of living forever.

But note another fact: there is a way to become pure and righteous before God. How? By Jesus Christ—by believing in Jesus Christ...

- by trusting His purity and righteousness to cover us.
- by trusting His death and resurrection to cover us.

When we believe that Jesus Christ died for us, God accepts the death of Christ *for us*. He forgives our transgressions and never charges them against us. We are free from sin in Christ; through our faith in Christ God counts us pure and righteous.

This is what the verse means. If we are pure in Christ, then all things are pure to us. We do not have to worry about doing things to become pure. We are pure—perfectly righteous and acceptable to God because we are *in Christ*. Our faith is *in Christ* to make us pure, not in religious rules.

Therefore false teachers and their followers—in fact all unbelievers—lack the absolute assurance of forgiveness and of eternal life—of being acceptable to God. Their minds and consciences are defiled. No matter what their man-made religious rules are—rules governing food, discipline, do’s and don’ts, washings, baptisms, ceremonies, rituals—they are all impure. They are only physical and material and man-made substances—all to perish after they are used.

Thought 1. “‘Unto the pure all things are pure’ does not mean that dope and alcoholic beverages which will dull the mind and destroy the body are pure. There is probably a direct teaching here concerning ceremonial meats and drinks among the Jews. (In this connection, study the entire fourteenth chapter of Romans.) Some foods were regarded as clean and could be eaten, while others were considered unclean and were therefore forbidden. What Paul is saying is that those distinctions ceased when Christ died and rose again: ‘Christ is the end of the law for righteousness to every one that believeth’ (Rom.10:4). In this Christian era, it is not what we eat or drink that saves us or damns us; it is ‘What think ye of Christ? Whose Son is He?’ ‘As many as received Him, to THEM gave He power to become the sons of God, even to them that believe on His name: which were born...born of God’ (John 1:12, 13).

“In Paul’s day, under the Law of Moses, a Jew dare not eat pork nor drink certain drinks; but in this day, meats and drinks neither save nor damn—although a child of God, led by the Spirit of God, will not eat or drink those things that will destroy the body. God puts His law in our hearts and leads us by His Spirit (Rom.8:14), and if we are led by the Spirit we will not fulfill the lust of the flesh. Truth makes free; and when we KNOW and obey the truth, we eat and drink those things that are wholesome, good, and profitable to body and soul.

“A person who is a true child of God will not use this passage to attempt to prove that all things are right and lawful for the Christian. There are those who say that if you think something is not sin, then to you it is not sin; but such reasoning is not to be found in the Word of God. The Bible clearly teaches that we are to ‘have no fellowship with the unfruitful works of darkness, but rather reprove them’ (Eph.5:11). ‘Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him’ (1 John 2:15). ‘Abstain from all appearance of evil’ (1 Thess.5:22). ‘Prove all things; hold fast that which is good’ (1 Thess.5:21). ‘Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God’ (1 Cor.10:31).

“The principle here involved is a pure, truly pious mind; and if we have such a mind we will not eat or drink those things that will destroy our testimony. The believing heart does not major on the distinction of food and drink, festivals, ceremonies, rites, holy days, holidays. These things have nothing to do with purity of heart and spirit, and the conscience of the believer is not to be burdened with nor enslaved by them. The heart of a believer is to be controlled by the Holy Spirit of God and by the laws of God laid down in the New Testament. We are not under the Law of Moses. We live by faith, not by sight. We live as the Holy Spirit leads us into the paths of righteousness” (Oliver Greene, *The Epistles of Paul the Apostle to Timothy and Titus*, p.429f).

Thought 2. “‘But unto them that are defiled and unbelieving is nothing pure.’ This statement is very clear: The unbeliever is lost, totally depraved, without strength, hopeless, helpless, without God and eternally damned unless he embraces Christianity by faith in the finished work of Christ. To the sinner, NOTHING is pure. Proverbs 21:4 tells us, ‘...The plowing of the wicked is sin.’ James 4:17 says, ‘...To him that knoweth to do good, and doeth it not, to him it is sin!’...”

“To the unbeliever, everything is made the means of increasing his depravity, his unrighteousness and his ungodliness. It makes no difference what ordinances of religion unbelievers may observe and practice; it matters not what distinctions they may make concerning meats, drinks, days, ceremonies or religious events; such observances will not change their state of depravity. Making distinctions in food, drinks, and clothing only fosters pride and produces self-righteousness. Those who do these things are attempting to justify themselves through their own goodness and labors, following the commandments of men instead of submitting to the love of God. They push aside the mercies of God and satisfy their own lusts. They are corrupt at heart, and observance of ordinances, ceremonies, abstinence from food and drink makes them no better; it simply leads to deeper depravity and greater damnation” (Oliver Greene, *The Epistles of Paul the Apostle to Timothy and Titus*, p.431f).

“Blessed are the pure in heart: for they shall see God” (Mt.5:8).

“All these evil things come from within, and defile the man” (Mk.7:23).

“And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient” (Ro.1:28).

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor.7:1).

“This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind” (Eph.4:17).

“Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind” (Col.2:18).

“Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned” (1 Tim.1:5).

“Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled” (Tit.1:15).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

4 (1:16) **False Teachers:** they make a profession that they know God, but their works deny Him. The false teachers openly professed Christ, claimed to be Christian, and to belong to the church. And note: they were preaching, teaching, and filling the pulpits and seats of instruction in the churches. But their works betrayed them. Their behavior clearly showed that they were hypocrites. They were not teaching the pure Word of God, not teaching the truth about Jesus Christ. Note the final terrible fact: by their works they were denying God and Christ. No matter what they professed and claimed, if they did not teach the pure Word of God and the pure truth about God and His Son, Jesus Christ, then they were denying God.

⇒ They were being *abominable*: vile, detestable, and repulsive to both God and true believers. They were corrupting the truth, and corruption always sends up a foul smell.

⇒ They were being *disobedient*: refusing to submit to God and to follow and teach the truth of Christ and of God’s Word.

⇒ They were *reprobate*: unfit, useless, and worthless; failing to meet the test of God. In God’s eyes they were of no value. They were fit only to be rejected.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Mt.7:21).

“He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written. This people honoureth me with their lips, but their heart is far from me” (Mk.7:6).

“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Tit.1:16).

“And they remembered that God was their Rock, and the high God their Redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues” (Ps.78:35-36).

“And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not” (Ezk.33:31-32).

CHAPTER 2		
	II. THE MESSAGE OF SOUND DOCTRINE, 2:1-3:11	
	A. Message 1: The Behavior of Believers, 2:1-10	
<p>1 Preach & teach sound doctrine</p> <p>2 The behavior of aged men a. An example of maturity b. To show a sound faith</p> <p>3 The behavior of aged women a. An example in holiness and reverence b. To teach young women</p> <p>4 The behavior of young women a. An example in purity</p>	<p>But speak thou the things which become sound doctrine: 2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. 3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; 4 That they may teach the young women to be sober, to love their husbands, to love their children, 5 To be discreet, chaste, keep-</p>	<p>ers at home, good, obedient to their own husbands, that the word of God be not blasphemed. 6 Young men likewise exhort to be sober minded. 7 In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, 8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. 9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; 10 Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.</p> <p>5 The behavior of young men</p> <p>6 The behavior of teachers & young ministers</p> <p>7 The behavior of Christian workmen a. An example of obedience b. To make God's teaching attractive</p>

DIVISION II

THE MESSAGE OF SOUND DOCTRINE

A. Message 1: The Behavior of Believers, 2:1-10

(2:1-10) **Introduction:** What is a believer to be like? How is a believer to live in the world? This passage discusses in clear and direct terms just what the behavior of believers is to be. And note: it discusses every age group and the important positions of the teacher and minister and of the Christian workman.

1. Preach and teach sound doctrine (v.1).
2. The behavior of aged men (v.2).
3. The behavior of aged women (v.3).
4. The behavior of young women (v.4-5).
5. The behavior of young men (v.6).
6. The behavior of teachers and young ministers (v.7-8).
7. The behavior of Christian workmen (v.9-10).

1 (2:1) **Minister—Teacher—Doctrine—Word of God:** the minister must preach and teach *sound doctrine*. This is in contrast to the false teachers just covered in the former passage (Tit.1:10-16). The word “sound” means wholesome and healthy. Therefore, *sound doctrine* means the doctrines and teachings of God’s Word—the wholesome and healthy teachings of God’s Word in contrast to the diseased teachings of false teachers. The teachings of false teachers will only implant a cancerous disease into the human heart and result in death and destruction. Therefore, the exhortation to Titus was urgent, and it is urgent to every minister of God. The health and destiny of God’s people and of the church are at stake.

Thought 1. Preach and teach sound doctrine—the teachings of God’s Word. Do not preach and teach your own ideas or opinions nor the latest fads of theology. Do not add anything to the Word of God nor take anything away from it. Take the teachings of God’s Word in all their soundness and preach and teach them.

“But in vain they do worship me, teaching for doctrines the commandments of men” (Mt.15:9).

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe” (1 Th.2:13).

“As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do” (1 Tim.1:3-4).

“If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained” (1 Tim.4:6).

“Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee” (1 Tim.4:16).

2 (2:2) **Men, Elderly—Church—Age Groups:** the behavior of elderly men. What are elderly men to be like in the world? How are they to live? Six traits are given.

1. Elderly men are to be *sober* (nephalios): temperate and moderate. It is the opposite of over-indulgence in anything such as eating, drinking, recreation, or whatever.

“Therefore let us not sleep, as do others; but let us watch and be sober [controlled]” (1 Th.5:6).

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:12-13).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pt.1:13).

“But the end of all things is at hand: be ye therefore sober, and watch unto prayer” (1 Pt.4:7).

2. Elderly men are to be *grave* (semnos): serious, honorable, worthy, reverent, noble. It has to do with seriousness of purpose and life. It is the opposite of being flippant and shallow, non-purposeful and uncommitted. Elderly men are to be men of such strong purpose and behavior that they inspire reverence and awe. Elderly men are not to enter a *second childhood* and act like children.

“Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together” (Jn.4:34-36).

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Mt.6:33).

“Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus” (Ph.3:13-14).

“Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing” (Ph.3:15-16).

3. Elderly men are to be *temperate* (sophron): sober-minded, self-controlled, disciplined, able to curb desires and emotions. Elderly men are to have minds that are sound, sensible, and chaste—minds that have complete control over all sensual desires. Neither age nor retirement gives the elderly a right to live a life of license, neither in drink, eating, sex, recreation, travel, play nor in any other area of life. The elderly who really know the Lord are not to waste time and fritter their life away. Too many people—children, men, women—are destitute, poor, hurting, and dying from hunger, poor housing, loneliness, emptiness, and sin.

“And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee” (Acts 24:25).

“Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” (1 Cor.9:24-27).

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal.5:22-23).

“He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich” (Pr.21:17).

“When thou sittest to eat with a ruler, consider diligently what is before thee” (Pr.23:1).

4. Elderly men must be *sound (healthy) in the faith*: this means to be strong in the Christian faith—in one’s faith in Christ and in the Word of God and its promises. It means the whole body of Christian doctrine—all the teachings of God’s Word. Elderly men are to have a strong faith in Christ and in God’s Word. They are to love Him and His Word more and more as the years pass, ever growing in faith.

“Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent” (Jn.6:28-29).

“So then faith cometh by hearing, and hearing by the word of God” (Ro.10:17).

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb.11:6).

“Even so faith, if it hath not works, is dead, being alone” (Jas.2:17).

“And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment” (1 Jn.3:23).

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” (1 Jn.5:4-5).

5. Elderly men must be *sound (healthy) in love* (see notes, *Love*—1 Th.1:3; DEEPER STUDY # 1—3:12; note 5—2 Th.1:3 for discussion).

6. Elderly men must be *sound in patience* (hupomeno): (see notes, pt.7—2 Tim.3:10 for discussion).

3 (2:3) **Women, Elderly—Church:** the behavior of elderly women. What are elderly women to be like in the world? How are they to live?

1. Elderly women are to be *holy* (hieroprepes): reverent, devout, different and set apart in purity of behavior and thought. They are to live and move about in a spirit of holiness and be focused upon sacred things. Matthew Henry says that elderly women are to keep “a pious [holy] decency and decorum in clothing and gesture, in looks and speech, and in all their deportment [behavior]” (*Matthew Henry’s Commentary*, p.862).

“That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life” (Lk.1:74-75).

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor.7:1).

“And that ye put on the new man, which after God is created in righteousness and true holiness” (Eph.4:24).

“Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb.12:14).

“As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy” (1 Pt.1:14-16).

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness” (2 Pt.3:11).

2. Elderly women are not to be *false accusers* (diabolos): slanderers, talebearers, gossipers, a person who goes about talking about others, stirring up mischief and disturbance. This is so terrible a sin that the devil himself is called *the slanderer* (diabolos). This—slanderer (diabolos)—is one of the very names of the devil.

“Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice” (Eph.4:31).

“For we hear that there are some which walk among you disorderly, working [serving] not at all, but are busybodies” (2 Th.3:11).

“And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not” (1 Tim.5:13).

“If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain” (Jas.1:26).

“And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell” (Jas.3:6).

“Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge” (Jas.4:11).

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings” (1 Pt.2:1).

“For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile” (1 Pt.3:10).

“Whoso privily [secretly] slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer” (Ps.101:5).

“A hypocrite with his mouth destroyeth his neighbor: but through knowledge shall the just be delivered” (Pr.11:9).

“A froward man soweth strife: and a whisperer separateth chief friends” (Pr.16:28).

“The words of a talebearer are as wounds, and they go down into the innermost parts of the belly” (Pr.26:22).

3. Elderly women are *not to be given over to much wine* (see note, pt.8—1 Tim.3:2-3 for discussion).

4. Elderly women are to be *teachers of good things* (kalodidaskalos): this refers to ministry in the home (Donald Guthrie. *The Pastoral Epistles*. “Tyndale New Testament Commentaries,” p.193). Elderly women are to live such godly lives that they teach by their very example and testimony within the home. Note: they are to teach the young women how to live for Christ in a sinful and corruptible world.

“So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs” (Jn.21:15).

“That they may teach the young women to be sober, to love their husbands, to love their children” (Tit.2:4).

“And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up” (Dt.6:7).

“And that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it” (Dt.31:13).

“Train up a child in the way he should go: and when he is old, he will not depart from it” (Pr.22:6).

- 4** (2:4-5) **Young Women—Church:** the behavior of younger women. What are younger women to be like in the world? How are they to behave as they walk day by day? Eight traits are given.
1. Young women are to be sober (see note, pt.1—Tit.2:2 for discussion).
 2. Young women are to love their husbands. Note: this particular command is to *young women* which means that her marriage is a young marriage. The only way a young married couple can become united and bound together and have the kind of life they desire is by loving each other. Therefore, the young wife must love her husband...
 - with a selfless and unselfish love.
 - with a giving and sacrificial love.
 - with a quiet and peaceable love.
 - with a love of the will as well as of the heart.
 - with a love of commitment as well as of affection.

The word used here for love (phileo) actually stresses affection, care, tenderness, warmth, and feelings. The young wife is to have *affection* for her husband.

Thought 1. A young wife may live in a mansion and have the finest of furnishings—she may be the most beautiful woman in the world and have the very best wardrobe—she may have a husband who loves her ever so dearly—but if she does not love her husband, they are both unhappy and often miserable. Young women are to love—to learn to love their husbands. Christ can help her and teach her to love him.

“So ought men to love their wives as their own bodies. He that loveth his wife loveth himself” (Eph.5:28. Applies to wife as well.)

“Husbands, love your wives, and be not bitter against them” (Col.3:19).

“And Isaac brought her into his mother Sarah’s tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother’s death” (Gen.24:67).

“And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her” (Gen.29:20).

“And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti” (Est.2:17).

“Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned” (Song of Sol.8:7).

3. Young women are to love their children. There is no greater call or task on earth than that of being a mother. William Barclay points this out in descriptive language:

“It is the simple fact that there is no greater task and responsibility and privilege in this world than to make a home....In the last analysis there can be no greater career than the career of homemaking. How many a man, who has set his mark upon the world, has been enabled to do so simply because there was someone at home who cared for him and loved him and tended him. It is infinitely more important that a mother should be at home to put her children to bed and to hear them say their prayers than that she should attend all the public and Church meetings in the world.

“It has been said that consecration is that which makes drudgery divine; and there is no place where consecration can be more necessarily and beautifully shown than within the four walls of the place which we call home. The world can do without its committee meetings; it cannot do without its homes; and a home is not a home when the mistress of the home is absent from it” (The Letters to Timothy, Titus, and Philemon, p. 286f).

Despite the great call and privilege of motherhood, there are two problems about this command that must be covered—the problems of child abuse and of putting profession before children. Oliver Greene states it well:

“This verse seems unnecessary—and yet it is very important. Most animals will fight and die to protect their young, but some men and women are so totally depraved that they lose all respect and love for their own flesh and blood—their children [cp. child abuse]. The aged saints are to teach the younger women to love their children. Any precious mother with a baby in the home has a full time job twenty-four hours a day, seven days a week. No other person will ever love your child as you love it if you are a true mother. No other person can train and discipline that child as you will if you are a true mother. No person can take the place of a mother; therefore, mothers should love their children above fame, fortune, beauty, houses, or social prestige. Children should come first in the heart of a mother; and she should forsake all except her husband to give her love, time, and attention to her children. The best friend any child will ever have on the face of this earth is a godly, consecrated mother who loves him” (The Epistles of Paul the Apostle to Timothy and Titus, p 442f).

Matthew Henry says that young mothers are “to love their children, not with a natural affection only, but a spiritual, a love springing from a holy sanctified heart and regulated by the word; not a fond foolish love, indulging them in evil, neglecting due reproof and correction where necessary, but a regular Christian love, showing itself in their pious education, forming their life and manners aright, taking care of their souls as well as of their bodies, of their spiritual welfare as well as of their temporal” (Matthew Henry’s Commentary, Vol.5, p.863).

“Who will have all men to be saved, and to come unto the knowledge of the truth” (1 Tim.2:4).

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

“Chasten thy son while there is hope, and let not thy soul spare for his crying” (Pr.19:18).

“Train up a child in the way he should go: and when he is old, he will not depart from it” (Pr.22:6).

“Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him” (Pr.22:15).

“Withhold not correction from the child: for if thou beatest him with the rod, he shall not die” (Pr.23:13).

4. Young women are to be discreet (*sophronos*): this is the same Greek word translated *temperate* in verse two. (See note, pt.3—Tit.2:2 for discussion and verses.) Simply stated, young women are not to live a life of license within the home or out in public: partying, drinking, overeating, indulging in any sense of the word. She is to curb her desires and emotions.

5. Young women are to be *chaste* (*agnas*): pure morally and sexually; to be pure in thought and act.

“But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Mt.5:28).

“For this is the will of God, even your sanctification, that ye should abstain from fornication” (1 Th.4:3).

“To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed” (Tit.2:5).

6. Young women are to be *keepers or workers at home*: homemakers. No better exposition of this command could be given than that written by Oliver Greene:

“This does not mean that the wife is never to go out of the home, never to take part in any outside interests; but she is not to neglect the duties of the home in order to participate in things outside the home. In other words, she is not to be better known outside the home than in the home, by her own husband and family. She is to be diligent at home—not lazy or slothful, not unconcerned about the home and the things pertaining thereto—but to give her best to the home, seeing that things are in order and that the home is kept as becomes a Christian. Young wives are not to omit their own duties and become ‘busybodies’ in others’ affairs....Christianity puts the right kind of pride in the heart—and a woman who is a believer should take pride in her home, which is her castle. She should keep that home clean, neat, and presentable. A young married woman with a baby and a home, if she does her duty, has a full time job.

“Dear ladies should never forget that God made woman to make this world a sweeter, brigher, happier place in which to live. Adam was lonely; his life was empty. He found not a helpmate as he named the animals. Therefore, God removed a rib from Adam’s side and made Eve and gave her to Adam to be his helpmate. God did not give Eve to Adam for his slave. Wives are not to be chattels or slaves. They are to love and esteem their husband, their children, love their home and be diligent in that field. A young woman who is not willing to make a home for her husband and her family should stay single.

“Husbands are commanded to love their wives as Christ loved the Church and gave Himself for it; and in like manner, wives are commanded to be in subjection to their own husbands, because the husband is the head of the wife even as Jesus is the head of the Church (Eph.5:25ff). Therefore, Christianity is the patron of domestic virtues....There can never be a great local church without great Christian families; and there will never be a great Christian family without Christian fathers and mothers—not only Christian in word, but in deed and in truth. Great homes make great churches; great homes and great churches make great nations. A Christian home is a place of contentment—a place of peace; and when domestic duties are neglected, the home suffers severely. Regardless of how much a mother may do outside the home, whatever self-denial and zeal she may contribute to outside interests, and regardless of how much good she may accomplish outside the home, if she neglects her home she has brought reproach upon Christianity. The duty of a Christian mother is first to her home, and these other interests must be secondary” (The Epistles of Paul the Apostle to Timothy and Titus, p.444f).

“Withdraw thy foot from thy neighbor’s house; lest he be weary of thee, and so hate thee” (Pr.25:17).

“To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed” (Tit.2:5).

7. Young women are to be *good* (*agathos*): of the highest quality and character; virtuous through and through; kind, good natured and caring. There is no vice, no dirt or pollution in her life; she is pure and clean, of the highest character. And she is good to people, that is, kind and caring. She is not an idle person, going from house to house being a gossip and busy body. She is purposeful, moving in and among people doing good, showing care and kindness, helping people wherever she can (cp. 1 Tim.5:13).

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Mt.5:16).

“In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity” (Tit.2:7).

“And let us consider one another to provoke unto love and to good works” (Heb.10:24).

“But to do good and to communicate forget not: for with such sacrifices God is well pleased” (Heb.13:16).

8. Young women are to be *obedient to their own husbands*. There is to be a *partnership* and *order* between men and women. Neither is independent of the other. Both are from the other, and the relationship that exists between them has come from God.

“Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God” (1 Cor.11:11-12).

There is neither male nor female in God’s eyes. He sees both men and women as one, each as significant as the other.

“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” (Gal.3:28).

- a. When God talks about man being the head of the woman, He is not talking about ability or worth, competence or value, brilliance or advantage. God is talking about function and order within an organization. Every organization has to have a head for it to be operated in an efficient and orderly manner. There are no greater organizations than God’s universe, His church, and His Christian family. Within God’s order of things there is a partnership, but every partnership must have a head, and God has ordained that man is the head of the partnership.
- b. The great pattern for the wife to follow is Christ and the church. Christ is the head of the church. This simply means that Christ has authority over the church. So long as the church lives by this rule, the church experiences love and joy and peace—orderliness—and it is able to carry out its function and mission on earth to the fullest. So it is with the husband; he is the head of the family, the ultimate authority in the family. The wife is to be submissive to that authority just as the church is to be submissive to Christ. So long as she and the rest of the family live by this rule, the family experiences love, joy, and peace—orderliness—and it fulfills its function and purpose on earth. This, of course, assumes that the husband is fulfilling his part in the family. As in any organization, each member must do his part for the organization to be orderly and accomplish its purpose.
- c. The husband is the savior of the body just as Christ is the Savior of the church. Christ is the great Protector and Comforter of the church. So the husband is to be the *protector and comforter* of the wife. By nature, that is, by the constitution and build of the body, the husband is stronger than the wife. Therefore, in God’s order of things, he is to be the main *protector and comforter* of the wife. These two functions are two of the great benefits which the wife receives from a loving husband who is faithful to the Lord.

“And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband” (1 Cor.7:10).

“Wives, submit yourselves unto your own husbands, as it is fit in the Lord” (Col.3:18).

“Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve” (1 Tim.2:11-13).

“Even so must their wives be grave, not slanderers, sober, faithful in all things” (1 Tim.3:11).

“That they may teach the young women to be sober, to love their husbands, to love their children” (Tit.2:4).

“Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation [behavior, conduct] of the wives” (1 Pt.3:1).

“She looketh well to the ways of her household, and eateth not the bread of idleness” (Pr.31:27).

“Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee” (Gen.3:16).

Note why young women must live and behave as God says: that the Word of God will not be blasphemed, that is, dishonored, reproached and slandered. The young woman who professes Christ but does not live for Him brings reproach upon God’s Word. How? It stirs the world to think within their minds:

“There must be no power in the Word of God, no power to change lives—no power to give love, joy, peace, and hope. There must be no advantage to believing Christ and to trusting the promises of God’s Word. The promises mean nothing to this hypocritical young woman—not enough to stir her to follow Christ. Therefore, there must be nothing to this thing called Christianity. The promises of the Word of God must be meaningless and powerless. They have made no difference in her life.”

But note: this is not true. The Word of God is alive and powerful; it does change lives (Heb.4:12). The problem is with some wives: they just...

- do not spend time in genuine study of God’s Word, learning how they are to live.
- do not spend time in genuine prayer, asking God to help them to live victorious lives over the temptations and trials of this life.
- do not discipline their lives nor control their tongues as the Word of God demands.

The result is, of course, the charge of hypocrisy, and the Word of God is reproached and slandered.

Thought 1. What an indictment against a young lady: being a hypocrite and being the cause for the Word of God being blasphemed.

“Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you” (Ro.2:23-24).

“And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of” (2 Pt.2:2).

“Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme” (2 Sam.12:14).

“Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies” (Neh.5:9).

5 (2:6) **Young Men—Church:** the behavior of young men. Note that only one exhortation is specifically directed to young men. This is not because they are more saintly and need fewer instructions (smile, young men), nor because they are less important and merit less attention and space in God’s Word. Remember: Timothy was a young man, so what is said to him in the next two verses applies to young men as well. All young men are included in the exhortations to Timothy.

The specific exhortation to young men is to be sober-minded (*sophroneo*): temperate, controlled, disciplined, restrained; curbing emotions, passions, and desires. It means to have a mind that is sound, sensible, and focused upon pure and clean thoughts and meaningful things. It means to control one’s mind and life and to keep them focused upon the purpose, meaning, and significance of life. It means to control everything in life. This is critical for young men. Three reasons tell us why.

1. The bodies of young men are becoming more and more sexually alive as they move on toward middle age. Attraction and passion increases and stirs the young man to pay attention to the opposite sex. This is normal and natural; it is the way God has chosen to cause young men and women to become attracted to each other and to marry and carry on the human race. But always remember this: this is the very reason for this exhortation. Young men must control themselves. They must be men—real men—noble and honorable—disciplined and controlled, keeping themselves pure for the sake of their family and for Christ and His church. Passion can engulf a young man and drown him and his family if he is married.

2. The young men are discovering themselves, searching for and finding their place in society. Three of the biggest decisions ever made have to be made when a man is young:

- ⇒ the decision of *leaving home*: when to leave home and take on the total responsibility for oneself and perhaps a family.
- ⇒ the decision regarding *marriage*: who and when to marry and to take on a family.
- ⇒ the decision regarding *employment or profession*: what work to do in life.

Youth—up until middle age—is usually a seeking and an unsure time for young men, a time when they have to fight to secure their place in the world. This is the reason for the charge: young men must control themselves.

- ⇒ The urge to attack, run over, bypass, neglect, ignore, and abuse people in order to move ahead must be controlled.
- ⇒ The urge to back off, fall into line, go along, and compromise must be controlled. Young men are not to lose their vitality and energy, ambition, and dreams. They are to seek to move ahead and to make the greatest contribution they can both for society and Christ. But they are to stay under control and not do it in a rampaging, passionate, and inconsiderate way.

3. Young men are full of vision and dreams and energy, but they lack experience. The result is that they often become reckless and inconsiderate and unfeeling. And they often make mistakes. This is the reason for this charge: young men must be adventuresome and must pursue their dreams with all the energy they have, but they must be sober-minded, self-controlled, and disciplined as they move forward in life.

“Therefore let us not sleep, as do others; but let us watch and be sober [controlled]” (1 Th.5:6).

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:12-13).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pt.1:13).

“But the end of all things is at hand: be ye therefore sober, and watch unto prayer” (1 Pt.4:7).

6 (2:7-8) **Ministers—Teachers—Young Men—Church:** the behavior of young ministers and teachers. Remember: these two verses can be made a continuation of the charge to young men (v.6). What are young ministers or teachers to be like in the world? How are they to behave? Five traits are given.

1. Young ministers and teachers are to be a pattern of good works. The word “pattern” (*tupos*) literally means to make an impression with a die, to mould or form, to strike an impression. Therefore, it means that the young minister and teacher must be a model example of good works. This can be forcefully stated in several ways:

- ⇒ He must live what he preaches.
- ⇒ His behavior must match his teaching.
- ⇒ His life must not tear down what his words build up.

- ⇒ His deeds must show the light which he proclaims
- ⇒ His example must be his first concern; his instruction must be his second concern.

Teaching others is a necessity, but being an example to others is an *absolute* essential. Words mean nothing without the behavior to back up the words. When people see a life that is strong and full of love, joy, peace, and righteousness, they are far more likely to receive Christ and to live righteous lives themselves.

Thought 1. People have a right to expect the minister and teacher to live what they preach and teach. The great tragedy is that too few live what they profess. Too few pray—really pray—and too few really study the Scriptures devotionally, and even fewer consistently witness and share Christ with the lost. The great cry of God is for ministers and teachers who will live like they should and who will be a pattern, a *dynamic example of good works*. This is the only way laymen will ever become the witnesses for Christ that they should.

“Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men” (Mt.5:13).

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Mt.5:16).

“Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity” (1 Tim.4:12).

“In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity” (Tit.2:7).

“Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience” (Jas.5:10).

“And let us consider one another to provoke unto love and to good works” (Heb.10:24).

“Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation” (1 Pt.2:12).

2. Young ministers and teachers are to be a pattern in doctrine and teaching. As stated above, living for Christ and being a dynamic pattern of good works is always to precede preaching and teaching, but preaching and teaching are important as well. In fact, if a person is truly living for Christ, he will preach and teach; he will share Christ. There is no way to live for Christ and not share the glorious message of salvation in Him. Living for Christ and preaching and teaching Christ go hand in hand. But note this: how a person preaches and teaches is critical. There is a right way and a wrong way to preach and teach.

- a. Young ministers and teachers are to be uncorrupt; that is, they are to have pure motives and preach a pure doctrine. The young minister or teacher faces enormous temptations in his preaching and teaching, especially the temptation to impress people and win their approval and favor. How does this happen? By thinking about preaching and teaching in order to show one’s...

- preaching ability
- charisma
- education
- authority
- intelligence
- insight
- mastery of the language
- knowledge

There is one other temptation that professional ministers and teachers in particular face, a temptation that must be guarded against at all times. That is the temptation to use the ministry as a means of livelihood. There is the temptation to *hold back on the message of God*, on what should be done, lest the people disapprove and one’s livelihood be affected.

The ministers and teachers of God must be uncorrupt; they must have pure motives every time they walk into the pulpit and classroom. They must preach and teach only for the purpose of reaching and ministering to people. They must not deviate from preaching the pure doctrine of God’s Word; they must be true to the Holy Scripture (cp. 2 Tim.3:16).

- b. Young ministers and teachers are to preach and teach with *gravity* and *sincerity*, that is, with dignity and seriousness. They must approach the ministry and the function of preaching and teaching with *dignity and seriousness*. This does not mean that a preacher or teacher...

- is above others.
- is more important than others.
- is more highly privileged than others.
- is to be elevated in the minds of others.
- is to hold position over others.

Dignity does not mean a sense of privilege, but a sense of responsibility. The minister and teacher of God must be aware that he is duty-bound to proclaim the message of God to a lost and dying world. To preach and teach with gravity, dignity and seriousness means...

- to esteem the message of God’s Word with the highest regard.
- to have the strictest regard for the truth of God’s Word.
- to be honest and above reproach in proclaiming God’s Word.

Note that the focus is not the preacher or teacher. It is the doctrine and message of God’s Word. The preacher and teacher *proclaims it with gravity, dignity, and seriousness*.

- c. Young ministers and teachers are to preach and teach with “sound words.” The word *sound* means healthy and whole. The message must be true to God’s Word, for only God’s Word can make people sound, healthy, and whole.

Note the two results of living for Christ and of preaching and teaching for Christ.

- ⇒ The preacher and teacher cannot be condemned. Others may accuse him, but the accusation will be false and God will know the truth.
- ⇒ Opponents to the preacher or teacher will be put to shame by their gossip and accusations. If the preacher or teacher suffers, he will suffer because of the evil doing of others, not because he has done evil. Oliver Greene has an excellent conclusion to these verses:

“He was to preach a Gospel that is the power of God unto salvation—not weak or anemic, not unsound; but pure in every detail—a Gospel with which no one could find fault. He was to speak pure words, serious words...The enemy will be ashamed that he opposed such a message, because the Word of God will not return void; it will accomplish that whereunto it is sent. Any minister who defends the faith and preaches the pure Gospel of the marvelous grace of God will never be forced to apologize for the message he has delivered, because it will always bring forth fruit. Paul wanted Titus to be a fruitful minister; he wanted those to whom Titus preached to be healthy, strong believers” (The Epistles of Paul the Apostle to Timothy and Titus, p.451f).

“But even after that he had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ” (1 Th.2:2-6).

“If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained” (1 Tim.4:6).

“Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers” (Tit.1:9).

“But speak thou the things which become sound doctrine” (Tit.2:1).

7 (2:9-10) **Slaves—Employees:** the behavior of Christian slaves or workmen. (See outlines and notes—1 Tim.6:1-2; Eph.6:5-9; Col.3:22-4:1 for more discussion.) There were millions and millions of slaves in the Roman Empire during the days of Paul. One source says that there were over sixty million (William Barclay. *The Letters to the Galatians and Ephesians*, p.212). The gospel was bound to reach many of these, and the churches all over the Empire were bound to be filled with slaves. For this reason the New Testament has much to say to slaves (1 Cor.7:21-22; Col.3:22; 4:1; 1 Tim.6:1-2; Tit.2:9-10; 1 Pt.2:18-25 and the whole book of Philemon are written to a slave). However, slavery is never directly attacked by the New Testament. If it had been, there would have probably been so much bloodshed the scene would have been unimaginable! The slave owners and government would have...

- attacked the church, its preachers and believers, seeking to destroy such a doctrine.
- imprisoned and executed any who refused to be silent about such a doctrine.
- reacted and killed all of the slaves who professed Christ.

The Expositors Greek Testament (Vol.4, p.377f) has an excellent statement on how Christianity went about destroying slavery:

“Here, as elsewhere in the NT, slavery is accepted as an existing institution, which is neither formally condemned nor formally approved. There is nothing to prompt revolutionary action, or to encourage repudiation of the position...the institution is left to be undermined and removed by the gradual operation of the great Christian principles of...

- *the equality of men in the sight of God*
- *a common Christian brotherhood*
- *the spiritual freedom of the Christian man*
- *the Lordship of Christ to which every other lordship is subordinate.”*

The instructions to slaves and masters in the New Testament are applicable to every generation of workman. As Francis Foulkes says, “...the principles of the whole section apply to employees and employers in every age, whether in the home, in business, or in the state” (The Epistle of Paul to the Ephesians. Tyndale New Testament Commentaries, p.167).

Note five instructions governing the behavior of Christian workmen.

1. The Christian workman is to be obedient. He is to follow the instruction of the person over him. Note: he is to obey “in all things.” In the workplace there is to be no instruction that is not to be obeyed. This, of course, does not mean he is to obey orders that are contrary to the teaching of the Lord and damaging to His people and creation. However, it does mean that the Christian workman is to do what he is told to do when he has been given the privilege of a job, the privilege...

- to earn a livelihood and provide for himself and his family.
- to serve humanity through providing some needed product or service.
- to earn enough to help meet the desperate needs of the world and to carry the gospel to the world.

The attitude of the Christian workman is that the energy and effort he puts into his job is important to the Lord.

2. The Christian workman is to go beyond the call of duty: he is to actually please his master in all things. This includes such things as...

- *attitude*: he has an attitude of appreciation for the job and for the livelihood it provides him.
- *spirit*: he shows commitment and loyalty, eagerness and diligence in his work.
- *thoughts*: he thinks about his work, how to improve it and to be more efficient.
- *talk and words*: he builds up the company and the work it does.
- *relationships*: he seeks to build good relations with all fellow employees and management.
- *work and labor*: he is on time and gives a full day of labor *plus* some. He actually seeks to increase his own productivity and that of the whole workplace. He helps the company when extra effort or hours are needed and goes well beyond what is required.

3. The Christian workman does not answer back, talk back, or contradict his manager (master). He recognizes the need for orderliness and for levels of supervision in order to get the job done. Therefore, he follows the instructions of those above him in order to get the job done.

4. The Christian workman does not steal. The Greek word actually stresses the stealing of small, petty items. How many have stooped to stealing, to doing what so many in the world do. How many feel that they are not getting what is due them, therefore, they are justified in taking a little here and a little there. The Christian workman is not to steal—*not ever*.

5. The Christian workman is to show all fidelity, that is, trustworthiness, loyalty, and faithfulness. He is to be...

- totally trustworthy
- completely loyal
- utterly faithful

The manager (master) is to know that he can depend upon the Christian workman in all that he does.

6. The Christian workman is to adorn the doctrine of God in all things. What a beautiful, descriptive way to state this truth! The Christian workman is to dress himself with the teachings of God so that wherever he walks or moves, the teachings of God are clearly seen. The Christian workman wears and adorns himself with the teachings of God; he lives and moves and has his being in them. Therefore, everyone in the workplace who looks at him sees that he is adorned and dressed in the teachings of God.

Thought 1. William Barclay makes a point that every Christian workman needs to note:

“It may well be that the man who takes his Christianity to his work with him will run into trouble; but, if he sticks to it, he will end by winning the respect of all men.

“E.F. Brown tells of a thing which happened in India. ‘A Christian servant in India was once sent by his master with a verbal message which he knew to be untrue. He refused to deliver it. Though his master was very angry at the time, he respected the servant all the more afterwards and knew that he could always trust him in his own matters.’

“The truth is that in the end the world comes to see that the Christian workman is the only workman worth having. In one sense, it is hard to be a Christian at our work; in another sense, if we would try it, it is much easier than we think, for there is not a master under the sun who is not desperately looking for workmen on whose loyalty and efficiency he can rely” (The Letters to Timothy, Titus, and Philemon, p.292f).

“Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free” (Eph.6:5-8).

“Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons” (Col.3:22-25).

“Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort” (1 Tim.6:1-2).

“Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again” (Tit.2:9).

“Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward” (1 Pt.2:18).

“And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it” (Gen.2:15).

“In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return” (Gen.3:19).

“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest” (Eccl.9:10).

“Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth” (Eph.4:28).

<p>1 The grace of God brings salvation</p> <p>2 The grace of God teaches us how to live</p> <p>a. Teaches us to deny some things</p> <p>b. Teaches us things to be</p> <p>3 The grace of God teaches</p>	<p>B. Message 2: The Grace of God,^{psi} 2:11-15</p> <p>11 For the grace of God that bringeth salvation hath appeared to all men.</p> <p>12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;</p> <p>13 Looking for that blessed</p>	<p>hope, and the glorious appearing of the great God and our Saviour Jesus Christ;</p> <p>14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.</p> <p>15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.</p>	<p>us to look for the return of the great God, even our Savior Jesus Christ</p> <p>4 The grace of God is demonstrated in the death of Christ</p> <p>a. To redeem us</p> <p>b. To set us apart as a special people</p> <p>c. To inspire good works</p> <p>5 The grace of God is a message to be proclaimed through preaching, exhorting, & reproving</p>
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DIVISION II

THE MESSAGE OF SOUND DOCTRINE

B. Message 2: The Grace of God, 2:11-15

(2:11-15) **Introduction:** The great message of the grace of God involves five significant points.

1. The grace of God brings salvation (v.11).
2. The grace of God teaches us how to live (v.12).
3. The grace of God teaches us to look for the return of the great God, even our Savior Jesus Christ (v.13).
4. The grace of God is demonstrated in the death of Christ (v.14).
5. The grace of God is a message to be proclaimed (v.15).

DEEPER STUDY # 1

(2:11-15) **Grace:** (charis): probably the most meaningful word in the language of men. The Bible means something far more than men mean by grace. To men the word “grace” means three things.

1. Grace is that something, that quality within a thing that is beautiful or joyful. It may be the fragrance of a flower, the rich green of the grass, the beauty of a lovely person.
2. Grace is anything that has loveliness. It may be a thought, an act, a word, a person.
3. Grace is a gift, a favor that someone might extend to a friend. The favor is always freely done, expecting nothing in return, and the favor is always done for a friend.

However, when the early Christians looked at what God had done for men, they had to add a deeper and much richer meaning to the word *grace*. For God had saved sinners, those who had acted against Him. Therefore, grace became the favor of God showered upon men—men who did not deserve His favor. Grace became the kindness and love that God freely gives to His *enemies*—men who are...

- “without strength” (Ro.5:6).
- “ungodly” (Ro.5:6).
- “sinners” (Ro.5:8).
- “enemies” (Ro.5:10).

No other word so expresses the depth and richness of the heart and mind of God. This is the distinctive difference between God’s grace and man’s grace. Whereas man sometimes does favors for his friends and thereby can be said to be gracious, God has done a thing unheard of among men: He has given His very own Son to die for His enemies (Ro.5:8-10). (See notes—Jn.21:15-17; Eph.2:8-10.)

- a. God’s grace is not earned. It is something completely undeserved and unmerited.

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast” (Eph.2:8-9).

“But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Tit.3:4-5).

- b. God’s grace is the free gift of God. God extends His grace toward man.

“Being justified freely by his grace through the redemption that is in Christ Jesus” (Ro.3:24).

“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)” (Eph.2:4-5).

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Tit.2:11-14).

c. God's grace is the only way man can be saved.

"If through the offence of one [Adam] many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many" (Ro.5:15).

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ" (1 Cor.1:4).

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor.8:9).

"[Salvation] which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Tit.3:6-7).

4. Grace means all the favors and gifts of God. It means all the good and perfect gifts of God, all the good and beneficial things He gives us and does for us, whether physical, material, or spiritual (Jas.1:17).

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph.1:7).

"That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph.2:7).

"But my God shall supply all your need according to his riches in glory by Christ Jesus" (Ph.4:19).

"And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus" (1 Tim.1:14).

1 (2:11) **Grace—Salvation:** the grace of God brings salvation. What does the grace of God mean? Among men grace means the favor and blessing that one person bestows upon another person. But God's grace means something far more. God's grace is the grace that brings salvation to man. God's grace is Jesus Christ, the gift of the Savior to the world. God's grace, the Lord Jesus Christ, saves the person...

- who is in rebellion against God.
- who curses God.
- who stands against God.
- who opposes God.
- who sins against God.
- who lives contrary to God.
- who lives an ungodly life.
- who is lonely.
- who is empty.
- who is without strength.
- who has any lack or need.
- who is without purpose and meaning.

God's grace, the Lord Jesus Christ, reaches down to those who have rejected God: who are doing their own thing and living like they want; it reaches down to those who ignore and neglect God and pay little attention to what God says.

The point is this: God's grace, the gift of His Son to the world, is not deserved. God's grace is not merited. No person deserves the favor of salvation that is in Christ. There are three reasons why we do not deserve God's grace.

1. We come short of God's glory in that we sin. God does not sin or go contrary to His law, but we do. We sin and transgress God's law. God never acts against His glory and nature, but we do. We do all kinds of things against the glory of God's nature; we often shame and curse, neglect and ignore, abuse and reject Him. God dwells in the glory of His perfection; we live in the shame of corruption. Stated as simply as possible: we come short, ever so short of God's glory.

"For all have sinned, and come short of God's glory" (Ro.3:23).

"All we [just] like sheep have gone astray; we have turned everyone to his own way" (Is.53:6).

"We are all as an unclean thing, and all our righteousness are as filthy rags; and we all do fade as a leaf; and our iniquities like the wind have taken us away" (Is.64:6).

"As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes" (Ro.3:10-18).

2. We come short of God's glory in that we die. God does not die, but we do. The glory of God's nature is that He lives forever, but not us. The shame of our nature is that we die; we do not live forever. We have to go through the terrible and agonizing and painful experience of death. We come ever so short of God's eternal glory.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Ro.5:12).

“For the wages of sin is death” (Ro.6:23).

“And as it is appointed unto men once to die” (Heb.9:27).

“For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away” (1 Pt.1:24).

“For we must needs die, and are as water spilt on the ground, which cannot be gathered up again” (2 Sam.14:14).

“For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others” (Ps.49:10).

“What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?” (Ps.89:48).

“Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth” (Ps.90:5-6).

“As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more” (Ps.103:15-16).

“All go unto one place; all are of the dust, and all turn to dust again” (Eccl.3:20).

“There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it” (Eccl.8:8).

“The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass” (Is.40:6-7).

3. We come short of God’s glory in that we have violated the laws of heaven and are doomed to the prison and judgment of hell. When we die, we do not cease to exist. We exist forever. The very fact that we come short of God’s glory makes us *short of heaven*. We are not perfect; therefore, we are not fit to live in a perfect place, that is, in heaven. We are doomed and judged to live outside heaven, away from God’s presence in a place called hell. And we must always remember why: if we choose to live without God in this present world, then we condemn ourselves to live without God in the next world. If we reject the privilege of living with God in this world, then we reject the right to live with God in heaven.

“And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell” (Mt.10:28).

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Mt.25:41).

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ” (2 Th.1:7-8).

“And as it is appointed unto men once to die, but after this the judgment” (Heb.9:27).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men” (2 Pt.3:7).

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

But this is the glorious news. God’s grace, the Lord Jesus Christ, has brought salvation to us. God’s grace, the gift of His own dear Son, saves us from sin, death, and hell. We do not deserve it, but God loves us beyond imagination. He has given His very own Son for us—to save us. He did it because He is gracious. His very nature is the embodiment of grace, of favoring and blessing those who do not deserve it. And note: His salvation is for all men—no matter who they are nor what they have done. The person may be a murderer such as Paul or an adulterer such as David, but God’s grace is sufficient to cover any and all sins. God will save any person. His grace, the Lord Jesus Christ who brings salvation, is now available to all men. All men can now be saved—saved from sin, death, and hell—no matter who they are.

“And all flesh shall see the salvation of God” (Lk.3:6).

“And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved” (Acts 2:21).

“Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him” (Acts 10:34-35).

“But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they” (Acts 15:11).

“For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved” (Ro.10:12-13).

“[God] who will have all men to be saved, and to come unto the knowledge of the truth” (1 Tim.2:4).

“For the grace of God that bringeth salvation hath appeared to all men” (Tit.2:11).

“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Pt.3:9).

2 (2:12-13) **Grace—Salvation:** the grace of God teaches us how to live. It teaches us to do two things.

1. God’s grace, the Lord Jesus Christ, teaches us to deny ungodliness and worldly lusts, that is, to reject, renounce, give up, and have nothing to do with ungodliness and worldly lusts. God’s grace, the Lord Jesus Christ, teaches us “to say ‘no’ to ungodliness and worldly lusts” (Beck, *The New Testament in the Language of Today*).

a. *Ungodliness* (asebeia): anything that is not like God, not holy, righteous or pure; anything that does not honor God by word or deed, that does not show reverence and worship toward God; anything that does not obey God, that violates God’s commandments and goes against His will. The grace of God, the Lord Jesus Christ, teaches us to deny ungodliness, to give up and to turn away from everything that is ungodly and does not honor and praise Him.

“Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine” (1 Tim.1:9-10).

“The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts” (Ps.10:4).

b. *Worldly lusts* (kosmikai epithumiai): all the desires of this world that are not fit for heaven and could not be presented to God; all the desires that push us away from God; all the desires and lusts of the world that stir us...

- to look when we should not look.
- to do when we should not do.
- to get more when we should give more.
- to be selfish and vicious when we should be sacrificial and kind.
- to be sensual and immoral when we should be disciplined and pure.
- to seek the recognition of men when we should seek the recognition of God.

c. *Worldly lusts* are those desires that crave the possessions of this world, that attach us to this world, and that will remain in this world when we leave it. We will go away and move on, but they will be left behind.

d. *Worldly lusts* are the desires that crave the sensual and selfish pleasures of this world, the very things that we would never want God to see.

The grace of God, the Lord Jesus Christ, teaches us to deny worldly lusts and to give up and turn away from everything that we cannot take with us and present to God when we meet Him face to face.

“For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” (Mt.16:26).

“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares” (Lk.21:34).

“Set your affection on things above, not on things on the earth” (Col.3:20).

“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God” (Jas.4:4).

2. God’s grace, the Lord Jesus Christ, teaches us to live soberly, righteously, and godly in this present world.

a. Soberly (sophronos): self-controlled, temperate, and disciplined. It is restraining desires, lusts, and appetites. It is never giving in to excess—to the lust for more and more. It is controlling everything and using it for its proper purpose:

- ⇒ It is controlling the desire for sex and using it for marriage.
- ⇒ It is controlling the desire for food and using it for health.
- ⇒ It is controlling the desire for material things and using it to meet both the needs of one’s own family and the desperate needs of the world.

“And as he [Paul] reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee” (Acts 24:25).

“Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateh the air; but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” (1 Cor.9:24-27).

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal.5:22-23).

“He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich” (Pr.21:17).

“When thou sittest to eat with a ruler, consider diligently what is before thee” (Pr.23:1).

- b. Righteously (*dikaiois*): doing right, treating others like we should, doing good to them, giving them their due share. What an indictment! How selfish we are in our hoarding and banking while a world dies from starvation, disease, war, evil, and sin. Every person is due his share. We are to live righteously, giving and seeing to it that every man is treated right, that every man receives his due share. If they are well-off physically and materially, we are to treat them righteously, just like we would want to be treated. If they are needy, poor, destitute, hungry, diseased, lonely, bed-ridden, and sinful, we are to do right toward them and meet their needs. They are to receive their due share of this earth just as we are.

“Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame” (1 Cor.15:34).

“Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God” (Ph.1:11).

“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate [sacrificially give]; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life “ (1 Tim.6:17-19).

“But to do good and to communicate forget not: for with such sacrifices God is well pleased” (Heb.13:16).

“Therefore to him that knoweth to do good, and doeth it not, to him it is sin” (Jas.4:17).

- c. *Godly* (*eusebos*): to be like God; to live as God would live on this earth; to live in the consciousness that God lives within the very body of the believer—that the believer’s body is the very temple of God. It is living and moving and having one’s being in God. It is living just like God says to live, obeying Him in all things.

“But refuse profane and old wives’ fables, and exercise thyself rather unto godliness” (1 Tim.4:7).

“But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness” (1 Tim.6:11).

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world” (Tit.2:12).

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness” (2 Pt3:11).

3 (2:13) **Jesus Christ, Return—Grace:** God’s grace, the Lord Jesus Christ, teaches us to look for the return of the Lord. This is a great verse on the coming again of the Lord Jesus Christ, and the Greek points out its greatness even more:

“Looking for the blessed hope, even the appearing of the glory of our great God and Savior Jesus Christ” (Kenneth Wuest).

The blessed hope and appearing of our Lord Jesus Christ are not two different things; the blessed hope *is* the appearing of our Lord Jesus Christ. He shall appear in all the glory and majesty of His Being. What will be so blessed about His return? The word “blessed” (*makarios*) means to be filled with happiness, prosperity, richness, benefits, the highest good—all the great and glorious benefits imaginable. Therefore, the blessed hope of the Lord’s return is to be filled with all that you can imagine and more...

- all the *happiness* imaginable and more.
- all the *prosperity* imaginable and more.
- all the *richness* imaginable and more.
- all the *benefits* imaginable and more.

If you can imagine the highest good and all the richness of life possible, the appearing of the glory of the Lord Jesus Christ will be that and more—much more.

1. The return of Jesus Christ will mean a *glorious union*: we shall see Christ for the first time and be united with Him forever (Jn.14:3).

“Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world” (Jn.17:24).

“Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 Th.4:17).

2. The return of Jesus Christ will mean a *glorious reunion*: the dead in Christ shall arise and we who live shall be reunited with our loved ones and friends forever.

“The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Ro.8:16-17).

“Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words” (1 Th.4:17-18).

3. The return of Jesus Christ will mean a *glorious transformation of body*: we shall receive our new incorruptible and eternal bodies.

“So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body: it is raised a spiritual body. There is a natural body, and there is a spiritual body” (1 Cor.15:42-44).

“For this corruptible must put on incorruption, and this mortal must put on immortality” (1 Cor.15:53).

“For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Ph.3:20-21).

4. The return of Jesus Christ will mean a *glorious life of happiness*: we shall receive perfect joy and freedom from trials, pain, suffering, evil, and death.

“Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear” (Mt.13:43).

“When Christ, who is our life, shall appear, then shall ye also appear with him in glory” (Col.3:4).

“And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful” (Rev.21:5).

5. The return of Jesus Christ will mean a *glorious remaking of the heavens and earth*: we shall receive a perfect world of love, joy and peace.

“Because the creature [creation] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God” (Ro.8:21).

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Pt.3:10-13).

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea” (Rev.21:1).

6. The return of Jesus Christ will mean a *glorious reward*.

“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (2 Tim.4:8).

“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him” (Jas.1:12).

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (1 Pt.1:3-4).

“And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away” (1 Pt.5:4).

7. The return of Jesus Christ will mean an *eternity of ruling and reigning*: we shall receive the position and responsibility of serving Christ through all eternity.

“And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever” (Rev.22:5).

“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be” (Rev.22:12).

8. The return of Jesus Christ will mean a *glorious dwelling place and mansion*.

“In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (Jn.14:2-3).

4 (2:14) **Jesus Christ, Death—Grace:** the grace of God is revealed in the death of Christ. Jesus Christ “gave Himself for us.” What does this mean? It means that Jesus Christ died for us. The word “for” (huper) means that He died in our behalf, for our sake, in our place, as our substitute. It means that Jesus Christ took our sins upon Himself, and paid the penalty for them. He bore...

- ⇒ the verdict of sin, the pronouncement of *guilty* for us.
- ⇒ the condemnation of our sins for us.
- ⇒ the punishment of our sins for us.

What was the verdict, the condemnation, and the punishment which He bore for us? The guilt of our sins which is death. Jesus Christ died for us. He died as our substitute; He died for us, and because He died for us we never have to die. This is what Scripture means when it says that Jesus Christ gave Himself for us. This is how God demonstrated His grace to the world: He gave His Son to die for the sins of men.

“But God commendeth [demonstrated] his love toward us, in that, while we were yet sinners, Christ died for us” (Ro.5:8).

But note a most critical point: why Jesus Christ died for us. He died for us for three critical reasons.

1. Christ died to redeem us from all iniquity. We are guilty of iniquity, that is, of what has just been covered—of ungodliness and worldly lusts, of lawlessness, of disobeying and transgressing the law of God. We are sinners—short of God’s glory—and we cannot keep from sinning and being short of God’s glory. We have been kidnapped, captured, and captivated by lawlessness and imperfection. Therefore, we need to be redeemed (lutroo), that is, set free and delivered. The ransom needs to be paid so that we can be delivered and set free. This is why Jesus Christ gave Himself for us: to redeem us. The death of Jesus Christ was our ransom. His death sets us free from sin. How? God accepts His death for our death. When we believe that Christ died for us—really believe—God accepts our belief as the death of Jesus Christ. God takes our belief and counts it as the death of Jesus Christ. This means that we have already died, that we actually died with Christ when He died. God identifies us with Christ, with His death. Therefore, we are set free from sin and its penalty. We are delivered from the penalty of sin which is death. By faith in Jesus Christ we are redeemed, that is, set free from sin and death. (See note, *Redemption*—Eph.1:7 for more discussion.)

“Being justified freely by his grace through the redemption that is in Christ Jesus” (Ro.3:24).

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree” (Gal.3:13).

“In whom we have redemption through his blood, even the forgiveness of sins” (Col.1:14).

“[Christ] who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Tit.2:14).

“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us” (Heb.9:12).

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers” (1 Pt.1:18).

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation” (Rev.5:9).

2. Christ died so that He might have a peculiar people, a very special people as His own possession. This is seen in the word “peculiar” (periousion). The word means set apart, possessed over and above, especially selected and reserved for. When a person really grasps what Jesus Christ has done for him, that person can only surrender all he is and has to Christ. The person wants to follow and serve Christ, to do all that Christ says. The person separates himself from the world, sets his life apart to follow Christ, and Christ takes the person and by the power of the Holy Spirit sets the person apart to be His own very special possession. Through the death of Jesus Christ, the believer becomes the very special possession of the Lord Jesus Christ.

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light” (1 Pt.2:9).

“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine” (Ex.19:5).

“For thou art a holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth” (Dt.14:2).

“And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be a holy people unto the LORD thy God, as he hath spoken” (Dt.26:18-19).

“For the LORD will not forsake his people for his great name’s sake: because it hath pleased the LORD to make you his people” (1 Sam.12:22).

3. Christ died to stir good works. Again, when a person really grasps what Jesus Christ has done for him, the person is stirred to give his life to Christ—to do all he can to serve Christ and to tell everyone in the world that the Savior has come to save men. The believer works and works, doing all the good he can in order to reach everyone he can with the glorious message of redemption.

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Mt.5:16).

“That they do good, that they be rich in good works, ready to distribute, willing to communicate” (1 Tim.6:18).

“In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity” (Tit.2:7).

“And let us consider one another to provoke unto love and to good works” (Heb.10:24).

“Having your conversation [behavior] honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation” (1 Pt.2:12).

5 (2:15) **Preaching—Grace:** the grace of God is to be proclaimed. It is to be proclaimed in three ways.

1. We are to *speak forth* the grace of God: preach, teach, and bear witness to it. There is no argument about the grace of God, about the Lord Jesus Christ; God does love the world. He has sent His Son into the world. Therefore, we are to speak forth the message of His grace—of the Lord Jesus Christ—utilizing every method of speech there is, and we are to do it day by day.

“Go, stand and speak in the temple to the people all the words of this life” (Acts 5:20).

“These things speak, and exhort, and rebuke with all authority. Let no man despise thee” (Tit.2:15).

“But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak” (Jer.1:7).

“Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them” (Jer.1:17).

“And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious” (Ezk.2:7).

“Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul” (Ezk.3:17-19).

2. We are to exhort people in the grace of God. The word *exhort* means to encourage. People are lonely, empty, without purpose, discouraged, distressed, and without hope. They need to hear the glorious message of God’s grace, of the Lord Jesus Christ, and they need to hear about the wonderful life God gives us now and eternally—all through the Lord Jesus Christ.

“Till I come, give attendance to reading, to exhortation, to doctrine” (1 Tim.4:13).

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Tim.4:2).

“Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers” (Tit.1:9).

“These things speak, and exhort, and rebuke with all authority. Let no man despise thee” (Tit.2:15).

“But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin” (Heb.3:13).

“Nor forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching” (Heb.10:25).

3. We are to rebuke people in the grace of God. There is no excuse for men rejecting the grace of God in their sin. God has done too much for us in Christ Jesus His Son. A man is a fool to reject eternal life, the glorious redemption and hope which Christ gives. Men need to be told the truth, rebuked and put under conviction by our rebuking them in the grace of God.

“Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him” (Lk.17:3).

“Be ye therefore followers of God, as dear children” (Eph.5:11).

“Them that sin rebuke before all, that others also may fear” (1 Tim.5:20).

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Tim.4:2).

“To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed” (Tit.2:5).

CHAPTER 3

C. Message 3: The Civic Duties of a Believer, 3:1-2

1 He is to obey the laws

2 He is to do good works

3 He is not to speak evil

4 He is not to be a brawler

5 He is to be gentle

6 He is to be meek

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men.

DIVISION II

THE MESSAGE OF SOUND DOCTRINE

C. Message 3: The Civic Duties of a Believer, 3:1-2

(3:1-2) **Introduction:** the thrust of this passage is not the rulers of government and their behavior; the thrust is the believer and his duty to the state. Usually the believer can do little about how the authorities in government conduct their affairs, but the believer can do a great deal about his behavior as a citizen within the state. And God is very, very clear about the believer's behavior. Keep in mind that such terrible leaders as Nero were ruling when God led Paul to give these instructions to Titus and the believers on the island of Crete. Six duties of the Christian citizen are clearly spelled out.

1. He is to obey the laws (v.1).
2. He is to do good works (v.1).
3. He is not to speak evil (v.2).
4. He is not to be a brawler (v.2).
5. He is to be gentle (v.2).
6. He is to be meek (v.2).

1 (3:1) **Citizenship—Law, Civil:** the Christian citizen is to *obey the laws of a nation, both the rulers and their authority*. Note the double command: “to be subject” and “to obey.” This is strong; God expects believers to keep the command. All civil authority is to be obeyed, even the laws of one's own local community as well as the laws of one's state and nation. Why is this so important? The reason is self-evident; it is perfectly clear: without law and the keeping of the law society would be in utter chaos.

- ⇒ Lawlessness would run wild.
- ⇒ No one would be safe to walk the streets.
- ⇒ People would have to live behind closed doors.
- ⇒ Abuse, attacks, murder, and war would be a constant threat.
- ⇒ No property would be safe.
- ⇒ There would be no public roads, transportation, water, sewage, or electrical systems, for there would be no law to collect taxes. And even if there was, no one would honor it.
- ⇒ There would be no military police or fire protection for the same reason.

Without law and the keeping of the law there can be no society and no community, no life together, no bond to tie people together. Law, rulers and their authority, are an utter necessity to keep people from becoming wild beasts in a jungle of unrestrained selfishness and lawlessness.

Chaos is not God's will for the world; law and order are God's will. God wills men to live in a world of love, joy, and peace—a world of perfect law and order. Therefore, the believer is to set the example: he is to obey the rulers and the laws of his community and nation. He is to show how *loving and joyful, peaceful and wonderful* life can be if people will obey God and obey the civil authorities of this world. (See notes—Ro.12:18; 13:1; 1 Pt.2:13-17 for the believer's duty when rulers and laws oppose God.)

“Thou shalt not revile the gods, nor curse the ruler of thy people” (Ex.22:28).

“Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter” (Eccl.10:20).

“Then said Paul, I wist [knew] not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people” (Acts 23:5).

“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God” (Ro.13:1).

“Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well” (1 Pt.2:13-14).

“Honour all men. Love the brotherhood. Fear God. Honour the king” (1 Pt.2:17).

2 (3:1) **Citizenship—Good Works:** the Christian citizen is to be ready to *do every good work*. He is to work and serve within his community for the good of all citizens, and he is to work and serve diligently. The word “ready” (hetoimous) means to be willing; to be prepared; to jump and be the first to diligently serve the community. And note: it is “every good work” that he is to be ready to do. *Good works* does not refer only to church work; it refers to the day by day employment of people and to the volunteer and service needs of a community. Every community is filled with needs, the needs of the lonely, poor, shut in, elderly, orphaned, homeless, sick—an innumerable list of needs that cry out for community attention. It is the duty of Christian citizens to take the lead in reaching out to meet these needs. The Christian citizen is to be ready and diligent, taking the lead in every good work within the community and nation. Keep in mind that a person’s employment, his day to day job, is a major work that contributes to society. No matter how mundane, routine, and unimportant a person may feel his work is, it is not. It is very significant, for it contributes and helps to meet the needs of his fellow citizens and community.

“And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work” (2 Cor.9:8).

“But to do good and to communicate forget not: for with such sacrifices God is well pleased” (Heb.13:16).

“Therefore to him that knoweth to do good, and doeth it not, to him it is sin” (Jas.4:17).

“Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed” (Ps.37:3).

3 (3:2) **Evil Speaking—Citizenship:** the Christian citizen is to *speak evil of no person*. No citizen is to be slandered or verbally abused and torn down. God’s ideal for society is this: all citizens working to build up and enrich the lives of each other and their community and nation. If a person, ruler or citizen, is working to build us up, why would we speak evil of him? We know that in day to day practical living, we live in an evil world where some citizens are selfish and greedy, and others commit some terrible and atrocious acts. It is this that causes chaos in society.

But note: the Christian citizen is not to speak evil against any citizen, not even an evil ruler. The answer to reaching evil people is not cursing, reviling, slandering, criticizing, and tearing them down. Verbal abuse only causes more evil—active retaliation. The only answer to reaching an evil citizen is to reach out to him in kindness, trying to lead him to change and live the way he should as a contributing citizen to the community. But note this: reaching out to evil people and not speaking evil against them does not mean that we do not use firm, strong, and warning words. We are never to give license to evil, nor to indulge the selfish and sinful acts of people. We are to speak with authority and strength against evil and untruth. We are to warn, and the community is to back up the warning with *just control*, even if it means imprisonment.

The point is this: there is no place in a just society for citizens speaking evil against each other. Cursing, reviling, slandering, and railing at each other is not the way to help those in rebellion against God, government, and man. The way to help is to reach out with kindness; and then if kindness fails, to reach out with strong, authoritative warnings—and then back up the warning. There is never a place for evil speaking. Christian citizens are to take the lead in speaking kind and strong words, words that warn against selfish and evil behavior.

Thought 1. What an indictment against society! Even more, what a terrible indictment against those who speak evil against others within the church!

“Whoso privily [secretly] slandereth his neighbour, him will I cut off: him that hath a high look and a proud heart will not I suffer” (Ps.101:5).

“He that hideth hatred with lying lips, and he that uttereth a slander, is a fool” (Pr.10:18).

“A hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered” (Pr.11:9).

“Take ye heed every one of his neighbour, and trust ye not in thy brother: for every brother will utterly supplant, and every neighbour will walk with slander” (Jer.9:4).

4 (3:2) **Brawling—Fighting—Contention:** the Christian citizen is not to be a brawler (amachos). The Christian is not to be a fighting, contentious person; not to be a person who is always walking around looking for an argument or fight; not to be a person who walks around with a chip on his shoulder looking for some controversy or argument; not to be so opinionated and stubborn that everyone else is always wrong; not to be a person who is always criticizing or talking about others, stirring up trouble and disturbing feelings and causing division. The Christian citizen is to be the very opposite: meek and peaceful. This, of course, does not mean that the Christian citizen does not speak up for what is right; he does. And he is strong in his stand, refusing to give in to the license and indulgence of evil. But he seeks peace where it is possible, and he seeks to lead others to be peaceable.

“I am for peace: but when I speak, they are for war” (Ps.120:7).

“Which imagine mischiefs in their heart; continually are they gathered together for war” (Ps.140:2).

“Strive not with a man without cause, if he have done thee no harm” (Pr.3:30).

“A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife” (Pr.15:18).

“The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with” (Pr.17:14).

“He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction” (Pr.17:19).

“A fool’s lips enter into contention, and his mouth calleth for strokes” (Pr.18:6).

“It is an honour for a man to cease from strife: but every fool will be meddling” (Pr.20:3).

“Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame” (Pr.25:8).

“He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears” (Pr.26:17).

“As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife” (Pr.26:21).

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves” (Ph.2:3).

“Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers” (2 Tim.2:14).

“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient” (2 Tim.2:24).

5 (3:2) **Gentle—Citizenship:** the Christian citizen must be *gentle* (epieikeis). The word is difficult to translate into English. It is translated by others as gentleness, forbearance, reasonableness, consideration, agreeableness, courtesy, patience, and softness. There is the tendency to say that either forbearance or gentleness is the better translation. It means that there is *something better than mere justice*—a gracious gentleness. Christian citizens are to be gentle and forbearing in dealing with other citizens.

Thought 1. The point is well-taken: we must be gentle and forbearing in dealing with citizens. The last thing that we must do is to criticize, condemn, censor, neglect, and ignore citizens. We must reach out to the people of the world with the gospel, and we must treat them with a *loving gentleness*. We must be gentle, having absolutely nothing to do with harshness. Too many of us are harsh and critical or neglectful and withdrawn. Too many of us are wrapped in the cloak of religion having nothing to do with reaching out to the lost. The desperate need of the hour is for us to reach out with the gospel in a spirit of *love and consideration, in a spirit of gentleness*.

“With all lowliness and meekness, with longsuffering, forbearing one another in love” (Eph.4:2).

“Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye” (Col.3:13).

“But we were gentle among you, even as a nurse cherisheth her children” (1 Th.2:7).

“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient” (2 Tim.2:24).

“To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men” (Tit.3:2).

“But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy” (Jas.3:17).

6 (3:2) **Meekness:** the Christian citizen must *show meekness* (prautes) to all citizens. The word means to be gentle, tender, humble, mild, considerate, but strongly so. Meekness has the strength to control and discipline, and it does so at the right time.

- a. Meekness has a *humble state of mind*. But this does not mean the person is weak, cowardly, and bowing. The meek person simply loves people and loves peace; therefore, he walks humbly among men regardless of their status and circumstance in life. Associating with the poor and lowly of this earth does not bother the meek person. He desires to be a friend to all and to help all as much as possible.
- b. Meekness has a *strong state of mind*. It looks at situations and wants justice and right to be done. It is not a weak mind that ignores and neglects evil and wrong-doing, abuse and suffering.
 - ⇒ If someone is suffering, meekness steps in and does what it can to help.
 - ⇒ If evil is being done, meekness does what it can to stop and correct it.
 - ⇒ If evil is running rampant and indulging itself, meekness actually strikes out in anger. However, note a crucial point: the anger is always at the right time and against the right thing.
- c. Meekness has *strong self-control*. The meek person controls his spirit and mind. He controls the lusts of his flesh. He does not give way to ill-temper, retaliation, passion, indulgence, or license. The meek person dies to himself, to what his flesh would like to do, and he does the right thing—exactly what God wants done.

In summary, the meek man walks in a humble, tender, but strong state of mind; denies himself, giving utmost consideration to others. He shows a control and righteous anger against injustice and evil. A meek man forgets self and lives for others because of what Christ has done for him.

⇒ God is meek.

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal.5:22-23).

⇒ Jesus Christ was meek.

“Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls” (Mt.11:29).

⇒ Believers are to be meek.

“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted” (Gal.6:1).

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace” (Eph.4:1-3).

“In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth” (2 Tim.2:25).

“To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men” (Tit.3:2).

“Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls” (Jas.1:21).

“Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom” (Jas.3:13).

“But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price” (1 Pt.3:4).

D. Message 4: Life Without God, 3:3

- 1 Man is foolish,^{DS1} disobedient,^{DS2} & deceived^{DS3}
- 2 Man is a slave of lust & pleasure
- 3 Man lives in malice^{DS4} & envy^{DS5}
- 4 Man is hateful^{DS6} & hated^{DS7}

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

DIVISION II**THE MESSAGE OF SOUND DOCTRINE****D. Message 4: Life Without God, 3:3**

(3:3) **Introduction:** this is a terrible picture of what life is like without God. Note that *we who are believers* were living a life just like what is described here before we accepted Christ. This does not necessarily mean that we were actively involved in every sin included in the list, but we are all guilty of at least some of these sins. And being guilty, we stand before God imperfect and short of His glory. Therefore, we need to be saved through the Lord Jesus Christ. Oliver Greene has an excellent introduction to this verse that merits quoting in its entirety:

“We who are Christians now, once conformed to this picture of wickedness. (The ‘we’ also includes Paul and Titus.) The verse does not necessarily mean that every believer has been guilty of all the things pointed out here. Some things are mentioned that no doubt Paul was not guilty of before his conversion; but he is simply pointing out to Titus that he should preach to the people in the churches...that they should live holy lives, and especially manifest a spirit of humility, order, peace, kindness, and due subordination to local authorities. Titus should point out to the believers that they were formerly disorderly, wicked, sensual—sinners by nature; but having heard the Gospel, through the power of the Gospel they had been saved from these things by the grace of God, and now they were new creations in Christ Jesus and by their daily practices should prove to unbelievers that they have had a change of heart.

“The minister of the Gospel is never to be proud or arrogant. He is to point unbelievers to Christ—not to his own righteousness or ability to live above the world. The minister is to remember that before his conversion he was in the same condition as the unbeliever to whom he now preaches. The minister is not to forget that he is not superior to others because of HIS ability, but because of the grace of God and the power of God. The minister is to exhort the wicked to repent. Remembering his own life of sin and wickedness will help him to fervently preach the grace of God which worked a miracle in his own heart; and having had a miracle of grace performed in his own heart, he knows what the grace of God can do for all who will receive it” (The Epistles of Paul the Apostle to Timothy and Titus, p.472f).

The subject of the verse and of this study is: *life without God.*

1. Man is foolish, disobedient, and deceived (v.3).
2. Man is a slave of lust and pleasure (v.3).
3. Man lives in malice and envy (v.3).
4. Man is hateful and hated (v.3).

1 (3:3) **Foolish—Disobedient—Deceived—Unwise—Unbelievers—Lost, The:** man is foolish, disobedient, and deceived (v.3) (see DEEPER STUDY # 1, *Foolish—Tit.3:3*; DEEPER STUDY # 3, *Disobedient—Tit.3:3*; DEEPER STUDY # 2, *Deceived—Tit.3:3*).

DEEPER STUDY # 1

(3:3) **Foolish—Unwise—Unbelievers—Lost, The:** a person without God is “foolish” (anoetoi). The word means to be thoughtless, dull, senseless, and without understanding in spiritual matters; to be ignorant of God and unwise in dealing with God.

Note that men sometimes call each other *fools*, using the word as a term of reproach. But believers are forbidden to call other persons fools; God wants no person reproached. But this is not the way the word is being used in the present passage. Scripture is simply saying that a person who denies, ignores, or neglects God is acting foolishly, very unwisely.

- ⇒ He is thoughtless: not applying his thoughts to God; not thinking through the truth about God.
- ⇒ He is dull: not being sharp in his thoughts about God. He is being sleepy-minded, slow, and sluggish toward God.
- ⇒ He is senseless: not using good common sense about God. He is acting contrary to good common sense. He is deficient in his thoughts about God.
- ⇒ He is without understanding: he does not grasp or comprehend God; he does not have the right ideas or thoughts about God.
- ⇒ He is ignorant of God: he does not know God. He has not learned God—has not looked at, thought about, studied, nor met, walked and fellowshiped with God.
- ⇒ He is unwise: he is acting contrary to wisdom; he is acting dangerously and foolishly.

Scripture is as clear as it can be: the person who walks upon earth without God is foolish. And remember: we were one time foolish—all of us—every believer. We walked upon earth most unwisely, thinking little if any about God, ignoring and neglecting Him; and some of us even denied Him.

But thanks be to God our Savior. He has saved us, and He will save any person no matter how foolish and ignorant of God he is. No matter how foolish and far away from God a person is, God will save him if he will just call upon the name of the Lord Jesus Christ.

“This their way is their folly: yet their posterity approve their sayings” (Ps.49:13).

“The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good” (Ps.53:1).

“The wisdom of the prudent is to understand his way: but the folly of fools is deceit. Fools make a mock at sin: but among the righteous there is favor” (Pr.14:8-9).

“He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered” (Pr.28:26).

“As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool” (Jer.17:11).

“And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also?” (Lk.11:39-40).

“But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layest up treasure for himself, and is not rich toward God” (Lk.12:20-21).

“For the invisible things of him [God] from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools” (Ro.1:20-22).

“See then that ye walk circumspectly, not as fools, but as wise” (Eph.5:15).

DEEPER STUDY # 2

(3:3) Disobedient—Unbelievers—Lost, The: a person without God is “disobedient” (apeitheis). The word means to refuse to obey by not doing what one should; to rebel against and to reject instruction; to refuse to be persuaded; to be obstinate against authority. Note a most significant fact: the charge is that man is disobedient in general; that is, he disobeys all authority:

- ⇒ He disobeys parents, civil authorities, civil laws, and the natural laws of nature—polluting and misusing everything about him.
- ⇒ He disobeys the laws of personal duty as he walks day by day at home, in the workplace, and throughout his community.
- ⇒ Most tragic of all, in fact, the cause of all other disobedience, is that he disobeys God and His Word, the very Person who can save him and who has laid down the commandment of life for man.

Man just comes short, disobeying all the laws and duties of life—not all the time, but sometimes. By nature, when a person wants something that is forbidden, he is drawn to go after it despite the fact that it is wrong and disobedient. He is simply drawn to disobey the law of God or the law of the land and the restriction of the parent.

The point is this: all of us—every believer and every unbeliever—have walked in disobedience. We have all disobeyed all authority; we have been lawless and transgressed all authority ranging from parents over to God. We have come short—far short—of what we should have done.

But thanks be to God our Savior, for He has provided the way for us to be forgiven. Our guilt and punishment for having broken the law of God and of man can be completely removed from us. How? Through our Lord Jesus Christ. No matter how disobedient we have been—no matter how lawless we have been—God our Savior will forgive our transgressions. He will forgive them if we genuinely believe that His Son, the Lord Jesus Christ, paid the punishment of our transgression when He died upon the cross.

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it” (Mt.7:24-27).

“And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient [being]...backbiters, haters of God, despightful, proud, boasters, inventors of evil things, disobedient to parents” (Ro.1:28, 30).

“Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience” (Eph.5:6).

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ” (2 Th.1:7-8).

“Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers” (1 Tim.1:9).

“For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him” (Heb.2:2-3).

“And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever” (1 Jn.2:17).

DEEPER STUDY # 3

(3:3) **Deceived—Unbelievers—Lost, The:** a person without God is “deceived” (planomenoi). The word means to be misled and led astray. It means to be seduced away from God and the truth and away from what is right. Man is so easily led astray that Scripture pictures him as a wandering and lost sheep. He is a sheep that must be sought after, found, and saved or else he will be destroyed by the wilderness of the world—destroyed because he was deceived and led away from the eternal pasture of God. Scripture teaches that man is *seduced and led astray* by several things.

⇒ Man is seduced and led astray by immoral and seductive persons.

“Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips” (Ro.3:13).

“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple” (Ro.16:17-18).

“But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience” (Eph.5:3-6).

“But evil men and seducers shall wax worse and worse, deceiving, and being deceived” (2 Tim.3:13).

“Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous” (1 Jn.3:7).

“And they will deceive every one his neighbor, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity” (Jer.9:5).

“For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth” (Mic.6:12).

⇒ Man is seduced and led astray by false teaching and false systems of religion.

“And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many” (Mt.24:4-5).

“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works” (2 Cor.11:13-15).

“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive” (Eph.4:14).

“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition” (2 Th.2:3).

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron” (1 Tim.4:1-2).

“But shun profane and vain babblings [false teachings]: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus” (2 Tim.2:16-17).

“Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth” (2 Tim.3:5-7).

“For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake” (Tit.1:10-11).

“For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist” (2 Jn.7).

⇒ Man is seduced and led astray by self.

“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God” (1 Cor.6:9-10).

“For if a man think himself to be something, when he is nothing, he deceiveth himself” (Gal.6:3).

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting” (Gal.6:7-8).

“But be ye doers of the word, and not hearers only, deceiving your own selves” (Jas.1:22).

“If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain” (Jas.1:26).

“If we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 Jn.1:8).

“So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked” (Rev.3:16-17).

“For he flattereth himself in his own eyes, until his iniquity be found to be hateful” (Ps.36:2).

“The heart is deceitful above all things, and desperately wicked: who can know it?” (Jer.17:9).

⇒ Man is seduced and led astray by Satan.

“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie [deception], he speaketh of his own: for he is a liar, and the father of it” (Jn.8:44).

“In whom the god of this world hath blinded [deceived] the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor.4:4).

“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light” (2 Cor.11:13-14).

“Even him [antichrist], whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved” (2 Th.2:9-10).

“And Adam was not deceived, but the woman being deceived [by Satan] was in the transgression” (1 Tim.2:14).

⇒ Man is seduced and led astray by evil, immoral, and unjust governments and states.

“And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom [Christ] and of the bride [the church] shall be heard no more at all in thee [Babylon, the symbol of the godless city or government]: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived” (Rev.18:23).

“Woe to the bloody city! it is all full of lies and robbery; the prey departeth not” (Nahum 3:1).

⇒ Man is seduced and led astray by sin.

“For sin, taking occasion by the commandment, deceived me, and by it slew me” (Ro.7:11).

“That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts” (Eph.4:22).

“But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin” (Heb.3:13).

Remember the point of this verse: once we were all deceived. All of us had been led astray from God. But thanks be to God our Savior. He has found us and saved us, and He will find and save any person who will turn toward Him and call out for Him. God our Savior is searching for every person, not willing that any should perish. In fact, God is with the person at all times. All the person has to do is *turn* to God and call upon Him, and God will save him.

2 (3:3) **Lusts—Pleasure—Unbelievers—Lost, The:** a person without God is enslaved by all sorts of *lusts and pleasures*.

- ⇒ The word “lusts” (epithumiais) means passionate cravings, desires, and urges; it means to have a yearning passion for.
- ⇒ The word “pleasures” (hedonais) can mean either good or bad pleasures. In the present context it means bad pleasures, desiring and indulging in worldly amusements and worldly delights.

Every person knows what it is to have the flesh lusting after the pleasures and delights of this world, to have it yearning and yearning to lay hold of the pleasures and delights...

- of having more and more
- of having bigger and better
- of partying
- of lusting
- of intoxicating drugs
- of having power
- of exercising authority
- of indulging in food
- of having recognition
- of having money
- of owning property
- of having possessions
- of getting attention
- of attaining position
- of displaying fashion

Man is enslaved by the things of the world, things that damage his body—that make him greedy and selfish—that destroy his spirit and doom him to destruction.

But thanks be to God our Savior. He has saved us and delivered us from the enslavements of this world, the enslavements of lust and pleasure that destroy our bodies and souls. The wonderful news is that any person can be delivered from the destructive lusts and pleasures of this world. How? Through our Lord Jesus Christ. If a person will turn away from the destructive lusts and pleasures and turn to Christ, God will deliver him. God will give him the power to conquer the lusts and enslavements of this world.

“And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection” (Lk.8:14).

“And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?” (Lk.12:19-20).

“But she that liveth in pleasure is dead while she liveth” (1 Tim.5:6).

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves....traitors, heady, highminded, lovers of pleasures more than lovers of God” (2 Tim.3:1-2, 4).

“For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another” (Tit.3:3).

“Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter” (Jas.5:5).

“But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Mt.5:28).

“Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves” (Ro.1:24).

“And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet” (Ro.1:27).

“For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries” (1 Pt.4:3).

“The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face. In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light” (Job 24:15-16).

3 (3:3) **Malice—Envy—Unbelievers—Lost, The:** man lives in malice and envy (v.3) (see DEEPER STUDY # 4, *Malice—Tit.3:3*; DEEPER STUDY # 5, *Envy—Tit.3:3*).

DEEPER STUDY # 4

(3:3) **Malice—Unbelievers—Lost, The:** a person without God lives in malice (kakia). The word means evil disposition or evil in nature. It is a spirit full of evil and malice and injury, a character that is as evil as it can be. It is a person who always looks for the worst in other people and always passes on the worst about them. It is the person who so often ruins other people both in reputation and body and in mind and spirit. It is a person so full of evil that he is always ruining others either by word or violence. There are some people who would not actively strike and harm a person, but everyone has experienced feelings against another person. The feelings arise from some argument or difference within the family, with a neighbor, or at work, school, or play. And the feelings were strong, so strong that one could care less if something bad happened to the person. And most people have even had feelings...

- that wished something bad upon others.
- that downgraded and tore down others.

Tragically, these feelings even occur within families. People hold malice within their hearts; they could care less if something bad happened to others. But thanks be to God our Savior. He has provided forgiveness for this terrible sin—both

forgiveness and deliverance. And He will forgive and deliver any person who turns away from his malice and bitterness against others and turns to Him.

“Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men” (1 Cor.14:20).

“Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (Eph.4:31-32).

“But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth” (Col.3:8).

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious” (1 Pt.2:1-3).

DEEPER STUDY # 5

(3:3) **Envy:** a person without God lives in envy (phthonoi). The word means that a person covets what someone else has, covets it so much that he wants it even if it means that it has to be taken away from the other person. He may even wish that the other person did not have it or had not received it. We may look at people and envy their...

- money
- position
- looks
- possessions
- popularity
- clothes
- social status
- recognition
- authority

The results of envy are terrible; envy takes a terrible toll upon the life and body of a person.

- ⇒ A person who envies *does not have peace or happiness*. He is dissatisfied with what he is and has, and is always wanting more and more of what others have.
- ⇒ In addition to this, envy often drives a person into *crime and lawlessness* in order to get what he craves.
- ⇒ On top of this, envy often leads to *physical problems* such as migraine headaches, high blood pressure, and ulcers.
- ⇒ Envy also causes *emotional problems* ranging from mild neurosis of depression to psychotic behavior.

But thanks to be to God our Savior. He saves and delivers us from envy. Through Christ He gives us life, real life, and He satisfies our hearts and lives with pleasures forevermore (Ps.16:11).

“A sound heart is the life of the flesh: but envy the rottenness of the bones” (Pr.14:30).

“Let not thine heart envy sinners: but be thou in the fear of the LORD all the day long” (Pr.23:17).

“Be not thou envious against evil men, neither desire to be with them” (Pr.24:1).

“Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying” (Ro.13:13).

“Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up” (1 Cor.13:4).

“Let us not be desirous of vain glory, provoking one another, envying one another” (Gal.5:26).

4 (3:3) **Hate:** man is hateful and hated (v.3) (see DEEPER STUDY # 6, *Hate*—Tit.3:3; DEEPER STUDY # 7, *Hate*—Tit.3:3).

DEEPER STUDY # 6

(3:3) **Hate:** a person without God is hateful; that is, he is worthy of being hated (stugetoi). This is the only time this terrible word is used in the Bible. It means to be hated—to be worthy of being hated and counted as detestable. This is strong language, to think that we are worthy of being hated. What does this mean?

- ⇒ It means the selfish, greedy, covetous nature of man is worthy of being hated—the nature that lies, steals, cheats, banks, and hoards while millions of others are dying from hunger, thirst, disease, cold, heat, sin, evil, and from the lack of the gospel which could save the whole world.
- ⇒ It means the carnal and immoral nature of man is worthy of hatred—the nature that commits fornication and adultery, destroying homes and bodies through broken trusts and disease and emotional and mental traumas—from which many never recover.

The list could go on and on, but the point is clear: the behavior of man is very often worthy of being hated. But thanks be to God, for He has saved and transformed our hateful nature. He has taken our unloving nature and made new men out of us. And He will do it for any person who turns from living a selfish and worldly life and turns to Christ. God will transform any person who trusts and follows His Son, the Lord Jesus Christ.

“And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men [earthly possessions, things] is abomination in the sight of God” (Lk.16:14-15).

“For all that do such things, and all that do unrighteously, are an abomination [extremely hated and disgusting] unto the LORD thy God” (Dt.25:16).

“But the thing that David had done [adultery] displeased [was hated by] the LORD” (2 Sam.11:27).

“For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee” (Ps.5:4).

“The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth” (Ps.11:5).

“These six things doth the LORD hate; yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren” (Pr.6:16-19).

“And let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith the LORD” (Zech.8:17).

DEEPER STUDY # 7

(3:3) Hate: a person without God is the citizen of a world of hate, a world in which people hate one another—a tragic and terrible fact, but a fact nevertheless.

- ⇒ Race hates race
- ⇒ Nation hates nation
- ⇒ Employees hate employers
- ⇒ Brothers hate brothers
- ⇒ Wives hate husbands
- ⇒ Children hate parents

No matter the race, color, creed, class, position, or standing—hate fills the human heart and consumes both man and his world. The result is the worst imaginable world, a world that is ever so beautiful yet is defiled by a human nature and behavior that defies all human explanation—a human nature that chooses to live in a world of...

- | | | |
|------------|------------|-------------|
| • war | • division | • argument |
| • murder | • divorce | • lying |
| • abuse | • rape | • deception |
| • fighting | • theft | • slavery |

But thanks be to God our Savior. He has saved us and provided an escape for us through His Son, the Lord Jesus Christ. We can be delivered from the hatred of the world and receive a life of love, joy, and peace—a life that will go on and on forever.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:16).

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“He that saith he is in the light, and hateth his brother, is in darkness even until now” (1 Jn.2:9).

“Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him” (1 Jn.3:15).

“Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him” (Lev.19:17).

“Hatred stirreth up strifes: but love covereth all sins” (Pr.10:12).

“Better is a dinner of herbs where love is, than a stalled ox and hatred therewith” (Pr.15:17).

<p>1 Salvation comes from God a. From God's kindness b. From God's love c. Not by good works d. By God's mercy</p>	<p>E. Message 5: Life With God—Salvation, 3:4-7 4 But after that the kindness and love of God our Saviour toward man appeared, 5 Not by works of righteousness which we have done, but according to his</p>	<p>mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6 Which he shed on us abundantly through Jesus Christ our Saviour; 7 That being justified by his grace, we should be made heirs according to the hope of eternal life.</p>	<p>2 Salvation is a regeneration & a renewing by God's Spirit^{DS1} 3 Salvation comes through Jesus Christ our Savior a. He gives the Spirit b. He justifies by His grace c. He makes us heirs of eternal life</p>
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DIVISION II

THE MESSAGE OF SOUND DOCTRINE

E. Message 5: Life With God—Salvation, 3:4-7

(3:4-7) **Introduction:** this is one of the greatest summaries on salvation in all Scripture. It is a message that must be preached if people are going to be reached for Christ and if believers are going to be grounded in sound doctrine.

1. Salvation comes from God (v.4-5).
2. Salvation is a regeneration and a renewing by God's Spirit (v.5).
3. Salvation comes through Jesus Christ our Saviour (v.6-7).

1 (3:4-5) **Salvation—Kindness—Love:** salvation comes from God. God is the Author of salvation. God is not as most people imagine Him.

- ⇒ Some people imagine God to be far off in outer space someplace with little if any concern and interest in the affairs and lives of men. They feel God is almost untouchable, and they see little evidence to contradict this. They and others sometimes worship and pray and nothing seems to happen. Their prayers are just not answered. They still suffer and the affairs of the world just keep on as they always have. There is little if any indication that God is really active in their lives and in the world, so if He exists, He must be far off and not too interested in the world. This is the view of many people about God.
- ⇒ Others imagine God to be some Supreme Being who hovers over people watching their every move. They see God as the Supreme Judge who is always on the lookout for those who do wrong and who is ready to jump on them and condemn them unless they keep the laws and rules of God.
- ⇒ Some people imagine God to be somewhat like a loving and indulgent grandfather type of being. They see God as the Supreme Being of the universe whose basic nature is love. In fact, they feel He is so loving that He understands a little sin here and there. Therefore, He will indulge and forgive a life of worldliness and some indiscretion here and there and accept all. He will accept a person who does some good. (Note: few people—very, very few—ever think that God will reject them, not in the final analysis.)

Note what this verse says. God is not far off in outer space, disinterested in man; He is not the loving, indulgent grandfather of the human race; He is not some Supreme Judge hovering over men to punish them when they do wrong. God is our Savior. He is vitally concerned with us, so concerned that His very name is *God our Savior*. He has saved us from the sin and evil and the suffering and death of this world and from the condemnation of the next world. Imagine! We are saved from sin and evil, suffering and death, and from ever having to face condemnation. God our Savior has saved us and given us life eternal; we shall live forever and ever, never dying and never being separated from God—not at all—not even for one minute. Note two significant points.

1. Salvation comes from God's "kindness" (chrestotes). This word is often translated *goodness*. It means good, gracious, and kind. But it is a goodness and kindness that is so deep that it always gives whatever is necessary to meet the needs of a person (Barclay). *Kindness* is so deep within God that it is of His very nature. God is so good and kind that He could do nothing else but save us. He had to meet our need; He had to save us from sin, death, and condemnation. Why? Because He is kind; He had to extend His kindness out toward man by saving him.

"Or despisest thou the riches of his goodness [kindness] and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Ro.2:4).

"The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee" (Jer.31:3).

"And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies" (Hos.2:19).

2. Salvation comes from God's "love" (philanthropia). This means that God's love reached out toward man; that God has a deep-seated affection for man and that He has showered His affection upon man by saving him. The word has the idea of compassion in it. God loves man so much that His affection and compassion are stirred to save men. God loves us so much that He must act to handle the sin and death problems for man and provide an escape from condemnation.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jn.3:16).

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Ro.5:8).

“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)” (Eph.2:4-5).

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not” (1 Jn.3:1).

“In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him” (1 Jn.4:9).

“And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him” (1 Jn.4:16).

3. Salvation does not come by good works. Men cannot earn righteousness by good works. No person can be good enough or do enough good to make God accept him. This is the great fallacy of most people and most religions. They think that they can secure God’s approval by being good and doing good. But this is the great fallacy:

⇒ Man cannot do enough good to make himself perfect.

⇒ Man is already imperfect, so he can never be perfect. Imperfection can never become perfection.

What man fails to see is that God is perfect, and as perfect, He cannot accept anything imperfect. Therefore, no matter how many works of righteousness man does—no matter how much good he does—man is not saved by his own efforts. He cannot earn, win, or merit salvation, not by any self-righteousness or personal goodness which he might attain.

Thought 1. Common sense tells us this, for everything about man passes away and dies. No matter what it is, everything man knows and possesses—even himself—ages, decays, and passes away. Therefore, righteousness or goodness based within man dies and passes away with him. If man is to be saved, then Someone outside of himself and of his world—Someone with the power to penetrate and save this world—has to come to earth and snatch man out of its corruption and save him. The point is this: if man is to ever be saved, he will not be saved by *self*-righteousness nor by anything else that concerns *self*. *Self* and all that concerns *self* only die. Man can only be saved by some *Force* much greater than himself, some Force that is living and personal and kind and loving enough to save him. That Force, of course, is God Himself.

“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Mt.7:22-23).

“Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin” (Ro.3:20).

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified” (Gal.2:16).

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast” (Eph.2:8-9).

“But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Tit.3:4-5).

4. Salvation comes from God’s “mercy” (eleon). The word means feelings of pity, compassion, and kindness. It is a desire to succor, to tenderly draw unto oneself and to care for. Two things are essential in order to have mercy: seeing a need and being able to meet that need. God sees our need for salvation; He sees that we need to be saved from sin, death, and condemnation. Therefore, God acts; He has mercy upon us and provides the way for us to be saved.

“And his mercy is on them that fear him from generation to generation” (Lk.1:50).

“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)” (Eph.2:4-5).

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Tit.3:5).

“It is of the LORD’S mercies that we are not consumed, because his compassions fail not” (Lam.3:22).

“Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy” (Mic.7:18).

2 (3:5) **Regeneration—Renewal—New Birth—New Man—Salvation—Holy Spirit:** salvation is a regeneration and a daily renewing of life by God’s Holy Spirit.

1. The word “regeneration” (palingenesias) means to be regenerated or given new life; to be given a new birth; to be renewed or revived; to be spiritually reborn or converted. Salvation is a spiritual rebirth; it is a person being *born again* by the Spirit of God.

Note that the new birth is so radical a change in a person's life that it is described as a "washing" (loutrou) which means a bath, a complete immersion. Salvation is so dramatic it is just like the washing away of the old life and the receiving of a new life. All that concerns a person's old life is washed away, all the...

- sin and evil
- corruption and injustice
- selfishness and greed
- guilt and doubt
- dirt and immorality
- pollution and worldliness
- failure and shortcoming

The Spirit of God cleanses a person—immerses the person in the cleansing blood of Jesus Christ.

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph.1:7).

"In whom we have redemption through his blood, even the forgiveness of sins" (Col.1:14).

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 Jn.1:7).

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood" (Rev.1:5).

"And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev.7:14).

The Spirit of God through the blood of Christ washes away the old life and gives the believer a new life. The Spirit of God regenerates a person, saves him from his old life and gives him a new life—a rebirth—spiritually creating him into a new person.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jn.1:12-13).

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God....Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jn.3:3, 5).

"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor.6:11).

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor.5:17).

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit.3:5).

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pt.1:23).

"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him" (1 Jn.5:1).

2. The word "renewing" (anakainosis) means to make new again; to renew again; to revive again; to make new spiritually; to begin all over again; to adjust again. Salvation is the Holy Spirit adjusting a person and renewing him all over again. It is the Spirit of God taking a person, readjusting his life and reviving him spiritually. Note that the renewing is done by the Spirit of God just as regeneration is.

W.E. Vine says that the stress is "the continual operation of the indwelling Spirit of God."

Kenneth Wuest says, "This is the work of the Holy Spirit in sanctification."

The point is a most wonderful truth. The Holy Spirit not only regenerates a person and gives him a new birth and a new life, but He does much, much more. He renews and revives a person *day by day*. Every day of a person's life is a renewal and a revival—by the Spirit of God. Life—a single day—does not need to be...

- dull
- routine
- drudgery
- without purpose or meaning
- aimless
- complacent

When a person is truly saved, the Holy Spirit renews and revives him day by day. He stirs and energizes the person to follow Jesus more and more closely and to serve Him more and more faithfully.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Ro.12:1-2).

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day" (2 Cor.4:16).

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind" (Eph.4:22-23).

"And have put on the new man, which is renewed in knowledge after the image of him that created him" (Col.3:10).

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit.3:5).

DEEPER STUDY # 1

(3:5) **Regeneration—New Birth:** the New Testament teaching on the new birth is rich and full.

1. The new birth is a necessity. A person will never see (Jn.3:3) nor ever enter (Jn.3:5) the Kingdom of God unless he is born again (Jn.3:7).
2. The new birth is a spiritual birth, the birth of a new power and spirit in life. It is not reformation of the old nature (Ro.6:6). It is the actual creation of a new birth within—spiritually (Jn.3:5-6; cp. Jn.1:12-13; 2 Cor.5:17; Eph.2:10; 4:24). (See notes—Eph.1:3; 4:17; DEEPER STUDY # 3—4:24.) A person is spiritually born again:
 - a. By water, even the Spirit (see DEEPER STUDY # 2—Jn.3:5).
 - b. By the will of God (Jas.1:18).
 - c. By incorruptible seed, even by the Word of God (1 Pt.1:23).
 - d. By God from above (1 Pt.1:3). The word *again* (ana) in the phrase “born again” also means *above*. (Cp. Jn.1:12-13.)
 - e. By Christ, who gives both the *power and right* to be born again (Jn.1:12-13).
3. The new birth is a definite experience, a real experience. A person experiences the new birth:
 - a. By believing that Jesus is the Christ, the Son of God (1 Jn.5:1; cp. Jn.3:14-15).
 - b. By the gospel as it is shared by believers (1 Cor.4:15; Phile.10).
 - c. By the Word of God (1 Pt.1:23) or by the Word of Truth (Jas.1:18).
4. The new birth is a changed life, a totally new life. A person proves that he is born again:
 - a. By doing righteous acts (1 Jn.2:29; cp. Eph.2:10; 4:24).
 - b. By not practicing sin (1 Jn.3:9; 5:18).
 - c. By loving other believers (1 Jn.4:7).
 - d. By overcoming the world (1 Jn.5:4).
 - e. By keeping himself (1 Jn.5:18).
 - f. By possessing the divine seed or nature (1 Jn.3:9; 1 Pt.1:23; 2 Pt.1:4; cp. Col.1:27).

3 (3:6-7) **Salvation—Justification—Inheritance:** salvation comes through Jesus Christ our Savior. Jesus Christ has done three wonderful things for us.

1. Jesus Christ is the One who pours out the Holy Spirit so richly upon us. As stated in verse five, it is the Holy Spirit who regenerates us and who revives us day by day. But we would not have the Holy Spirit apart from Jesus Christ. Jesus Christ is the One who gives us the Holy Spirit. Note this:

⇒ It is a man’s head that stirs and arouses his spirit to flow through his body and get to the work at hand. So it is with Christ the Head of the church. Christ arouses His Spirit to flow through His body of believers which is His church.

When a person believes in Jesus Christ, Christ puts His Spirit into the new believer. Yea, Christ pours out His Spirit richly and abundantly upon the person. The result is both regeneration (a new birth) and a daily renewing or revival (stirred to follow Christ and to serve Him more and more).

Thought 1. The essential power in the life of a believer is the power of the Holy Spirit. It is He and He alone who imparts life to the believer (regeneration) and who arouses the believer to serve Christ day by day (renewal). All the behavior of a believer and all the words of a believer and all the worship of a believer are powerless without the power of the Holy Spirit. It does not matter how high his position, how appealing his profession, how attractive his appearance, how consistent his worship—his life is powerless without the presence and power of the Holy Spirit. He is totally unacceptable to God, both he and his religious work.

“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life” (Jn.6:63).

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you” (Jn.14:16-18).

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his” (Ro.8:9).

“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you” (Ro.8:11).

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (1 Cor.3:16).

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?” (1 Cor.6:19).

“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father” (Gal.4:4-6).

“But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him” (1 Jn.2:27).

“Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit” (1 Jn.4:13).

Thought 2. Barclay makes an excellent point that needs to be heeded by every church and believer:

“All the work of the Church, all the words of the Church, all the sacraments of the Church are powerless and inoperative unless the power of the Holy Spirit is there. However highly a Church be organized, however splendid its ceremonies may be, however beautiful its buildings, and however elaborate its worship, all is ineffective without the power of the Spirit. The more we read the New Testament, the more we come to the conclusion that to the people of the early Church the Spirit and the Risen Christ were one and the same. The lesson is clear. Revival in the Church does not come from increased efficiency in organization; it comes from waiting upon God. It is not that efficiency is not necessary; it is. But no amount of efficiency can breathe life into a body from which the breath of the Spirit has departed.”

2. Jesus Christ is the One who justifies us. In simple terms *justification* means that God takes the believer's faith and counts it as righteousness (Ro.4:3; cp. Gen.15:6; see notes—Ro.4:1-3; DEEPER STUDY # 1—4:1-25; note—5:1. Also see DEEPER STUDY # 4, *Cross*—Jn.12:32 for more discussion.)

When a person *really believes* that Jesus Christ is *his Savior*, God takes that person's faith and counts it for righteousness (Ro.4:3, 5, 9, 11, 22, 24). The person is not righteous; he has no righteousness of his own. He is still imperfect, still sinful, still corruptible, still short of God's glory as a sinful human being. But he does believe that Jesus Christ is *his Savior*. Such belief honors God's Son (whom God loves very much), and because it honors God's Son, God accepts that person's faith for righteousness. God counts that person's faith as righteousness. Therefore, that person becomes acceptable to God. (In a discussion of justification, a person's belief—the right kind of belief—is critical. See DEEPER STUDY # 2—Jn.2:24; note—Ro.10:16-17.)

Note why God justifies a person. God justifies a man because of His Son Jesus Christ. When a man believes in Jesus Christ, God takes that man's faith and counts it as righteousness. The man is not righteous, but God considers and credits the man's faith as righteousness. Why is God willing to do this?

- a. God is willing to justify man because He loves man that much. God loves man so much that He sent His Son into the world and sacrificed Him in order to justify man (Jn.3:16; Ro.5:8).
- b. God is willing to justify man because of what His Son Jesus Christ has done for man.
 - ⇒ Jesus Christ has secured the *Ideal* righteousness for man. He came to earth to live a sinless and perfect life. As Man He never broke the law of God; He never went contrary to the will of God, not even once. Therefore, He stood before God and before the world as the *Ideal Man*, the *Perfect Man*, the *Representative Man*, the *Perfect Righteousness* that could stand for the righteousness of every man.
 - ⇒ Jesus Christ came into the world to *die* for man. As the *Ideal Man* He could take all the sins of the world upon Himself and die for every man. His death *could stand* for every man. He exchanged places with man by becoming the sinner (2 Cor.5:19). He bore the wrath of God against sin, bearing the condemnation for every man. Again, He was able to do this because He was the *Ideal Man*, and as the *Ideal Man* His death could stand for the death of every man.
 - ⇒ Jesus Christ came into the world to *arise from the dead* and thereby to conquer death for man. As the *Ideal Man* His resurrection and exaltation into the presence of God *could stand* for every man's desperate need to conquer death and to be acceptable to God. His resurrected life could stand for the resurrected life of the believer.

Now, as stated above, when a man believes in Jesus Christ—really believes—God takes that man's belief and...

- counts it as the righteousness (perfection) of Christ. The man is counted as *righteous in Christ*.
- counts it as the death of Christ. The man is counted as already having *died in Christ*.
- counts it as the resurrection of Christ. The man is counted as already having been *resurrected in Christ*.

Very simply, God loves His Son Jesus Christ so much that He honors any man who honors His Son by *believing on Him*. He honors the man by taking the man's faith and counting (crediting) it as righteousness and by giving him the glorious privilege of living with Christ forever in the presence of God.

“And he believed in the LORD; and he counted it to him for righteousness” (Gen.15:6).

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Ro.5:1).

“Even as Abraham believed God, and it was accounted to him for righteousness” (Gal.3:6).

“And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (1 Cor.6:11).

“And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith” (Ph.3:9).

3. Jesus Christ makes us heirs of eternal life. Scripture actually says that we are “joint heirs” with Christ. This is an astounding truth and promise. We shall inherit all that Christ is and has. We shall be given the glorious privilege of sharing in all things with the Son of God Himself.

However note this: to be a joint-heir with Christ does not mean that believers are equal heirs in the sense that they will receive an equal amount of the inheritance with Christ. Rather, it means that believers are fellow-heirs with Christ; that is, believers will share in the inheritance of Christ; they will *share* Christ's inheritance with Him.

Being a fellow-heir with Christ means at least three glorious things: it means that we shall share in the nature, position, and responsibility of Christ. The following chart shows this with a quick glance.

FELLOW HEIRS BY NATURE

Christ is the Son of God, the very being and energy of life and perfection. Therefore, we share in the inheritance of His nature. We receive...

- the adoption as children of God (Gal.4:4-7; 1 Jn.3:1).
- the sinless nature of being blameless (Ph.2:15).
- eternal life (Jn.1:4; 10:10; 17:2-3; Jn.3:16; 1 Tim.6:19).
- an enduring substance (Heb.10:34).
- a glorious body (Ph.3:21; 1 Cor.15:42-44).
- eternal glory and honor and peace (Ro.2:10).
- eternal rest and peace (Heb.4:9; Rev.14:13).
- an incorruptible body (1 Cor.9:25).
- a righteous being (2 Tim.4:8).

FELLOW HEIRS BY POSITION

Christ is the exalted Lord, the Sovereign Majesty of the universe, the Lord of lords and King of kings. Therefore, we share in the inheritance of His position. We receive...

- the position of exalted beings (Rev.7:9-12).
- a citizenship in the Kingdom of God (Jas.2:5; Mt.25:34).
- enormous treasures in heaven (Mt.19:21; Lk.12:33).
- unsearchable riches (Eph.3:8).
- the right to surround the throne of God (Rev.7:9-13; 20:4).
- the position of a king (Rev.1:5; 5:10).
- the position of a priest (Rev.1:5; 5:10; 20:6).
- the position of glory (1 Pt.5:4).

FELLOW HEIRS BY RESPONSIBILITY

Christ is the Sovereign Majesty of the Universe, the One who is ordained to rule and oversee all. Therefore, we share in the inheritance of His responsibility. We receive...

- the rulership over many things (Mt.25:23).
- the right to rule and hold authority (Lk.12:42-44; 22:28-29).
- eternal responsibility and joy (Mt.25:21, 23).
- rule and authority over cities (Lk.19:17, 19).
- thrones and the privilege of reigning forever (Rev.20:4; 22:5).

These passages will give some idea of what Scripture teaches when it speaks of the believer being a *fellow-heir* with Christ. There are an innumerable number of Scriptures that could be added to these. As Paul declares:

“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” (1 Cor.2:9).

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen” (Ro.11:33-36).

<p>1 Warning 1: Do good works & keep on doing them</p>	<p>F. Message 6: The Warning to Believers, 3:8-11</p> <p>8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.</p>	<p>9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.</p> <p>10 A man that is an heretick after the first and second admonition reject;</p> <p>11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.</p>	<p>2 Warning 2: Turn away from foolish & controversial discussion & from false trusts</p> <p>3 Warning 3: Reject a heretic</p> <p>a. He is to be reached out to and admonished</p> <p>b. He is perverted & is sinning & condemning himself</p>
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DIVISION II

THE MESSAGE OF SOUND DOCTRINE

F. Message 6: The Warning to Believers, 3:8-11

(3:8-11) **Introduction:** this is a critical message, a message that believers must heed. It gives three warnings to believers.

1. Warning 1: do good works and keep on doing them (v.8).
2. Warning 2: turn away from foolish and controversial discussions and from false trusts (v.9).
3. Warning 3: reject a heretic (v.10-11).

1 (3:8) **Warnings—Good Works—Believers, Duty:** the first warning—believers must do good works and keep on doing them. The Greek word maintain (proistasthai) means to set before; to give attention to; to be forward and eager and diligent in doing good works. It means...

- to keep on doing good works.
- to sustain good works.
- to persevere in doing good works.
- to carry on good works.

It even has the idea of sustaining good works against all odds regardless of circumstances and difficulties. It means to persevere in good works even in the midst of opposition or danger. The necessity of doing good works is also brought out by the word "careful." The word means...

- to think upon good works.
- to consider good works.
- to give careful attention to good works.
- to focus upon good works.

The idea is that the very thoughts of a person's mind are to be centered and focused upon doing good works. Good works are to be the very concentration and primary purpose of a person's life. But note: this is not all. The necessity of doing good works is brought out by another factor. The minister is instructed to affirm constantly—to insist that believers persevere in doing good works. The idea is that the minister must...

- earnestly insist
- constantly insist
- steadfastly insist

The minister of God must press believers to maintain good works. Why so much emphasis on good works? Matthew Henry says, "Because a bare, inactive faith will not save a person; only a working active faith will save a person. Saving faith is a faith that bears righteousness and purity; it actively works at being righteous and pure and at leading others to live righteous and pure lives."

Note one other point: good works are good and profitable to men. Good works alone will build the kind of society and world for which the human heart longs: a world of love, joy, and peace. But remember what Scripture says: we are not saved by *our works of righteousness*; we are saved by the mercy and grace of God through faith in Christ Jesus.

"To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded" (Tit.2:5-6).

However we must never forget this: God saves us *to do good works*. Good works are the purpose for which He saves us.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph.2:10).

The whole point of this verse is to stress the absolute necessity for maintaining good works. The very proof that we are saved is that we are maintaining good works. If we are not living righteous and pure lives and encouraging others to trust Christ as their Savior and to live righteously, then Scripture declares that we are *not genuinely saved*. The warning to believers is clear: they must do good works and keep on doing them.

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Mt.5:16).

“That they do good, that they be rich in good works, ready to distribute, willing to communicate” (1 Tim.6:18).

“In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity” (Tit.2:7).

“And let us consider one another to provoke unto love and to good works” (Heb.10:24).

“Even so faith, if it hath not works, is dead, being alone. Yea, a man say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works” (Jas.2:17-18).

“Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation” (1 Pt.2:12).

“And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh” (1 Jn.3:23).

2 (3:9) **Strife—Time, Wasting—Division—Theological Discussion:** the second warning—believers must turn away from foolish and controversial discussions and from false trusts. Very simply, three things are pictured in this verse.

1. There were some who were spending their time sitting and discussing foolish (moros), useless, and stupid questions—discussions that accomplished nothing for the cause of Christ or for the welfare of humanity. William Barclay has a very descriptive discussion of this point that we all need to heed:

“It has been said that there is a danger that a man may think himself religious because he discusses religious questions. There is a kind of discussion group which argues simply for the sake of arguing. There is a kind of group which will argue for hours about theological questions. It is much easier to discuss theological questions than it is to be kind and considerate and helpful at home, or efficient and diligent and honest at work. There is no virtue in sitting discussing deep theological questions when the simple tasks of the Christian life are waiting to be done. It is indeed true that such discussion can be nothing other than an evasion of Christian duties.

“Paul was quite certain that the real task of the Christian lay in Christian action. That is by no means to say that there is no place for Christian discussions; but it is to say that the discussion which does not end in action is very largely wasted time.”

2. There were some who were wasting time on genealogies, that is, on their roots and heritage. They felt that they were acceptable to God because they had good parents and forefathers. They even felt that the more outstanding they could show their roots to be, the more outstanding they would be in the eyes of society and God.

Thought 1. Note two significant lessons.

- 1) There are many persons who feel that they are acceptable to God because their parents, wife, husband, children, or family are godly. Others feel that their friendship with some minister or godly friend will rub off on them. They just think that God would never reject them because they are close to a godly person.
- 2) Many persons, even preachers and teachers, stress the godly heritage of Christianity and the great doctrines of the Christian faith. They think that they are acceptable to God because they profess the doctrines and godly heritage of Christianity and because they are involved in religion and in the worshipping of God. But the great tragedy is this: some are relying upon their profession of Christianity to save them instead of relying upon Christ; some are depending upon their belief in the great heritage and doctrines of Christianity to save them instead of depending upon Christ Himself. They just do not know Christ personally; they have not established a personal relationship with Christ.

3. There were those who were arguing and striving over the law, that is, over the Old Testament Scriptures. The false teachers of Paul’s day were just like the false teachers of today and down through the centuries. They professed Christ but Christ was not enough to save them. It took both the law and Christ to save them. To be saved a person had to believe in Christ, yes, but he also had to undergo the basic ritual of the law (circumcision, baptism, church membership, confirmation, etc.) and commit his life to keeping the law of God, including the thousands and thousands of rules surrounding the law.

Paul is saying that believers, including preachers and teachers, should not become embroiled in the controversies of Scripture. They are “unprofitable and vain,” useless and empty—of no value whatsoever. Christ is all that is needed. He and His Word are to be proclaimed and controversies turned away from. The proclamation of Christ and His Word is the occupation of the believer, the very purpose for the believer’s existence.

Thought 1. Arguing over Christ and the Bible does not reach and build people up; proclaiming Christ and His Word is the only activity that reaches and builds people up.

“Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do” (1 Tim.1:4).

“He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings” (1 Tim.6:4).

“But foolish and unlearned questions avoid, knowing that they do gender strifes” (2 Tim.2:23).

“But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain” (Tit.3:9).

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves” (Ph.2:3).

“Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers” (2 Tim.2:14).

“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient” (2 Tim.2:24).

“The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with” (Pr.17:14).

3 (3:10-11) **Heresy—Teaching, False:** the third warning—believers must reject heretics, those who forsake the truth of Christ and of God’s Word. The Greek word heretic (*hairesikos*) is interesting. It means to take for oneself; to choose for oneself. Therefore, a heretic is a person who chooses what he is to believe. He rejects all authority no matter what it is: God, Christ, the Word of God, the church, man. He himself chooses what he is to believe. He and he alone is his authority; he and he alone determines truth—what is and what is not truth.

Note that this heretic is in the church; he associates with believers. This is the picture of most heretics. Few reject all the teachings of Christ and of the Bible. Most heretics remain in the church, holding to some basic teachings but rejecting those doctrines that they do not like. The Scripture is clear: believers are to reach out to the heretic or false teacher. He is not to be lambasted, rejected, and expelled from the church. An attempt is to be made to reach him for Christ. In fact, two strong attempts are to be made to reach him. He is to be shown love and care and admonished to repent and confess the truth of Christ and His Word. But note: there is a limit. On the third try, if he does not repent he is to be rejected, that is, expelled from the church. He is not to be allowed to lead other believers astray. (See outline and notes—Mt.18:15-20 for more detailed discussion on church discipline as taught by Christ.)

The heretic is “subverted” (*ektrepo*): which means he is twisted or turned out and away from the truth of Christ and His Word. Note that the heretic sins. The idea is that he sins greatly. Therefore, he condemns himself. He himself has chosen the path of unbelief, and he will be condemned for his unbelief.

“He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God” (Jn.3:18).

Thought 1. The point is clear to the thinking and honest believer, and honesty is as necessary as the willingness to think about the issue. A person who uses the scissors of self-opinion and cuts up Christ and the Word of God, casting away some of the teachings concerning Him and His Word, is considered a heretic by the Bible. It does not matter who he is—preacher, teacher, or layman—this is the person called a heretic by the Bible. If he turns or twists himself out of the truth of Christ and Scripture, he is a heretic. Therefore, he is to be approached in love and admonished on two specific occasions. If he rejects the two admonitions, he should be approached a third time, and then rejected if he still refuses to repent. He should be rejected and expelled even if he is a minister and teacher in the church.

A striking and tragic question is this—a question that God will surely answer in that great and terrible day of judgment: How many millions of people have been led astray within our churches by false teachers, those whom the Bible calls heretics—those who have turned away from the truth of Christ and of His Word?

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican” (Mt.18:15-17).

“But in vain they do worship me, teaching for doctrines the commandments of men” (Mt.15:9).

“Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised [baptized; joined the church, confirmed, etc.], and keep the law: to whom we gave no such commandment” (Acts 15:24).

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (1 Tim.4:1).

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily [secretly] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction” (2 Pt.2:1).

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness” (2 Pt.3:17).

<p>1 Artemas: An unknown but committed minister 2 Tychicus: A dedicated minister 3 Titus: A disciple with unusual strength</p>	<p>III. THE CONCLUDING REMARKS: SOME COMMITTED CHRISTIAN BELIEVERS, 3:12-15</p> <p>12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.</p>	<p>13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. 14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful. 15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.</p>	<p>4 Zenas: A committed layman 5 Apollos: The evangelist whose witness was needed 6 All believers: A people needing to learn good works 7 Fellow workers: Servants of God & their support to other believers</p>
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DIVISION III

THE CONCLUDING REMARKS: SOME COMMITTED CHRISTIAN BELIEVERS, 3:12-15

(3:12-15) **Introduction:** this is the close of Paul’s letter to Titus. As usual Paul closes his letter by sharing his plans and sending greetings to various believers. Hence, the close of Paul’s letters always gives us a glimpse of some of the early believers. This present passage mentions several committed believers who stand as dynamic examples of what commitment is all about.

1. Artemas: an unknown but committed minister (v.12).
2. Tychicus: a dedicated minister (v.12).
3. Titus: a disciple with unusual strength (v.12).
4. Zenas: a committed layman (v.13).
5. Apollos: the evangelist whose witness was needed (v.13).
6. Our people or all believers: A people needing to learn good works (v.14).
7. Fellow workers: servants of God & their support to other believers (v.15).

1 (3:12) **Artemas—Commitment:** there was Artemas, an unknown but committed minister. This is the only time Artemas is mentioned in the Bible. Note these facts:

- ⇒ He was a companion of Paul.
- ⇒ He was a fellow minister serving *under* Paul, a humble minister willing to serve in second place. His call was to serve Christ, and he served Christ no matter where he was placed—even under other ministers.
- ⇒ He was a committed minister, a minister who was willing to serve on a foreign field among a very difficult people.
- ⇒ He was apparently a strong minister, for he was being sent to serve in Crete, a most difficult place whose citizens had one of the worst reputations in the ancient world—a reputation so bad that their very name, *Cretian* became a byword for evil. They were famed as a “drunken, insolent, untrustworthy, lying, gluttonous people” (Barclay). Imagine being sent to serve among a people like that! Artemas had to be ever so strong in the Lord.

“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it” (Lk.9:23-24).

“And whosoever doth not bear his cross, and come after me, cannot be my disciple” (Lk.14:27).

“Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God” (1 Cor.4:1).

“Let no man seek his own, but every man another’s wealth” (1 Cor.10:24).

“Therefore, my beloved brethren, by ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor.15:58).

“Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier” (2 Tim.2:3-4).

2 (3:12) **Tychicus—Faithful:** there was Tychicus, a most dedicated minister. Note that nothing is said about Tychicus in this passage except the fact that he may be sent to Crete to replace Titus as the minister to the Cretians. However, Tychicus is mentioned throughout Paul’s letters. He was one of Paul’s most faithful and trusted ministers. (See outline, note, and DEEPER STUDY # 1—Eph.6:21-22 for detailed discussion.)

- ⇒ He was commissioned by Paul as a messenger to various churches (Eph.6:21f; Col.4:7; 2 Tim.4:12; Tit.3:12).
- ⇒ He was entrusted to deliver the letters of Paul to the Ephesians, Colossians, and Philemon (Eph.6:21-22; Col.4:7-8).
- ⇒ He was sent on a special mission to Ephesus (2 Tim.4:12).
- ⇒ He was to be sent to Crete for the purpose of relieving Titus (Tit.3:12).
- ⇒ He was called not only Paul’s beloved brother and faithful minister, but also his fellow-slave (Col.4:7).

The point to see in the present passage is the dedication of Tychicus. He was a man with a world-wide vision, and he had sacrificed his life to reach the people of the world with the glorious news that they could now live forever. And note: there was the possibility that he was going to be sent to one of the most difficult places in the ancient world, the island of Crete. But he was a man of commitment—a man who dedicated his life to Christ. Therefore, he was ready and willing to serve anywhere.

“I must work the works of him that sent me, while it is day: the night cometh, when no man can work” (Jn.9:4).

“For we cannot but speak the things which we have seen and heard” (Acts 4:20).

“Moreover it is required in stewards, that a man be found faithful” (1 Cor.4:2).

“For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor.6:20).

“For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!” (1 Cor.9:16).

“Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor.15:58).

3 (3:12) **Titus—Minister:** there was Titus, a strong disciple with special strength. Note that Paul wants Titus to join him in Nicopolis. Why? Paul does not say, but Paul needed him for some special ministry, a ministry so special that the other ministers with Paul could not handle it. This fact plus the fact that Titus had been the disciple left behind to set in order the Cretian churches shows that Titus was a strong disciple, a disciple of unusual strength. He was a pioneer for Christ, a disciple so strong in Christ that he could be the first to reach an area for Christ and to set the churches in order for Christ (Tit.1:5).

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world” (Mt.28:19-20).

“And he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mk.16:15).

“Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you” (Jn.20:21).

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

“I can do all things through Christ which strengtheneth me” (Ph.4:13).

“But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin” (Mic.3:8).

4 (3:13) **Zenas—Laymen, Committed:** there was Zenas, a committed layman. This is the only time Zenas is mentioned in the Bible. Note these facts:

⇒ He was a lawyer.

⇒ He was a Christian believer, a layman who trusted Christ with all his heart.

⇒ He was a committed believer, so committed that he deserved support from the church despite the fact that he was a lawyer and not a full-time pastor.

⇒ He was a believer who was willing to help and serve with other believers. Note that Paul was telling Titus to bring Zenas to him.

The lesson is clear: Christ needs committed laymen who will commit their lives to serve Him and to help other believers. They need to be so committed that they are worthy of support by the church. The church may not be able to support them in addition to the full time staff, but the laymen should be so committed that they are worthy of the support.

“Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me” (Mt.16:24).

“So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple” (Lk.14:33).

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:1-2).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier” (2 Tim.2:3-4).

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever” (1 Jn.2:15-17).

5 (3:13) **Apollos—Evangelism:** there was Apollos, an evangelist whose witness was needed. Apollos is mentioned several times in Scripture (see outline and notes—Acts 18:23-28 for full discussion). Apollos was called to preach Christ and to evangelize the lost. As soon as he knew the truth, he was set aflame to share Christ. The fire of evangelism to reach the world for Christ burned in his heart. This was the fire that Paul apparently needed in Nicopolis. Imagine! To have such a burning zeal for souls that others request our witness. What a dynamic example! What a need today! Men and women burning to reach the lost for Christ. Note that Apollos, the evangelist, is not to be left needing anything. The church is to support him and meet his needs.

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Eph.4:11-13).

“Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest” (Jn.4:35).

“I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” (Ro.1:14-16).

“For I determined not to know any thing among you, save Jesus Christ, and him crucified” (1 Cor.2:2).

“Whereunto I also labour, striving according to his working, which worketh in me mightily” (Col.1:29).

6 (3:14) **Believers:** there were the believers, a people needing to learn good works. Note that Paul calls the believers of Crete “our people” (hoi hemeteroi), an endearing term. The Amplified Bible says:

“And let our [own people really] learn to apply themselves to good deeds—to honest labor and honorable employment—so that they may be able to meet necessary demands whenever the occasion may require and not be living idle and uncultivated and unfruitful lives.”

The point is that believers are to work and labor in order to make money and then they are to do good with their money. They are to help those in need, ministering to help meet the needs of the world. And they are to support men such as Zenas and Apollos, both layman and minister, who have given their lives and time to serve Christ. They are to financially support the spread of the gospel around the world.

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also” (Mt.6:19-21).

“Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth” (Eph.4:28).

“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life” (1 Tim.6:17-19).

7 (3:15) **Believers:** there were fellow workers, servants of God. Paul had several fellow workers with him. *All of them* sent their greeting and prayed for God’s grace upon the Cretian believers. The idea is that of support and encouragement. And remember: nothing encourages us and stirs us to serve Christ more and more faithfully than the support of other believers. When things are going bad and trial after trial is confronting us, the very thing we need is a word of support from fellow workers. This is the reason we must be constantly supporting others.

“Bear ye one another’s burdens, and so fulfil the law of Christ” (Gal.6:2).

“Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body” (Heb.13:3).

“Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you” (2 Th.3:1).

“Pray for us: for we trust we have a good conscience, in all things willing to live honestly” (Heb.13:18).

THE EPISTLE OF PAUL THE APOSTLE TO

PHILEMON

THE EPISTLE OF PAUL THE APOSTLE TO PHILEMON

INTRODUCTION

AUTHOR: Paul, the Apostle.

DATE: Uncertain. Probably A.D. 60-63 during Paul's first imprisonment in Rome.

TO WHOM WRITTEN: To Philemon, a well-to-do member of the Colossian church.

The letter to Philemon was delivered personally to Philemon by Tychicus, a fellow minister with Paul. He was also delivering Paul's letter to the church at Colosse. Tychicus' traveling companion was Onesimus, Philemon's runaway slave. Onesimus had just recently been converted and was now returning to his master to make restitution and to correct the wrong he had done.

PURPOSE: Paul had a twofold purpose in writing Philemon.

1. To encourage Philemon to personally forgive and receive Onesimus, the runaway slave, as a brother in the Lord.
2. To teach the church the spirit in which masters and slaves are to live and work together (note in v.2, Paul writes to the church at Colosse as well as to Philemon).

Colossians 3:22-4:1 should be studied right along with this letter. It is a straight-forward message to the churches on the subject of masters and slaves and of workers and employers (see also Ephesians 6:5-9).

SPECIAL FEATURES:

1. The Man, Onesimus. Onesimus was a runaway slave from Colosse. For some unknown reason he had stolen some property and had fled from his master, Philemon (cp. v.18-19). Swiftly he made his way to Rome where he could apparently be hidden among the crowded streets. But somehow, someplace, he met Paul. And Paul led him to the Lord. Then, one of three things apparently happened.

- a. Onesimus' conscience began to bother him, and he confessed all to Paul.
- b. Epaphras, a messenger from the Colossian church, visited Paul. He recognized the runaway slave and shared the incident with Paul.
- c. Paul knew Onesimus was a slave. In the discussion of the matter one day, Onesimus confessed his thievery and expressed a desire to correct his wrong.

Whatever the cause, Onesimus wished to return, and return he did. He obediently followed the dictates of his Lord and conscience. Interestingly, the very name Onesimus means "profitable." Paul plays upon this. He says, "Onesimus in time past was to thee unprofitable, but now profitable to thee and me" (v.11).

There is a fact of history that should be noted. If this fact is true, it shows the preciousness and strength of our salvation in Christ. Ignatius was evidently the pastor of the Antioch church about fifty years after Paul wrote the letter to Philemon. He was imprisoned and tried for his faith and condemned to die a martyr. While being escorted from Antioch to Rome, he wrote several letters to the churches of Asia Minor. These letters still survive. One of them is written to the Ephesian church where the very first chapter speaks ever so highly of their bishop. His name? Onesimus. And Ignatius does the same thing Paul did. He refers to the meaning of his name: he is Onesimus, the profitable one to Christ (v.11) (William Barclay. *The Letters to Timothy, Titus, and Philemon*, p.315f).

2. The Man, Philemon. Philemon was the slave owner, an outstanding and wealthy leader in the Colossian church. The church met in his home (v.2). He was a man of great love and faith in the Lord Jesus (v.5), a man who refreshed the hearts of other believers (v.7). And, he is a man who can be trusted to make the right decision (vs. 14, 21). Evidently Philemon was led to the Lord by Paul (v.19).

3. The Problem of Slavery. Throughout history, slavery has been callous, savage, brutal, and wretched beyond words. This was never more so than in the days of Philemon and Onesimus. Onesimus above all others knew what he might be returning to: slaves had no rights whatsoever. The master had absolute rights over the lives of his slaves. The slave was not even considered a person. He was just a piece of chattel property. He was deliberately held down. He was a thing, a tool that existed to be used at the whim or wish of the master. Slavery was so much a part of the Roman Empire that it has been estimated that there were over 60,000,000 of them (William Barclay. *The Letters to Timothy, Titus, and Philemon*, p.310). Onesimus was just one among ever so many.

It was into this tragic society that Christianity came with a radical and transforming message—a message of emancipation: of personal emancipation, an emancipation of spirit, of attitude, of conscience, of mind, of relationships, of behavior, of work (see notes—Eph.6:5-9; Col.3:22-4:1; 1 Tim.6:1-2; Phile.9-21).

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal.3:28).

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor.12:13).

"[In Christ] there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all" (Col.3:11).

There are no personal differences between men who stand in Christ: no human classes, no social status, no caste systems. Men are brothers—brothers beloved in the Lord (Phile.16; cp. v.10, 12, 15, 17). A whole new structure of human relationships is built. A structure by which men exist *together*, work *together*, and serve *together*.

Now, as Colossians 3:22-4:1 and Ephesians 6:5-9 show, this is not a message of softness. It does not accept laziness, tardiness, slothfulness, idleness, or excuses. It does not allow the abusing of one's rights as a brother or as an equal before the Lord. The new relationship in Christ does not take advantage of one another. Both master and slave have duties to perform. In fact, in the eyes of the Lord, there is no difference between the one called master and the one called slave. The important factor is that each lives responsibly where he is. Each is to perform his duty as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall be received of the Lord, whether he be bond or free" (Eph.6:7-8).

Simply stated, the thrust of Christ is positive. It is the right of men to share in the labor of one another. All men are to be brothers "in the Lord Jesus Christ." There is absolutely nothing wrong nor immoral in sharing in the fruit of one another. It is the brutal and savage treatment, the abuse of a man's person and self-hood that makes a person lose self-respect. Such abuse and mistreatment causes a man's head to hang low. It bows his shoulders, slumps his back, buckles his knees, and drives him into the ground. He cringes and loses all self-respect. He becomes a beast of burden instead of an active, rational, and creative contributor to society.

For this reason, God insists that the glorious message of Christianity be proclaimed, the glorious message that all men must come to Christ Jesus. It is God's will that all men come to Christ and renew their hearts and receive the power to live as a brother to all other men.

The Old Testament made provision for this kind of spirit. It recognized that a slave might wish to remain in the service of his master because of mutual love and trust. It was a pure and simple matter of a mutual contract of labor and service (cp. Ex.21:5; Dt.15:16).

Slaves are to act like moral, responsible beings: "Servants, obey in all things your masters."

Masters are to treat their slaves as "beloved brothers" (Phile.16). They are to give "just and equal" wages (Col.4:1).

OUTLINE OF PHILEMON

THE PREACHER'S OUTLINE & SERMON BIBLE™ is *unique*. It differs from all other Study Bibles & Sermon Resource Materials in that every Passage and Subject is outlined right beside the Scripture. When you choose any *Subject* below and turn to the reference, you have not only the Scripture, but you discover the Scripture and Subject *already outlined for you—verse by verse*.

For a quick example, choose one of the subjects below and turn over to the Scripture, and you will find this marvelous help for faster, easier, and more accurate use.

In addition, every point of the Scripture and Subject is *fully developed in a Commentary with supporting Scripture* at the bottom of the page. Again, this arrangement makes sermon preparation much easier and faster.

Note something else: The Subjects of Philemon have titles that are both Biblical and *practical*. The practical titles sometimes have more appeal to people. This *benefit* is clearly seen for use on billboards, bulletins, church newsletters, etc.

A suggestion: For the quickest overview of Philemon, first read *all the major titles* (I, II, III, etc.), then come back and read the subtitles.

OUTLINE OF PHILEMON

- I. A GREAT CHRISTIAN MAN: PHILEMON, v.1-7**
- II. A MAN GREATLY CHANGED: ONESIMUS, v.8-21**
- III. A FINAL GREETING: SOME BELIEVERS IN THE EARLY CHURCH, v.22-24**

THE FIRST EPISTLE OF PAUL THE APOSTLE TO

PHILEMON

<p>1 His commitment a. Was counted as beloved b. Was a laborer for Christ</p> <p>c. Rooted his family in Christ d. Opened his home to the church</p> <p>2 His basic need: The grace & peace of God</p> <p>3 His testimony</p>	<p>I. A GREAT CHRISTIAN MAN: PHILEMON, v.1-7</p> <p>Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer,</p> <p>2 And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:</p> <p>3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.</p> <p>4 I thank my God, making</p>	<p>mention of thee always in my prayers,</p> <p>5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;</p> <p>6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.</p> <p>7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.</p>	<p>a. It elicited prayer</p> <p>b. It was steeped in love</p> <p>c. It was steeped in faith</p> <p>4 His need for prayer a. That he might share faith more & more effectively b. Reason: He knows every good thing</p> <p>5 His love a. It brings great joy b. It refreshes the saints</p>
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I. A GREAT CHRISTIAN MAN: PHILEMON, v.1-7

(v.1-7) **Introduction:** this is the picture of a outstanding Christian man, Philemon. He stands as a great example for all believers.

1. His commitment (v.1-2).
2. His basic need: the grace and peace of God (v.3).
3. His testimony (v.4-5).
4. His need for prayer (v.6).
5. His love (v.7).

1 (v.1-2) **Philemon—Dedication:** the commitment of Philemon. His commitment is seen in four striking facts.

1. Philemon was so committed to Christ that he was counted “beloved” by Paul himself. And even more than this, Paul calls him “dearly beloved”—a brother in the Lord who was held ever so close to the heart of Paul. But even this is not all that Paul said. Note the striking title that Paul used for himself: “Paul, a prisoner of Jesus Christ.” This is a most unusual opening for Paul’s letters. He usually opened his letters by establishing his apostleship, saying that he was “Paul, the apostle of Jesus Christ.” Philemon must have been a dear friend of Paul’s, a friend who recognized God’s call to Paul, a friend who loved and supported Paul so much that Paul did not have to establish his call to the ministry for Philemon. Philemon was a beloved friend and supporter of Paul, one who was so committed to Christ that he was counted as beloved by one of God’s choice servants, Paul himself.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35, cp. Jn.15:12).

“Let brotherly love continue” (Heb.13:1).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

2. Philemon was so committed to Christ that he was a laborer for Christ. He served Christ diligently, and note: he labored so diligently that Paul calls him a fellow-laborer. He was working so faithfully for Christ that Paul could acknowledge his labor and count him as a fellow-laborer, as working as diligently as Paul himself in the cause of Christ.

Thought 1. What a dynamic testimony: to be working so hard for Christ that one could be counted as a fellow-laborer with Paul! What a challenge for us! May God grant that we be stirred to serve Christ ever so diligently.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Ro.12:1-2).

“For we are labourers together with God: ye are God’s husbandry, ye are God’s building” (1 Cor.3:9, cp. 2 Cor.6:1).

“Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor.15:58).

“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith” (Gal.6:10).

“But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry” (2 Tim.4:5).

3. Philemon was so committed to Christ that he rooted his family in Christ. Apphia was apparently the wife of Philemon and Archippus the son of Philemon. Note that Archippus is addressed as a fellowsoldier of Paul. This must mean that at some point in his life he had actually served with Paul on some mission campaign. He was apparently the pastor of the Colossian church (Col.4:17).

The point to see is the dedication of this family to Christ. Philemon, as the husband and father, had rooted his family in Christ and led them to serve Christ. He had even supported his son’s call and decision to serve Christ in the ministry. He was so committed to Christ that he took his responsibility to be the spiritual head of the family seriously—very seriously. And from all evidence, his wife supported him in his call to be the spiritual head of the family.

Thought 1. What a dynamic example for Christian families: fathers, mothers, and children—each living for Christ and fulfilling his and her function and duty within the family.

4. Philemon was so committed to Christ that he opened his home to the church. Remember that the early church did not have church sanctuaries to meet in; they met in homes of faithful and committed believers. Philemon loved Christ so much that he was willing to open his home night after night and week after week for believers to worship and study God's Word together.

Thought 1. How many today would open their home this much for the church? How many love Christ enough to open their home on a regular basis—enough to forget their tiredness and the housecleaning required? Enough to sacrifice relaxation, rest, and family time together?

2 (v.3) **Grace—Peace:** the basic need of Philemon. Philemon had two basic needs.

1. He needed grace (see DEEPER STUDY # 1, *Grace*—Tit.2:11-15; note and DEEPER STUDY # 1—1 Cor.1:4 for discussion).
2. He needed peace (See notes, *Peace*—1 Th.1:1; Jn.14:27 for discussion).

3 (v.4-5) **Philemon—Love—Faith:** the testimony of Philemon. Note that Paul says, “I thank God” for you. Imagine having a testimony so strong in the Lord that Paul would thank God for you! That was Philemon.

1. His testimony was so strong that it stirred Paul to pray for him, not just every now and then, but *always*.
2. His testimony was steeped in love (see note, *Love*—1 Th.1:3; DEEPER STUDY # 1—3:12 for discussion).
3. His testimony was steeped in faith (see note, *Faith*—1 Th.1:3; note 4—2 Th.1:3 for discussion).

4 (v.6) **Witness:** the prayer that Philemon needed. This is actually the prayer that every strong believer needs. The verse is somewhat complex because it has so much packed into one verse. Simply stated, Paul is asking God to help Philemon to *share his faith more and more effectively*. Note that “every good thing” is said to be in Philemon. It is those good things that Paul prays for others to acknowledge and desire in their own lives. What are those good things? They would, no doubt, be the fruit of the Spirit.

⇒ love	⇒ longsuffering	⇒ faith
⇒ joy	⇒ gentleness	⇒ meekness
⇒ peace	⇒ goodness	⇒ self-control

The *good things* would also include life, both abundant and eternal life and the glorious hope of living forever in a new heavens and earth with Christ Jesus our Lord. When unbelievers of the world see the *good things* of life and the great hope of eternal life within us, some are bound to want the same hope we have. Therefore, the great need of every believer is for prayer—prayer that God will help us share the good things and the hope that we have in Christ.

“For we cannot but speak the things which we have seen and heard” (Acts 4:20).

“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (2 Tim.2:2).

“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ” (1 Jn.1:3).

“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel” (Eph.6:18-19).

5 (v.7) **Love:** the love of Philemon. He was apparently a man who loved everyone and proved it by helping others. He was a man of compassion and grace who was committed to help those who had need. He refreshed them. Barclay has a striking statement on the point of ministry, a point that should challenge every believer who wants more and more of Christ.

“[This] means that we learn about Christ by giving to others. It means that we receive from Christ by sharing with others. It means that by emptying ourselves we are filled with Christ. It means that the poorer we make ourselves in giving, the richer we are in the gifts of Christ. It means that to be open-handed and generous-hearted is the surest way to learn more and more of the wealth of Christ. The man who knows most of Christ is not the intellectual scholar, not even the saint who shuts himself up and spends his days in prayer, but the man who moves in loving generosity among his fellow-men” (The Letters to Timothy, Titus, and Philemon, p.319).

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Mt.5:16).

“Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together” (Jn.4:35-36).

“Bear ye one another's burdens, and so fulfil the law of Christ” (Gal.6:2).

“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith” (Gal.6:10).

“That they do good, that they be rich in good works, ready to distribute [give sacrificially], willing to communicate” (1 Tim.6:18).

“But to do good and to communicate forget not: for with such sacrifices God is well pleased” (Heb.13:16).

“Therefore to him that knoweth to do good, and doeth it not, to him it is sin” (Jas.4:17).

<p>1 Paul wanted to make a special request of Philemon a. Paul's right to demand b. Paul's appeal to love c. Paul's age & imprisonment d. Paul's request: Concerns Onesimus</p> <p>2 He was "begotten"—born again a. Had been useless b. Was now useful</p> <p>3 He was facing his past—to right his wrong a. He returns b. He ministers—serves others</p> <p>c. He trusts the goodness of other believers.</p>	<p>II. A MAN GREATLY CHANGED: ONESIMUS, v.8-21</p> <p>8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,</p> <p>9 Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.</p> <p>10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:</p> <p>11 Which in time past was to thee unprofitable, but now profitable to thee and to me:</p> <p>12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:</p> <p>13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:</p> <p>14 But without thy mind would I do nothing; that thy benefit should not be as it</p>	<p>were of necessity, but willingly.</p> <p>15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;</p> <p>16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?</p> <p>17 If thou count me therefore a partner, receive him as myself.</p> <p>18 If he hath wronged thee, or oweth thee ought, put that on mine account;</p> <p>19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.</p> <p>20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.</p> <p>21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.</p>	<p>4 He was a changed man a. A man changed by the hand & providence of God—changed forever b. A man changed from a slave to a brother—a beloved brother</p> <p>5 He was to be received & trusted as much as Paul a. In a spirit of sharing debts b. In a spirit of remembering one's own spiritual debts c. In a spirit of mutual refreshment d. In a spirit of obedience</p>
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II. A MAN GREATLY CHANGED, ONESIMUS, V.8-21

(v.8-21) **Introduction:** this is the picture of a man greatly changed—changed by Christ. It shows us the difference that conversion should make in a life and just how we should receive a person who has been converted. And remember: Onesimus was a slave and a thief. Few people would ever want to be seen with a slave much less be known as a brother to him. Yet, this is exactly what we are about to see. No matter how low and base a person is, we are to reach out to him and do all we can to bring that person into the fellowship of Christ and the church. This is a strong picture of a man changed by Christ.

1. Paul wanted to make a special request of Philemon (v.8-9).
2. He was "begotten"—born again (v.10-11).
3. He was facing his past—to right his wrong (v.12-14).
4. He was a changed man (v.15-16).
5. He was to be received and trusted as much as Paul (v.17-21).

1 (v.8-9) **Paul:** Paul wanted to make a special request of Philemon. He had the right to demand that Philemon grant the request. Why? How can any believer, even a minister, demand that another believer do anything, especially if the believer differs or does not wish to do what is requested? There are two reasons:

- ⇒ It is the right thing to do.
- ⇒ It is a believer's duty to do it.

A believer, no matter who he is, should do the right thing; he should do his duty. Therefore, Paul had the right to make a special request of Philemon. But note: Paul did not demand that Philemon grant the request. Philemon should, but Paul did not demand it. Instead he beseeched, that is, appealed, urged, and pleaded with Philemon because he loved Philemon. Note that Paul based his plea upon three things that should appeal to the heart of any believer.

- ⇒ Paul based his appeal upon love: the love of Christ and the love of believers for each other. This should mean that Philemon loved Paul as a brother in Christ, loved him enough to grant the request.
- ⇒ Paul based his appeal upon his age. He was apparently in his fifties and no doubt his body was somewhat more aged than the average person because of the wear and tear upon his body from the sufferings that had been inflicted upon him through the years.
- ⇒ Paul based his appeal upon the fact that he was a prisoner for the cause of Christ. He had suffered so much in order to carry the gospel to the lost of the world, to people who were hopeless and lost just as Philemon and his family had been.

Because he was a prisoner for Christ, Philemon should grant his request. Paul was tired and worn, about to close his ministry and life upon earth; therefore, he expected his dear friends to heed his last request.

What was Paul's request? It concerned Onesimus, a former slave of Philemon, a slave who had run away to gain his freedom and had fled to Rome. Imagine Onesimus having just returned to Philemon and having handed this letter to Philemon—and Philemon standing there reading this letter. What were his thoughts? What was the impact upon Philemon, the slave owner who had been converted to Christ? What would he do now? There standing before him was a former slave

PHILEMON 8-21

who had broken the law by running away, broken one of the major laws upon which the Roman empire was built. (Rome kept the peace by enslaving and scattering the people of conquered nations all over the world, breaking their loyalty to their homeland. Death was the punishment for runaway slaves.)

2 (v.10-11) **Onesimus—New Birth:** Onesimus was a changed man, a man who had been “begotten,” that is, born again. Paul had led Onesimus to the Lord. Remember that Paul was in prison. How then did Paul come in contact with Onesimus? Was Onesimus recognized as a runaway slave while in Rome and imprisoned himself? No! He could not have been, for he was not in prison. He had returned and was moving about freely and was now standing before his owner, Philemon. When Onesimus reached Rome, he had most likely run across some Christian believers, and they had befriended him and introduced him to Paul. Paul then led him to Christ.

Note that Paul pulled no punches. He readily admitted the wrong that Onesimus had done: he had been unprofitable, that is, useless. The idea is absolutely of no use, just good for nothing. But now he was profitable. He had accepted Christ and he was of the greatest use to Philemon and to Paul for the kingdom of Christ.

Thought 1. Jesus Christ changes lives. He can take a useless, unprofitable, good for nothing person and make the most useful, profitable, and good person imaginable. Jesus Christ can take nothing and make something out of any person—no matter...

- how low a person is
- how far a person has sunk
- how far a person has gone
- what a person has done

...Jesus Christ can change a person and make him the most useful person in the world. How? Jesus Christ takes a person and *creates him anew*. Christ gives the person *a new birth*, makes *a new creature*, *a new man* out of him.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (Jn.1:12-13).

“Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God....Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (Jn.3:3, 5).

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor.5:17).

“That ye put off concerning the former conversation [behavior] the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness” (Eph.4:22-24; cp. v.25-32).

“But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him” (Col.3:8-10).

“But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life” (Tit.3:4-7).

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Pt.1:23).

“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust” (2 Pt.1:4).

3 (v.12-14) **Onesimus—Restitution:** he faced his past in order to right his wrong. This is clear evidence that the heart of Onesimus had been truly converted to Christ. He wanted to return and right the wrong he had done. Christ always does this to a person when he is truly converted. This is what Christianity is all about: converting and changing the wrong and evil in the world, changing it to a world of love and goodness and justice.

Note how dear this slave was to Paul. Paul says that he was sending a part of his own heart to Philemon. Paul loved this man who had been a law-breaker and thief (cp. v.18-19). This slave had become dear, very dear to Paul’s heart. He was so dear that Paul would have preferred to keep Onesimus with him. Paul, who was in prison, desperately needed Onesimus—needed his companionship, encouragement, and assistance. But Paul would not ask him to stay. Why? Because Paul would do nothing without the consent of Philemon. Onesimus owed Philemon and it was up to Philemon where Onesimus should serve: either with Philemon as a slave or to return and serve with Paul as a minister. Note this, for it shows how Paul opened the door for Philemon to face Onesimus to be a servant of the gospel. The strength of Paul’s wish is seen in his including Onesimus in the list of some great ministers who had been serving with Paul (Col.4:7-9). Paul elevated Onesimus so highly that he said that Onesimus could share exactly what had been happening to the gospel through Rome (also cp. v.15-16).

Thought 1. A Christian believer is to make restitution, to right whatever wrong he has done—in so far as it is humanly possible. No Christian should ever try to escape from making restitution, from righting whatever wrong he has done. The very cause of Christ upon earth is morality and justice—to make the earth as good a place as possible—to teach and charge as many people as possible to live righteous and godly lives—to sweep the earth with the glorious gospel of love and care and the duty of one another to love and care for each other. If believers shirk their duty to right their own personal wrongs, then of what value is their Christianity? This is the reason Onesimus was returning to Philemon—the reason Paul was sending him back despite the fact that he himself desperately needed Onesimus.

“I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened” (Lk.11:8-10).

“Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found” (Lev.6:4).

“But if he be found, he shall restore sevenfold; he shall give all the substance of his house” (Pr.6:31).

“If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die” (Ezk.33:15).

4 (v.15-16) **Onesimus—Love:** Onesimus was a changed man. And what a change he had experienced.

1. He had been changed by the hand of God, that is, under the providence of God. Paul tells Philemon that Onesimus had left for just a brief time *so that* he could return forever. God was overlooking and overruling the whole event for the sake of Onesimus’ salvation. Philemon was now able to be associated with Onesimus forever. The implication is that both shall live forever with Christ, worshipping and serving Christ throughout all eternity.

2. He had been changed from a slave to a brother—a dearly “beloved brother.” Note what Paul says: Onesimus had left as a slave, but he...

- was now above a slave.
- was now a beloved brother.
- was now of great value to Paul.
- was now of much more value to Philemon.

Thought 1. The point is well made: when Christ changes a life, the life is changed eternally. Earthly relationships are changed forever. The changed person becomes a *beloved brother*. It does not matter what the relationship has been...

- a master-slave relationship
- a friend-enemy relationship
- a victim-criminal relationship
- a love-hate relationship
- a marriage-divorce relationship
- an abused-hurtful relationship

If the person has been truthfully changed by Christ, then he is to be received as a *beloved brother*. Why? Because God has put His hand upon the person and changed him forever.

“Thou shalt love thy neighbor as thyself” (Mt.22:39).

“A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35).

“This is my commandment, That ye love one another, as I have loved you” (Jn.15:12).

“Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good” (Ro.12:9).

“Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law” (Ro.13:8-10).

“For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” (Gal.3:26-28).

“Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God” (Eph.2:19).

“And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you” (1 Th.3:12).

“For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren” (Heb.2:11).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

5 (v.17-21) **Onesimus—Brotherhood:** Onesimus was to be received and trusted as much as Paul himself. Paul makes an astounding request. He asked Philemon to receive a slave who was a lawless thief just as he would receive himself. Most people would not even want to be seen with a slave or a lawless thief, much less be to be known as a partner or brother to one. But Paul boldly stepped forward and asked that Onesimus, the slave and thief, be received as a partner and brother. And note how sincere Paul was.

- ⇒ Paul said that he would personally pay whatever money or goods Onesimus had stolen. Why should Philemon accept this? Because Philemon should always remember the debt he owed for his salvation. Paul had led him to Christ; therefore Philemon owed his very life to Paul (v.19).
- ⇒ Paul said that he would be filled with joy and refreshed if Philemon would receive Onesimus as a partner and brother in the Lord (v.20).
- ⇒ Paul said that he had great confidence that Philemon would grant the request and even go beyond and do more (v.21).

Thought 1. The one thing that people need above all else is to be received. No matter how low or base, useless and unprofitable, sinful and derelict, crippled and diseased, ugly and unattractive, unapproachable and distasteful—a person needs to be received and brought into the fellowship of Christ and believers. For too long, the church and believers have shunned and shut out the lowly. Christ loves and longs for every human being—man, woman and child—to be reached for Him.

We must always remember: we are debtors to Christ and to the world, every man, woman, and child. Christ has saved us and given us the fellowship with Himself and God the Father and with one another. Therefore, we are spiritual debtors to all.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world” (Mt.28:19-20).

“And he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mk.16:15).

“But ye shall receive power, after the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

“I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also” (Ro.1:14-15).

“For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” (1 Cor.4:7).

“For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor.6:20).

“For we know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich” (2 Cor.8:9).

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren” (1 Jn.3:16).

III. A FINAL GREETING: SOME BELIEVERS IN THE EARLY CHURCH, v.22-24	
1 Paul: Eternally optimistic	22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.
2 Epaphras: Imprisoned for his faith	23 There salute thee Epaphras, my fellowprisoner in Christ Jesus;
3 Mark: Redeemed himself	24 Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.
4 Aristarchus: Always there	
5 Demas: Forsook Christ	
6 Luke: Gave all to Christ	25 The grace of our Lord Jesus Christ be with your spirit. Amen.
7 The Conclusion of a much needed benediction: The grace of Christ	

III. A FINAL GREETING: SOME BELIEVERS IN THE EARLY CHURCH, v.22-24

(v.22-24) **Introduction:** this closes the brief letter of Paul to his dear friend Philemon. As was his usual custom, Paul closed his letter by sending greetings to and from various believers. These closings are always of significant interest as they give us a meaningful glimpse into the lives of some of the believers of the early church—brothers and sisters whom we shall soon meet face to face in heaven and fellowship with. We shall all serve our Lord together for eternity.

1. Paul: was eternally optimistic (v.22).
2. Epaphras: was imprisoned for his faith (v.23).
3. Mark: redeemed himself (v.24).
4. Aristarchus: was always there (v.24).
5. Demas: forsook Christ (v.24).
6. Luke: gave all to Christ (v.25).

1 (v.22) **Paul—Prayer:** Paul is the first believer seen. The point being stressed is his eternal optimism. He was in prison, yet he believed unreservedly that he could be freed by the prayers of his dear friends. What an impact prayer has. God answers prayer; this is His promise. The problem is that we do not take God at His word: we do not pray. The friends of Paul prayed and Paul was apparently released from prison (see Introduction, *Date*—1 Timothy for discussion).

“Seek the Lord and his strength, seek his face continually” (1 Chron.16:11).

“Ask, and it shall be given you: seek, and ye shall find; knock, and it shall be opened unto you” (Mt.7:7).

“Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak” (Mt.26:41).

“And he spake a parable unto them to this end, that men ought always to pray, and not to faint” (Lk.18:1).

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (Jn.15:7).

“Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full” (Jn.16:24).

“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints” (Eph.6:18).

“Pray without ceasing” (1 Th.5:17).

“Ye have not, because ye ask not” (Jas.4:2).

“Is any among you afflicted? let him pray. Is any merry? let him sing psalms” (Jas.5:13).

2 (v.23) **Epaphras:** he was a servant of the Lord who in the past had been imprisoned with Paul.

⇒ He was the “*minister*” of the Colossian church (Col.1:7).

⇒ He was “a *faithful minister* of Christ” (Col.1:7).

⇒ He was “a *servant of Christ*” (Col.4:12).

⇒ He was a “*fellow servant*” who was ever so dear to Paul’s heart (Col.1:7).

⇒ He was so committed and dedicated to Christ that Paul called him “my fellow prisoner in Christ Jesus” (Phile.23).

⇒ He was a believer who fervently labored and toiled in prayer for his dear people in Colosse (Col.4:12). He prayed in particular for one thing: that they might be perfect and complete in all the will of God; that is, that they might *know* the complete will of God and do His will perfectly.

“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints” (Eph.6:18).

“Continue in prayer, and watch in the same with thanksgiving” (Col.4:2).

“Seek the LORD and his strength, seek his face continually” (1 Chron.16:11).

⇒ He was a minister who worked hard for his own church and for all the churches that surrounded him (Col.4:13, Laodicea and Hieropolis). He prayed and prayed much, but he also worked much—so much that his labor was even a testimony to the great minister Paul.

“Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest” (Jn.4:34-35).

“I must work the works of him that sent me, while it is day: the night cometh, when no man can work” (Jn.9:4).

“Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible” (1 Cor.9:24-25).

“Whereunto I also labour, striving according to his working, which worketh in me mightily” (Col.1:29).

“Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands” (2 Tim.1:6).

3 (v.24) **John Mark:** he was the young man who had redeemed himself. Mark had earlier deserted Paul and the ministry (see DEEPER STUDY # 4, *John Mark*—Acts 12:25; note—13:13 for discussion). But note what Paul says to the Colossian church. He tells the church that they are to receive John Mark if he were able to visit them. Apparently, some earlier instructions had been sent to the churches founded by Paul telling them about Mark’s desertion. But now the young man had repented and recommitted his life to Christ. He had redeemed himself; therefore, he was to be welcomed.

Thought 1. When a believer fails and sins, even if it is desertion of Christ, he is to be welcomed back with open arms once he has repented. We must not hold a person’s failure and sin against him. Christ has forgiven us for so much—all of us—therefore we must forgive and welcome our brothers and sisters back into our hearts and lives.

“Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee” (Acts 8:22).

“Use hospitality one to another without grudging” (1 Pt.4:9).

“Hide thy face from my sins, and blot out all mine iniquities” (Ps.51:9).

“I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins” (Is.43:25).

“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon” (Is.55:7).

4 (v.24) **Aristarchus:** he was the believer who was a faithful companion, one who was always there when needed. He is always seen with Paul and other believers, joining them in their great trials and sufferings.

⇒ He was a member of the Thessalonian church, a citizen of Thessalonica (Acts 19:29; 20:4).

⇒ He was one of the believers attacked by the violent mob in Ephesus. The citizens of Ephesus were rioting against Christianity because so many people were being converted that it was cutting into the sale of idols made to the goddess Diana. The fact that Aristarchus was one of the believers attacked and dragged before the mob shows that he was a leader and spokesman for Christ (Acts 19:29).

⇒ He went with Paul to minister in Asia (Acts 20:4).

⇒ He is seen travelling with Paul to Rome after Paul had been arrested and was being transferred to Rome as a prisoner (Acts 27:2).

⇒ He is seen as a fellow prisoner with Paul in Rome while Paul was awaiting trial on the charge of treason. Apparently he too was being charged with the same crime (Col.4:10; Phile.24).

The point is that he was a *real companion*, a companion who stood by the side of his fellow believers through thick and thin. He would never think of deserting his dear friends or the Lord, no matter how difficult the task or terrible the trial. He would face imprisonment and suffer death before he would be a turncoat. He was a good man to have around when facing trials, for he would stand by the side of his friend even if it meant imprisonment and death.

“Bear ye one another’s burdens, and so fulfil the law of Christ” (Gal.6:2).

“Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body” (Heb.13:3).

5 (v.24) **Demas:** he was a man who turned away from Christ back to the world. His life is written in tragedy—a life that serves as a warning to other believers—a life that shows the utter necessity of walking in Christ daily. At first, he is seen as a fellow laborer (Phile.24). Later he is just a name, with no comment at all—perhaps suggesting the detection of some loss of spirit and energy in the work for the Lord (Col.4:14). Finally, he is Demas who “loved this present world” and forsook the Lord’s work (2 Tim.4:10).

6 (v.24) **Luke:** he gave all to follow Christ—all that the world had to offer. He was the physician who was beloved by Paul and the church (see Introduction, *Author—the Gospel of Luke*; DEEPER STUDY # 2—Acts 16:10 for discussion). Note one other fact in Colossians: Luke is said to be the “*beloved physician*”—a physician who was endeared to the hearts of believers. Apparently, his medical treatment of believers was diligent, compassionate, warm, and personal. He had an effective ministry for Christ among the believers.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35).

“Let love be with dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good” (Ro.12:9).

“And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you” (1 Th.3:12).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

7 (v:25) **Grace:** The conclusion is a much needed benediction, the grace of our Lord Jesus Christ. Above all else, the one thing needed by every person is the grace of our Lord Jesus Christ (See DEEPER STUDY # 1, *Grace*—Tit 2:11-15 for discussion).

THE EPISTLE TO THE

HEBREWS

THE EPISTLE TO THE HEBREWS

INTRODUCTION

AUTHOR: Unknown.

The writer does not give his name, and there is nothing in the book that points conclusively to any one man. Opinions differ, pointing to such persons as Paul, Apollos, Barnabas, Luke, and various others. One fact, however, should be noted: what little evidence there is would definitely fit Paul.

1. The author was a friend of Timothy, Heb.13:23.
2. The author was well versed in the Old Testament Scriptures.
3. The author used the same Old Testament quotation that was used by Paul on two occasions: "The just shall live by faith" (Hab.2:4 quoted in Heb.10:38. Cp. Ro.1:17; Gal.3:11.)
4. The author closes Hebrews with the same *token* or *mark* that Paul says is his special token in closing his writings. Note what Paul says in 2 Th.3:17-18 and compare Heb.13:25 with the close of Paul's epistles.
5. The author was evidently known by Peter. Peter was the disciple to the circumcision, that is, the Jews (Gal.2:7). His two epistles were written to the Jews who were scattered all over--the Jews of the dispersion (1 Pt.1:1; 2 Pt.3:1). He says, "Even as our brother Paul also...wrote unto you" (2 Pt.3:15). Peter was familiar with some writing of Paul's that was addressed to the same dispersed Jews to which he was writing. Is Hebrews the epistle Paul wrote? The evidence is inconclusive, but it does point toward Paul.
6. The author wrote about "many things...hard to understand" (Heb.5:11). Peter says the very same thing about Paul's epistle to the Jews, "Paul...hath written unto you...some things hard to be understood" (2 Pt.3:15-16).

DATE: Uncertain. Before A.D. 70. Probably A.D. 64-67.

1. There is no mention of the destruction of Jerusalem nor of the temple which occurred in A.D. 70. The references to the priesthood and temple point to both still standing (Heb.10:11). Yet persecution seemed to be imminent (Heb.10:32-36; 12:4). And the times seemed to point to the destruction of Jewish institutions (Heb.12:27). A date close to A.D. 70 seems to be indicated.
2. The Hebrew Christians were second generation believers (Heb.2:1-4), and they had been saved for some time (Heb.5:12; 10:32; 13:7). This also points to a date close to A.D. 70.
3. Timothy had been imprisoned, but was now free (Heb.13:23).
4. Clement of Rome knew of the epistle when he wrote his letter to the Corinthians (A.D. 95). The epistle was written sometime before it had circulated to him.

TO WHOM WRITTEN: Uncertain. The specific recipients are not named. But the epistle is definitely written to *Jewish believers*.

There is one hint. "They of [apo] Italy salute you" (Heb.13:24). Does this mean the author is in Italy sending greetings to Jews elsewhere? Or, does it mean the author is elsewhere, sending greetings back to the church in Rome? It is impossible to say. But Italy or Rome was the place to which the epistle was addressed or else the place from which the epistle was written.

PURPOSE: The author writes for three reasons.

1. To show that God is fulfilling the old covenant by giving all men a new covenant. (See Special Features, point 3.)
2. To give a strong word of exhortation (Heb.13:22). (See Special Features, point 4.)
3. To give a strong word of warning. (See Special Features, point 4.)

Note: the background which called forth these purposes is important. Jewish believers had an extremely difficult time. They forever sensed a terrible tension between their new Christian faith, the world, and their years of indoctrination in the Jewish faith. They not only faced the day to day worldliness and selfishness of this world, but they faced the enslavement of a religion steeped in ritual and formalism. In relation to their Jewish religion, there were at least three critical areas of tension.

- ⇒ First, there was the national and religious identity of the Jew. The Jewish political system and religion were one. For a Jew to turn to another religion was almost to deny his nationality--and in the eyes of many it was an act of treason. (See DEEPER STUDY # 1, *Religionists*--Mt.12:10 for more discussion.)
- ⇒ Second, there was the extreme prejudice between the Jew and Gentile. After so many centuries of bitter hatred, it was extremely difficult for a Jew to suddenly become as one with Gentiles and to fellowship on a daily basis with them.
- ⇒ Third, there were the teachings of Jesus. Jesus had predicted the destruction of the Jewish nation and the center of their worship--the temple itself (Mt.24-25). By turning to Christ, a Jew was accepting the overthrow of his nation and the worship he had known all his life. (See note and DEEPER STUDY # 1, *Religionists*--Mt.12:10 for more discussion.)

The dilemma must have seemed unbearable to some Jewish converts. They had family members and life-long friends who just could not understand why they had turned to Christianity. They were living lives that were so different from those who were living for this world. In addition, they were viewed as having turned against their own religion and nation. On the other hand, they had to live with the pressure of knowing that if they turned back to the world and to the formalism and legalism of their religion, they would be abandoning Christ.

What were they to do? Some wavered. Some began to fall back. Some were on the verge of apostasy. They needed a word of exhortation and of warning. And they needed to see that the old covenant was fulfilled in the new. They were not forsaking their nation and their religion, but rather fulfilling God's old covenant with their forefathers.

SPECIAL FEATURES:

1. Hebrews is *The Epistle of the Supreme Revelation of God* or *The Epistle of the Better Revelation of God*. The supreme revelation is Jesus Christ Himself. A quick look at the major points of the outline will show this immediately. What the author does is show the supremacy ("the better things") of Christ over a religion of ritual and formalism, in particular over Judaism. To stress the point, the writer uses the word *better* time and time again. He says that Christ...

- is "so much better" (Heb.1:4).
- gives us "better things" (Heb.6:9).
- is the "better person" (Heb.7:7).
- brings the "better hope" (Heb.7:19).
- assures the "better covenant" (Heb.7:22).
- is the Mediator of a "better covenant...and better promises" (Heb.8:6).
- purifies with "better sacrifices" (Heb.9:23).
- gives us heaven, a "better possession" (Heb.10:34).
- gives us a "better country [heaven]" (Heb.11:16).
- gives us a "better resurrection" (Heb.11:35).
- provides "better things" (Heb.11:35; 11:40; 12:24).

2. Hebrews is *The Epistle of the High Priesthood of Christ* or *The Epistle of the Heavenly Ministry of Christ*. Throughout the New Testament very little is said about the present ministry of Christ in the presence of God. But His high priestly office is the major point of Hebrews.

3. Hebrews is *The Epistle of the New Covenant*. The old covenant required an animal sacrifice for sin and a high priest to offer the blood of the sacrifice to God. But an animal is not a man, and the high priest is not the ideal and perfect Man whose ideal perfection can cover or stand for man. Therefore, the blood of animals can never take away the sins of man. The same is true of a human priest. No human priest is perfect or ideal; therefore, no human priest can stand before God and offer the perfect sacrifice to God nor make an eternal entrance into God's presence. What is needed is the perfect and eternal sacrifice and the perfect and eternal priest. This is, of course, Jesus Christ. And this is what the *old covenant* was doing—pointing to that perfect and eternal covenant, Jesus Christ Himself. The old covenant was only a type, a pattern, a picture of the new, eternal, and perfect covenant that was to be brought by Christ Himself. The Hebrews, the Jewish believers around the world, needed to know this glorious truth.

4. Hebrews is *The Epistle of Exhortation*. The exhortation is fivefold (Heb.13:22). (See *Purpose*, Note.)

- a. The exhortation to "hold fast" (Heb.3:6).
- b. The exhortation to "go on to perfection or maturity" (Heb.6:1).
- c. The exhortation to "consider the Apostle and High Priest of our profession" (Heb.3:1).
- d. The exhortation to "consider Him that endured" (Heb.12:3).
- e. The exhortation to "let us..."
 - fear (Heb.4:1)
 - labor (Heb.4:11)
 - come boldly (Heb.4:16)
 - go on (Heb.6:1)
 - draw near (Heb.10:22)
 - hold fast (Heb.10:23)
 - consider one another (Heb.10:24)
 - lay aside every weight (Heb.12:1)
 - have grace (Heb.12:28)
 - go forth (Heb.13:13)
 - offer the sacrifice of praise (Heb.13:15)

5. Hebrews is *The Epistle of Severe Warnings*.

- a. Warning One: The Danger of Neglecting Salvation, of Drifting Away from Salvation (Heb.2:1-4).
- b. Warning Two (Part I): The Danger of Unbelief—Hardening One's Heart (Heb.3:7-19).
- c. Warning Two (Part II): Fear—Lest You Miss God's Rest (Heb.4:1-13).
- d. Warning Three (Part I): The Danger of Immaturity, of Falling Away (Heb.5:11-6:3).
- e. Warning Three (Part II): Fear—Lest You Fall Away (Heb.6:4-8).
- f. Warning Three (Part III): Precautions Against Falling Away (Heb.6:9-20).
- g. Warning Four: The Danger of Apostasy, of Withdrawing from Christ (Heb.10:26-39).
- h. Warning Five: The Danger of Refusing to Hear Jesus Christ—of Shutting One's Ears to the Cry of His Beloved (Heb.12:25-29).

6. Hebrews is *The Epistle of God's Hall of Fame*. (See Heb.11:1-40.)

OUTLINE OF HEBREWS

THE PREACHER'S OUTLINE & SERMON BIBLE™ is *unique*. It differs from all other Study Bibles & Sermon Resource Materials in that every Passage and Subject is outlined right beside the Scripture. When you choose any *Subject* below and turn to the reference, you have not only the Scripture, but you discover the Scripture and Subject *already outlined for you—verse by verse*.

For a quick example, choose one of the subjects below and turn over to the Scripture, and you will find this marvelous help for faster, easier, and more accurate use.

In addition, every point of the Scripture and Subject is *fully developed in a Commentary with supporting Scripture* at the bottom of the page. Again, this arrangement makes sermon preparation much easier and faster.

Note something else: The Subjects of Hebrews have titles that are both Biblical and *practical*. The practical titles sometimes have more appeal to people. This *benefit* is clearly seen for use on billboards, bulletins, church newsletters, etc.

A suggestion: For the quickest overview of Hebrews, first read *all the major titles* (I, II, III, etc.), then come back and read the subtitles.

OUTLINE OF HEBREWS

I. THE SUPREME REVELATION: Jesus Christ, GOD'S SON, 1:1-4:13

- A. Christ is Superior to the Prophets, 1:1-3
- B. Christ is Superior to the Angels, 1:4-14
- C. Warning One: The Danger of Neglecting Salvation—of Drifting Away from Salvation, 2:1-4
- D. Christ Secures Supremacy for Man, 2:5-13
- E. Christ Secures the Triumphant Victory for Man, 2:14-16
- F. Christ is Superior to Moses, 3:1-6
- G. Warning Two (Part I): The Danger of Unbelief—Hardening One's Heart, 3:7-19
- H. Warning Two (Part II): Fear—Lest You Miss God's Rest, 4:1-13

II. THE SUPREME HIGH PRIEST: Jesus Christ, GOD'S SON, 4:14-7:28

- A. Christ is the Great High Priest (Part I): The Sympathetic High Priest, 4:14-16
- B. Christ is the Great High Priest (Part II): The Qualifications of a True Priest, 5:1-10
- C. Warning Three (Part I): The Danger of Immaturity or of Falling Away, 5:11-6:3
- D. Warning Three (Part II): Fear—Lest You Fall Away, 6:4-8
- E. Warning Three (Part III): Precautions Against Falling Away, 6:9-20
- F. Christ is the Greater High Priest: The Way to God is Now Changed Forever, 7:1-24
- G. Christ is the Perfect High Priest: A Complete Salvation, 7:25-28

III. THE SUPREME MINISTER: Jesus Christ, GOD'S SON, 8:1-10:18

- A. Christ is the Exalted High Priest: A Heavenly, Spiritual Ministry, 8:1-5
- B. Christ is the Minister of a New and Superior Covenant, 8:6-13
- C. Christ is the Minister of the Greater and More Perfect Tabernacle or Sanctuary, 9:1-14
- D. Christ is the Minister and Mediator of the New Covenant, 9:15-22
- E. Christ is the Minister and Mediator of the Perfect Sacrifice for Sins (Part I), 9:23-28
- F. Christ is the Minister and Mediator of the Perfect Sacrifice for Sins (Part II), 10:1-18

IV. THE SUPREME AUTHOR OF FAITH: Jesus Christ, GOD'S SON, 10:19-11:40

- A. The New and Living Faith, 10:19-21
- B. The Way to Secure the New and Living Faith, 10:22-25
- C. Warning Four: The Danger of Apostasy, of Withdrawing from Christ, 10:26-39
- D. The Description of Faith, 11:1-6
- E. Noah's Faith: A Fearful, Reverent Faith, 11:7
- F. Abraham's Faith (Part I): An Obedient, Hopeful Faith, 11:8-10
- G. Sarah's Faith: An Impossible Faith, 11:11-12
- H. The Patriarch's Faith: A Pilgrim's Faith, 11:13-16
- I. Abraham's Faith (Part II): A Sacrificial Faith, 11:17-19
- J. Isaac's Faith: A Repentant Faith, 11:20
- K. Jacob's Faith: A Worshipping Faith, 11:21
- L. Joseph's Faith: An Undying Faith, 11:22

- M. Moses' Parent's Faith: A Loving, Fearless Faith, 11:23
- N. Moses Faith: A Self-Denying Faith, 11:24-28
- O. Israel's Faith (Part I): A Delivering Faith, 11:29
- P. Israel's Faith (Part II): A Conquering Faith, 11:30
- Q. Rahab's Faith: A Saving Faith, 11:31
- R. The Great Believers' Faith (Part I): A Heroic Faith, 11:32-34
- S. The Great Believers' Faith (Part II): An Enduring Faith, 11:35-40

V. THE SUPREME EXAMPLE OF ENDURANCE: Jesus Christ, GOD'S SON, 12:1-29

- A. The Great Christian Race, 12:1-4
- B. The Great Discipline of God, 12:5-13
- C. The Great Duty and the Great Dangers of Believers, 12:14-17
- D. The Great Motivation: The Two Approaches to God—the Old and the New Covenant, 12:18-24
- E. Warning Five: The Danger of Refusing to Hear Jesus Christ—of Shutting One's Ear to the Cry of His Blood, 12:25-29

VI. THE SUPREME MARKS OF CHRISTIAN CONDUCT, 13:1-25

- A. Mark One: Controlling One's Personal Behavior, 13:1-8
- B. Mark Two: Guarding Against Strange Teaching, 13:9-16
- C. Mark Three: Obeying and Praying for Leaders and Being Perfected in Good Works, 13:17-25

THE EPISTLE TO THE

HEBREWS

CHAPTER 1			
	I. THE SUPREME REVELATION: JESUS CHRIST, GOD'S SON, 1:1-4:13	spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;	appointed heir of all things
	A. Christ Is Superior to the Prophets, 1:1-3	3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;	3 Jesus Christ is the Creator & Maker of the worlds
1 Jesus Christ is the supreme spokesman	God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,		4 Jesus Christ is the very glory of God Himself
2 Jesus Christ is the	2 Hath in these last days		5 Jesus Christ is the express image of God
			6 Jesus Christ is the Sustainer of the universe
			7 Jesus Christ is the Redeemer of mankind
			8 Jesus Christ is the supreme Mediator

DIVISION I

THE SUPREME REVELATION: JESUS CHRIST, GOD'S SON, 1:1-4:13

A. Christ is Superior to the Prophets, 1:1-3

(1:1-4:13) **DIVISION OVERVIEW: Revelation—God:** man has always felt an inner drive to live forever in a perfect world. Therefore, he has sensed an inner need to search and find out if there is a God, and if there is, to please Him and to gain His approval and acceptance. This is where so much religion has come from, from the inner struggle of men to find God.

The great tragedy is this: men have groped and grasped after God as though they were in a dark world that gave no evidence of God. But this is just not so; there is no need for man to be in the dark about God. Why? Because God has revealed Himself, and He has revealed Himself in many different ways:

- ⇒ through nature or what might be called a revelation of His Supreme deity and power. A person can look at nature and clearly see God's deity and power.
- ⇒ through conscience or what might be called an inner witness or sense of duty to God.
- ⇒ through law or what might be called a revelation of Supreme justice.
- ⇒ through religion or what might be called a revelation of how to worship and become acceptable to God.
- ⇒ through prophets and priests or what might be called the revelation of God through human spokesmen and mediators.

The list could go on and on, but the point is that God has revealed Himself to man, and each revelation has been very important for man's understanding of God. But despite all these revelations, something vital is still missing. If man is ever to know God, there is only one way, the very same way that man gets to know anybody. Man can know *about a person*, know all the facts about a person's life; but until he personally meets the person and associates and fellowships with him, he does not personally know him. Therefore if man was to ever know God, God had to reveal Himself in the most supreme way possible: He had to come to earth and show Himself to man, revealing exactly who He is and what He is like. This is the whole point of these four chapters. In fact, it is the point of the whole Book of Hebrews: the Supreme revelation of God is Jesus Christ, God's very own Son. God has revealed Himself in the most glorious way possible: He has sent His very own Son into the world.

(1:1-3) **Introduction:** men have usually looked upon the prophets of religion as great men of God. They have seen the prophets of God...

- as very special servants of God.
- as men who had a special message from God.
- as men who could tell others how to become acceptable to God.
- as men who could tell others how to live and please God.

This was a true concept, just so the prophet was one of the chosen prophets of the Old Testament. The prophets of the Old Testament were great men of God. They were men to whom God spoke and to whom God entrusted His message. But as great as the prophets of the Old Testament were, they fade into insignificance when compared to Jesus Christ, God's very own Son. Jesus Christ is far, far Superior to the prophets.

1. Jesus Christ is the supreme spokesman of God (v.1).
2. Jesus Christ is the appointed heir of all things (v.2).
3. Jesus Christ is the Creator and Maker of the worlds (v.2).
4. Jesus Christ is the very glory of God Himself (v.3).
5. Jesus Christ is the express image of God (v.3).
6. Jesus Christ is the Sustainer of the universe (v.3).
7. Jesus Christ is the Redeemer of mankind (v.3).
8. Jesus Christ is the supreme Mediator (v.3).

1 (1:1-2) **Revelation—Jesus Christ, Deity:** Jesus Christ is the supreme spokesman of God. This is the first reason why He is superior to the prophets. Note the glorious truth: God has spoken to man. He is not as most people think, far off in the distance, someplace in outer space, so far away that He is unconcerned with what is happening to man and his world. The very opposite is true: God is concerned with our lives, with the trials and trouble, sin and evil, suffering and disease, death and decay—with all that happens to us. Therefore, God has spoken to us; He has given us the wonderful words of life and of deliverance. He has told us exactly how to conquer the trials, temptations, corruption, and death of this world. When did God speak to man, and where can we find the record of God's Word? If God is really not far off in the distance someplace—if God has really spoken to man, then we must find His Word and heed it. For His Word would mean everlasting life and victory over all the evil, trials, corruption, and death of this life. Where is God's Word? It is found in two places.

1. First, God's Word is found in the prophets. In ancient times God spoke to man by His prophets, that is, by persons whom He had chosen to proclaim His Word to the world. Who are these persons? They are the men and women of the Old Testament Scriptures. But note a significant fact: God spoke through the prophets...

- "at sundry times": that is, in many parts (polumeros); in many separate revelations, at many different times.
- in many ways (polutropos).

What does this mean? No man could possibly receive and understand or explain the whole revelation of God. God and the truth of God is too big for any one man. Therefore, God had to make many revelations to many different people, and He had to use many different ways to speak to men. No man could ever contain or share the whole revelation of God.

Matthew Henry states it well by saying that there had to be a *gradual opening* of man's mind concerning the Messiah, the Savior of the world. (See DEEPER STUDY # 3—Jn.1:45 for a complete list of the prophecies of Jesus Christ and their fulfillment.) (*Matthew Henry's Commentary*, Vol.6. Old Tappan, NJ: Fleming H. Revell, p.888.)

- ⇒ God spoke to Adam and told him that the Savior would come from the seed of the woman (Gen.3:15).
- ⇒ God spoke to Abraham and told him that the Savior would come from his seed (Gen.12:3; 18:18; 22:18).
- ⇒ God spoke to Jacob and told him that the Savior would come through the tribe of Judah (Gen.49:10).
- ⇒ God spoke to David and told him that the Savior would be born of his house (2 Sam.7:13).
- ⇒ God spoke to Micah and told him that the Savior would be born at Bethlehem (Mic.5:2).
- ⇒ God spoke to Isaiah and told him that the Savior would be born of a virgin (Is.7:14).

Note also the different ways in which God spoke to the prophets:

- ⇒ He spoke to Moses in a great thundering voice in the midst of a storm (Ex.19:19; Dt.5:22).
- ⇒ He spoke to Elijah by a still small voice (1 Ki.19:12).
- ⇒ He spoke to Isaiah in a vision (Is.1:1).
- ⇒ He spoke to Samuel in a dream (1 Sam.3:5).

On and on the list could go, for God spoke to his prophets in many different ways. But the point to see is this: each prophet could present only a part of God's revelation. No one of them could present the whole revelation of God. The full revelation of God is not found in the prophets. Where is it found then? This brings us to the second point.

2. Second, God's Word, His full revelation, is found in His Son, the Lord Jesus Christ. "In these last days [God has] spoken to us by His Son." This is the most astounding truth imaginable! For God could send no greater messenger with His Word than to send His very own Son. And this is the astounding declaration of this passage: God has sent His Son to proclaim His Word to men.

Before Christ, no man could fully grasp or understand God, and no man could fully proclaim the Word of God. Men could understand only a part or fragment of God. But now God's very own Son has come to earth and revealed God, proclaiming all that God is. And note: it is He Himself who is the revelation of God. He embodies the Word of God. In fact, He is the Word of God. Everything that God ever wanted to say to man is said in the person of Jesus Christ. He is the perfect expression of God's mind. Everything that man needs to know about God and the conquest of life with all its trials, corruption, and death is seen in Jesus Christ. (See DEEPER STUDY # 1, *The Word*—Jn.1:1-5 for more discussion.)

Thought 1. This means several wonderful things.

- 1) God loves man. He has not left man in the dark, groping and grasping and trying to find the truth of life and death and the hereafter. God has spoken to man and revealed the truth about...
 - where we have come from.
 - why we are here.
 - where we are going.
 - how we can conquer the trials, evil, and death of this life and world.
- 2) If we want to know the truth about God and ourselves, we have to look to God's Son, the Lord Jesus Christ. He and He alone is the full revelation of God.
- 3) Jesus Christ is superior to all the prophets; He alone is the supreme revelation of God. As great as the Old Testament prophets were, they were not above God's Son. The Lord Jesus Christ is above the prophets; He is the supreme—the full and final—spokesman for God. There can be no greater spokesman than that of God's own Son.

2 (1:2) **Jesus Christ, Deity—Heir:** Jesus Christ is appointed the heir of all things. This is the second reason why He is superior to the prophets. What is meant by heir? It means that Jesus Christ is to receive and be "the lawful Owner of all things" (*Amplified New Testament*). Jesus Christ alone has inherited all that God is and has. No man is great enough or worthy enough to be the heir of God; only Christ is. He alone has *lived and walked perfectly* before God. Among men,

He alone has obeyed God perfectly, therefore, He alone has inherited all that God is and has; He alone has been appointed to be the Owner of all things. What is it that Jesus Christ is to inherit and receive?

⇒ Jesus Christ is to inherit all power in heaven and earth.

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth” (Mt.28:18).

⇒ Jesus Christ has inherited the authority to execute all judgment upon men.

“For the Father judgeth no man, but hath committed all judgment unto the Son” (Jn.5:22).

⇒ Jesus Christ is going to inherit the Lordship over both the dead and the living.

“For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living” (Ro.14:9).

⇒ Jesus Christ is going to inherit the whole universe: a new heavens and earth and a new world capital.

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Pt.3:10-13).

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband....And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it” (Rev.21:1-2, 23-26).

⇒ Jesus Christ is going to inherit all government—an eternal government.

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this” (Is.9:6-7).

“But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom” (Heb.1:8).

⇒ Jesus Christ is going to inherit all power and riches, wisdom and strength, honor and glory and blessing.

“Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Rev.5:12).

⇒ Jesus Christ is going to inherit all the angels and all the other spiritual authorities and powers.

“Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him” (1 Pt.3:22).

⇒ Jesus Christ is going to inherit a name above every name and every knee shall be bowed before Him vindicating His claim to be both Lord and Savior.

“Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth” (Ph.2:9-10).

3 (1:2) **Jesus Christ, Creator—Creation:** Jesus Christ is the Creator and Maker of the worlds—all of the worlds. This is the third reason why Jesus Christ is superior to the prophets. The word “worlds” (aiones) can also be translated as ages.

Jesus Christ is the creator of both the universe and the ages that roll in one upon another, creator of both the worlds and time as it moves forward from event to event, and generation to generation. The Amplified New Testament states it well:

“He [Christ] created the worlds and the reaches of space and the ages of time [that is], He made, produced, built, operated and arranged them in order” (Heb.1:2).

Colossians states it even better:

“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him” (Col.1:16).

The point is this: the creation of Christ includes all the worlds (plural) of all the dimensions of being, wherever they are and however many there may be. This is exactly what is meant by the plural “worlds.” It is also what is meant when Colossians says that Christ created all things “that are in heaven, and in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers.”

⇒ If there are other *visible planets and living beings* in outer space, Christ created them.

⇒ If there are *invisible worlds and beings* in other dimensions, Christ created them.

It does not matter what kind of world or creatures they may be—thrones, dominions, principalities, or powers—Christ created them all. There is nothing in existence that He has not created.

- no planet
- no star
- no creature
- no dimension
- no vegetation
- no mineral
- no element
- no thing

“All things were made by him; and without him was not any thing made that was made” (Jn.1:3).

“But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him” (1 Cor.8:6).

“And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ” (Eph.3:9).

“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him” (Col.1:16).

4 (1:3) **Jesus Christ, Glory:** Jesus Christ possesses the very glory of God. This is the fourth reason why Jesus Christ is superior to the prophets. Note the word “being” (on). It means “absolute and timeless existence” (A.T. Robertson. *Word Pictures In The New Testament*, Vol.5. Nashville, TN: Broadman Press, 1932, p.335). This means that Jesus Christ Himself possessed the glory of God before He ever came into the world. He has always existed in the glory of God; He is eternal.

What does glory mean? It means all the brightness of God—all the brilliance, radiance, splendor, and light of God’s Being. It means that God’s very presence—in all of His light and purity—dwells among us in the person of Jesus Christ. It meant that in Christ “dwelt all the fulness [glory] of God” (Col.2:9). Men could look at Jesus Christ and see the glory of God in Him—the very light and radiance of God’s Being.

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (Jn.1:14).

“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was” (Jn.17:5).

“Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world” (Jn.17:24).

Thought 1. Many commentators point out that the sun is a good illustration. Just as the glory of the sun’s light reaches down to earth and touches the lives of men, so Jesus Christ, who is the glory of God, reaches down and touches the lives of men.

5 (1:3) **Jesus Christ, Deity—Image of God:** Jesus Christ is the express image of God. This is the fifth reason why Jesus Christ is superior to the prophets.

⇒ The word “express” (charakter) means the very stamp, mark, and impression—the very reproduction of God. Jesus Christ is “the perfect imprint and very image of [God’s] nature.”

⇒ The word “image” (hypostasis) means substance. Jesus Christ is the very substance, the very Being, Person, and embodiment of God.

“I and my Father are one” (Jn.10:30).

“Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works” (Jn.14:9-10).

“In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor.4:4).

“[Christ] who, being in the form of God, thought it not robbery to be equal with God” (Ph.2:6).

“[Christ] who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high” (Heb.1:3).

6 (1:3) **Jesus Christ, Deity:** Jesus Christ is the Sustainer of the universe. This is the sixth reason why He is superior to the prophets. No man holds the universe together, but Christ does. God has not created the world and left it to fly through space to take whatever course it will. God is not going to let the world destroy itself. God is in control. His Son, the Lord Jesus Christ, is controlling the world and moving it forward to a climactic moment of renewal and recreation—what the Bible calls the *great day of redemption*. And note how He is holding it together: by the power of His Word. He simply speaks and the laws that hold the world together are set in motion (cp. the law of gravity. See outline and notes—Col.1:16-17 for more discussion.) The Word of Jesus Christ is...

- perfect and pure energy
- perfect and pure force
- perfect and pure power
- perfect and pure order
- perfect and pure unity
- perfect and pure solidarity
- perfect and pure cohesion

It is His Word that holds everything together. It is his love and power...

- that keeps the universe from flying apart and disintegrating.
- that keeps evil from completely conquering and utterly destroying all things.

“And he is before all things, and by him all things consist” (Col.1:17).

“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high” (Heb.1:3).

7 (1:3) **Jesus Christ, Deity—Redemption:** Jesus Christ is the Redeemer of mankind. This is the seventh reason why He is superior to the prophets. Redemption has not come from some great prophet who has made purification for our sins. Christ and Christ alone could sacrifice Himself for our sins. How could He do this? In fact, how could any man do this? No man can; this is the point of this passage. Only a perfect Person could ever purify and cleanse men from their sins. This is the reason Jesus Christ had to come to earth and live a perfect life. He had to secure perfect righteousness for man and die as the perfect substitute for man. By so doing, He stands for all men...

- His perfect righteousness stands for all men.
- His sacrificial death stands for all men.

When a man believes in Jesus Christ, truly believes, the righteousness and death of Jesus Christ cover him. God takes the man's faith and honors it; He honors it by *counting* the man as being in the righteousness and death of Jesus Christ. The man is righteous in Christ, and he has already died to sin in Christ. Therefore, the man is purified; his sins are cleansed and washed away.

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 Jn.1:7).

“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood” (Rev.1:5).

8 (1:3) **Jesus Christ, Deity:** Jesus Christ is the supreme Mediator and Intercessor. This is the eighth reason why He is superior to the prophets. He sat down on the right hand of the Majesty on high, sitting there as the great Mediator and Intercessor for man. No other person could ever come close to being seated at the right hand of God; no other person could ever be accepted by God as the Mediator and Intercessor for man. Christ and Christ alone can sit at the right hand of God. Note two significant points.

1. Jesus Christ sits at the right hand of God as the exalted Lord and as the Sovereign Majesty of the universe. He is the supreme Being of the universe, the Person who is to be supremely respected, honored, worshipped, and served by all beings in both earth and heaven.

“He that descended is the same also that ascended up far above all things, that he might fill all things” (Eph.4:10).

“Wherefore God also hath highly exalted him, and given him a name which is above every name” (Ph.2:9).

2. Jesus Christ is in the presence of God as our Mediator and Intercessor, as the only Person who has the right to represent man before God. Note: Christ is not exalted to stand as our Prosecutor and Judge; contrariwise, He is before God to represent us, to plead for us, to offer His righteousness and sacrificial death for us. This means a most wonderful thing: someday when we appear before God, if we have trusted Jesus Christ as our Savior, God will be able to deal with us in love and not judgment. Because Jesus Christ stands before God as our Mediator, God will accept all those who have trusted Christ to be their Mediator. Remember, however: all those who have rejected Jesus Christ as the Mediator shall face Jesus Christ as the Sovereign Lord and Judge.

“Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us” (Ro.8:34).

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Heb.7:25-26).

“Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens” (Heb.8:1).

“For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Tim.2:5).

“But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises” (Heb.8:6).

“And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance” (Heb.9:15).

“For Christ is not entered into the holy places made with hands which are the figures of the true; but into heaven itself, now to appear in the presence of God for us” (Heb.9:24).

“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel” (Heb.12:24).

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 Jn.2:1).

<p>1 Christ has a more excellent name, the name of God's only Son; angels have an inferior name</p> <p>a. Christ is the Son of God; angels are not</p> <p>b. Christ has a Father-Son relationship with God; angels do not</p> <p>c. Christ is worshipped by angels; angels are not worshipped by Him</p>	<p>B. Christ is Superior to the Angels, ^{DS1,2} 1:4-14</p> <p>4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.</p> <p>5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?</p> <p>6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.</p> <p>7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.</p> <p>8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.</p>	<p>9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.</p> <p>10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:</p> <p>11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;</p> <p>12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.</p> <p>13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?</p> <p>14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?</p>	<p>b. Christ has been exalted above all creatures</p> <p>3 Christ is the Creator & Sovereign Lord; angels are created subjects & ministering spirits</p> <p>a. Christ created earth and heaven; angels did not</p> <p>1) They age & perish, but Christ is eternal</p> <p>2) They change, but Christ is unchangeable</p>
<p>2 Christ is God's heir; angels are only created subjects of God</p> <p>a. Christ is God, the Sovereign Majesty who sits upon the throne of God</p>			<p>b. Christ is the exalted & Sovereign Lord of heaven & earth</p> <p>c. Angels are the ministering spirits of Christ: sent forth to minister to believers, the heirs of salvation</p>

DIVISION I

THE SUPREME REVELATION: JESUS CHRIST, GOD'S SON, 1:1-4:13

B. Christ is Superior to the Angels, 1:4-14

(1:4-14) **Introduction:** angels actually exist. They are a magnificent and glorious order of beings who have been created by God to be His messengers and servants. They are spiritual beings who live in another dimension, the spiritual dimension. They have the glorious privilege of living in God's presence and of serving Him day and night. Because of their high and exalted position, some people have tended to look to angels instead of Christ. They tend to take the thought and attention that is due Christ and give it to angels. They tend to consider angels as their *go-between* between them and God. Four things usually cause this.

- ⇒ A person feels unworthy to approach God. He needs someone to approach God for him, someone to serve as an intermediary and mediator for him. He knows that angels are the ministers of God; therefore feeling unworthy himself, the person begins to look to an angel. He wants the angel...
 - to communicate with God for him.
 - to present his needs and desires to God.
 - to protect him.
 - to secure God's blessings and care for him.
- ⇒ Another person may feel that God is just too far away for him to reach. God is just too inhuman, too big, and too all-embracing. God reaches out beyond all the worlds of outer space. Therefore, the person feels that God is too busy with the big issues of the universe to be concerned with one small person upon earth. The person feels the need for some intermediary, some mediator that is not as big and busy as God, but who has access to God. Therefore, he begins to look to an angel to look after and protect him and to plead his case and to present his needs before God.
- ⇒ Some persons seek experiences with angels either face to face or through visions and dreams. They feel that such spiritual experiences are a privilege and that the experience strengthens them and makes them more spiritual. In their minds the angel is an intermediary between them and God, a messenger sent from God to bring them a special word from God.
- ⇒ Still others do not believe in Christ, that He is the Son of God. They do not believe that He is the only Mediator between God and man. Therefore, they seek to communicate with the spiritual world through some angel or person in the spiritual world.

The point to note in these approaches to God and the spiritual world is this: angels are exalted as glorious and magnificent beings—as so glorious and magnificent that they stand as mediators or intermediaries between men and God. In every case God is seen as sending an angel or an angel is sought to carry a message between God and man. God is thought either to be too busy or big or unable to communicate and share with man.

Note what happens when men emphasize angels above Christ and above His Spirit and His Word:

- ⇒ Note how far away it removes Christ from involvement in a person's life.
- ⇒ Note how it places another mediator or intermediary between men and God—someone other than Christ and His Spirit.
- ⇒ Note how it relegates and lowers Christ to a lesser position than angels.

This is what this passage is attacking. It is not denying angels, for they do exist. It is not denying the glory and magnificence of angels, for they are glorious and magnificent beings. It is not denying the ministry and service of angels to God, for they are His ministering spirits. What this passage is attacking is this: the emphasis of some people who exalt angels by seeking experiences with them and by focusing thoughts, attention, and prayers upon them. Angels are not God's intermediaries and mediators between Himself and us. The only intermediary and Mediator between God and us is God's Son, the Lord Jesus Christ. Christ is the only Person who can approach God for us. He is the only Person who can hear and answer our prayers and look after and care for us. This does not mean that He may not use an angel to help us. He does use angels in our lives to guide, protect, and encourage us (see DEEPER STUDY # 1, *Angels*—Heb.1:4-14 for more discussion). But the angel serves Christ; the angel is not to be the focus of our attention and thoughts nor praise and honor. The angel is the servant, not the Lord of Jesus nor the Lord of our lives. Christ alone is the Lord—both of the angels and us. Therefore, He and He alone is to be the focus of our attention, thoughts, honor, and worship.

This is the thrust of this passage: Christ is superior—far, far superior to the angels.

1. Christ has a more excellent name, the name of God's only Son; angels have an inferior name (v.4-6).
2. Christ is God's heir; angels are created subjects of God (v.7-9).
3. Christ is the Creator and Sovereign Lord; angels are created subjects and ministering spirits.

DEEPER STUDY # 1

(1:4-14) **Angels** (angelos): the word angel simply means *messenger*. The word is used at least five different ways in Scripture.

- ⇒ It is used of men (Lk.7:24; Jas.2:25; Rev.1:20; 2:1, 8, 12, 18; 3:1, 7, 14).
 - ⇒ It is used of Christ (Rev.8:3-5).
 - ⇒ It is used of the "angel of the Lord" or the "angel of God," meaning the presence of deity in angelic form (Gen.16:1-13; 21:17-19; 22:11-16; 31:11-13; Ex.3:2-4; Judg.2:1; 6:12-16; 13:3-22).
 - ⇒ It is used of prophets (Hag.1:13).
 - ⇒ It is used of spiritual beings who serve God (Ps.104:4; Heb.1:14; 2:2, 5).
1. The important facts about angels seem to be as follows:
 - a. Angels are created beings, superior to men (Ps.104:4; cp. Heb.1:14; Col.1:16).
 - b. Angels are numerous (Ps.68:17; Mt.26:53; Heb.12:22; Rev.5:11).
 - c. Angels are extremely superior to men in intelligence and knowledge (2 Sam.14:20; Ps.103:20; 104:4).
 - d. Angels have great power (2 Ki.19:35; Mt.28:3; 2 Pt.2:11; Rev.20:1-2).
 - e. Angels observe men (Eccl.5:6; 1 Cor.4:9; Eph.3:10).
 - g. Some angels have fallen with Satan from their original state (2 Pt.2:4; Jude 6; Rev.20:10. See Master Subject Index—Satan; Evil Spirits.)
 2. Apparently, angels were created in various ranks and for specific functions to be performed *before God Himself*.
 - a. There is the archangel Michael who stands above all the other angels. He is the prime administrator of God (Dan.10:21; 12:1, 7-12; 1 Th.4:16; Jude 9). Some believe Satan was an archangel, superior even to Michael, before his fall (see note—Rev.12:7).
 - b. There is the angel Gabriel who is God's very special messenger of mercy (Dan.8:15-16; 9:21; Lk.1:19-33). He is never called an archangel.
 - c. The Scripture gives the titles of other angelic orders.
 - ⇒ There are the seraphim, whose function seems to be to praise God (Is.6:1-6, the only reference to them).
 - ⇒ There are the cherubim, whose function seems to be to proclaim the glory of God (Gen.3:24; Ex.25:18; Ps.80:1; 99:2).
 - d. Other angels are said to have various functions...
 - to worship God (Neh.9:6; Lk.2:13-14).
 - to rejoice in the repentance of a single sinner (Lk.15:10).
 - to accompany Christ at His second coming (Mt.24:31; 25:31; Mk.8:38; 1 Th.4:16).
 - to execute the judgments of God (Gen.3:24; 19:1; Judg.5:23; 2 Sam.24:16; 1 Chron.2:15; 2 Chron.32:32; Acts 12:23; 2 Pt.2:4; Jude 6; Rev.12:9).
 3. Angels have a very important function in God's dealings with believers. Note what Scripture says: "They [are] all ministering spirits, *sent forth* to minister for them that are heirs of salvation" (Heb.1:14).
 - a. They protect and deliver believers either through or from trials (Ps.34:7; Ps.91:11; Is.63:9; Dan.3:28; 6:22; Acts 12:7-11).
 - b. They guide and lead believers in their ministry (1 Ki.19:5; Mt.2:13, 19-20; Acts 5:19; 8:26).
 - c. They escort believers into heaven (Lk.16:22).
 - d. They encourage believers (Acts 27:23-25). Note: this assistance seems to begin at childhood and to continue on throughout life (Heb.1:14; cp. Mt.18:10; Ps.91:11).

DEEPER STUDY # 2

(1:4-14) **Old Testament References:** the writer proves Christ's superiority by quoting seven Old Testament passages and applying them to Christ. The Old Testament passages stand as types which symbolized the coming Messiah or Savior of the world. The passages are: Heb.1:5 (2 Sam.7:14 Ps.2:7); Heb.1:6 (Dt.32:43; Ps.89:27; 97:7; cp. Lk.2:13f); Heb.1:7 (Ps.104:4); Heb.1:8-9 (Ps.45:6-7); Heb.1:10-12 (Ps.102:25-27); Heb.1:13 (Ps.110:1).

1 (1:4-6) **Angels—Jesus Christ, Deity:** Jesus Christ has a more excellent name, the name of God's Son; angels have an inferior name. This is the first proof that Christ is superior to the angels. He is *much better*—far superior—to the angels. And note what it is that makes Him superior: it is His name. His name is far more excellent than their name; it ranks far higher with God than the name of angels.

1. Christ is the Son of God; angels are not sons of God. "Thou art my Son, this day have I begotten thee" (v.5; cp. Ps.2:8).

God said this to Christ, not to the angels. Jesus Christ is the Son of God; He and He alone has been "begotten" (gegenneka), that is, born or sent into the world by God. God did not send or cause an angel to be born into the world; He sent His only begotten Son.

⇒ Jesus Christ is the only begotten Son of God who was sent into the world.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (Jn.1:14).

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jn.3:16).

⇒ Jesus Christ is the only begotten Son of God who was declared to be the Son of God *by the resurrection from the dead.*

"And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Ro.1:4).

Jesus Christ is far, far superior to the angels. He is superior because He is the only begotten Son of God. His name is far more excellent than the name of angels.

Thought 1. Christ and Christ alone is the only begotten Son of God. He and He alone can save us and keep us from perishing (Jn.3:16). No angel can do this. Therefore, we must look to Christ and to Him alone.

2. Christ has a Father-Son relationship with God the Father.

"I [God] will be to Him a Father, and he shall be to me a Son" (v.5; cp. 2 Sam.7:14).

Christ alone is the only begotten Son of God; He alone was sent into the world to establish a relationship between God and men; He alone stands as the Mediator and intermediary between God and men. He alone calls upon God as the Father of the only begotten Son, and God alone calls upon Christ as His only begotten Son. God has only one perfectly obedient Son and that is Christ.

God said this about Christ, not about angels. Christ alone is the only begotten Son of God; He alone was sent into the world to establish a relationship between God and man; He alone stands as the Mediator and intermediary between God and men. God has only one perfectly obedient Son and that is Christ. God sent Christ into the world to secure perfection and righteousness for men, and Christ obeyed God. By His obedience He has established forever a relationship between men and God. Therefore, God is a Father to Christ, a Father who loves and honors His obedient Son, and Christ is a Son to God, a Son who obeys and honors His Father.

Jesus Christ is far, far superior to angels. He is superior because God is a Father and Christ is a Son to God. The name of Jesus Christ is far more excellent to God than the name of angels.

Thought 1. Jesus Christ has opened the way to God for man; He and He alone provides a relationship with God; He and He alone was perfectly righteous and obedient to God; He and He alone provides perfection and righteousness for man. No angel can do this. Therefore, we must look to Christ to bring us to God.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor.5:21).

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Heb.2:10).

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb.4:15).

"And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb.5:9).

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb.7:26).

“But with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:19).

“Who did no sin, neither was guile found in his mouth” (1 Pt.2:22).

3. Jesus Christ is worshipped by angels; they are not worshipped by Him.

“And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him” (v.6. Cp. Dt.32:43; Ps.89:27; 97:7.)

Note the word “firstbegotten” (prototokos). It means *first* in the sense of priority and superiority, of being above someone else. It is a word that shows dignity, honor, worth; that someone deserves praise. Jesus Christ is the One who is to be worshipped and praised, not angels.

- ⇒ When Jesus Christ was born into this world, He was attended and worshipped by angels. (Lk.2:13f).
- ⇒ When Jesus Christ was taken into the world above, at His resurrection and ascension, He was attended and worshipped by angels (Acts 1:10f).
- ⇒ When Jesus Christ returns to this earth again, He shall be attended and worshipped by angels (Mt.13:41; 16:27; 24:31).

Thought 1. Jesus Christ is the Person who entered the world as Man, to save man. He is the Person who was raised from the dead and who ascended into heaven to conquer death forever. He is the Person who is to return and take us home to heaven to be with God eternally. Angels did not do this. Therefore our worship—our hope and attention and praise—is to be upon Christ. We are to be seeking Christ as our way to God, not angels or some other intermediary. Jesus Christ has a name that is far more excellent than that of angels.

“Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth” (Ph.2:9-11).

“Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat” (Heb.5:11-12).

“And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS” (Rev.19:16).

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace” (Is.9:6).

- 2** (1:7-9) **Jesus Christ, Deity—Angels:** Jesus Christ is God’s heir; angels are only created subjects of God. Scripture says this about angels:

“Who maketh his angels spirits, and his ministers a flame of fire” (v.7. Cp. Ps.1-4:4.)

Note the word *make*: angels are made, that is created and controlled by God. They are created spirits to serve God in the operation of the universe. Just as wind and fire are used to serve God and men, so angels are used to serve God. But this is not true with Christ. Note two points about Christ.

1. Jesus Christ is God, the Sovereign Majesty who sits upon the throne of God (v.8. Cp. Ps.45:6.) Note three facts.
 - ⇒ The Son is addressed as “God” by God the Father; that is, God the Father calls Jesus Christ *God*. God the Father is saying that Jesus Christ has the very same nature, being, and character that He has. Within heaven there is God the Father and God the Son and God the Holy Spirit.
 - ⇒ The Son has a throne that is eternal, forever and ever.
 - ⇒ The Son has an eternal kingdom that is ruled by the sceptre of righteousness.

The point is clear: the Son of God, the Lord Jesus Christ, is not a created servant to God; He is the Sovereign Majesty of the universe. He is God Himself who rules and reigns over the universe. He is the One who sits in dignity and dominion over the universe, not angels. They are created beings, made to serve God just as wind and fire have been made to serve God and men.

“He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all” (Jn.3:31).

“And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church” (Eph.1:19-22).

“Wherefore God also hath highly exalted him, and given him a name which is above every name” (Ph.2:9).

“Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him” (1 Pt.3:22).

2. Jesus Christ has been anointed with the oil of gladness above all fellows.

“Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above they fellows” (v.9. Cp. Ps.45:7-8.)

Who is meant by “fellows”? It has to mean all creatures both in heaven and earth, for no being or person nor group of beings or persons are equal to Him. He is anointed.

- ⇒ above all angels.
- ⇒ above all prophets, priests, and kings.
- ⇒ above all believers, living and dead.

And note why He is so highly exalted. Because He is God; He loves righteousness and hates iniquity. This means two things.

- ⇒ Jesus Christ is totally devoted to righteousness and perfection. He rules and reigns in righteousness; His very nature and being is righteousness. The love of righteousness permeates and flows through His very Being. Righteousness is the only thing that He knows.
- ⇒ Jesus Christ came to earth to fulfill and secure righteousness for men. He did this by never sinning and by living a perfect and righteous life before God. Therefore, He stands as the ideal, perfect, and righteous Man. As the ideal Man, His righteousness is able to cover all men who honestly trust Him for righteousness.

Thought 1. The point is striking: no angel has been anointed above others as God. No angel has come to earth and secured righteousness for man; only Jesus Christ has done that. Therefore, we must look to Jesus Christ for righteousness, not to angels. Jesus Christ is the only Person who can make us acceptable to God. Jesus Christ is the only Person who can stir God to count us righteous and acceptable to Him.

“Therefore being justified [counted righteous] by faith, we have peace with God through our Lord Jesus Christ” (Ro.5:1).

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor.5:21).

“Even as Abraham believed God, and it was accounted to him for righteousness” (Gal.3:6).

“Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God” (Ph.1:11).

3 (1:10-14) **Jesus Christ, Deity—Angels:** Jesus Christ is the Creator and Sovereign Lord; angels are created subjects and ministering spirits. Note three significant facts.

1. Jesus Christ is the Creator of earth and heaven.

“And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail” (v.10-12. Cp. Ps.102:25-27.)

Jesus Christ created the universe; angels did not. As Creator, Jesus Christ is above the world; He is the Sovereign Ruler of the world. It is true that the world is changing and that it passes through many stages. It is aging, deteriorating, dissolving, but not Christ. He is unchangeable. The earth will perish, but Jesus Christ will remain eternally. He is above and beyond changing. Therefore, He rules over the world. He is sovereign over its destiny. This world will actually be destroyed by a holocaust of fire and recreated into a new heavens and earth. But this is a discussion for other passages. (See outlines and notes—2 Pt.3:10-13; Rev.21:2f for a discussion of what will happen to this world.) The point of the present passage is to show that Jesus Christ is superior to angels because He is the Creator and the Sovereign Ruler who is unchangeable. This makes Him far superior to angels. They actually owe their existence and allegiance to Him as well as their destiny.

“All things were made by him; and without him was not any thing made that was made” (Jn.1:3).

“But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him” (1 Cor.8:6).

“And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ” (Eph.3:9).

“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him” (Col.1:16).

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds” (Heb.1:1-2).

2. Jesus Christ is the exalted and Sovereign Lord; angels are not.

“But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?” (v.13. Cp. Ps.110:1.)

He has been exalted to God’s right hand, which is a position of...

- love and joy
- honor and dignity
- triumph and victory
- rule and authority
- power and sovereignty
- responsibility and duty
- justice and judgment

Christ has finished His work upon earth as the faithful and obedient Son of God—perfectly faithful and obedient in dying for the sins of men. He has conquered and triumphed over the forces of sin and death for men and made it possible for them to be saved and to live eternally with God. Therefore, God has highly exalted Christ to His right hand. And Christ shall sit there until He is ready to return in judgment and to subject His enemies (make them His footstool).

Thought 1. The point is this: at no time has God ever told an angel to sit on His right hand nor to conquer the enemies of men. But He has given this right and authority to Christ. Therefore, Christ is the One to whom men are to look. Christ is to be the focus of men’s attention and thoughts, the One to whom men are to look for salvation and life—not angels.

“For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living” (Ro.14:9).

“And looking upon Jesus as he walked, he saith, Behold the Lamb of God!” (Jn.1:36).

“Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Rev.5:12).

3. Angels are the ministering spirits of Christ sent forth to minister to believers. The heirs of salvation are those who believe in Jesus Christ. Note that angels are not *lords*, but servants. They are servants of Christ. They are spirits, spiritual beings of the spiritual world, and they exist to carry out the will of Christ. The will of Christ for angels is that they minister to believers—to minister to men and women for whom Christ has done so much: purchased their salvation and given them eternal life.

Thought 1. The point is that angels are servants, not lords. Christ and Christ alone is the Lord to whom men are to look and trust for salvation.

“And, behold, the angel of the Lord came upon him, and a light smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands” (Acts 12:7).

“For there stood by me this night the angel of God, whose I am, and whom I serve” (Acts 27:23).

“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Heb.1:14).

“And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them” (Ex.14:19).

“For he shall give his angels charge over thee, to keep thee in all thy ways” (Ps.91:11).

“My God hath sent his angel, and hath shut the lions’ mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt” (Dan.6:22).

CHAPTER 2	
<p>1 The warning: We must heed the things we have heard lest we slip away from them</p> <p>2 Reason 1: Judgment under the law was strict a. The law was given by</p>	<p>C. Warning One: The Danger of Neglecting Salvation—of Drifting Away from Salvation, 2:1-4</p> <p>Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. 2 For if the word spoken by angels was steadfast, and every transgression</p> <p>and disobedience received a just recompense of reward; 3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?</p> <p>3 Reason 2: Judgment under salvation is sure to be even more severe a. Bc. salvation is so great b. Bc. the Word of salvation was given by the Lord Himself c. Bc. there are so many witnesses 1) The Lord Himself 2) The eyewitnesses 3) The Holy Spirit & God</p>

DIVISION I

THE SUPREME REVELATION: JESUS CHRIST, GOD’S SON, 1:1-4:13

C. Warning One: The Danger of Neglecting Salvation—of Drifting Away from Salvation, 2:1-4

(2:1-4) **Introduction:** this is the first of several warnings issued in the Book of Hebrews. It is a warning to believers: there is the danger of neglect—of drifting away from salvation.

1. The warning: we must heed the things we have heard lest we slip away from them (v.1).
2. Reason 1: judgment under the law was strict (v.2).
3. Reason 2: judgment under salvation is sure to be even more severe (v.3-4).

1 (2:1) **Warning—Backsliding:** the warning is strong. We must heed the truths we have heard lest we slip away from them. What are the truths which we have heard? Note verse three: they are the truths of salvation, of the gospel of our Lord Jesus Christ.

The word “heed” (prosechein) means to give attention to; to listen very carefully. Note how intense the warning is: we must not only heed the gospel, we must *earnestly heed* it. And even more than this, we must give *more earnest heed* to the gospel. We are to pay the utmost attention to the gospel of salvation:

- ⇒ to listen more closely to the gospel than ever.
- ⇒ to pay more attention to the gospel than ever.

God’s final revelation, the last word that He will ever speak to man, has been given in His Son, the Lord Jesus Christ. Salvation has now been offered to man; man can now become acceptable to God and live eternally with God. Man can now live soberly, righteously, and godly in this present world; he can now conquer the trials and temptations, bondages and enslavements, sins and death of this world. Man can now live triumphantly and abundantly in this world and live eternally in perfection in the other world. But we must give more earnest heed to the gospel of salvation or else we will slip away from the truths of salvation.

What does it mean to slip away from the gospel of salvation? The word “slip” (pararuomen) means to flow past; to glide by; to slip past. It is the picture...

- of a ring slipping off the finger.
- of some truth slipping out of the mind and being forgotten. The person is unable to remember it.
- of some liquid in a container—water, gas, fluid—that has leaked out and gone away.

William Barclay says, “It is regularly used of something which has carelessly or thoughtlessly been allowed to slip away and become lost” (*The Letter to the Hebrews*. “The Daily Study Bible.” Philadelphia, PA: The Westminster Press, 1955, p.13). But there is another meaning to the word *slip* that is even more descriptive. *Slip* can mean to drift by or to drift past. It is the picture of a ship which drifts past the harbor. It drifts by the harbor because of the captain’s...

- miscalculations
- lethargy and complacency
- sleepiness
- carelessness
- inattentiveness
- drunkenness

An innumerable list of things could be listed as to why the captain would drift away from the safety of the harbor. But the point is well made: we must all anchor our lives to the truths of salvation. We must earnestly heed them. We must heed them lest the ship of our lives drift away from the safety of salvation.

Thought 1. Barclay has an excellent comment on this verse.

“For most of us the threat of life is not so much that we should plunge into disaster, but that we should drift into sin. There are few people who deliberately and in a moment turn their backs on God; there are many who day by day drift farther and farther away from Him. There are not many who in one moment of time commit some disastrous sin; there are many who, bit by bit and almost imperceptibly, involve themselves in some situation, and suddenly awake to find that they have ruined life for themselves and broken someone else’s heart. We would do well to be continually on the alert against the peril of the drifting life” (*The Letter to the Hebrews*, p.13f).

“Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions” (Mt.19:21-22).

“And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God” (Lk.9:62).

“It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father” (Jn.6:63-65).

“Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him” (Heb.10:38).

“Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness” (2 Pt.2:15).

“For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning” (2 Pt.2:20).

“Nevertheless I have somewhat against thee, because thou hast left thy first love” (Rev.2:4).

“Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons’ sons” (Dt.4:9).

“Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage” (Dt.6:12).

“Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day” (Dt.8:11).

“The wicked shall be turned into hell, and all the nations that forget God” (Ps.9:17).

“They kept not the covenant of God, and refused to walk in his law; and forgat his works, and his wonders that he had showed them” (Ps.78:10-11).

“Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips: in the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow” (Is.17:10-11).

“For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water” (Jer.2:13).

“A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the LORD their God” (Jer.3:21).

“Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting” (Jer.15:6).

2 (2:2) **Judgment—Law—Angels:** this is the first reason we must not slip away from salvation, and note how strong the warning is. Judgment under the law of God was very strict; therefore, beware—be warned. “The word spoken by angels” refers to the law of God which was given to Moses on Mt. Sinai (Ex.19:1f). These great and magnificent creatures stood as the mediators between men and God. This was a great moment and it gave a great thing to man—the law of God.

The point is this: judgment under the law was very strict. Every transgression and disobedience had its appropriate punishment. If a person broke a law, he was judged, condemned, and bore the punishment laid out by the law.

⇒ Transgression (parabasis) means to step aside, to step over the line. It means to go against what the law says and to do what it forbids. To violate the law of God is sin and the violator is to be punished.

⇒ Disobedience (parakoe) means to neglect, refuse, and fail to obey the law of God. To disobey God is sin and the disobedient are to be punished.

The great danger was to deliberately reject the law of God. If a person deliberately rejected God’s law, he was sentenced to die, and the punishment was irrevocable.

“But the soul that doeth aught presumptuously [defiantly, with a high, rebellious hand]...the same reproacheth the LORD; and that soul shall be cut off from among his people” (Num.15:30).

“For the wages of sin is death” (Ro.6:23).

“And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible” (Is.13:11).

“For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain” (Is.26:21).

“According to their deed, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense” (Is.59:18).

“But I will punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it” (Jer.21:14).

3 (2:3-4) **Judgment—Salvation:** this is the second reason we must not slip away from salvation. Judgment under the Lord's Word is to be much more severe than judgment under the law. Why? There are three reasons.

1. There shall be no escape from judgment because salvation is so great. Think of all the sin and evil upon earth: the lying, cheating, stealing, and killing; the acts of terror, slaughter, and war; the immorality, adultery, and obscenities; the dirt, filth, and pollution of behavior; the broken homes, hurt, and pain; the disease, accidents, and suffering. Think of death. Think of all this evil, and yet there is still so much more evil in the world that we could never even come close to listing it.

This is what salvation is; this is what makes salvation so great.

- ⇒ Salvation is the deliverance from all the evil, suffering, and death of this world. Imagine being delivered from all the corruption of this world! That is what salvation is. But in addition to this it is so much more.
- ⇒ Salvation saves us for God and it delivers us to God. Salvation makes us acceptable to God, and it gives us eternal life, the glorious privilege of living forever with God. But salvation is even more than this.
- ⇒ Salvation gives us a new heaven and earth, a perfect world in which to live and work forever and ever—a world in which there will be no suffering or death (see notes—Heb.2:5-8 for more discussion). But salvation is even more than this.
- ⇒ Salvation is to be reward heaped upon reward. There are to be mansions and enormous dwelling places. There are to be crowns, ruling, reigning, duties and responsibilities—a glorious life of serving and worshiping the Lord God Himself—forever and ever. But having said this, salvation is even more.
- ⇒ Salvation gives us a Savior, the Son of God Himself, even the Lord Jesus Christ. It gives us a Savior who loves us—who has loved us so much that he sacrificed His life and died for us. It gives us a Savior whom we can love and serve, a Savior to whom we can commit our lives and loyalty and know that it is for the highest good.

So much more could be said, but the picture is clear. If we neglect so great a salvation, how shall we escape? We cannot. There is no way God will ever let us escape if we neglect the salvation of His own Son.

2. There shall be no escape from judgment because the word of salvation was given by the Lord Himself. He did not send the gospel of salvation to earth through angels. He Himself brought the gospel of salvation to men. He, the Sovereign Lord and Majesty of the universe, is the Person who has brought salvation to us; and He did it by dying for us. He, the Son of God, sacrificed His life for us. If we neglect so great a salvation, the judgment that will fall upon us is bound to be much more severe. Picture a man who neglects the salvation of Christ, who...

- ignores Christ
- shows contempt for Christ
- makes light of Christ
- does not think Christ is worth the commitment
- rebels against Christ
- denies Christ
- rejects Christ
- curses Christ

When God has given His own Son to the world and men treat Him this way, what can man expect? An honest man knows the answer. There will be no escape for the person who neglects and curses so great a salvation.

3. There shall be no escape from judgment because there have been so many witnesses to salvation. The Lord Himself was the first to bear witness of salvation; then the eyewitnesses of His life upon earth proclaimed the salvation that is in Him. And note: God Himself bore testimony by giving the disciples power to work signs and wonders and many miracles. In addition to this, God endowed believers with the gifts of the Holy Spirit. God changed the lives of believers and gave them the power and gifts to live for Him and to serve Him in carrying forth the message of salvation to a world that is lost and dying.

The point is this: with so many witnesses, no person can ever expect to escape the judgment of God if he neglects the salvation of Christ—not when the two primary witnesses are God Himself and the Lord Jesus Christ, God's very own Son.

“And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?” (Ro.2:3).

“For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape” (1 Th.5:3).

“How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him” (Heb.2:3).

“For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people” (Heb.10:30).

“See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven” (Heb.12:25).

“Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them” (Jer.11:11).

“Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul” (Ezk.33:9).

<p>1 God's plan for the world to come a. It does not belong to angels b. It belongs to man</p> <p>2 God's plan for man a. To create man lower than the angels for a short time b. To crown man with glory & honor & authority</p> <p>c. Man is presently seen in a fallen state</p> <p>3 God's plan for Christ a. To make Christ a little</p>	<p>D. Christ Secures Supremacy for Man, 2:5-13</p> <p>5 For unto the angels hath he not put in subjection the world to come, whereof we speak.</p> <p>6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?</p> <p>7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:</p> <p>8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.</p> <p>9 But we see Jesus, who was made a little lower than the</p>	<p>angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.</p> <p>10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.</p> <p>11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,</p> <p>12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.</p> <p>13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.</p>	<p>lower than the angels; to suffer & taste death for every man</p> <p>b. To be exalted, crowned with honor & glory</p> <p>c. To show the very nature of God</p> <p>1) By bringing many sons to glory</p> <p>2) By making the captain of their salvation perfect thru suffering</p> <p>d. To share equally with the sanctified, that is, believers</p> <p>1) The same Father</p> <p>2) The same position: Brotherhood</p> <p>3) The same worship</p> <p>4) The same way of trust</p>
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DIVISION I

THE SUPREME REVELATION: JESUS CHRIST, GOD'S SON, 1:1-4:13

D. Christ Secures Supremacy for Man, 2:5-13

(2:5-13) **Introduction:** this is a great passage of Scripture. It reveals God's eternal plan for the world, His plan for man and for Jesus Christ. It offers a glorious hope for man and his world.

Note verses six through eight; they are a quotation from Psalm 8:4-6. The Psalm was written concerning man, the great glory that God has given to man. But the words can be applied to man and to Christ. What is being said is true of both. But to whom do they apply? Who is Scripture talking about, man or Christ?

The Greek scholar Kenneth Wuest says:

"The question as to whether the Messiah or man is spoken of in verses 6-8 [Psalm 8], is settled easily and finally by the Greek word translated 'visit.' The Psalmist is exclaiming as to the insignificance of man in the question, What is man, that thou art mindful of him? That is clear. But to whom do the words 'son of man' refer, to the Messiah who is called the Son of man, or to mankind? The Greek word 'visit' is episkeptomai. The word means 'to look upon in order to help or to benefit, to look after, to have a care for.' This clearly indicates that the son of man spoken of here is the human race. God looks upon the human race in order to help or to benefit it. Thus, the picture in verses 6-8 is that of the human race in Adam" (Hebrews. "Wuest Word Studies," Vol.2. Grand Rapids, MI: Eerdmans, 1947, p.55).

A.T. Robertson, another Greek scholar, points out that "son of man" in this passage does not have the definite article "the." It does not say "the son of man" which is the title used by Jesus so often to refer to Himself. But it says "son of man" which means man, the same as it does in Ezekiel. God addressed Ezekiel as "son of man" some eighty times (cp. Ezk.21:2; 30:2) (Word Pictures In The New Testament, Vol.5, p.344).

William Barclay, the great New Testament expositor, says:

"The normal meaning of son of man in Hebrew is nothing other than man, as indeed it is in English also. In the psalm quoted here the two parallel phrases: 'What is man that you remember him?' and 'Or the son of man that you visit him?' are different ways of saying exactly the same thing. The psalm is a great lyric cry of the glory of man as God meant it to be" (The Letter to the Hebrews, p.16).

The Greek scholar Marvin Vincent says:

"The 'son of man' [is the] Hebrew son of Adam, with a reference to his earthly nature as formed out of the dust....The direct reference of the words cannot be to the Messiah...." (Word Studies In The New Testament, Vol.4. Grand Rapids, MI: Eerdmans, 1957, p.397).

All of this seems to point to verses six through eight applying to man. God's eternal plan for man—His glorious purpose for creating man—is what is being revealed. God has planned for man to rule and reign with His Son, the Lord Jesus

Christ. With Christ man is to have dominion over the whole universe. But note: it is only with Christ. It is Christ Jesus who has secured supremacy for man.

1. God's plan for the world to come (v.5-6).
2. God's plan for man (v.6-8).
3. God's plan for Christ (v.9-13).

1 (2:5-6) **God—World—History—Man:** God's plan for the world to come is to subject the world to man. This is an astounding statement that staggers the human mind. To think that the future world is to be subjected to man, that man is to rule and reign over the world is just unbelievable to the natural mind. As verse six so accurately says: "What is man"—what is man that God should be mindful of him? Why should God exalt such a creature as man...

- who curses, rebels, ignores, neglects, and rejects God?
- who is so lowly a creature that he is barely a microscopic speck in a universe of stars and planets, a universe that has billions of bodies and that seems almost unlimited?

When we have cursed God and have rejected and rebelled against Him so much, why would He not just go ahead and condemn us to an eternity of hell? Why would He not just go ahead and give the future world to angels and let them rule and reign over it for Him? The answer is the subject of the next two points, of verses 6-13. The present point is to declare the astounding fact: God has not subjected the world to come to angels, but to man. We are to rule and reign over the future world—rule and reign with God's very own Son, the Lord Jesus Christ.

Note one other fact: ruling and reigning with Christ—having dominion over the future world—is part of the *great salvation* that Christ has provided for us, and it is a great part. This is what this passage is doing: elaborating and explaining more fully the great salvation Christ has wrought for us. So great a salvation involves a new world, a world that is ruled over by Christ and His followers. We shall rule and reign with Christ. We shall have dominion over the world to come, ruling, reigning, and serving Christ forever and ever.

"What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? and that thou shouldest visit him every morning, and try him every moment?" (Job 7:17-18).

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet" (Ps.8:3-6).

2 (2:6-8) **Man—God—History:** God's creation and plan for man is covered in three clear steps.

1. God created man to be lower than the angels for a little time. *Little* probably refers to time, not to being or state and position. When God created Adam or man in the Garden of Eden, he was created lower than the heavenly beings, but higher than all earthly creatures. Man was created lower than the angels, but note: man was to be lower than the angels for only a little time. From the very beginning God has planned to exalt man.

2. God created man to crown Him with glory and honor. In his unfallen state, man was a glorious being with...
 - a noble body
 - an excellent mind
 - unbelievable ability
 - unusual power

Man had everything that was necessary to control and rule over the earth, and most of all he could walk and fellowship with God in an unbroken communion and worship. Just as the Scripture says...

- God set man over creation—over the works of His hands.
- God put all things in subjection under man's feet or control.
- God left nothing that was not put under man's control.

What does this mean? It means that in the original creation man (Adam) was crowned with glory and honor, and he held the highest of positions upon earth. Man was in control of all things upon earth, exalted ever so highly. There was peace upon earth, affection between man and animals, and all of nature was under control. There was no destruction due to violence between man and animals or due to disruptions of nature such as storms, hurricanes, or earthquakes. The Garden of Eden was a perfect place from which man could rule a perfect earth—if he could only prove faithful and do as God said.

Man was the most noble and excellent creature imaginable. Fallen man just cannot come close to imagining what it was like in the Garden of Eden. But this brings us to the terrible tragedy of man.

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen.1:26-28).

"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen.2:7).

"The Spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4).

“For thou hast made him a little lower than the angels, and hast crowned him with glory and honor” (Ps.8:5).

“Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture” (Ps.100:3).

3. Man is presently seen in a fallen state. His authority and control over the world is not seen—not today, not yet. He is a far cry from being the noble creature he was supposed to be, who has himself and his world in subjection and under control. In fact, the very opposite is true: man does not control the world; the world controls him. Man is enslaved by evil, the evil of nature and of his own heart—the evil of every imaginable thing...

- | | | | |
|----------|---------------|-------------|---------------|
| • murder | • selfishness | • suffering | • gluttony |
| • hate | • envy | • adultery | • drunkenness |
| • war | • jealousy | • fear | • immorality |
| • greed | • prejudice | • disease | • cursing |
| • power | • pride | | |

In addition to these enslavements there are so many more, but the worst enslavement of all is death. Man is doomed to die. And this is the most terrible tragedy of all, for man was originally created to control and have dominion over the earth. But he no longer controls the earth; he dies and leaves the earth.

What happened to cause such a fall for man? What caused him to lose his glory and honor and his rule and dominion upon earth? *Sin—not doing what God said—caused Adam to fall.* And sin—simply not doing what God says—will destroy any person. God knows what needs to be done; He knows what it is that brings life to a person. Therefore, if a person does not do what God says, he loses life. He becomes enslaved to disobeying God, and disobeying God ends up in death. Kenneth Wuest states what the result of sin was upon Adam as well as it can be stated:

“Adam through his fall into sin, lost the dominion he had before enjoyed. He was no longer master of himself. He had become a fallen creature, with a totally depraved nature. He was a slave to sin. The animal kingdom was subservient to him not now through affection but fear. The ground, instead of yielding only good things, now produced also thorns, weeds, and other harmful things. Extremes of heat and cold, poisonous reptiles, earthquakes, typhoons, hurricanes, all conspired to make his life a constant battle to survive. He had lost the dominion over all these things” (Hebrews, Vol.2, p.56f).

“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so” (Gen.1:26-30).

“But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen.2:17).

“In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return” (Gen.3:19).

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Ro.5:12).

“For the wages of sin is death” (Ro.6:23).

“For to be carnally minded is death; but to be spiritually minded is life and peace” (Ro.8:6).

“But she that liveth in pleasure is dead while she liveth” (1 Tim.5:6).

“The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death” (Pr.21:6).

“But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear” (Is.59:2).

“And there is none that calleth upon thy name, that stirreth up himself to take hold of thee for thou hast hid thy face from us, and hast consumed us, because of our iniquities” (Is.64:7).

“Behold, all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die” (Ezk.18:4).

3 (2:9-13) **Jesus Christ—God—History:** God’s plan for Christ is the most wonderful thing in all the world. It offers the only hope man has of ever fulfilling his purpose upon earth. Man is fallen and enslaved by evil, and he lives in a corruptible and dying world that is engulfed in suffering. But in the midst of all the suffering and death, he sees Jesus. And in seeing Jesus, he sees hope—hope that all the sin and evil, death and suffering of this world can be conquered and overcome. How? By what God has planned in Christ; by what God has done in Christ.

1. God made Christ a little lower than the angels to suffer and taste death for every man. The word “taste” means to experience or to partake of. God sent Christ into the world to experience death for every man.

Note the words “crowned with glory and honor.” Even when Jesus was upon earth, He possessed the glory and honor of God. He had the full measure of God’s Spirit. He obeyed God perfectly, never sinning. Therefore, He secured the per-

fect righteousness; He stood as the Perfect and Ideal Man before God. This meant a most wonderful thing: as the Ideal and Perfect Man, whatever Christ did would stand for man. Being the Perfect and Ideal Man...

- when He died, His death would cover man and free man from ever having to die.
- when He arose, His resurrection would cover man and assure man that he, too, would arise and live eternally.
- when He was exalted into heaven, His exaltation would cover man and make it possible for man to be exalted into heaven and to rule and reign over the universe for God.

Jesus Christ suffered and tasted death for every man, and because He has died, God has crowned Him with the glory and honor of heaven. God has exalted Him to the height of heaven, to His own right hand of authority and power.

The point is this: Christ has made it possible for man to be restored to his destined glory and dominion. Christ has made it possible for man to live eternally with God and to fulfill his purpose for God. Christ has made it possible for man to recover his dominion, to recover his rule and reign in the world that is to come. This was part of God's eternal plan for Christ.

2. God sent Christ into this world to show man the very nature of God (v.10). Note what Scripture says: it became God—it was fitting and appropriate to the very nature of God—to create all things and to create them for Himself. This is a tremendous statement, a glorious truth. It tells us why God created the world and why He created us. He created us *for Himself*:

- ⇒ that we might know, believe, and understand Him (Is.43:10).
- ⇒ that we might know the riches of the glory of His grace and of His kindness toward us (Eph.2:7).

God wants us to know Him—His glory, majesty, and dominion, His love, grace, and kindness. This is the reason He created us and ordained us to rule and reign for Him throughout the universe. But after Adam fell and lost his fellowship with God and his dominion over the earth, how was God going to reveal who He was? How was He going to reveal His nature of love, grace, and kindness? There was only one way: through Christ. God had to send His own Son to earth to reveal Himself, to show man that He was loving, gracious, and kind—that He wanted to flood His grace and kindness upon man. This He did in two ways.

- a. God reveals who He is—He reveals His love and kindness—by bringing many sons to glory. When a person believes that Jesus Christ died and arose for him, the death and resurrection of Christ covers the person. God takes the person's belief and counts it as the death and resurrection of Christ. God identifies the person with Christ; He actually *counts* the person as having died and been resurrected with Christ. Therefore, the person stands before God in the righteousness of Christ; the person stands before God as righteous. Consequently, when God is ready for the person to depart this world, the person is righteous and acceptable to God. God is able to transfer the person into glory. Quicker than the eye can blink, God takes the believer into heaven, right into His own presence. Through Jesus Christ—through His death and resurrection—God is able to bring many sons into glory. Thus the eternal purpose of God for men is fulfilled.

- ⇒ The believer shall know God face to face; he shall know the riches of the glory of God's grace and kindness when he enters heaven.

“Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear” (Mt.13:43).

“In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (Jn.14:2-3).

“Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world” (Jn.17:24).

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (2 Cor.4:17).

“We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord” (2 Cor.5:8).

“For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Ph.3:20-21).

“When Christ, who is our life, shall appear, then shall ye also appear with him in glory” (Col.3:4).

“Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 Th.4:17).

“Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory” (2 Tim.2:10).

- ⇒ The believer lives before God in glory and praise and worship. He shall serve the Lord Jesus Christ, ruling and reigning with Him forever in the new heavens and earth.

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Mt.16:27).

“His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord” (Mt.25:23).

“Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world” (Mt.25:34).

“And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end” (Lk.1:33).

“And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath” (Lk.12:42-44).

“The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs [rulers] with Christ; if so be that we suffer with him, that we may be also glorified together” (Ro.8:16-17).

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom” (2 Tim.4:1).

“That being justified by his grace, we should be made heirs according to the hope of eternal life” (Tit.3:7).

“And hast made us unto our God kings and priests: and we shall reign on the earth” (Rev.5:10).

“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years” (Rev.20:4).

“And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son” (Rev.21:1-7).

“Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this” (Is.9:7).

“Behold, a king shall reign in righteousness, and princes shall rule in judgment” (Is.32:1).

“Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth” (Jer.23:5).

“And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed” (Dan.7:14).

- b. God reveals who He is, His love and kindness, by making the captain of our salvation perfect through suffering. The captain of our salvation is, of course, Jesus Christ. The word “captain” (archegos) means the pathfinder, the pioneer, the author, the founder, the originator. It means the one who blazes forth and cuts through something so that others may follow. Jesus Christ opened up the way or trail to God. This He did by suffering all the experiences of men—perfectly. He remained perfect through all His sufferings. He never sinned; He never failed, not even once. He learned obedience by the things which He suffered—perfectly. And by such, He secured a perfect and an eternal righteousness for man. He is the perfect pioneer who has cut the perfect path to God. He is the Ideal and Perfect Man who stands for and covers all persons...

- all who believe and trust Him to cover them.
- all who believe and trust Him to make them presentable to God.

God reveals who He is in Christ. We know that God is loving, gracious, and kind because He sent Christ to suffer for us. It is His sufferings—all that He bore and endured in purchasing our salvation—that shows us what God is like. God is love.

⇒ His sending Christ to bear the guilt and punishment for our sins shows us that He is love.

⇒ His promise to exalt us into glory shows us that He is love.

But remember: this is all through Christ. This is part of God’s eternal plan for Christ. God planned for Christ to save us so that we could see and know that He is loving, gracious, and kind.

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Ro.5:8).

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:16).

“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus” (Eph.2:4-7).

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not” (1 Jn.3:1).

3. God sent Christ to share equally with the sanctified who are believers. Note: the person who sanctifies and sets believers apart is Christ. The word *sanctify* means to be set apart and separated to God. It means that a person has turned away from the world and separated himself from the world and its sins and has set himself apart to live for Christ. Note these glorious facts.

- a. Both Christ and believers are of *One*, that is, of God. They have the same Father (v.11). Through Christ believers are born again, spiritually born of God. They are adopted into the family of God. God becomes their Father just as He is the Father of Christ. Through Christ believers have the same Father as Christ.

“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father” (Ro.8:15).

“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father” (Gal.4:4-6).

- b. Both Christ and believers share the same position, the position of brothers (v.11). Christ is not ashamed to call a believer His brother. But remember why: because believers trust Him as their Savior and have set apart their lives to live for Him.

“For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother” (Mt.12:50).

“The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Ro.8:16-17).

“Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God” (Eph.2:19).

“Of whom the whole family in heaven and earth is named” (Eph.3:15).

- c. Both Christ and believers share the same worship (v.12). This is a picture of worship, of Christ declaring the name of God to His brothers in the midst of the church or congregation (cp. Ps.22:22). Christ lives within the hearts and lives of believers, stirring them to learn more and more about God and to worship Him more and more.

“That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ” (Ro.15:6).

“For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor.6:20).

“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name” (Heb.13:15).

“But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light” (1 Pt.2:9).

“Let the people praise thee, O God; let all the people praise thee” (Ps.67:3).

- d. Christ and believers share the same truth (v.13. Cp. Ps.18:2; Is.8:17.) When Christ was upon earth, He trusted God perfectly, never sinning or disobeying Him. Therefore, Christ is able to present believers to God. Christ leads believers to trust God and to learn to trust Him more and more.

“Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent” (Jn.6:28-29).

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Ro.5:1).

“Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked” (Eph.6:16).

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb.11:6).

“And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment” (1 Jn.3:23).

<p>1 Christ became man's great Deliverer</p> <p>a. By becoming a man b. By dying for us c. Be destroying the devil's power over sin & death d. By delivering us from the fear of death</p>	<p>E. Christ Secures The Triumphant Victory for Man, 2:14-18</p> <p>14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15 And deliver them who through fear of death were all their lifetime subject to bondage.</p>	<p>16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.</p>	<p>e. By freeing us from the bondage of the flesh</p> <p>2 Christ became man's great High Priest</p> <p>a. To become sympathetic to men b. To become faithful to God c. To make reconciliation d. To succor those who are tried & tempted</p>
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DIVISION I

THE SUPREME REVELATION: JESUS CHRIST, GOD'S SON, 1:1-4:13

E. Christ Secures the Triumphant Victory for Man, 2:14-18

(2:14-18) **Introduction:** man is a defeated being. He has lost the glory, honor, and dominion that God gave him at creation. He has lost his Garden of Eden, his perfect world and his control over it. Man has fallen from his exalted position in the original creation. And not only is man now enslaved by a corruptible world, man is held in bondage...

- to death and to the fear of death (v.15).
- to the sufferings of this world, the sufferings of all kinds of trials and temptations such as disease, accidents, age, war, murder, abuse, adultery, greed, selfishness, neglect, insensitivity, loneliness, and emptiness.

Within

himself man is a defeated being. He is defeated and doomed to suffer all kinds of trials and temptations throughout his life, and then he is doomed to the ultimate fate of all men: death. (See previous outline and notes—Heb.2:5-8 for explanation and more discussion.)

1. Christ became man's great Deliverer (v.14-16).
2. Christ became man's great High Priest (v.17-18).

1 (2:14-16) **Jesus Christ, Purpose—Work—Nature—Salvation:** Jesus Christ became man's great Deliverer. How? By doing five things.

1. Jesus Christ delivered man by *willingly becoming a man*: Christ "took part" of human flesh; He "took part" of the very same flesh and blood that human beings partake of. But there is a significant difference between a newborn baby who became a "partaker of flesh and blood" at birth and Christ who *took part* of the same. Christ willingly "*took part*" of flesh and blood, whereas a child had no say-so in the matter. Everyone of us has been born by an act of some other man and woman; not one of us had anything whatsoever to do with the matter. But Jesus Christ chose—He deliberately determined and purposed—to *take part* of human flesh and blood. He voluntarily took part of human nature—of a nature that was not a natural part of His being. This is seen in the Greek words used to describe what He did.

⇒ "Children are *partakers* [koinonia] of flesh and blood." The word means to share, to be partners of a *common human nature*.

⇒ The word used of Christ is entirely different: Christ *took part* (metecho) of human nature. The word means *to hold with*. The idea is that Christ *took hold* of human nature and held human nature with man. He added human nature to His divine nature. His human nature was an addition to His divine nature. As God the Son, Jesus Christ had absolutely no part of flesh and blood, but as the Son of Man, He took hold of man's nature. The point is this: Jesus Christ became man, and as Man He took part of flesh and blood, willingly and voluntarily. Jesus Christ loves us so much that He would pay the ultimate price to deliver us. He would humble Himself to such a degree that He would leave heaven above in order to come to earth and live as a Man. (See notes—Heb.2:17-18 for more discussion.) (Kenneth Wuest points this out in an excellent discussion and Marvin Vincent quotes the Biblical scholar B.F. Westcott as making the same point.)

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Is.7:14).

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Is.9:6).

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS" (Lk.1:31).

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (Jn.1:14).

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Ro.8:3).

“But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men” (Ph.2:7).

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (1 Tim.3:16).

2. Jesus Christ delivered us by dying for us. We die, and there is no escaping the fact. Death is all around us—the death of acquaintances, friends, neighbors, relatives, and family. We die, never to return to one another in this world. Only a *perfect being* does not die. Picture a perfect person—he would be completely perfect, perfect through and through; therefore, he would never die. He would live forever. He would be perfect in morality, justice, and goodness—perfect in body, mind, and spirit—therefore, he would never die. But as human beings, we are different. We are imperfect, sometimes immoral, unjust, and bad; and because we are imperfect, we die. We die because we are short of what we should be; short of morality, righteousness, justice, and goodness.

The point to see is this: we die because of sin, because we are short of perfection. Death is the result of sin. If we are going to ever become perfect and live forever, sin and death have to be taken care of and removed. If sin and death can be removed, then we can live forever. This is what Jesus Christ has done for us: He died for us. He took our sin and imperfection upon Himself and suffered death for us. How could He do this? He was perfect. When He was upon earth, He lived a sinless life, a perfect and righteous life. Therefore, He became the Ideal and Perfect Man, the Ideal Pattern for every person. As the Ideal Man He covered and blanketed all men. Whatever He did counted for all men. This is what is meant when the Bible says that Christ died for all men—for the whole world. If a person believes—really trusts that Jesus Christ has died for him—then God identifies the person with Christ. God counts, reckons, considers, and accepts the person...

- as being righteous in Christ.
- as having already died in Christ.
- as being already resurrected to eternal life in Christ.

God accepts the person as being acceptable to Him; therefore, the person never has to die. He is delivered from sin and death through Jesus Christ. But remember, it is only through Jesus Christ. We must always remember this, and we must remember why God accepts us: because we believe—really believe and trust in His Son. God will do anything for the person who honors His Son by believing in Him. If a person honors Christ so much that he surrenders and commits his life to Christ, God will deliver that person from death.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:16).

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn.3:36).

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Ro.6:23).

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Ro.10:9-10).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened [resurrected, made alive] by the Spirit” (1 Pt.3:18).

3. Jesus Christ destroys the power of the devil over sin and death. As noted in the previous point, man dies because of sin. The devil was the *first sinner*, and he is the one who tempts a man to sin. The devil has the power to tempt and entice men to sin; therefore, he has the power to lead men down the road to death.

Why does the devil do this? Because he is out to hurt and cut the heart of God, and he does this by leading men away from God. He knows that God’s heart bleeds over every man who turns away from Him. Therefore, Satan does all he can to entice men to turn away from worshipping and serving God, away from living with and for God. The devil works to get men to...

- curse and reject God
- ignore and neglect God
- rebel and deny God

This is what sin is: doing one’s own thing—simply rebelling against God and His control and say-so in one’s life. Sin is living like one wants to live, living selfishly instead of living for God and being thankful to God. Sin is rebelling against God and His Word and going against God. When a person does this, he is naturally not living for God nor with God. It is because of this that men die and have to face separation and judgment from God. And note: this is clearly understandable:

- ⇒ If a person follows the devil and has nothing to do with God in this life, how can he have anything to do with God in the next life?
- ⇒ If a person does not know God in this world, how can he expect to know God in the next world?
- ⇒ If a person chooses to live without God in this world, then he is bound to live without God in the next world.

Very simply, the devil has chosen to go his own way and to have nothing to do with God. And he is like so many people in this world: he is out to entice and to get as many people as he can to satisfy his lusts. He desires and lusts, and he wants his desires and lusts fulfilled. Therefore, he seeks people who will join him in his lusts and desires. He has the same

power all men have, the power to mislead and to use people for his own purposes. As an angelic being, he just has more power than earthly men have.

The point is this: Jesus Christ has broken the power of the devil over death. He did this by taking man's sins, guilt, and judgment upon Himself and by dying for man. Man is now delivered from both sin and death by Jesus Christ. If a person believes that Jesus Christ died for him—if a person really trusts Jesus Christ—God counts that person as having already died in Jesus Christ. Because the person honors God's Son by believing and committing his life to Christ, God promises to deliver the man from death. God promises to transfer the person into heaven quicker than the blink of an eye. The power of Satan over death is thereby broken and destroyed.

⇒ Satan no longer has the power to enslave man in sin and evil unless a man rejects Jesus Christ and continues to follow the way of Satan and sin.

⇒ Satan no longer has the power to hold man in death unless a man rejects Jesus Christ.

Jesus Christ alone has broken and destroyed the power of Satan over sin and death. The word "destroyed" (katargazomai) means to bring to nothing, to make inoperative. Satan's power over sin and death functions and operates within man, and what a power it is—the awesome power to separate men from God for eternity. But Jesus Christ has broken that power. He has made the power of Satan ineffective and inoperative. Man no longer has to be enslaved by sin and its guilt nor by death. He is delivered from death because Jesus Christ has broken Satan's power over death.

"Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me" (Jn.12:31-32).

"Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment [to die], even so I do. Arise, let us go hence" (Jn.14:30-31).

"Who hath delivered us from the power of darkness [Satan], and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins" (Col.1:13-14).

"And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it" (Col.2:15).

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 Jn.3:8).

4. Jesus Christ has delivered men from the fear of death. Men dread and fear death. Despite suicides and the denial of some, the fear and dread of death are still a fact. Death is so feared that most men simply will not think about it; they push the thoughts of death out of their minds. Men dread and fear...

- wondering about the unknown of death.
- wondering what lies beyond death.
- wondering if there is a life hereafter.
- not wanting to leave this world and life and the pleasures of it.
- not wanting to leave loved ones.
- not wanting to leave their possessions.

And above all, men dread the sense which every man has within him—the sense of coming judgment and the sense that all wrongs will be made right. Think for a moment: one minute beyond life—having been dead for just one minute—where is the dead person? What has happened to him? Where has he gone? What has happened to him...

- ten minutes after death?
- thirty minutes after death?
- one hour after death?

Where is the dead person? What is he doing? The teaching of Scripture is that death must be feared. No matter what men say—psychologists, therapists, physicians, philosophers, preachers—no matter what anyone says, death and judgment are to be feared.

⇒ Scripture says that death and judgment are terrible for the sinner: it is better to face the most evil person on earth than to face God after death. An earthly man—no matter how evil he is—can only take our life from us. He cannot destroy our soul. But this is not true with death and God. God can destroy both body and soul.

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Mt.10:28).

⇒ Scripture says that death and judgment are terrible for the sinner: it is better to have never been born than to be born and enter death as a sinner and have to face the judgment to come.

"The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born" (Mt.26:24).

⇒ Scripture says that death and judgment are terrible for the sinner: it would be better to enter life being blind and without hands and feet than to die and have to face judgment.

"Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or

maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire” (Mt.18:7-9).

⇒ Scripture says that death and judgment are terrible for the sinner: it would be better to escape death and the coming judgment than to possess all the wealth in the world.

“For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Mt.16:26-27).

“For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels” (Mk.8:36-38).

⇒ Scripture says that death and judgment are terrible for the sinner: the pain experienced is greater than all the pain ever experienced in the world. That is, if you took all the physical pain ever experienced in the world and packaged it into one box, that pain would be nothing in comparison to the pain of a sinner dying and having to face judgment. How could this be? Because death and judgment for the sinner are eternal; they never end.

“And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruits is hewn down, and cast into the fire” (Mt.3:10).

“Every tree that bringeth not forth good fruit is hewn down, and cast into the fire” (Mt.7:19).

“But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth” (Mt.8:12).

“And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth” (Mt.13:42).

“Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire” (Mt.18:8).

“Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth” (Mt.22:13).

“And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth” (Mt.24:51).

“And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth” (Mt.25:30).

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Mt.25:41).

“And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched” (Mk.9:43-46).

“And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire” (Lk.3:9).

“There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out” (Lk.13:28).

“If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned” (Jn.15:6).

But this is the point of the glorious gospel of the Lord Jesus Christ. Jesus Christ has delivered us from the fear of death. There is no need to fear death, for we never have to die. When we come to that moment of passing from this life into the next, God will transport us into His presence quicker than the blink of an eye. We never have to taste death; we never have to experience death. If we believe—really trust Jesus Christ as our Savior—He will deliver us from death. There is no death and no condemnation for the believer—nothing to fear—not if we really believe and trust the Lord Jesus Christ. Jesus Christ has delivered man from death and condemnation—delivered all who will really believe and commit their lives to Him.

“He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it” (Is.25:8).

“The last enemy that shall be destroyed is death” (1 Cor.15:26).

“So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory” (1 Cor.15:54).

“But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel” (2 Tim.1:10).

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev.21:4).

“And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever” (2 Tim.4:18).

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage” (Heb.2:14-15).

“He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake” (Ps.23:3).

5. Jesus Christ has delivered us from the bondage of the flesh. The words “he took” (*epilambanetai*) mean to take; to lay hold of; to take by the hand. This tells us a most wonderful truth: Jesus Christ did not only take hold of man’s nature, He took hold of man’s hand. He took us by the hand and delivered us. The picture is that of love and tender care, of His delivering us out of the bondages of the flesh and of human nature. Note: it is not angels that He took by the hand, but the seed of Abraham, that is, the spiritual seed of Abraham, those who believe and trust in the Lord Jesus Christ as their Savior.

“For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh” (Ph.3:3).

“In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ” (Col.2:11).

“Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all” (Col.3:11; cp. Ro.2:28-29).

“Casting all your care upon him; for he careth for you” (1 Pt.5:7).

“Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great” (Ps.18:35).

“Fear thou not; For I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (Is.41:10).

“And even to your old age I am he; and even to hoar [gray] hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you” (Is.46:4).

2 (2:17-18) **Jesus Christ, High Priest—Propitiation:** Jesus Christ became man’s great High Priest. This was the very reason He was made like man, that He might be a merciful and faithful High Priest. Jesus Christ was “behooved,” constrained and moved to be a man in order to sympathize and feel for man. He wanted to go through all the trials and temptations of man, to experience all of life as man experiences it. Why? Why would anyone, especially the Son of God who existed in the glory of perfection, want to go through all the pain and suffering of life? There were four reasons.

1. Jesus Christ became the great High Priest so that He could be merciful to man. Man needs mercy. Mercy is his only hope of ever living with God. Unless God loves man so much that He will just pour out His mercy upon him, man is lost and doomed forever. Jesus Christ was made like man so that He could be a merciful High Priest.

2. Jesus Christ became the High Priest so that He could be faithful to God. God loves man, loves him with an eternal love; therefore, he willed that Christ come to earth and deliver man from sin, death, and judgment to come. And Christ was faithful. He came to earth so that He might be a faithful High Priest to God *for man*.

3. Jesus Christ became the High Priest so that He could make propitiation for the sins of the people. The word “propitiation” (*hilaskomai*) means to sacrifice or to make a covering, satisfaction, payment, or appeasement for sin.

It was, of course, the task of the High Priest to offer up the animal sacrifice for the sins of the people. This is the picture being painted of Christ. But note one distinct difference: Jesus Christ Himself is the propitiation for man’s sin. It was not His teachings, power, example, or life that made Christ the propitiation. It was His blood: His sacrifice, His death, His sufferings, His cross that caused God to accept Jesus as the propitiation. It is the blood of Christ that God accepts as...

- the *sacrifice* for our sins.
- the *covering* for our sins.
- the *satisfaction* for our sins.
- the *payment* for the penalty of our sins.
- the *appeasement* of His wrath against sin.

When Christ died for man...

- the righteousness of God was satisfied.
- the perfection of God was satisfied.
- the justice of God was satisfied.

Jesus Christ became the *propitiation*—the covering and satisfaction for the sins of man. He became the High Priest in order to make propitiation for our sins.

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation [propitiation] for the sins of the people” (Heb.2:17).

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world” (1 Jn.2:1-2).

“Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins” (1 Jn.4:10).

“And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful [propitious] to me a sinner” (Lk.18:13).

4. Jesus Christ became the High Priest so that He could succor man when he faces the trials and temptations of life. The word “succor” (boetheo) means to help, aid, relieve, assist; to be so eager to help that one runs to the cry of a person. What a picture of Jesus Christ! He has heard our cry in all of our suffering and pain, trial and temptation; and He has run to help and deliver us. Just think! He has been made like us in order to feel with us and deliver us. He has become the perfect High Priest. He needed to do this in order to experience every situation, condition, and trial of man. He experienced the most humiliating experiences imaginable. He experienced...

- being born to an unwed mother (Mt.1:18-19).
- being born in a stable, the worst of conditions (Lk.2:7).
- being born to poor parents (Lk.2:24).
- having his life threatened as a baby (Mt.2:13f).
- being the cause of unimaginable sorrow (Mt.2:16f).
- having to be moved and shifted about as a baby (Mt.2:13f).
- being reared in a despicable place, Nazareth (Lk.2:39).
- having His father die during His youth (see note, pt.3—Mt.13:53-58).
- having to support His mother, brothers, and sisters (see note, pt.3—Mt.13:53-58).
- having no home, not even a place to lay His head (Mt.8:20; Lk.9:58).
- being hated and opposed by religionists (Mk.14:1-2).
- being charged with insanity (Mk.3:21).
- being charged with demon possession (Mk.3:22).
- being opposed by His own family (Mk.3:31-32).
- being rejected, hated, and opposed by listeners (Mt.13:53-58; Lk.4:28-29).
- being betrayed by a close friend (Mk.14:10-11, 18).
- being left alone, rejected, and forsaken by all of His friends (Mk.14:50).
- being tried before the high court of the land on the charge of treason (Jn.18:33).
- being executed by crucifixion, the worst possible death (Jn.19:16f).

And Jesus Christ suffered so much more, but the point to note is this: in each of these experiences His suffering reached the depth of humiliation. Christ stooped to the lowest point of human experience in every condition in order to become the *Perfect Sympathizer* (Savior). This is the reason He can now identify with and feel for any person’s circumstances. No person ever comes close to the depth of suffering and humiliation He bore. Jesus Christ can succor—help, feel for, care for, and look after—every person no matter their condition, trial, or temptation.

“Let not your heart be troubled: ye believe in God, believe also in me....I will not leave you comfortless: I will come to you” (Jn.14:1, 18).

“He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him” (Jn.14:21).

“For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted” (Heb.2:16-18).

“Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession” (Heb.4:14).

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb.4:15-16).

“Like as a father pitieth his children, so the LORD pitieth them that fear him” (Ps.103:13).

“In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old” (Is.63:9).

CHAPTER 3		
	F. Christ is Superior to Moses, 3:1-6	hath builded the house hath more honour than the house. 4 For every house is builded by some man; but he that built all things is God. 5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; 6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.
1 Fix your attention upon Jesus a. Bc. of who you are: Holy brothers b. Bc. of who Christ is: The Apostle ^{DS1} & High Priest ^{DS2}	Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;	
2 He was faithful to God, even as Moses was faithful	2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.	4 He is the Son over God's house; Moses was only a servant in God's house
3 He is the builder of the house; Moses was only a resident of the house	3 For this man was counted worthy of more glory than Moses, inasmuch as he who	5 He is building His house, but entrance into His house is conditional

DIVISION I

THE SUPREME REVELATION: JESUS CHRIST, GOD'S SON, 1:1-4:13

F. Christ is Superior to Moses, 3:1-6

(3:1-6) **Introduction:** Jesus Christ is superior to all men. No matter who the person is, Jesus Christ is superior to him. Moses is considered by the Jews and by many others to be one of the greatest men who has ever lived. He was the great emancipator of the Jewish people from Egyptian slavery and the great leader who gave birth to the Jewish people as a nation. But as great as these feats were, he was above all else the great law-giver, not only to Israel, but to the world. People and nations who have sought freedom have based their legal system upon the ten commandments and other laws given by Moses. However as great as Moses was, there is still One who is superior to him. There is a Person to whom all mankind should look and base their lives and governments upon: that Person is the Lord Jesus Christ. Jesus Christ is superior to all men, no matter how great they and their contributions to society and the world have been. No person comes close to being as great as Jesus Christ is nor to making the contributions to the world that Jesus Christ has.

1. Fix your attention upon Jesus (v.1).
2. He was faithful to God, even as Moses was faithful (v.2).
3. He is the builder of the house; Moses was only a resident of the house (v.3-4).
4. He is the Son over God's house; Moses was only a servant in God's house (v.5).
5. He is building His house, but entrance into His house is conditional (v.6).

1 (3:1) **Believers—Jesus Christ:** consider Christ Jesus. The word “consider” (katanoeo) means to fix one’s thoughts and mind, attention and eyes upon Jesus Christ. It means to concentrate; to seek to grasp; to focus and to be attentive in order to learn about Jesus Christ. Note: this exhortation is written to believers.

1. Believers should fix their attention upon Jesus Christ because of who they are.
 - ⇒ Believers are holy brothers. The word “holy” (hagioi) means to be set apart or separated to Christ. It means that we have turned away from the unclean things of the world and from the religions of the world and have turned to Christ. We are holy, set apart to be a brother to Christ. Therefore, we should be following and focusing our attention upon Christ.
 - ⇒ Believers are partakers of the heavenly calling. We have been called by Christ to live with God in heaven. We are not to live for this earth; we are to live for heaven. Therefore, our attention is to be fixed upon heaven, especially upon Christ who is our glorious Savior and who has made it possible for us to live in heaven.
2. Believers should fix their attention upon Jesus Christ because of who Christ is.
 - a. Jesus Christ is the *Apostle* of our confession. The word *apostle* means a person who is sent forth as an ambassador: sent forth by a king or a country on a special mission with a special message. And note: the person is always sent forth with the full authority and power of the king and country which he represents. This is Jesus Christ. Note the word *profession* or *confession*: we confess that Jesus Christ is the Supreme Apostle of our faith and lives. We confess that He is the One whom God sent from heaven to earth...
 - as the supreme representative of God, the One who shows us exactly what God is like.
 - as the supreme messenger of God, the One who tells us the truth about God, ourselves, and the world.
 - with all the authority and power of God, the One who has control over all the world and over all the trials and circumstances of our lives.
 - b. Jesus Christ is the High Priest of our confession (see DEEPER STUDY # 2, *Jesus Christ, High Priest*—Heb.3:1 for discussion).

DEEPER STUDY # 1

(3:1) **Jesus, Apostle—High Priest:** Jesus Christ is the supreme apostle of God. Under the old covenant of the law (the Old Testament), Moses held the office of an apostle, the office of God's ambassador to the people. Aaron held the office of high priest, man's representative before God. But under the new covenant of grace (the New Testament), Jesus holds both offices.

- ⇒ Jesus is the Apostle, the messenger and ambassador of God. He possesses all the authority and power of God's kingdom and He represents God's kingdom perfectly.
- ⇒ Jesus is also the High Priest of God. But His position as High Priest is greater than any other person who has ever served as high priest. Why? Because He is Perfect Man and Perfect God. He perfectly represents man to God and God to man. (See DEEPER STUDY # 2—Heb.3:1 for discussion.)

DEEPER STUDY # 2

(3:1) **Jesus Christ, High Priest:** Jesus Christ is *the great High Priest* who stands between God and man. He bears the name of God before man, and He carries the names of men before God. In relation to Christ this means two things.

- ⇒ Christ must know man and He must know God.
- ⇒ Christ must also be able to represent God before man and man before God.

Scripture leaves no question whatsoever about Christ fulfilling these requirements. Christ is the great High Priest (Heb.3:1; 5:10; 7:26; 9:22). William Barclay points out that the word for priest in the Latin describes it clearly. It is *pontifex* which means *bridge-builder* (*The Letter to the Hebrews*, p.25). Jesus Christ is the *bridge-builder* between God and man, the Supreme High Priest who can represent God to men and men to God. The glorious message of the gospel is that men can know God and be brought before God. It is all possible because Jesus Christ stands with God and man as the Supreme High Priest.

“Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us” (Ro.8:33-34).

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people” (Heb.2:17).

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Heb.4:14-15).

“So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee” (Heb.5:5).

“Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec” (Heb.6:20).

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Heb.7:25-26).

“Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens” (Heb.8:1).

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world” (1 Jn.2:1-2).

2 (3:2) **Moses—Jesus Christ—Faithfulness:** Jesus Christ was faithful to God even as Moses was faithful. God appointed Moses as the first great leader over the *house of God*. In the eyes of the Jews Moses has always been looked upon as one of the greatest leaders ever produced by the world.

- ⇒ Moses was the great *freedom leader* who led the Jews out of slavery from Egypt.
- ⇒ Moses was the great *law-giver* to whom God gave the ten commandments and the other laws that have governed Israel—the laws that have been used by so many nations and peoples in their call to freedom and as the foundation of their legal systems.
- ⇒ Moses was the great *nation builder* who structured the Jews into a nation.
- ⇒ Moses was the great *friend of God* in the eyes of the Jews. They said that he was the man to whom God had spoken face to face when God gave him the law. Therefore, Moses was considered different from all other prophets in that they had seen God only in visions or dreams.

The point is this: Moses had been appointed by God to do some great things, and he had been faithful to his call and duty. God had even stressed the strength of Moses' faithfulness:

“And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches” (Num.12:6-8).

In the eyes of the Jews no one was as great as Moses. Moses was superior to all other men, for he had been used so greatly by God and had been so faithful to God.

But note: there is another person who has also been appointed by God and who has been faithful to God: the Lord Jesus Christ.

- ⇒ He was faithful as the *Apostle of God*: the One who represented and spoke of God; the One who revealed and showed us exactly what God is like and how we can become acceptable to God. Jesus Christ was faithful in proclaiming God's message of salvation to the world.

⇒ He was faithful as the High Priest of God: the One who became the propitiation for our sins; the One who represents God to us and represents us to God; the One who stands between God and us.

Moses was faithful, and he stands as one of the most faithful men who has ever lived. But Jesus Christ was far more faithful. He stands as the very embodiment of faithfulness. He was perfectly faithful to God's appointment.

⇒ He stands as the perfect and supreme Apostle or Ambassador of God.

⇒ He stands as the perfect and supreme High Priest or Mediator of God.

“But the Lord is faithful, who shall stablish you, and keep you from evil” (2 Th.3:3).

“If we believe not, yet he abideth faithful: he cannot deny himself” (2 Tim.2:13).

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people” (Heb.2:17).

“Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)” (Heb.10:23).

“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood” (Rev.1:5).

3 (3:3-4) **Moses—Jesus Christ, Creator:** Jesus Christ is the builder of the house; Moses was only a resident of the house. What is the house built by Christ?

⇒ the house of the world or universe (v.4).

⇒ the house of God's people or believers (v.6).

Every house has to have a builder. A house does not appear out of nowhere. The same is true of the universe and of believers. The universe did not appear out of nowhere nor did believers. The foundation of the universe and of believers was laid by someone. By whom? Note verse four:

“For every house is builded by some man; but he that built all things is God.”

God built the house of the universe and the house of believers. But note the point: verse three declares that Jesus Christ built the house. Jesus Christ is being declared to be God—to be God the Son—to be as much God as God the Father—to possess the very nature of God, the power, knowledge, and wisdom to plan and create the world. This is exactly what the writer of Hebrews declared in Chapter one.

“[God] hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds” (Heb.1:2).

“And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail” (Heb.1:10-12).

Remember: Moses is counted as the greatest man who ever lived—the greatest leader and greatest religionist. The point is this: Jesus Christ is greater; He is far superior, counted worthy of far more glory than Moses. Why? Because Moses was only a man—only a resident in the universe—only one believer in the house of God. A faithful believer, yes! Nevertheless only one believer in God's house. But not Jesus Christ. He made the house. He laid the foundation of the universe and of the house of God's people.

Thought 1. The point is clear. No matter who the person is—a great national leader, a great founder, a great attorney, a great liberator, a great leader of people, a great religionist—Moses is considered by Scripture to be greater. But there is One who is even greater than Moses—the Lord Jesus Christ. Therefore, Christ is far greater than all other men, no matter who they are. They are only residents of the universe, but Christ Jesus is the Lord and builder of the universe.

“All things were made by him; and without him was not any thing made that was made” (Jn.1:3).

“But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him” (1 Cor.8:6).

“And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ” (Eph.3:9).

“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him” (Col.1:16).

4 (3:5-6) **Jesus Christ—Moses:** Jesus Christ is the Son over God's house; Moses was only a servant in God's house. This point spells it out as clearly as can be. Moses was faithful to God. God had called Moses to be His servant, to proclaim those things which were to come sometime in the future. What were those things? The things concerning Christ and the great promises of God concerning heaven and God's care for man. God used Moses to predict and show in symbols and types what the Savior of the world was to be like and what He was to do when He came into the world. When God gave Moses the messages to deliver to the world, Moses had a difficult task, for he did not always understand the message nor the symbol. And God did not explain, for it was not yet time for man to grasp the full meaning. Nevertheless,

Moses was faithful in delivering the message, and for that he is to be highly esteemed. However, Moses is still only a servant *in the house of God*. He is a very special servant—one of the greatest servants who has ever lived—but he is still only a servant. But not Jesus Christ. Jesus Christ is the Son of God, and as the Son of God He is placed *over* God’s house. William Barclay states it well:

“Now Moses was only part of God’s universe. He was a created man and he worked in a created universe. He was part of the house, involved in the house. But Jesus is the creator of the house, and the creator of the house is bound to stand above the house itself. Moses did not create the law; he only mediated it. Moses did not create the house; he only served in it. Moses did not speak of himself; all that he ever said was only a pointer to the greater things that Jesus Christ would some day say. Moses, in short, was the servant; but Jesus was the Son. Moses knew a little about God; Jesus was God. Therein lies the greatness of Jesus and the secret of His unique superiority” (The Letter to the Hebrews, p.25)

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved” (Jn.3:16-17).

“And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him” (Jn.8:29).

“And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Ro.1:4).

“To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph.1:6-7).

“Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins” (Col.1:13-14).

“So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee” (Heb.5:5).

5 (3:6) **Jesus Christ—Salvation:** Jesus Christ is building His house, but entrance into His house is conditional. How do we become a member of God’s house? Note exactly what this verse says: “We [must] hold fast...unto the end.” The picture is that of a ship holding its course for port despite the storms and turbulences of life, and note: the ship holds fast until it reaches the end. If it did not, then it would never reach port. What is it that we must hold fast?

- ⇒ Our confidence in the hope of salvation. We must strongly believe—believe to the point of utter confidence that the promise of heaven and of eternal life is true. We must hold fast to our glorious hope of salvation—hold fast with utter confidence.
- ⇒ Our joy in the hope of salvation. The glorious hope of living forever and all the other promises of God are so wonderful that joy should always fill our hearts. We should walk in the joy of the Lord regardless of circumstances.

Thought 1. Remember the opening exhortation: fix your attention upon Jesus Christ. Too many sit under preachers and teachers...

- half asleep
- with wandering minds
- working through problems
- looking at others

This is tragic, for Jesus Christ is greater than Moses, who was one of the greatest men who ever lived. Jesus Christ is deserving of our attention. He is worthy of the focus of our lives. In fact, unless we hold fast to the hope of His salvation, we can never enter God’s house. Fixing our attention upon Him and holding fast His salvation is the only way to ever be admitted into God’s house.

“And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved” (Mt.10:22).

“And let us not be weary in well doing: for in due season we shall reap, if we faint not” (Gal.6:9).

“But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them” (2 Tim.3:14).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pt.1:13).

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness” (2 Pt.3:17).

“Behold, I come quickly; hold that fast which thou hast, that no man take thy crown” (Rev.3:11).

<p>1 Do not harden your hearts a. A charge from the Holy Spirit b. An illust.: Israel 1) Provoked God 2) Tried God for 40 years 3) Always went astray 4) Did not know God's ways c. Result: A sworn wrath—shall not enter God's rest 2 Take heed—watch unbelief a. Reveals an evil heart b. Results in forsaking the living God 3 Exhort one another daily</p>	<p>G. Warning Two (Part I): The Danger of Unbelief—Hardening One's Heart, 3:7-19 7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, 8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: 9 When your fathers tempted me, proved me, and saw my works forty years. 10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. 11 So I swear in my wrath, They shall not enter into my rest.) 12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. 13 But exhort one another</p>	<p>daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. 14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; 15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. 16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. 17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? 18 And to whom swore he that they should not enter into his rest, but to them that believed not? 19 So we see that they could not enter in because of unbelief.</p>	<p>a. Reason 1: Time is urgent b. Reason 2: A person can be hardened c. Reason 3: Salvation is conditional d. Reason 4: Each day is important e. Reason 5: Some do provoke God f. Reason 6: Judgment is sure g. Reason 7: God judges unbelief h. Reason 8: Unbelief shuts a person out</p>
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DIVISION I

THE SUPREME REVELATION: JESUS CHRIST, GOD'S SON, 1:1-4:13

G. Warning Two (Part I): The Danger of Unbelief—Hardening One's Heart, 3:7-19

(3:7-19) **Introduction—Unbelief—Warning:** warning two is directed to the apathetic and unbelieving. The judgment is missing God's rest (cp. Ps.95:7-11). The importance of this warning and the danger of disobeying is pointed out in two ways. First, the word "says" is in the present tense. The Holy Spirit is still speaking today! Second, God is speaking today through His Son Jesus Christ—through someone greater than the prophets, greater than the angels, and greater than Moses. This shows that One so supreme is to be obeyed supremely. Man must believe and obey Christ—believe His promise of salvation and of eternal rest in the promised land of heaven.

1. Do not harden your hearts (v.7-11).
2. Take heed—watch unbelief (v.12).
3. Exhort one another daily (v.13-19).

1 (3:7-11) **Heart—Hardness—Rest—Israel:** do not harden your hearts. This is a charge from the Holy Spirit Himself, and it is directed to every generation of believers. It was not only a charge to Israel. How do we know this? Because the word *says* is in the present tense. The Holy Spirit is still speaking today. The charge is of critical importance to all people of every generation; there is great danger in disobeying the charge.

Now, what does a *hardened heart* mean? Israel's wilderness experience shows us. After the Jews had been freed from Egyptian slavery, they wandered about in the wilderness of the Sinai desert for some forty years. During their wanderings, they committed four gross sins that hardened their hearts.

1. They provoked God. Note the two phrases "in the provocation" and "in the day of temptation." They are actually a translation of two Hebrew words which are two proper names, the names of a place where Israel sinned in the wilderness, Massah and Meribah (Ex.17:2-7; Num.20:1-13). Wandering about in the desert, the people had become very thirsty; therefore, they began...

- to disbelieve God—to distrust that He cared and would provide.
- to murmur and grumble against God and His leader (Moses).
- to regret that they had left the world of Egypt.

They just rebelled against God, did not believe that He would take care of them. They completely lost their trust in Him and began to criticize and murmur and grumble against Him and Moses, God's appointed leader.

2. They tried God for forty years. God took care of Israel for forty long years as the nation wandered throughout the arid desert of Sinai. God gave them food and water and all the other necessities of life, and He protected them from all surrounding enemies. Yet the people continued to harden their hearts against God, to disbelieve and distrust Him. They approached God as though He had to meet their approval instead of their meeting His.

⇒ They tempted (peirazomai) God. This means they tested Him, put Him to the test to see if He was really good and would meet their needs.

⇒ They proved (dokimazo) God. This means they tested Him, put Him to the test to see if He met their approval. If God would prove faithful, then He would be worthy of their obedience and loyalty. They wanted Him to prove Himself first, then they would follow Him.

Note the unbelief and hardness of heart in all this. There is no belief or trust. They wanted God to prove Himself by giving the provision without any trial or suffering. They were unwilling to prove themselves, unwilling to show that they really believed and trusted God. They wanted God to prove Himself, that He was worthy of their trust and loyalty. What audacity! What an affront! What unbelief and hardness of heart—total disobedience.

3. They always went astray. God had promised to meet Israel's needs and He always had. They did not have the luxuries of life, but they did have God's care and provision, and most of all they had the glorious promise of God's land and rest. But they always went astray—always chose not to believe God. They disobeyed and distrusted God for some forty years.

4. They did not know God's way. God's way is faith and trust. God wants the same as any father wants: to be trusted. No matter how little or how much a father can provide, he wants to be trusted that he does care and will provide for his children. The same is true of God. God does not want murmuring or grumbling, questioning, distrust, unbelief, or disobedience. God wants faith and trust, for faith and trust are the ways that God teaches men to trust Him more. If we believe God—really believe Him—then the more we need and suffer trial, the more we will...

- learn to draw near God
- learn to fellowship with God
- learn to trust God
- learn to depend upon God
- learn to walk with God

This is the way of God; it is what God is after. It is the reason God created us—to know Him and to fellowship with Him. And the only way we can ever get to know Him and to fellowship with Him is to learn to trust Him more and more. Therefore, we have to be tried and tested so that we will draw closer and closer to Him and learn to believe and trust Him more and more. This is what Israel failed to learn; this was the great failure of Israel: unbelief and disobedience. They just never learned that God's way was belief and trust.

The result was, of course, judgment. The people chose not to follow God; therefore, they were never able to inherit the promised land nor to enter God's rest. They missed the permanent peace and provision of God Himself. They all died in the wilderness, the very ones who had been set free from the world and bondage of Egypt. Not a single one ever entered God's promised land and rest. (See outlines and notes—Heb.4:1-13.)

“Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye” (Acts 7:51).

“For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them” (Acts 28:27).

“But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God” (Ro.2:5).

“But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin” (Heb.3:13).

“Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness” (Ps.95:8).

“Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief” (Pr.28:14).

“He, that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy” (Pr.29:1).

“To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear” (Is.28:12).

“For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not” (Is.30:15).

“But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear” (Zech.7:11).

2 (3:12) **Watch—Wrong:** take heed—watch unbelief. There is great danger that believers might depart from the living God. They might do just what Israel did. Therefore, take heed (blepete): be alert and stay alert; be on the lookout and do it constantly; watch and keep on watching. Keep a watchful eye on your trust and obedience to God. Watch for an evil heart of unbelief. What is an evil heart of unbelief? It is a heart that...

- stands off from God
- stands aloof from God
- renounces God
- rebels against God
- does not believe in God
- does not trust God and His promises
- does not follow God as He demands

Thought 1. The great failure of Israel was this: they just failed to believe God—to trust that He would do what he said: take care of them, provide for their needs, and give them the promised land and rest.

The great failure of people today is the very same thing—unbelief. People just do not believe God—that He will do what He says: take care of them, provide for their necessities, and give them the promised land of heaven and the eternal rest from the wilderness of this world.

“Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe” (Lk.22:67).

“Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken” (Lk.24:25).

“Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness” (Jn.3:11).

“He that believeth on the Son hath everlasting life and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn.3:36).

“Then said Jesus unto him, Except ye see signs and wonders, ye will not believe” (Jn.4:48).

“I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins” (Jn.8:24).

“Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believe not: the works that I do in my Father’s name, they bear witness of me” (Jn.10:24-25).

“But though he had done so many miracles before them, yet they believed not on him” (Jn.12:37).

“And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me” (Jn.16:8-9).

“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God” (Heb.3:12).

“Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief” (Heb.4:11).

“I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not” (Jude 5).

3 (3:13-19) **Exhortation—Believer—Warning:** exhort one another daily. The word “exhort” (parakaleo) means to “beg, entreat, beseech, exhort” (Kenneth Wuest. *Hebrews*, Vol.2, p.79). It is from the same word that the Comforter or Paraclete (the Holy Spirit) is taken. This means that the word “exhort” also includes comfort, the kind of comfort that will “strengthen and encourage the believer each single day so that when a crises arises he may be able to stand fast” (Thomas Hewitt. *The Epistle to the Hebrews*. “Tyndale New Testament Commentaries.” Grand Rapids, MI: Eerdmans, 1960, p.83). Believers are to constantly exhort one another to guard themselves against unbelief and sin. There are eight reasons why.

1. First, the time is short. *Today* is the day for believing and walking in Christ. Today is the day of salvation. Tomorrow a person may be snapped out of this world by some accident or become a broken and hopeless person because of some bad news or unexpected event. At most, life is only as a vapor or a flower: here today and gone tomorrow. Therefore, we must exhort one another to trust Christ and His promises and to follow Him as He has dictated.

“See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil” (Eph.5:15-16).

“But the rich, in that he is made low: because as the flower of the grass he shall pass away” (Jas.1:10).

“Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away” (Jas.4:14).

“For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away” (1 Pt.1:24).

“My days are swifter than a weaver’s shuttle and are spent without hope” (Job 7:6).

“Behold, thou hast made my days as a handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity” (Ps.39:5).

“Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth” (Ps.90:5-6).

“So teach us to number our days, that we may apply our hearts unto wisdom” (Ps.90:12).

“As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more” (Ps.103:15-16).

“I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass” (Is.51:12).

2. Second, a person can be hardened by the deceitfulness of sin. Sin is deceitful: it looks good, tastes good, and feels good. But it enslaves human life and leaves the human heart empty, lonely, insecure, hurting, and sometimes broken. It devastates families, friends, businesses, and oneself. In addition to this, sin hardens a person. The more a person sins, the harder and more sinful he becomes. Sin begets sin; sin nourishes more and more sin. The more a persons sins, the easier it is for him to sin. One sin prepares the heart for the next sin.

The human heart just becomes hardened the more it sins. Sin deceives and looks good, but the more a person sins, the more enslaved he becomes to sin. (Cp. the things that harm the human body and personality such as smoking, drinking, drugs, sex, and cursing.)

“Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness” (Ps.95:8).

“Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief” (Pr.28:14).

“He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy” (Pr.29:1).

“But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God” (Ro.2:5).

“But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin” (Heb.3:13).

3. Third, salvation is conditional. It is not enough to say that we are saved—that we are “partakers of Christ.” We must hold steadfast to our confidence or hope in Christ and His salvation. If we are serious when we say that we have partaken of Christ and His salvation, then we *are partaking* of Him—we are doing exactly what He says: we are holding fast to Him. But if we do not hold fast to Christ, then we are not *partaking* of Him. No matter what we claim, if we are not holding fast to Christ, then we are not partaking of Him. Salvation is conditional—based upon this one simple requirement: a person must hold fast to Christ in order to partake of Him.

“And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved” (Mt.10:22).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pt.1:13).

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness” (2 Pt.3:17).

“Behold, I come quickly; hold that fast which thou hast, that no man take thy crown” (Rev.3:11).

4. Fourth, each day is important (Hewitt, *The Epistle to the Hebrews*. “Tyndale New Testament Commentaries,” p.84). We must hear the voice of the Holy Spirit today—every day. We must not let sin deceive us and allow our hearts to become hardened. We must take heed and watch lest we depart from God even as Israel did. It is a dangerous thing to provoke God.

“For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation” (2 Cor.6:2).

“For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him” (Ps.32:6).

“But as for me, my prayer is unto thee, O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation” (Ps.69:13).

“For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice” (Ps.95:7).

“Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages” (Is.49:8).

5. Fifth, some do provoke God. Some in Israel had heard the Holy Spirit of God, yet they did not heed His exhortation. They sinned, rebelling against God and doing their own thing. They lived as they wished, not believing or trusting God. Therefore, they provoked Him. Tragically, the same is true today. Some among us sin and harden our hearts. Therefore, we are provoking God.

“And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them?...Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it” (Num.14:11, 23).

“Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD” (Dt.9:7).

“For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant” (Dt.31:20).

“How oft did they provoke him in the wilderness, and grieve him in the desert!...Yet they tempted and provoked the most high God, and kept not his testimonies” (Ps.78:40, 56).

“Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea” (Ps.106:7).

“For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory” (Is.3:8).

“For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses” (Heb.3:16).

6. Sixth, judgment is sure. God had pronounced the fact: those who sinned and did not believe and trust Him would be condemned and judged. And just as He had said, those who sinned in Israel were judged. Their carcasses fell in the wilderness. So it will be today. All who sin and disbelieve God shall be condemned and judged. There is no escape for any of us who do not believe and follow Christ.

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Ro.5:12).

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Ro.6:23).

“For to be carnally minded is death; but to be spiritually minded is life and peace” (Ro.8:6).

“As righteousness tendeth to life; so he that pursueth evil pursueth it to his own death” (Pr.11:19).

“Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die” (Ezk.18:4).

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him” (Jas.1:5).

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev.21:8).

“But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen.2:17).

“The soul that sinneth, it shall die. The son shall not bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him” (Ezk.18:20).

7. Seventh, God judges unbelief. The words “believed not” (apeitheo) means to refuse to be persuaded; to refuse to believe; to withhold belief; to be disobedient. It is a person who just refuses to be persuaded despite the evidence that Jesus Christ is truly the Savior of the world; the kind of person who chooses to continue living for the world and self despite the fact of coming judgment. The unbeliever will not be allowed to enter God’s promised land of heaven nor God’s eternal rest.

“Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen” (Mk.16:14).

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn.3:36).

“I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins” (Jn.8:24).

“And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me” (Jn.16:8-9).

“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God” (Heb.3:12).

“Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief” (Heb.4:11).

8. Eighth, unbelief shuts a person out. Nothing will close the doors of the promised land of heaven—nothing will keep a person out of God’s eternal rest—except unbelief. Refusing to believe and trust the Lord Jesus Christ and His promise of salvation will shut the door of the promised land forever. Unbelief keeps a person from ever experiencing God’s rest, His eternal rest.

“For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” (Mt.5:20).

“Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein” (Mk.10:15).

“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind” (1 Cor.6:9).

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption” (1 Cor.15:50).

“And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life” (Rev.21:27).

CHAPTER 4	
<p>1 The warning: Fear, lest you come short of God's rest</p> <p>2 Reason 1: The gospel of rest has been preached</p> <p>3 Reason 2: God has sworn that unbelievers shall not enter His rest</p> <p>4 Reason 3: There is a rest & there has been since creation</p> <p>a. God's rest after creation proves there is a spiritual rest (Gen.2:2)</p> <p>b. God's promise of Canaan rest proves there is a spiritual rest (Ps.95:11)</p>	<p>H. Warning Two (Part II): Fear—Lest You Miss God's Rest, 4:1-13</p> <p>Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.</p> <p>2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.</p> <p>3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.</p> <p>4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.</p> <p>5 And in this place again, If they shall enter into my rest.</p> <p>6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:</p> <p>7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.</p> <p>8 For if Jesus had given them rest, then would he not afterward have spoken of another day.</p> <p>9 There remaineth therefore a rest to the people of God.</p> <p>10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.</p> <p>11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.</p> <p>12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.</p> <p>13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.</p>
	<p>c. God's promise of a <i>New Day</i> to David proves there is a spiritual rest (Ps.95:7-8)</p> <p>d. God's promise of <i>Another Day</i> to Joshua proves there is a spiritual rest (Josh.21:44; 22:4)</p> <p>e. Concl.: There is a rest for God's people</p> <p>f. The rest of Jesus Christ from all His work proves there is a spiritual rest</p> <p>5 Reason 5: A person can fall into unbelief</p> <p>a. A person must labor to enter God's rest or else he will fall into unbelief</p> <p>b. God's Word discerns the heart^{ps1}</p> <p>c. God sees all things</p>

DIVISION I

THE SUPREME REVELATION: JESUS CHRIST, GOD'S SON, 1:1-4:13

H. Warning Two (Part II): Fear—Lest You Miss God's Rest, 4:1-13

(4:1-13) **Introduction:** this is a passage that should be preached to believers time and again. It is a passage that discusses the glorious promise of God's rest, but it is also a warning—a warning desperately needed by all: fear—lest you miss God's rest.

1. The warning: fear, lest you come short of God's rest (v.1).
2. Reason 1: the gospel of rest has been preached (v.2).
3. Reason 2: God has sworn that unbelievers shall not enter His rest (v.3).
4. Reason 3: there is a rest and there has been since creation (v.3-10).
5. Reason 5: a person can fall into unbelief (v.11-13).

1 (4:1) **Warning—Rest—Fear:** the warning is direct and forceful—fear lest you should come short of God's rest. What is *God's rest*? What is the rest that is offered us in God? The meaning of the believer's rest is seen by looking at the illustrations in verses 4-9. Rest does not mean inactivity. God has not been inactive since creation; He has been very active. He has been administering the universe and working out the salvation of man (cp. Jn.5:17; Ro.8:18). Therefore, when the Bible speaks of rest for the believer, it does not mean a state or life of inactivity for the believer. It does not mean that the believer sits and lies around or goes about relaxing and doing what he wants. It does not mean that the believer is freed from duty and responsibility. Contrariwise, the believer's rest means something far more meaningful and hopeful. In fact, it offers the most glorious hope imaginable to man.

1. There is the rest of satisfaction and pleasure with one's life and work. This is seen in God's rest after creation (v.3-4). After God created the world, which took six days, He rested on the seventh day. As said above, this does not mean that God stopped all activity after creation. The very opposite is true: He has been looking after the universe since creation, and He has been very busy working out the salvation of men. This is not a rest of inactivity, of doing nothing. When Scripture says that God rested after creation, it means that God was pleased and satisfied with the work of creation. The job of creation was done and it was completed. There was a sense of completion and satisfaction within God; the sense of completion and satisfaction rested within the soul of God. He was at rest and at peace with what He had done.

Therefore, the believer's rest is a sense of completion, of satisfaction, of pleasure with his life and work. When a believer really believes and trusts God, he receives the rest of God, a deep sense of fulfillment with his life and work.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Mt.11:29).

"For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works" (Heb.4:3-4).

2. There is the rest of deliverance and of salvation. This is the rest of Canaan (v.5-6). In the Bible...
 - the promised land of Canaan is a type of heaven and of the eternal rest God has promised to believers.
 - the enslavement of the Jews by Egypt is a type of the world's bondage and enslavement of man.
 - the wilderness wanderings are a type of the daily struggles, trials, temptations, and storms of life that a person has to pass through in this life.

Therefore, the believer's rest means the most glorious deliverance and salvation imaginable—so glorious that a person must not fail to secure this rest.

⇒ The believer's rest means the deliverance and salvation from the slavery and bondage of this world (Egypt), from its sin and death.

⇒ The believer's rest means the rest of conscience when one has ceased his struggle in the wilderness wanderings of life—the trials, temptations, and storms of life.

⇒ The believer's rest means the rest of conquest and triumph while one is entering and conquering the enemies of the promised land of heaven—day by day.

"And he said, My presence shall go with thee, and I will give thee rest" (Ex.33:14).

"And I said, Oh that I had wings like a dove! For then would I fly away, and be at rest" (Ps.55:6).

"Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee" (Ps.116:7).

"To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear" (Is.28:12).

"For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not" (Is.30:15).

3. There is the rest of a new day, of another day that shall be far better than this day—a day that will bring perfection and eternal life to the human soul (v.7-8). It is the rest of confidence, of assurance, of knowledge, of hope, of perfect peace in the future. All the bondages and enslavements of this life have been conquered in Christ, even death. And there is now hope of eternal life—of heaven, of an eternal and perfect rest for the people of God.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev.14:13).

"And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve" (Is.14:3).

The point is this: we can miss God's rest; we can come short of it. Israel did and we can. Therefore, we must fear lest we miss it. The word *fear* means that we should be actively afraid and concerned lest we miss God's rest. The matter is of critical concern; it is a matter of life and death, of eternal life and eternal death.

"And his mercy is on them that fear him from generation to generation" (Lk.1:50).

"But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:35).

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling" (Ph.2:12).

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" (1 Pt.1:17).

"Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!" (Ps.31:19).

"In the fear of the LORD is strong confidence: and his children shall have a place of refuge. The fear of the LORD is a fountain of life, to depart from the snares of death" (Pr.14:26-27).

2 (4:2) **Rest, Believer's—Warning:** we can come short of God's rest because the gospel of rest has been preached. God's rest was preached to Israel—loudly and clearly. There was no excuse, for Israel knew about the glorious news:

⇒ There is a deep-seated rest that we can possess within our hearts, a satisfaction with our lives.

⇒ There is a rest of deliverance and salvation through the wilderness of this life—through all the trials and temptations and storms of life.

⇒ There is a rest of a new day—of perfection and of eternal life.

This gospel—the glorious message of God's rest—was preached to Israel, and it has been preached to us. But note the warning: the Word did not profit Israel. Why? Because Israel did not mix the Word with faith. They did not believe in the Word of God. They rejected the promise of God's Word that promised a rest to the soul of the believer.

Thought 1. The warning is clear: we must believe the Word, the gospel of God's rest, or else we shall miss His rest. And we must never forget: we are much more responsible because of Jesus Christ. God's own Son, One far greater than Moses, is the One who has brought us the message of God's rest.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jn.3:36).

"The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all)" (Acts 10:36).

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb.3:12).

"Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb.4:11).

3 (4:3) **Rest, Believer's—Warning:** we can come short of God's rest because God has sworn that unbelievers shall not enter His rest. This verse is clear: the person who believes enters God's rest, but the person who does not believe does not enter. And the tragic fact is conclusive: God has sworn that the unbeliever shall not enter His rest. The unbeliever has no hope, nothing to look forward to in this life except trials, sufferings, emptiness, loneliness, disease, accidents, temptations, and death—a life without permanent meaning, significance, and purpose. He has nothing to look forward to in the future life except judgment, condemnation, and alienation from God. God has sworn: the person who does not believe in His Son—that eternal rest, deliverance, and salvation are in Jesus Christ—shall not enter into His rest. There shall be no peace, no deliverance, no salvation, no new day for the unbeliever.

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (Jn.3:18).

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jn.3:36).

"I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (Jn.8:24).

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb.3:12).

"Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb.4:11).

4 (4:3-10) **Rest, Believer's—Warning:** we can come short of God's rest because the rest of God actually exists. The truth of God's rest is a living reality, and God's rest has existed since creation. The gospel of God's rest is not a fabrication, not a false hope created by man's imagination. It is not an escape mechanism used by some to handle their fear of death. The rest of God is truth—it is a living reality that actually exists. Therefore if a person ignores, neglects, or denies God's rest, he can miss it. As stated, man can enter God's rest; he can have an abundance of rest, an abundance of life in this world and an eternal rest and life in the next world. How do we know this? How do we know that God's rest is a reality, that it actually exists? There are five proofs.

1. The fact that God rested after creation proves that there is a rest for God's people (v.4). God labored and worked in creating the world and then He rested. He stood back and looked over His work and experienced the deepest sense of satisfaction and completion. The sense of satisfaction and completion *rested* in His soul. This clearly shows us that there is a rest of life and work, of satisfaction and pleasure with who we are and with what we do.

2. God's promise to Israel of the promised land (Canaan rest) is proof that there is a rest for God's people (v.5-6; cp. Ps.95:11). God's promise cannot fail. There was a rest for the people of Israel and they did not enter (v.5). But note: the fact that God's rest existed and that He promised it to believers means that some must enter His rest. God's eternal rest does not exist to remain empty and to be void of people. Some must enter the Canaan rest of heaven. Since Israel did not enter, the only conclusion that can be drawn is this: God's rest still exists. Believers can still enter God's rest.

3. God's promise of a new day to David proves that there is a rest for God's people (v.7; cp. Ps.95:7-8). As verse seven says, it was a *long time* after Israel's entrance into Canaan when the Holy Spirit spoke through David saying, "Today if ye will hear His voice, harden not your hearts," but enter God's rest. God's rest still existed in the days of David; therefore, the *physical land of Canaan* could not have been the rest promised to Israel. God's rest is spiritual and eternal, the rest of man's spirit in this world and in the eternal world. God's rest still exists.

4. God's promise of *Another Day* even after the days of Joshua proves that there is a rest for God's people (v.8-9; cp. Ps.94:7-11). (The word "Jesus" in the King James Version is Joshua in the Greek.) When Joshua led Israel into Canaan, the people did not enter the rest that the Holy Spirit was speaking about. (The word "he" is the Holy Spirit.) If they had, then the Holy Spirit would not have said that the rest was still available in Ps.95 which was written five hundred years later (Kenneth Wuest. *Hebrews*, Vol.2, p.87). Joshua did provide some rest to Israel (Josh.21:44; 22:4), but it was not the complete fulfillment of God's promise. God's rest is spiritual and eternal, the spiritual confidence and security of peace and life, both now and forever. There remains, therefore, a rest for the people of God.

5. The rest of Jesus Christ from all His work proves that there is a rest for God's people (v.10). This verse can equally apply to man and Christ. Most commentators apply it to man saying...

- when man enters God's rest, he no longer struggles through all the trials and temptations of life. He conquers and triumphs over them.

However, it seems that the author of Hebrews is proving the fact that there is a rest for God's people. And there is no greater proof than the resurrection and ascension of the Lord Jesus Christ after His work upon earth. When He accomplished the work of redemption and salvation, He entered His rest, the rest of the promised land of heaven—to abide in it

glory and magnificence forever. It is the rest of Jesus Christ, His resurrection into God's eternal rest, that proves above all else that there is a rest for God's people.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Mt.11:29).

"For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works" (Heb.4:3-4).

"And he said, My presence shall go with thee, and I will give thee rest" (Ex.33:14).

"And I said, Oh that I had wings like a dove! For then would I fly away, and be at rest" (Ps.55:6).

"Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee" (Ps.116:7).

"To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear" (Is.28:12).

"For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not" (Is.30:15).

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev.14:13).

"And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve" (Is.14:3).

"In the fear of the LORD is strong confidence: and his children shall have a place of refuge. The fear of the LORD is a fountain of life, to depart from the snares of death" (Pr.14:26-27).

5 (4:11-13) Rest, Believer's—Warning—Word of God: we can come short of God's rest because a person can fall into unbelief. Note three points.

1. First, a person must labor to enter God's rest or else he will fall into unbelief. The word "labor" (spoudazzo) means to endeavor, give all diligence, be zealous, strive eagerly, exert one's self, and make haste. There is no place for sleepiness or laziness, complacency or lethargy. Unless a person labors with all diligence, he will fall just as Israel fell. And remember Israel's experience: the people would labor for a while and then fall back for awhile; labor again and then fall back again. Israel lived an up and down life, and the nation was not allowed to enter God's rest. There is no place for inconsistency, no place for living an up and down life—not in God's rest. Diligence—laboring every day—is an absolute essential. We must labor or else fall from God's rest as Israel fell.

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Lk.13:24).

"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown: but we an incorruptible" (1 Cor.9:25).

"Only let your conversation [behavior] be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (Ph.1:27).

"Whereunto I also labour, striving according to his working, which worketh in me mightily" (Col.1:29).

2. God's Word discerns the heart (see DEEPER STUDY # 1, *Word of God*—Heb.4:12 for more discussion). God's Word promises rest to those who believe. And note: His Word of promise is not a lifeless letter; it is not paper and ink. God's Word and His promise are living—they are a living reality. Four things are said about the Word of God and His promises.

a. The Word of God is "quick" (zon): alive and living. The idea is that the Word of God is always alive and active; it is always working and quickening its message to the human heart. Therefore, God's word of rest is not a dead and meaningless promise; it is living and full of life to the heart of the believer.

b. The Word of God is "powerful" (energes): active, working, energizing. God's word of promise, His rest of salvation, is powerful. It is not dormant and inactive. It is actually active and working, energizing the heart of the believer.

c. The Word of God is "sharper than any two edged sword." The word "sharper" (tomoteros) means to cut. It is penetrating and convicting. It does not leave a soul alone. The Word of God will not let a soul who hears it ignore God's promise of rest.

d. The Word of God is "piercing" (diiknoumenos): to go through. It goes right through to the soul and spirit of man. It is the Word of God that takes man's earthly, soulish nature and separates it from the spiritual call and promise of God. It pierces and separates a man's soul and spirit just as a sword pierces a man's joints and marrow.

⇒ It separates a proud soul from a humble spirit.

⇒ It separates a sinful soul from a righteous spirit.

⇒ It separates a rebellious soul from an obedient spirit.

⇒ It separates an unbelieving soul from a believing spirit.

e. The Word of God "discerns the thoughts and intents [purpose] of the heart." The word "discern" (kritikos) means to judge, to sift and analyze. "The Word of God is able to penetrate into the furthestmost recesses of a person's spiritual being, sifting out and analyzing the thoughts and intents of the heart" (Kenneth Wuest. *Hebrews*, Vol.2, p.89).

God's Word sees whether a person believes or does not believe His promise of rest. God's Word actually sees through the thoughts and purposes of a person.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Ro.1:16).

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim.3:16).

"For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb.4:12).

"Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them" (Jer.5:14).

"Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?" (Jer.23:29).

3. God sees all things. He knows if we believe in Him and His promise of eternal rest or not. He knows if we are making a false profession or if we are truly following Christ.

"And not a creature exists that is concealed from His sight, but all things are open and exposed, naked and defenseless to the eyes of Him with Whom we have to do" (v.13, Amplified New Testament).

"If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity" (Job 10:14).

"For now thou numberest my steps; does thou not watch over my sin?" (Job 14:16).

"For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God" (Jer.2:22).

"For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes" (Jer.16:17).

"And the Spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the Lord; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them" (Ezk.11:5).

"And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face" (Hos.7:2).

"For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right" (Amos 5:12).

"For there is nothing covered, that shall not be revealed; neither hid, that shall not be known" (Lk.12:2).

"But Jesus did not commit himself unto them, because he knew all men" (Jn.2:24).

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (1 Cor.4:5).

"But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out" (Num.32:23).

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl.12:14).

DEEPER STUDY # 1

(4:12) **Word of God—Bible:** Scripture says several things about the Word of God being living and powerful (cp. Is.49:2).

1. The Word of God is the piercing sword of the Spirit (Eph.6:17). It strikes and arouses an awareness of one's immortal spirit and discerns one's thoughts and motives (Heb.4:12).

2. The Word of God is the reflecting mirror of life (Jas.1:22-25). It reflects and exposes the kind of person one is (Ro.3:9-27).

3. The Word of God is the burning fire of conviction (Jer.23:29). It burns and consumes the heart, the conscience of men (Jer.5:14; Lk.24:32).

4. The Word of God is the pounding hammer which crushes the hardness of man's heart (Jer.23:29).

5. The Word of God is the reproducing seed of the new birth (1 Pt.2:23). Man is spiritually born again by hearing and believing the Word (Ro.10:17).

6. The Word of God is the nourishing food of the believer (1 Pt.2:2-3). The believer grows and lives and is built up through the study of the Word (Mt.4:4; Acts 20:32; Heb.5:12-14).

7. The Word of God is the guiding light of the believer (Ps.119:105).

8. The Word of God is the cleansing water of sanctification (Jn.15:3; 17:17). God washes and cleanses His own, the church, through the use of the Word (Eph.5:25^b-26).

9. The Word of God is the measuring instrument by which one receives the approval of God (2 Tim.2:15).

<p>1 The identification of the great High Priest a. The One who passed through the heavens b. Jesus—the Son of God</p> <p>2 The significance for man a. We have One who feels with us b. We have One who was tempted just as we are—yet He overcame c. We can call upon God—boldly d. We can obtain mercy e. We can find grace to help</p>	<p>II. THE SUPREME HIGH PRIEST: JESUS CHRIST, GOD’S SON, 4:14-7:28</p> <p>A. Christ is the Great High Priest (Part I): The Sympathetic High Priest, 4:14-16</p> <p>14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.</p> <p>15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.</p> <p>16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.</p>
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DIVISION II

THE SUPREME HIGH PRIEST: JESUS CHRIST, GOD'S SON, 4:14-7:28

A. Christ is the Great High Priest (Part I): The Sympathetic High Priest, 4:14-16

(4:14-16) **Introduction:** Jesus Christ, God’s Son, is the Supreme High Priest. This glorious truth begins a new discussion on the greatness and supremacy of Jesus Christ. He is the great High Priest, by far the greatest High Priest who has ever stood between God and man. The implication is unbelievable: as the great High Priest, He is able to sympathize—to actually feel every experience that we experience—no matter how painful. Jesus Christ not only feels for us, He feels right along with us. He is our great and sympathetic High Priest—the One who meets our every need and carries us through all the sufferings of this life. (Note: this passage and the next passage deal with the same subject, the great High Priest, the Lord Jesus Christ. They are split into two parts because of their length. However, a person may wish to combine them and make them one message or lesson and study.)

1. The identification of the great High Priest (v.14).
2. The significance for man (v.15-16).

1 (4:14) **Jesus Christ, Deity—High Priest:** the identity of the great High Priest. Note the word *great*. It is being used to set Jesus Christ apart from all other High Priests. Aaron, who was the first High Priest, was considered by the Jews to be the greatest of the High Priests. But this passage is declaring that Jesus Christ was the greatest High Priest. Two reasons are given.

1. Jesus Christ has “passed into the heavens.” He is before the very throne of God; He is in the very presence of God Himself. An earthly High Priest ministered or *passed into* the most holy place of the earthly temple. But Christ *passed* or ascended into heaven and ministers in heaven. He ministers in the very presence of God Himself. Therefore, He is greater by far than any earthly High Priest including Aaron.
2. Jesus Christ is “*Jesus* the Son of God.” His earthly name *Jesus* speaks of His human nature and sympathy for man. Jesus was a man just like all other High Priests. He suffered all the trials and temptations that other men and High Priests suffer; therefore, He can *sympathize* with all those who come to Him as their High Priest.

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people” (Heb.2:17).

But note: Jesus Christ was also “the Son of God.” This was His heavenly name. He was divine, the very Son of God Himself who came to earth to deliver and save men from sin, death, and condemnation. He came to save us to the uttermost—to carry us before the very throne of God. He came to make it possible for us to live in the very presence of God Himself. How can He do this? Because He is the Son of God. As the Son of God He has the power to save us to the uttermost—to make us acceptable to God. No other priest can do this. Therefore, Jesus Christ is greater than all other priests. Jesus Christ alone is the great High Priest.

“[The gospel] concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Ro.1:3-4).

“For in him dwelleth all the fulness of the Godhead bodily” (Col.2:9).

“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high” (Heb.1:3).

“Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the majesty in the heavens” (Heb.8:1).

The point is this: let us hold fast our confession. Jesus Christ alone can save us. He alone has passed into heaven. If we wish to go into heaven, we must confess Christ and hold fast to our confession. We have to be genuine; we have to hold fast if we are to enter heaven and live with God.

“But Christ as a son over his own house [of believers]; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end” (Heb.3:6).

“Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)” (Heb.10:23).

“Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee” (Rev.3:3).

“Behold, I come quickly; hold that fast which thou hast that no man take thy crown” (Rev.3:11).

2 (4:15-16) **Jesus Christ, High Priest:** the significance of Jesus’ High Priesthood for man is fivefold.

1. We have a High Priest who feels with us. The word “touched” (sunpathesai) means to sympathize, feel, and suffer with. It means to sympathize and feel with a person to the point that the hurt and pain are actually felt within one’s own heart. The idea is that Jesus Christ actually suffers when we suffer. He knows and suffers right along with us when we...

- | | |
|--------------------|-------------------------------|
| • become sick | • lose a loved one |
| • suffer trials | • are stricken with suffering |
| • face temptations | • lack money |
| • fall into sin | • are hungry |
| • have an accident | • lack clothes |
| • feel lonely | • suffer persecution |
| • sense emptiness | • face death |
| • lack purpose | |

Name the trial or pain, temptation, or suffering—name the infirmity or weakness—name any and all human experiences—Jesus Christ actually sympathizes and feels with us. He actually suffers and hurts right along with us. We could ask for no greater Savior; we could crave no greater Intercessor; we could long for no greater High Priest to stand before God for us. Jesus Christ is our *great High Priest*. He is our representative before God. He is the One who carries on the glorious ministry and intercession for us, and He “is touched with the feelings of our infirmities”—with all of our human weaknesses and frailties.

“Let not your heart be troubled: ye believe in God, believe also in me....I will not leave you comfortless: I will come to you” (Jn.14:1, 18).

“He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him” (Jn.14:21).

“Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession” (Heb.4:14).

“Like as a father pitieth his children, so the LORD pitieth them that fear him” (Ps.103:13).

“In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old” (Is.63:9).

2. We have a High Priest who was tempted in all things just like we are, yet He was without sin. We must remember this glorious truth and never forget it, for it is the very basis of man’s salvation. No man will ever be saved unless Jesus Christ did live a sinless life. Why? Because some man has to live a sinless life and secure the ideal and perfect righteousness that covers sinful men. Apart from Christ there is no ideal righteousness that can stand before God and be acceptable to God. And only perfection, only the ideal, can stand before God. Therefore if Christ has not secured the ideal and perfect righteousness for us, then there is no righteousness to cover us—no righteousness in which we can believe and place ourselves—no righteousness to make us acceptable to God.

But this is the glorious gospel, and it is the point of this verse: Jesus Christ was sinless. He was tempted in all things just like we are, but He never sinned. He went through every experience and every trial and temptation that we go through. And He bore them all, never sinning. William Barclay points out that Christ even bore more than what we ever have to bear—much more:

“He is like us in all things—except that He emerged from it all completely sinless....The fact that Jesus was without sin necessarily means that He knew depths and tensions and assaults of temptation which we never know and never can know. So far from His battle being easier it was immeasurably harder. Why? For this reason—we fall to temptation long before the tempter has put out the whole of his power. We are easily vanquished; we never know temptation at its fiercest and its most terrible, because we fall long before that stage is reached. But Jesus was tempted as we are—and far beyond what we are. For in

His case the tempter put everything he possessed into the assault, and Jesus withstood it. Think of it in terms of pain. There is a degree of pain which the human frame can stand—and then when that degree is reached a person faints and loses consciousness; he has reached his limit. There are agonies of pain he does not know, because there came collapse. It is so with temptation. We collapse before temptation; but Jesus went to our stage of temptation and far beyond it and still did not collapse. It is true to say that He was tempted in all things as we are; but it is also true to say that never was man tempted as He was” (The Letter to the Hebrews, p.38)

“Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?” (Jn.8:46).

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor.5:21).

“For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Heb.4:15).

“For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Heb.7:26).

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb.9:14).

“But with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:19).

“Who did no sin, neither was guile found in his mouth” (1 Pt.2:22).

“And ye know that he was manifested to take away our sins; and in him is no sin” (1 Jn.3:5).

3. We can call upon God—boldly. But note two things.
 - a. God is sitting upon a *throne*, the seat of authority, power, honor, glory, respect, and reverence. Therefore, we are to approach Him in respect and reverence.
 - b. God is sitting upon the “throne of grace.” Grace means that God is love, and He longs to shower His love and blessings upon man. But how could God, who sits upon the majestic and glorious throne of the universe, be so gracious to man? How could God care for man, care for a creature who is such a small part of so vast a universe? Care for a creature who has cursed, denied, ignored, and rebelled against the Sovereign Lord of the universe? Because of Christ Jesus. Christ is there in the throne room of God, and He is seated there as the Savior of the world, as the Ideal and Perfect Man who sacrificed His life for the sins of the world. He is there pleading our case before God. And the one thing God does is listen to His Son. Whatever Jesus asks, the Father does. Jesus Christ is our Representative, our Intercessor, our great High Priest before God’s throne. He has turned the throne of God from a throne of judgment into a throne of grace. Therefore, “let us come boldly before the throne of grace.” We have the right, so let us do it. Let us approach God through Jesus Christ, and God will do whatever we ask through Christ. God’s throne is now a throne of grace; it is now opened up for any person to approach, no matter how bad and terrible a life he has lived. God will receive him through Christ Jesus.

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph.1:7).

“According to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him” (Eph.3:11-12).

“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb.4:16).

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb.10:19-22).

“Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world” (1 Jn.4:17).

4. We can now obtain the mercy of God. We need God to have mercy upon us because we have sinned against Him. We have done everything imaginable against God...

- ignored Him
- neglected Him
- rebelled against Him
- disobeyed Him
- rejected Him
- denied Him
- cursed Him

God will forgive our sins; He will have mercy upon us. But we must come to the throne of grace and ask for mercy. We must acknowledge that mercy comes only through Christ Jesus, the great High Priest. He and He alone knows our need for mercy; He and He alone bore our sins and paid our penalty and condemnation. He and He alone can represent us before God.

“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he

might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Eph.2:4-10).

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Tit.3:5).

“He hath bent his bow, and set me as a mark for the arrow” (Lam.3:12).

“Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of her heritage? he retaineth not his anger for ever, because he delighteth in mercy” (Mic.7:18).

5. We can now find grace to help in time of need. What a glorious promise! Help is now available to carry us through life. No matter what confronts us—trial, trouble, tribulation, temptation—help is available, the very help of God Himself. God will pour out His marvelous grace upon us—all of His strength and blessings. God’s grace will strengthen us to walk right through the trial and trouble. His grace will help us conquer and triumph over all circumstances and situations. But remember why God is able to do this: because Jesus Christ has suffered the same experience. He has been upon earth Himself, suffering through the very same trial. Therefore, He knows how to walk through and conquer the trial and suffering. All we have to do is come boldly before *the throne of grace* and ask Him.

“I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge” (1 Cor.1:4-5).

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor.10:13).

“And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work” (2 Cor.9:8).

“And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me” (2 Cor.12:9).

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph.1:7).

“That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus” (Eph.2:7).

“I can do all things through Christ which strengtheneth me” (Ph.4:13).

“But my God shall supply all your need according to his riches in glory by Christ Jesus” (Ph.4:19).

“And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever” (2 Tim.4:18).

“So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me” (Heb.13:6).

CHAPTER 5		
<p>1 The qualifications for a man to be a High Priest</p> <p>a. He must represent men before God</p> <p>b. He must offer gifts & sacrifices</p> <p>c. He must be able to deal gently with men</p> <p>d. He must offer sacrifices for sins—his own sins & the people's sins</p> <p>e. He must be God-appointed, not self-appointed</p>	<p>B. Christ is the Great High Priest (Part II): The Qualifications of a True Priest, 5:1-10</p> <p>For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:</p> <p>2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.</p> <p>3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.</p> <p>4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.</p>	<p>5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.</p> <p>6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.</p> <p>7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;</p> <p>8 Though he were a Son, yet learned he obedience by the things which he suffered;</p> <p>9 And being made perfect, he became the author of eternal salvation unto all them that obey him;</p> <p>10 Called of God an high priest after the order of Melchisedec.</p>
		<p>2 The qualifications to be the great High Priest were met by Christ</p> <p>a. Christ was "begotten," born, as Man: Appointed & sent by God</p> <p>1) Proof 1: God's Word</p> <p>2) Proof 2: God's oath that His Son was to be a priest</p> <p>b. Christ sacrificed Himself & He suffered bitterly</p> <p>c. Christ willingly suffered for man: He sacrificed Himself</p> <p>d. Christ was made perfect: He became the Source of eternal salvation^{psi}</p> <p>e. Christ was appointed High Priest by God</p>

DIVISION II

THE SUPREME HIGH PRIEST: JESUS CHRIST, GOD'S SON, 4:14-7:28

B. Christ is the Great High Priest (Part II): The Qualifications of a True Priest, 5:1-10

(5:1-10) **Introduction:** Jesus Christ is the great High Priest. He meets every qualification required by both man and God to be the Supreme High Priest.

God is perfect and man is imperfect and sinful. Therefore, if man is ever to become acceptable to God, some perfect Person has to stand between God and man. Why? Because the ideal perfection of that Person must cover man, and man must believe and trust in the Person's ideal perfection for it to cover him. This is the glorious message of this great passage. Jesus Christ meets all the qualifications of the perfect Person. Jesus Christ is the great High Priest who stands between God and man. He meets all the qualifications of a true high priest, and He differs from all other priests in one critical area: He is perfect. He perfectly meets all the qualifications. He is not just a high priest; He is the great High Priest of God and man.

1. The qualifications for a man to be a high priest (v.1-4).
2. The qualifications to be the great High Priest were met by Christ (v.5-10).

1 (5:1-4) **High Priest:** there were five qualifications for a man to be a high priest. Note how clearly they are spelled out, and note that these qualifications are applied to all priests who are "taken from among men." They are applicable to every generation of men. Every person who serves God in the ministry needs to heed these qualifications.

1. The high priest must be appointed by God to represent men before God. That is his function, the very reason he serves as high priest.

- ⇒ He is taken from among men. He is a man himself who knows and understands what it is to be a man. Because of this he knows how to present man's case before God.
- ⇒ He represents man in the things of God. He leads men in prayer, worship, righteousness, morality, witnessing, and in the study of spiritual things.
- ⇒ He is ordained or appointed by God. He does not choose the priesthood as a means of livelihood or of social and benevolent service. He is a priest because God called him to serve people in the things of God.

2. The high priest must offer gifts and sacrifices for sins. He leads the people to make gifts or offerings to the Lord, the offering of their lives and possessions. But he has one significant function: to offer sacrifice for sins. Unless man's sins are forgiven, he can never be acceptable to God, for no man can erase his sins. Therefore, there has to be a substitution, some sacrifice made that can take the sinner's place and bear the judgment of sin for him. This, of course, refers to the animals which were sacrificed for sin in the Old Testament. The animal sacrifice is also a type or symbol that pictured what Jesus Christ was to do for us: become the Lamb of God, the sacrifice for our sins. The point is this: the high priest was the person who offered the sacrifice for man's sins.

3. The high priest must be able to deal with men in compassion. Note that men are placed into one of two classifications:

- ⇒ The ignorant: those who have sinned and did not know it; those who are guilty of sinning in ignorance.
- ⇒ Those who have deliberately gone out of the way: those who willfully sin, knowing that they are sinning.

The high priest must remember that he himself is also guilty of infirmities, weaknesses, and failures. Therefore, he is to be compassionate with all men, no matter their sin and shortcoming. For he is as they are: a mere man, ever so frail and short of God's perfect goodness.

4. The high priest must offer sacrifices for his own sins. He is just as guilty of sin and short of God's glory as the people are. Therefore, he must first make sacrifice for his own sin before he can make sacrifice for the people's sins.

5. The high priest must be God-appointed and not self-appointed. No man is to take the honor of being a priest upon himself; he is to be a priest only if God has called and appointed him to be a priest. No person is to enter the priestly ministry because he chooses it as a profession, as a means to earn a livelihood, or as a means to serve mankind. God and God alone calls those who are to serve Him. Only those who are called by God can serve Him in truth and fulfill the true functions of the priesthood.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (Jn.15:16).

"But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15).

"But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee" (Acts 26:16).

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor.5:20).

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (1 Tim.1:12).

"Also I heard the voice of the Lord, saying, Who shall I send, and who will go for us? Then said I, Here am I; send me" (Is.6:8).

2 (5:5-10) **Jesus Christ, High Priest:** the qualifications to be the great High Priest were met by Christ. Note that the same five qualifications listed for the high priest are now listed for Christ, but in reverse order. Jesus Christ fulfills all the qualifications of the high priest, but there is one significant difference: Jesus Christ fulfills the qualifications perfectly. He is the great High Priest who stands in perfection before God and men.

1. Christ was "begotten" or born as a Man: He was appointed and sent into the world by God (v.5-6). There are two proofs that Jesus Christ was appointed by God.

a. Proof one is God's Word or prophecy. Hundreds of years before Christ ever came into the world, God foretold that He was going to send His Son into the world. God was going to *beget*, that is, cause His Son to be born into the world. He was to enter the world as man so that He could perfectly identify with man and go through all the experiences of man; therefore, God had to send Him into the world as a man.

"Thou art my Son, to day have I begotten thee" (v.5; cp. Ps.2:7).

b. Proof two is God's irrevocable oath that His Son was to be a priest. And note: He was not to be priest like man, that is, like Aaron's priesthood; He was to be a priest after the order of Melchisedec. What does this mean? Melchisedec's priesthood is said to have been *without human descent*, having neither beginning of days nor end of life. That is, he is said to be eternal (cp. Heb.7:3; see outline and notes—Heb.7:1-10 for more discussion). Therefore, God gave an irrevocable promise to man: He would send His Son into the world to be the great High Priest, the *eternal representative* of man before God.

The point is this: God appointed Jesus Christ to be the great High Priest; Christ did not seek to glorify Himself—did not seek the glory of the priesthood. He was appointed to be a priest by God. Therefore, He has fulfilled the first qualification of the priesthood, the qualification of being appointed by God.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. God sent not his Son into the world to condemn the world; but that the world through him might be saved" (Jn.3:16-17).

"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb.2:17).

"So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee" (Heb.5:5).

2. Christ sacrificed Himself; He suffered bitterly as Man (v.7). No high priest has ever suffered or been aware of the trials and sufferings that Jesus Christ bore and knew. He suffered beyond what any person ever has to suffer. He suffered every human trial and experience that men can suffer—bitterly suffered them—and He suffered them so that He can succor us through all the trials of this world (see note, pt.4—Heb.2:17-18 for a list of the experiences that Jesus suffered as Man).

Note this verse:

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

This is probably a picture of Gethsemane. Because of the terrible trials Christ bore, He is bound to have offered up prayers and wept bitterly throughout His life—often. Any person would be crushed under the weight of what He bore. (Again, see note, pt.4—Heb.2:17-18 for a list of the terrible trials that Jesus suffered throughout His life. Also see note—Lk.2:40 for a more detailed discussion.)

However, there was one experience that Jesus went through that far supersedes all others. That was the experience of death for the sins of the world. This is the reason the author of Hebrews refers to Gethsemane as the experience that shows how Christ identifies with man. Christ experienced death even as men experience death. Therefore, Christ can feel and sympathize and help and strengthen man when he faces death. In fact, note what the verse says: God saved Christ from death. This means that God raised Him up from the dead and that He lives forever with God, being exalted to God's right hand. This is the glorious gospel, the supreme sympathy: Jesus Christ can deliver us from death and carry us into the presence of God forever. As our great High Priest, He is able to save us to the uttermost. He is able to save us from death and to escort us into the eternal presence of God to live forever and ever.

“And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?” (Mk.15:34).

“And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground” (Lk.22:44).

“For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings” (Heb.2:10).

“Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate” (Heb.13:12).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, bring put to death in the flesh, but quickened by the Spirit” (1 Pt.3:18).

“I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting” (Is.50:6).

“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Is.53:5).

3. Christ willingly sacrificed Himself and suffered for man (v.8). Jesus Christ was the Son of God; therefore, He did not have to come to earth to save man. But it was God's will, and the only way Christ could obey God was to humble Himself and come and suffer as Man. He obeyed God—*experienced* obedience—by suffering as Man. He learned what it is to obey God as a Man; He learned it by becoming Man and by suffering as Man.

The point is this: Christ willingly came to earth to suffer for man. He did it because it was God's will, and He loves His Father. Jesus Christ is the great High Priest. He has fulfilled every qualification for the Priesthood—fulfilled them perfectly.

“I am the good shepherd: the good shepherd giveth his life for the sheep” (Jn.10:11).

“As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep” (Jn.10:15).

“Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father” (Jn.10:17-18).

“Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father” (Gal.1:4).

“And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour” (Eph.5:2).

“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Tit.2:14).

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren” (1 Jn.3:16).

“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood” (Rev.1:5).

4. Christ was made perfect: He became the Source of eternal salvation (v.9). Jesus Christ had to come to earth and suffer as Man. Why? In order to secure perfect obedience to God. Obedience—the perfect and ideal obedience to God—is the same thing as righteousness. Perfect obedience means perfect righteousness, and perfect righteousness means perfect obedience. If a person obeys God, he is righteous, and if a person is righteous, he is obedient. They are one and the same. Therefore, Christ secured (learned) obedience and righteousness by living upon earth as Man and by suffering through all the experiences of man—without sin.

The phrase “without sin” is critical to note. It means that Jesus Christ Himself became the perfect and ideal righteousness for man. Therefore, His righteousness can cover man. He is the Author and Source of perfection and righteousness. He is the Author and Source of eternal salvation. Note: the salvation of Christ is eternal: Jesus Christ saves us now—delivers us through all the trials of life and delivers us into eternal life, that is, into heaven where life goes on forever and ever in the presence of God.

If a person obeys Christ—believes and follows Him—then the perfect righteousness of Christ covers that person. If a person approaches God through Christ—trusts and lives for Christ—then the righteousness of Christ saves and keeps him safe, both now and forever.

“Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?” (Jn.8:46).

“For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God” (2 Cor.4:15).

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor.5:21).

“For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings” (Heb.2:10).

“And being made perfect, he became the author of eternal salvation unto all them that obey him” (Heb.5:9).

“For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Heb.7:26).

“But with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:19).

“Who did no sin, neither was guile found in his mouth” (1 Pt.2:22).

5. Christ was appointed High Priest *by God*. Salvation is of God. The High Priesthood of Christ with all that it means is of God. God is the One who appointed and sent Christ into the world. And He did it after the eternal order of Melchisedec, not after the human and dying order of Aaron. Jesus Christ is the great High Priest, the High Priest who can represent and present us perfectly before God.

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted” (Heb.2:17-18).

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Heb.4:14-15).

“Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec” (Heb.6:20).

“For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Heb.7:26).

“Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens” (Heb.8:1).

“And having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb.10:21-22).

DEEPER STUDY # 1

(5:9) **Faith—Obedience:** eternal salvation is given to all those who obey Christ. In the Bible, to obey Christ means to believe Christ, and to believe Christ means to obey Christ.

⇒ No person will obey Christ unless he believes Christ, truly believes Him. A person is going to live like he wants, not like Christ says, unless he truly believes in Christ. Therefore, the person who obeys Christ is the person who believes Christ.

⇒ No person believes in Christ unless he obeys Christ. The person who truly believes in Christ will obey Christ. If he truly believes that Christ is the Savior of the world, then he will follow Christ. He does what Christ says: he obeys Christ.

The point is this: believing Christ and obeying Christ mean the same thing. To obey and to believe are the same act. Therefore, Scripture emphatically declares that Christ is the Author of eternal salvation to all those who obey Him. (See DEEPER STUDY # 2—Jn.2:24 for more discussion.)

	<p>C. Warning Three (Part I): The Danger of Immaturity or of Falling Away, 5:11-6:3</p>	<p>eth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.</p>	<p>ture because of not exercising his mental & spiritual senses</p>
<p>1 A person becomes immature because of dull hearing</p>	<p>11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.</p>	<p>CHAPTER 6</p>	
<p>2 A person becomes immature because of refusing to grow</p>	<p>12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.</p>	<p>Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,</p>	<p>5 A person needs to get past the ABC's of doctrine</p>
<p>3 A person becomes immature because of being unskilled in the Word</p>	<p>13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.</p>	<p>2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.</p>	
<p>4 A person becomes immature because of not exercising his mental & spiritual senses</p>	<p>14 But strong meat belong-</p>	<p>3 And this will we do, if God permit.</p>	<p>6 A person must be determined to grow in Christ</p>

DIVISION II

THE SUPREME HIGH PRIEST: JESUS CHRIST, GOD'S SON, 4:14-7:28

C. Warning Three (Part I): The Danger of Immaturity or of Falling Away, 5:11-6:3

(5:11-6:3) **Introduction:** this is the beginning of the third warning in the Book of Hebrews, a warning that must be heeded by every believer and church member. It is a warning that strikes at the very foundation of millions of lives. Millions of professing believers and thousands of churches are guilty of this very failing: immaturity or falling away. In this day and time there is the danger of immaturity, of falling from Christ.

1. A person becomes immature because of dull hearing (v.11).
2. A person becomes immature because of refusing to grow (v.12).
3. A person becomes immature because of being unskilled in the Word (v.13).
4. A person becomes immature because of not exercising his mental and spiritual senses (v.14).
5. A person needs to get the past the ABC's of doctrine (ch.6, v.1-2).
6. A person must be determined to grow in Christ (v.3).

1 (5:11) **Immaturity, Spiritual—Word of God—Hearing:** a person becomes immature because of dull hearing. The word “dull” (nothroi) means sluggish, slow, lazy, lethargic, forgetful. The writer to the Hebrews had much that he wanted to teach, especially about the Lord Jesus Christ and His Priestly ministry, but he was unable. Why? Because the Christian faith—the Word of God and the Bible—is difficult to understand. No person can grasp the Word of God and its truths by simply reading it. A person must study, meditate, and practice the Word of God in order to understand it.

The Hebrew believers had become mentally lazy and sluggish and spiritually complacent and slothful. They were sitting and listening to the preachers and teachers, and they were reading the Scriptures, but they were not listening or paying attention. Their minds were wandering about and unwilling to exert the energy to concentrate and study.

Note: some of the Hebrew believers were already dull of hearing. Some had already become immature; they had already fallen and were no longer growing spiritually.

Thought 1. If a person is going to understand God's Word, he has to study it:

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|----------------------------------|----------------------------------|
| ⇒ he has to read and concentrate | ⇒ he has to hear and concentrate |
| ⇒ he has to read and meditate | ⇒ he has to hear and meditate |
| ⇒ he has to read and ponder | ⇒ he has to hear and ponder |
| ⇒ he has to read and take notes | ⇒ he has to hear and take notes |
| ⇒ he has to read and memorize | ⇒ he has to hear and memorize |

“That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God” (Col.1:10).

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim.2:15).

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim.3:16).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pt.1:13).

“Wherefore laying aside all malice, and all guile, and all envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby” (1 Pt.2:1-2).

“Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall” (2 Pt.1:10).

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the lord; and in his law doth he meditate day and night” (Ps.1:1-2).

“The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat” (Pr.13:4).

Thought 2. This point is full of meaning to the preacher and teacher as well. William Barclay states it clearly:

“Now here is something which has something to say to everyone whose business and whose duty it is to preach and to teach; in fact, it has something to say to everyone whose business it is to think, and that is to say, that it has something to say to everyone who is a real person. It often happens that we dodge teaching something because it is difficult; we never face trying to explain it because exposition and explanation are hard. It often happens that we defend ourselves by saying that our hearers or our congregation or our pupils would never grasp or understand that. It is, in fact, one of the tragedies of the Church that there is so little attempt to teach people new knowledge, new approaches, and new thought. It is true that the task of such teaching is difficult. It is true that often to try to teach in such a way is to meet the lethargy of the lazy mind and the embattled prejudice of the shut mind. But the task remains. The writer to the Hebrews did not shirk to bring to men his message, even if his message was difficult and the minds of his hearers were slow to learn. He regarded it as his supreme responsibility to pass on the truth he knew” (The Letter to the Hebrews, p.48)

“Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken” (Lk.24:25).

“Why do ye not understand my speech? even because ye cannot hear my word” (Jn.8:43).

“For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them” (Acts 28:27).

“There is none that understandeth, there is none that seeketh after God” (Ro.3:11).

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Cor.2:14).

“Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing” (Heb.5:11).

“I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle” (Ps.32:8-9).

“Man that is in honour, and understandeth not, is like the beasts that perish” (Ps.49:20).

“When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will show them no favor” (Is.27:11).

“For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge” (Jer.4:22).

“Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest” (Jer.5:21-24).

“But they know not the thoughts of the LORD, neither understand they his counsel” (Mic.4:12).

2 (5:12) **Backsliding—Word of God—Immaturity, Spiritual:** a person becomes immature because he refuses to grow up spiritually. The Hebrew believers refused to move beyond the first principles of God’s Word. “First principles” (stoicheion) means the basic principles of God’s Word, the elementary teachings, the ABC’s of God’s Word. They are the very basic teachings of salvation and of spiritual growth, such teachings as...

- a person should be saved
- a person should grow spiritually
- a person should live righteously
- a person should worship
- a person should keep the rituals and ceremonies of religion

Such basic truths as these are the milk of God's Word. They are truths that are to be preached and taught, but they are the truths for the unsaved and for young believers, for babes in Christ. They are to be learned and learned quickly by believers, and then the believer is to move on to maturity. Note that the Christian life is compared to physical growth. A young believer is said to be a babe in Christ and the first principles of God's Word are said to be the milk upon which he is to feed. A young believer is to feed upon the milk of the Word, the first principles, but he is expected to grow until he is feeding upon the meat of the Word—studying and growing a mature understanding of the Christian life.

The situation among the Hebrew believers was tragic: they were spiritual dwarfs, deformed and undeveloped. They should have been mature and fully developed. Note the verse: they should have been teachers, that is, bearing witness to Christ, sharing the glorious message of Jesus Christ with their friends, neighbors, and fellow workers. But they were unable. Why? Because they were immature—so immature that they themselves needed someone to re-teach them the first principles of God's Word.

Thought 1. How many people have professed Christ and never grown? They professed Christ years ago and have remained spiritual babes for years. Imagine no growth for five, ten, twenty, thirty, fifty years. Yet, tragically this is the spiritual life of so many in the church. They should be teaching, that is, sharing Christ; but instead they themselves have the need to be taught the basics all over again.

“And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able” (1 Cor.3:1-2).

“Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men” (1 Cor.14:20).

“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive” (Eph.4:14).

“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins” (2 Pt.1:5-10).

“For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat” (Heb.5:12).

“And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up” (Dt.6:7).

3 (5:13) **Word of God—Righteousness, Meaning:** a person becomes immature because of being unskilled in the Word. The Hebrew believers remained unskillful in the Word of righteousness. This means two things.

a. Jesus Christ is “the Word of righteousness.” He is the righteousness of God. A person must believe and stand in the righteousness of Christ. A person has to believe, trust, and throw himself upon the Lord's righteousness. The righteousness of Jesus Christ is a person's only hope of ever being acceptable to God.

Note something: this is the very message of the gospel; it is the gospel of salvation. But the Hebrew believers—some of them—did not fully understand the message. They did not understand and had not experienced the righteousness of Jesus Christ. The word “unskillful” (apeiros) means to be inexperienced. They professed Christ and His righteousness, but they had never grasped or experienced Him—not fully—not in a mature sense. Note the verse: although this person is a church member, “he is a babe.”

“Christ, the righteousness which is of God” (Ph.3:9).

“But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference” (Ro.3:21-22).

“For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth” (Ro.10:3-4).

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption” (1 Cor.1:30).

b. The Word of God is “the Word of righteousness.” Righteousness means all the teachings and doctrines of God's Word. It is the Bible that teaches us all about God, Christ, man, life, the world, and how to live righteous and godly lives. But think for a moment: think about God, just one of these subjects. Think about how vast and glorious God is. How much study and how long it would take to study and grasp the truth of God? The Hebrew believers were unwilling to put the time and energy into learning about God. They were unwilling to study and learn the Word of righteousness. Therefore, they never experienced the righteousness of God's Word. They were not living righteous or godly lives; they were not experiencing the fulness of life that Christ had come to give them. As the verse says about each of the professing believers: “he is a babe.”

“But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Mt.4:4).

“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them all which are sanctified” (Acts 20:32).

“As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious” (1 Pt.2:2-3).

“Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food” (Job 23:12).

“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts” (Jer.15:16).

“Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel” (Ezk.3:1).

4 (5:14) **Maturity, Spiritual:** a person becomes immature because he does not exercise his mental and spiritual senses. Note these facts.

1. Note that it is possible to reach “full age” in the Christian life; it is possible to reach maturity in Christ. A person can grow spiritually until he is fully grown and mature in Christ. This is what God expects of us all.

2. Note what a mature person is. A mature or fully grown person is a person who discerns between good and evil. He is a person who lives a righteous and godly life. He has gone beyond...

- just attending worship and Bible studies
- just keeping the rituals and ceremonies of religion
- just giving money
- just reading the Bible
- just praying

The mature believer does all of these things, yes, but he does more, much more.

- ⇒ He studies the Word of God.
- ⇒ He sets blocks of time aside every day to pray and worship.
- ⇒ He lives and moves and has his being in prayer; that is, he continually prays.
- ⇒ He keeps his mind and thoughts upon Christ and obedience to Him.
- ⇒ He witnesses for Christ, sharing the glorious salvation from the evil and death of this world.
- ⇒ He discerns both good and evil, and does the good.

The mature believer is able to discern between true and false religion, true and false claims, sin and righteousness. He knows...

- when to look and when not to look.
- when to eat and when not to eat.
- what to drink and what not to drink.
- when to go and when not to go.
- what socials to attend and what not to attend.
- what to listen to and what not to listen to.
- where Christ is really preached and taught and where He is not.
- who to fellowship with and who not to fellowship with.
- when to speak and when not to speak.
- who teaches the truth and who does not.

The mature believer lives for Christ. He discerns between the good and evil.

3. Note how a person matures and reaches full age in Christ. By exercising his mental and spiritual senses or faculties. A person has to exercise his mind and spirit. He cannot be lazy and slothful, comfortable and complacent—neither mentally nor spiritually. He has to be alert and alive to control and discipline himself. He has to exert energy and effort, to concentrate and focus his mind and life upon Jesus Christ, His salvation, mission and purpose.

“And be renewed in the spirit of your mind” (Eph.4:23).

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” (Ph.4:8).

“Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” (2 Cor.10:5).

“Attend upon the Lord without distraction” (1 Cor.7:35).

“Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee” (Is.26:3).

“For to be carnally minded is death; but to be spiritually minded is life and peace” (Ro.8:6).

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:1-2).

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor.6:19-20).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

5 (6:1-2) **Maturity, Spiritual:** a person has a great need to get past the ABC’s of God’s Word. Scripture is direct and forceful: “Leave the elementary teachings, the ABC teachings of Christ and go on to perfection [maturity].” This does not mean that we are to forget the basic teachings about Christ. We are never to ignore, neglect, or forget how we are saved by Christ nor how we grow in Christ. What this means is that we are to take the basic teachings about Christ and store and lay them up in our hearts. They are to be part of our lives, in fact, the very foundation of our lives. *But once the foundation is laid, we are to build upon it.* The basic teachings of salvation in Christ are to be built upon. We are to go on to perfection, learning all the truth about Christ and the Word of God. No believer is to stay in the ABC’s of Christ; no believer is to lay the foundation of salvation over and over again. What are the ABC’s of Christ, the foundational teachings of salvation that we are to get past?

1. We are to get past repentance from dead works. Repentance means to turn to God and away from the world. *Dead works* can mean...

- the works or behavior of the world that are sinful and defiling and that lead to death.
- the works of formal and ceremonial religion that fail to give true life to men. Such works of religion are dead works, leaving men “dead in trespasses and sins” (Eph.2:1).

We are to repent from the *dead works* of this world, but once we have repented, we are to joy in Christ for so great a salvation and move on to maturity.

Thought 1. Think how many people are always having to repent and repent because they do not understand salvation and are not living for Christ like they should. Every evening before going to bed millions mutter prayer for God to forgive them and promise to do better. The scene is repeated almost every day of their lives.

2. We are to get past faith in God. We are to look to God for approval, to believe in Him and trust Him. We are not to look to men nor to their ability and science to save us. Our hope for salvation is in God and in God alone. But once we have placed our faith in God, we are to move on beyond faith for salvation. We are to move on and grow in all the teachings of God’s Word.

3. We are to get past the doctrine of baptism, that is, of the meaning of baptism and of the need to be baptized as Christ demands. When a person believes in Jesus Christ, he is to be baptized immediately. It is the public sign and seal that he is a true follower of the Lord Jesus Christ. It is not an optional ritual; the true believer is to be baptized. But once he has been baptized, he is not to stop there. He is to go on to maturity by learning and doing all the commandments of God.

4. We are to get past the laying on of hands. This was the symbol that showed a person was being called to serve God. This has always been the primary meaning of laying on of hands, although the act has been used for other purposes at various stages of Christian history. In both Old and New Testament times when a person was being called and set apart to serve God, the hands of other believers were laid upon him as a sign of his call. When God or the church calls us to serve, we are to begin serving and not back off. We are to get past having to be called and called upon to serve; we are to begin serving. We are to go on to perfection.

5. We are to get past the resurrection of the dead. This is our great hope and it is one of the primary reasons we accepted Christ. But we are to get past *end time* sermons and studies; get past the basic teaching of salvation and move on to all the Word of God. It is the only way we can mature in Christ.

6. We are to get past eternal judgment. Once we have been *truly saved*, we are saved from judgment. God has not appointed the believer to wrath. The *true believer* is saved—saved from eternal judgment. We are to get past the fear and thoughts of judgment and learn to rest in the assurance and security of Christ. We are to go on to maturity, studying all the Word of God.

“Be ye therefore perfect, even as your Father which is in heaven is perfect” (Mt.5:48).

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ” (Eph.4:11-15).

“[Christ] whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus” (Col.1:28).

“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified” (Acts 20:32).

“Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness” (2 Cor.9:10).

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh [grows] also in you that believe” (1 Th.2:13).

“Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all” (1 Tim.4:15).

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim.2:15).

“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God” (Heb.6:1).

“As newborn babes, desire the sincere milk of the word, that ye may grow thereby” (1 Pt.2:2).

“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness” (2 Pt.1:5-6).

“But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever” (2 Pt.3:18).

“They go from strength to strength, every one of them in Zion appeareth before God” (Ps.84:7).

6 (6:3) **Maturity, Spiritual:** a person must be determined to grow in Christ. We must have a spirit that will cry out with the author of Hebrews: “this will we do.” We must be determined to go on to perfection and maturity. We must move beyond the ABC elementary teachings of God’s Word. But we must do something else as well: we must cry out “if God permit.” This simply means that we must express a dependency upon God, for we are dependent upon Him. God wants us to grow spiritually, but we cannot grow apart from His strength. We are totally dependent upon Him for help in understanding His Word and for the power to live as He tells us how to live. No person can do anything unless God permits. Our very breath, life, understanding, strength, and determination to keep on growing are dependent upon God and His presence and power in our lives.

We must be determined—strongly determined—to go on to perfection. We must grow and mature in Christ. But we must have God’s presence and power to do it. Therefore, we shall grow in Christ—this will we do if God permits—if God gives us the understanding of His Word and the strength to live for Him.

“John answered and said, A man can receive nothing, except it be given him from heaven” (Jn.3:27).

“Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus” (Ph.3:12-14).

“There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that” (Jas.4:12-15).

“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God” (Heb.6:1).

“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness” (2 Pt.1:5-6).

“But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever” (2 Pt.3:18).

<p>1 The believers' privileges a. Had been enlightened b. Had tasted of the heavenly gift c. Had partaken of the Holy Spirit d. Had tasted God's Word e. Had tasted of the world to come</p> <p>2 The warning: It is impossible to repent of falling</p>	<p>D. Warning Three (Part II): Fear—Lest You Fall Away,^{DS1} 6:4-8</p> <p>4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 And have tasted the good word of God, and the powers of the world to come, 6 If they shall fall away, to renew them again unto repen-</p>	<p>tance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. 7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: 8 But that which beareth thorns and briars is rejected, and is nigh unto cursing: whose end is to be burned.</p>	<p>away, cp. v.4 a. Bc. one continues to crucify God's Son b. Bc. one shames Christ</p> <p>3 The meaning illustrated a. Good soil receives rain 1) Bears fruit 2) Is blessed of God b. Bad soil receives rain 1) Bears thorns 2) Is near to being cursed</p>
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DIVISION II

THE SUPREME HIGH PRIEST: JESUS CHRIST, GOD'S SON, 4:14-7:28

D. Warning Three (Part II): Fear—Lest You Fall Away, 6:4-8

(6:4-8) **Introduction:** this is one of the most severe warnings in all of Scripture and it is one of the most controversial. It is so controversial that no matter what a person says about it, there are a host of people who differ with him. What we must keep in mind is this: one of the primary reasons why there are so many differences is because we come to this passage with our minds already made up. We already hold a theological position and have a theological system that we follow and interpret all Scripture by. Therefore, we interpret this passage...

- in light of what we already believe instead of letting Scripture speak for itself.
- in light of our theology instead of letting the passage speak for itself.
- in light of what we have been taught by others instead of letting Scripture speak for itself.
- in light of what we have already concluded that Scripture teaches elsewhere instead of letting this passage speak for itself.
- to keep our system consistent instead of admitting there are some teachings of Scripture that are beyond our understanding and accepting the meaning as a warning to all believers.

Of course, everyone thinks he is right—that what he believes is exactly what Scripture teaches. And he should think this; he should be a person of conviction or else he should sit down, study, and find out the truth to the best of his ability and become a person of conviction. However, three things are needed when we approach a passage like this where so many true believers differ.

- ⇒ We must let Scripture speak for itself—be as objective and honest as we can and make a supreme effort not to twist the Scripture to fit our beliefs (theological system). That is, we must—as much as we possibly can—be truthful to the Scripture and let it speak for itself.
- ⇒ We must be humble and understanding toward each other as we pray and seek the Lord for understanding and as we seek to share His Word with one another and the world. And we must learn from each other despite our different views. No one of us and no body of us have a corner on the truth. We are at most only a speck of sand in a universe of truth. Just think how mammoth the universe is and how unsearchable God and His Word and ways are (cp. Ro.11:33-36.) What God wants us to do is to be humble and to learn from each other.
- ⇒ We must let the Scripture speak to us—let its message guide and warn us—to the fullest extent possible. We must let the Scripture work in our lives and not get hung up on interpretation and in getting our point across. What is important is what God is saying and letting what He says take effect in our lives. We *must* let the Scripture work in us.

The Preacher's Outline & Sermon Bible is written for the ministers of God, every true minister of God regardless of belief and denomination. For this reason we deliberately, strenuously, and constantly keep before our minds the utter necessity to let the Word of God speak for itself and to present no denominational position. Our purpose is to study and write, first of all, for our own personal growth in the Lord, and then to share what God has fed to our hearts. That is what *The Preacher's Outline & Sermon Bible* is—all it is. It simply arises out of our own personal devotional studies where our hearts cry out to God to conform us to Christ so that we can better witness to His mercy and grace—to His eternal mercy and grace which He has poured out upon us by saving us and delivering us from the sin and death of this world.

The point is this: a deliberate effort—even to the point of straining—is being made to let the Scripture speak for itself in studying this passage. In fact, we are writing this even before we begin our study and exposition of it. May God touch our hearts and warn all who read hereafter—all to His glory and to our growth in Christ Jesus our Lord. (The following passages should be studied along with this passage for a complete overview of the severe warnings in Scripture. See outlines and notes—1 Cor.3:11-15; 1 Cor.5:3-5; 9:27; 11:27-30; Heb.2:1-4; 3:7-19; 4:1-13; 5:11-6:3; 10:26-39; 12:25-29; DEEPER STUDY # 1—1 Jn.5:16.)

1. The Christian privileges (v.4-5).
2. The warning: it is impossible to repent of falling away (v.6).
3. The meaning illustrated (v.7-8).

DEEPER STUDY # 1

(6:4-8) **Believer—Warning:** there are four main interpretations of this passage.

1. A hypothetical case. There are those who say that *falling away from Christ* is only a wrong idea that exists in the minds of some people. Therefore, the writer is only trying to correct the wrong idea that these people have. These people are causing themselves an undue amount of anxiety, tension, and worry by believing false ideas; therefore, they must be corrected and saved from their false belief. Most of these interpreters hold that falling away from Christ is impossible, but if the belief is held by some, then it needs to be corrected. Therefore, this is exactly what the author is doing. Note how he goes about correcting the false idea in this interpretation:

“All right, you say a person can fall away from Christ. What happens if he does? If would be impossible to renew him again, for Christ would have to be crucified again. And this is utterly impossible; Christ can never be crucified again. Therefore, falling away is impossible. To say that a saved person can fall away is an incorrect idea that is not taught by Scripture.”

2. A saved-lost interpretation. A saved person can *fall away* into sin or apostasy and lose his salvation. Those who oppose this position say that this position must deal with two basic facts.

⇒ There are only a few passages that support it and each of the passages can be interpreted another way (cp. Mt.24:13; Mk.3:29; Lk.9:62; Heb.10:26; 1 Jn.5:16).

⇒ There are innumerable passages that teach the eternal security of the believer (cp. Jn.3:16, 36; 5:24; 6:37; 10:27-30; Ro.8:1, 35-39; Eph.1:12-14; 4:30; Ph.1:6; Heb.8:12; 10:12; 14; 1 Pt.1:3-5).

3. A non-Christian or false profession interpretation. Some Jewish people (Judaizers) of the writer’s day professed Christ and were exposed to the privileges of the Christian life. However, they never took the final and genuine leap of faith. Those who oppose this position say that this position is difficult to see in light of the five statements in verses 4-5.

4. A castaway believer. Some believers deliberately sin so much that they become hardened and past feeling any wrong (Eph.4:18-24). They are in danger of falling away and suffering the severest chastisement and consequences (see notes—1 Cor.9:27; 11:27-30; Heb.2:1f; 10:26f; DEEPER STUDY # 1—1 Jn.5:16).

1 (6:4-5) **Warning—Believers:** the believer’s great privileges. It is difficult to see how these five experiences could be said about a person unless he was a true believer. Being as honest and objective as possible, we would have to strain the meaning to make them apply to anyone else. The Greek Scripture definitely uses the aorist tense which means that the person had a *once-for-all* experience, an experience that was once-for-all completed, fulfilled, and finished. How could this apply to anyone else other than a believer? Note how each of these read in the aorist tense: the person...

- *was once-for-all* enlightened
- *had once-for-all* tasted of the heavenly gift
- *was once-for-all* made a partaker of the Holy Spirit
- *had once-for-all* tasted of the good Word of God
- *had once-for-all* tasted of the power of the world to come.

The word “tasted” (geusamenous) means to partake of, to take in, to experience, to come to know. The Greek scholar Marvin Vincent says that it means to “have consciously partaken of” (*Word Studies In The New Testament*, Vol.4, p.445). The very same word is used of Christ when it said that He “tasted death” for us (Heb.2:9). And one thing is sure: Christ tasted, that is, *consciously experienced*, death for us. Therefore, this passage must mean that this person *fully tasted and fully experienced* salvation. As stated, it seems that we have to twist Scripture to make it say any less than a conscious and full experience. Note the glorious experiences and privileges these persons received in Christ.

1. They were once-for-all enlightened. Enlightened means the light of the gospel and of salvation; the light of Christ, that is, seeing Christ as the Savior and Lord of men; the light of salvation that breaks through the darkness of sin and death. Note: receiving the light happened once-for-all. It was an actual experience of the people, a once-for-all experience. That is, it really happened and it was fulfilled and completed in the people’s lives. They received the light of Christ, of His gospel and salvation once-for-all.

2. They had tasted of the heavenly gift. The “heavenly gift” refers to Christ and His salvation which God *gave* to the world. Scripture proclaims time and again that Jesus Christ and His salvation are God’s gifts.

- ⇒ Christ is God’s “unspeakable gift” (2 Cor.9:15).
- ⇒ Christ is God’s gift to a lost world (Jn.3:16).
- ⇒ Salvation is “the gift of God” (Eph.2:8-9).
- ⇒ Christ is the One who came down out of heaven as the gift of God to a lost world (Jn.3:13; 3:16; 3:31-32; 6:32-33, and a host of other verses. See notes—Jn.3:32-34; DEEPER STUDY # 3—3:34 for more references and discussion.)

Note that this is again a once-for-all experience. They had experienced Christ and His salvation once-for-all.

3. They were once-for-all made a partaker of the Holy Spirit. The word “partaker” (metochous) means to share as partners. W.E. Vine says that it means “the fact of sharing” (*Expository Dictionary of New Testament Words*. Old Tappan, NJ: Fleming H. Revell, 1966, p.162). The Greek scholar A.T Robertson says, “These are all given as actual spiritual experiences” (*Word Pictures In The New Testament*, Vol.5, p.375). These people were sharers in the Holy Spirit. It is very difficult to see how they can be made to be a false profession without straining the Scripture.

4. They had once-for-all tasted God’s good Word. This is the gospel of Christ, of His glorious salvation. The Greek scholar Marvin Vincent says that this means that they received...

- life (Acts 5:20)
- cleansing (Eph.5:26).
- spirit and life (Jn.6:63)
- the Holy Spirit (Jn.3:34; Acts 5:32; 10:44; Eph.6:17; Heb.2:4)
- salvation (Acts 11:14)

(*Word Studies In The New Testament*, Vol.4, p.445.)

5. They had once-for-all tasted the powers of the world to come. They had experienced some of heaven upon earth. They had actually experienced the presence and power of Christ in their lives...

- the power of Christ in conquering the trials, temptations, and sufferings of this world.
- the healing power of Christ in touching both their bodies and spirits.

“And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us” (1 Jn.3:24).

“Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit” (1 Jn.4:13).

2 (6:6) **Warning:** the warning is severe and frightening to any heart that will listen.

“It is impossible for those who were once enlightened...if they shall fall away, to renew them again unto repentance” (v.4, 6). As discussed in the previous point, this is bound to be speaking to believers. But what does it mean? Note exactly what Scripture says and only what it says.

First, Scripture says “impossible”: if a believer “falls away,” it is impossible for him to ever repent again. The word *impossible* just cannot be made to mean anything other than impossible—not without straining and twisting the Scripture. As Marvin Vincent says: “Impossible (aduvaton). It is impossible to dilute this word into *difficult*” (*Word Studies In The New Testament*, Vol.4, p.444).

Second, Scripture uses the words “fall away” (parapesontas). This means to turn aside; to turn away; to deviate. It means...

- to turn aside from Christ.
- to turn away from Christ.
- to deviate from Christ.

Third, Scripture is talking about renewing and bringing people back to repentance. These people had gone beyond the point of repentance. No matter how strong an appeal was made to them—no matter how often their sin was pointed out to them—no matter how much the love and cross of Christ was proclaimed to them—they would never again repent. They had gone too far into sin and rebellion against Christ to ever have their hearts touched again. They would never repent—no matter what.

Now, for the critical question: What would ever cause a believer to reach such a stage in life? What could a believer do that would harden his heart so much that he would never again repent? Again note exactly what Scripture says:

“They crucify the Son of God afresh, and put Him to an open shame” (v.6).

The action is present: they continue on and on to crucify Christ and to shame Him. They continue on and on in their sin, disobedience, and rebellion against Christ. The continuous action is critical to note.

The believer turns back to the world, back to a life of sin, disobedience, and rebellion; and he *continues on and on, never repenting and never turning back to Christ*. This, of course, breaks the heart of Christ and adds suffering upon suffering for Him to bear.

- ⇒ It is stirring and causing the pain of the crucifixion for Christ all over again. In fact, it is continuing to crucify Him over and over again; it is putting Him through a continuous experience of suffering upon the cross.
- ⇒ It is also shaming Him. Being a professing believer and returning to the world and continuing to live in sin day after day and month after month brings shame upon Christ and His holy name.

Note a critical fact in this point: the person is continuing on and on in sin never repenting. He has returned to the world and its sin and is just never going to repent. He has gone so far into sin that his heart has become so hardened that he will never repent—no matter how much the love and forgiveness of Christ is shared with him, he will not repent. Never again will he walk with Christ, not while he is on earth. Scripture says that he is beyond repentance. He has returned to the world and *fallen away* from Christ. And tragically, he is harming Christ and His mission. He is breaking the heart of Christ by crucifying Christ afresh—by heaping suffering upon suffering upon Him. And he is shaming the name of Christ among men by living a hypocritical life.

Thought 1. Note a critical fact. This cannot refer to what is commonly called *backsliding*. Why? Because Scripture is clear: a backslider can repent. A backslider is never beyond reach. This passage is bound to be speaking of a person who backslides and begins to love his sin more and more. Therefore, he keeps on in his sin—sinning and sinning and sinning—until he becomes so hardened in his sin that he will never repent. He keeps on and on crucifying Christ and shaming Him and nothing stirs him to repentance. Can believers ever reach this point? F.F. Bruce states it well:

“God has pledged Himself to pardon all who truly repent, but Scripture and experience alike suggest that it is possible for human beings to arrive at a state of heart and life where they can no longer repent” (*The Epistle to the Hebrews*. Grand Rapids, MI: Eerdmans, 1964, p.124).

“But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation” (Mk.3:29).

“But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” (1 Cor.9:27).

“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God” (Heb.3:12).

“If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame” (Heb.6:6).

“For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins” (Heb.10:26).

“For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears” (Heb.12:17).

“Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme” (1 Tim.1:19-20).

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron” (1 Tim.4:1-2).

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables” (2 Tim.4:3-4).

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness” (2 Pt.3:17).

3 (6:7-8) **Warning:** the meaning of the warning is illustrated. This is a simple illustration about the soil of a vineyard keeper or a farmer.

1. The good soil drinks in the rain and brings forth its fruit and crops for those who dress and keep it. That is, believers are the good soil who drink in the Word of God and produce fruit for God and Christ and for His ministers and teachers.

2. The bad soil drinks in the rain also, but it brings forth its thorns and briars. Therefore, the bad soil is rejected and near to being cursed. Its end is to be burned. Matthew Henry was unquestionably one of the greatest Bible scholars and probably the most inspirational Biblical writer who has ever lived. He strongly believed in the eternal security of the believer, but even he said the following. His exhortation stresses the utmost necessity that all heed this warning and the severity of it:

“Its end [the rejected ground’s end] is to be burned. Apostasy will be punished with everlasting burnings, the fire that shall never be quenched. This is the sad end to which apostasy leads, and therefore Christians should go on and grow in grace, lest, if they do not go forward, they should go backward, till they bring matters to this woeful extremity of sin and misery” (Matthew Henry’s Commentary, Vol.6, p.914.)

F.F. Bruce, one of the most excellent Bible scholars of the twentieth century, who would also hold strongly to the security of the believer, says this:

“Our author compares those believers who persevere in faith to fertile land which produces fruit, while those [believers] in whose lives the fruits of righteousness do not appear are compared to land which will never produce anything but thorns and thistles, to be kept down by burning, ‘for our God is a consuming fire’ (Ch.12:29)” (The Epistle to the Hebrews, p.125)

Thought 1. This passage is a most severe warning to us all no matter our position on the security of the believer. It is a passage that serves as a warning to us all and must be heeded by us all. It is a passage that Biblical writers—those who give strong indications of walking with the Lord—strongly urge us to heed, even when they hold to the security of the believer. F.F. Bruce is one of these, and what he has to say should be noted by us all:

“The Scriptures contain encouragement enough and to spare for the feeblest believer, but [the Scriptures] are full of solemn warnings to those who think they stand to beware lest they fall. A credible profession of faith must be accepted as genuine, but ultimately it is only the Lord who knows those who are His.

“For it is possible for people who can be described in the language of verses 4 and 5 to ‘fall away’ irretrievably. This warning has been both unduly minimized and unduly exaggerated...for men and women who have taken Christ’s name upon themselves [do] commit apostasy; and biblical writers (the writer to the Hebrews being no exception) are not given to the setting up of men of straw [men who never exist]. The warning of this passage was a real warning against a real danger, a danger which is still present so long as ‘an evil heart of unbelief’ can result in ‘falling away from the living God’ ([Heb.]Ch.3:12)....

“Our author’s meaning can be exaggerated to the point of distortion when he is understood to say that for sins committed after baptism there can be no repentance....

“But the writer to the Hebrews himself distinguishes (as did the Old Testament law) between inadvertent sin and wilful sin, and the context here shows plainly that the wilful sin which he has in mind is deliberate apostasy. People who commit this sin, he says, cannot be brought back to repentance; by renouncing Christ they put themselves in the position of those who, deliberately refusing His claim to be the Son of God, had Him crucified and exposed to public shame. Those

who repudiate the salvation procured by Christ will find none anywhere else” (The Epistle to the Hebrews, p.122f)

“And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire” (Mt.3:10).

“Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire” (Mt.7:17-19).

“He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful” (Mt.13:22).

“He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down” (Lk.13:6-9).

“But that which beareth thorns and briers is rejected, and is nigh unto cursing: whose end is to be burned” (Heb.6:8).

<p>1 Precaution 1: The love & confidence of people</p>	<p>E. Warning Three (Part III): Precautions Against Falling Away, 6:9-20</p>	<p>tipling I will multiply thee. 15 And so, after he had patiently endured, he obtained the promise.</p>	<p>b. Abraham endured, then he received God's promise</p>
<p>2 Precaution 2: God's justice a. God rewards work & labor done in love b. God rewards one's ministry</p>	<p>9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.</p>	<p>16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.</p>	<p>5 Precaution 5: God's promise & oath a. Men settle disputes by oaths b. God chose an oath to assure His promise</p>
<p>3 Precaution 3: Being diligent & not being slothful a. Who: Everyone of you b. Result: Gives assurance</p>	<p>10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.</p>	<p>17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:</p>	<p>c. God's promise & oath assure refuge—the hope of salvation</p>
<p>4 Precaution 4: Following the believers of faith & perseverance a. The great example, Abraham</p>	<p>11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:</p>	<p>18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:</p>	<p>6 Precaution 6: The anchor of hope a. Hope is a refuge b. Hope is an anchor of the soul c. Hope enters the veil</p>
	<p>12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.</p>	<p>19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;</p>	<p>1) Christ is the forerunner 2) Christ is the eternal High Priest</p>
	<p>13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,</p>	<p>20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.</p>	
	<p>14 Saying, Surely blessing I will bless thee, and mul-</p>		

DIVISION II

THE SUPREME HIGH PRIEST: JESUS CHRIST, GOD'S SON, 4:14-7:28

E. Warning Three (Part III): Precautions Against Falling Away, 6:9-20

(6:9-20) **Introduction:** the writer has just given the Hebrew believers the most severe warning that could be given to a people. They must fear lest they fall away—fall so far away that they would never again repent. What is the answer? How can believers keep from falling away? This is the discussion of this passage: *the precautions against falling away.*

1. Precaution 1: the love and confidence of people (v.9).
2. Precaution 2: God's justice (v.10).
3. Precaution 3: being diligent and not being slothful (v.11-12).
4. Precaution 4: imitating the believers of faith and perseverance (v.12-15).
5. Precaution 5: God's promise and oath (v.16-18).
6. Precaution 6: the anchor of hope (v.18-20).

1 (6:9) **Encouragement:** precaution one—the love and confidence people have in us. There was danger that the Hebrew Christians would slip back into sin. There was danger that they would return to the world and begin to live like the world. There was the danger that they would again ignore, neglect, and deny Christ. But the minister of God believed differently: he loved them, and because he loved them, he had great confidence in them. Note three things.

1. The minister calls them *beloved*. They were dear and ever so close to his heart. Although it is not mentioned, he was bound to be praying for them not just daily, but all through the day. He loved them so much that they never left his mind or thoughts.
2. The minister expressed great confidence in them: "we are persuaded better things of you." He does not expect them to fall back into sin; he does not expect them to forsake Christ and return to the world. He has confidence in them; he expects them to stand fast in Christ and to hold on to their faith in Him.
3. The minister expects them to do the works of salvation. This is striking. Not only will the believers not fall away, but they will do the works of salvation—so says the minister. What a great confidence the minister has in them!

How could the believers return to the world? How could they return to live in sin when they are loved so much and have someone who believes in and has so much confidence in them?

The point is this: if a believer turn away from Christ, he will hurt those who care for him and cut them to the core. But if he stands fast, he will prove that he loves and appreciates them. He will prove that he is well worth their love and confidence.

Thought 1. We must always remember two significant things: when we fall away, we not only hurt ourselves, but we hurt and cut the heart of both Christ and all those who love us—we hurt and cut them to the core.

How can we keep from falling and hurting Christ and those who love and have confidence in us? By taking certain precautions, and the first precaution is this: look at the people who do love and have confidence in us. Look at them and...

- think about how sin and shame will hurt them and cut their hearts.
- think about how it will break their trust in us.
- think about the damage and destruction.
- think about how much better it is to please their love and fulfill their confidence in us.
- think about how much better it is to do the works of salvation than to do the works of sin.

“Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good” (Ro.12:9).

“Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump. I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be” (Gal.5:7-10).

“I rejoice therefore that I have confidence in you in all things” (2 Cor.7:16).

“And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ” (2 Th.3:4-5).

“Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say” (Phile.21).

2 (6:10) **Judgment—God, Justice of:** precaution two—the justice of God. Note a most interesting thing: the Hebrew Christians were weak and immature in the Lord. They were not growing in the Lord, and some were so close to falling away that they had to be severely warned (cp. Heb.5:11-6:3; 6:4-8). But they had not forgotten the poor, sick, bed-ridden, homebound—those who needed attention and help. They had grown cold toward the Lord and His Word; they had become dull of hearing, and were no longer listening to the preaching and teaching of God’s Word. But they were keeping in touch with the people who needed help. They were cold spiritually, but warm in social ministry and service. They had lost interest in Christ and His Word, but were active in helping other people.

The point is this: God Himself is vitally interested in the needy. Note the words: “your work and labor of love, which ye have showed to His name.” God loves and cares for the poor and needy as much as He does for anyone. Therefore, when a person ministers to the poor and needy, God sees it and He will not forget it. God cares about how we treat people, and He notices our love that reaches out to the poor and needy. Therefore, we need to remember the justice of God:

- ⇒ that God is not unrighteous or unjust.
- ⇒ that God does not forget; He sees all.
- ⇒ that works and labor of love to people are acts of love shown toward God.

God is just; He will not forget our love for Him or for people. He is going to judge us; therefore, we should love Him, His Word, and His people.

Thought 1. William Barclay has a very practical comment here that will challenge the hearts of those who might be cooling off toward Christ and His Word.

“There is a great practical truth here. Sometimes in the Christian life we come to times which are arid. Sometimes the Church services have nothing to say to us. Sometimes the teaching that we do in Sunday School, or the singing that we do in the choir, or the service we give on a board or court or committee becomes a labour without joy. At such a time there are two things we can do. We can give up our attendance and our work. If we do that we are lost. We can go on grimly with it, and the strange thing is that if we do, the light and the romance and the joy will certainly come back again. In the arid times, the best thing to do is to go on with the habits and the routine of the Christian life and the life of the Church. If we do, we can be sure that the sun will shine again” (The Letter to the Hebrews, p.61).

Thought 2. The justice and judgment of God, the fact that He sees all and does not forget, should stir us to never fall away. The justice and judgment of God are a precaution against returning to the world and denying Christ.

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Mt.16:27).

“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor.5:10).

“And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear” (1 Pt.1:17).

“So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth” (Ps.58:11).

“Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work” (Ps.62:12).

“Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth” (Ps.96:13).

“I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work” (Eccl.3:17).

3 (6:11-12) **Diligence—Slothful:** precaution three—being diligent and not being slothful. Note two things.

1. Everyone must be diligent—every believer. And every believer must be diligent to the very end. Note the word *end*. There is to be an end to our hope; our hope for salvation will be fulfilled. The glorious day of redemption is coming. The way to keep from falling is to take precaution: we must be diligent in our hope for salvation and in ministering to people. In the meantime be diligent to the very end.

Note that assurance comes from diligence. If we are diligent in living for Christ, our hearts are filled with assurance. If we are not diligent, then we cannot be assured that all things will be well. Living an up and down life—sometimes living for Christ and other times not living for Christ, sometimes living in sin and sometimes living in righteousness—causes doubt, questioning, and wondering about salvation. And it should. We should fear lest we fall away from Christ and His Word. But remember: the precaution against falling away is diligence—diligently hoping in Christ to the end.

2. This precaution is straightforward: do not be slothful. Do not become sluggish. Some had already become dull, sleepy, and lazy in seeking to grow and mature in Christ. They needed to arouse themselves, and the faithful needed to guard themselves lest they begin to cool off and slip away from Christ (cp. Heb.5:11-6:3).

Thought 1. Sluggishness is always a danger for believers. The answer is diligence—staying alert and diligent. We can tell whether we are diligent or slothful by asking ourselves a few questions.

- ⇒ Do we diligently listen to the Word preached and taught or are we sluggish, allowing our minds and thoughts to wander about?
- ⇒ Do we diligently read and study God’s Word in our daily worship and devotional time or are we complacent and slothful in worshipping God on a daily basis?
- ⇒ Do we diligently pray every day—really pray—or are we complacent and neglectful in prayer?
- ⇒ Do we diligently share Christ or are we sluggish in sharing Him?
- ⇒ Are we diligent in our weekly worship of God in His church or are we sluggish and complacent in our weekly worship?

“That ye be not slothful, but followers of them who through faith and patience inherit the promises” (Heb.6:12).

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us” (Heb.12:1).

“Not slothful in business; fervent in spirit; serving the Lord” (Ro.12:11).

“Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor.15:58).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pt.1:13).

“Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall” (2 Pt.1:10).

“Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless” (2 Pt.3:14).

4 (6:12-15) **Testimony—Example:** precaution four—following the believers of faith and perseverance. Note that some believers have already gone on to heaven and have inherited the promises of God. They are already face to face with God and Christ. They are not dead; they are alive, more alive than when they were on earth. They are perfected, grasping and understanding what life and God and the world are all about. They now live perfectly even as God lives, and they no longer suffer pain, trials, or temptations. They have inherited the glorious world of heaven and they live and dwell in the presence of God and Christ forever. But note why:

- ⇒ because of their *faith and endurance in Christ and His promises*. Although they left this earth long ago, they are still living—living eternally. They are living because they had faith in Christ and in His promise of eternal life, and they patiently persevered and endured in their faith.

Now note a prime example—Abraham. God had promised Abraham a seed, a child through whom a nation of people would be born, and God had promised a land in which his people could live. (Cp. Gen.12:1-5; 13:14-17; 15:1-7; 17:1-8; 22:15-18.) All Abraham had to do was believe God. If Abraham believed God, he would follow God, persevering and hoping to the end, enduring and waiting for God to fulfill His promise. This Abraham did: he patiently endured; therefore, he received the promise of God. What were the promises and what is their meaning to believers today? (See notes—DEEPER STUDY # 1—Jn.4:22; note, pt.3—Jn.8:54-59; DEEPER STUDY # 1—Ro.4:1-25; note—4:13 for more discussion on the promises to Abraham and their meaning.)

- ⇒ The seed promised by God was Isaac and the Jewish people, but there was a double meaning to God’s promise. The promised seed was also a reference to Christ and the nation of believers who were to be born through Him. Abraham is the father of believers (Ro.4:11-12, 17).
- ⇒ The land promised by God was Palestine, but the spiritual application is the promised land of heaven.

The point is this: Abraham believed the promises of God; therefore, he has inherited the promise. He has seen a nation of people born as the seed of his faith, a nation of people who believe and follow God just as he did. And he has inherited the promised land of heaven. He is face to face with God.

But remember why Abraham received the promises of God. Because he patiently endured. He stands as a prime example of a believer. Therefore, we are to follow him and all other believers who trusted God and endured to the end. This is

the fourth precaution to keep us from falling away from Christ: following the dynamic example of those who have gone on before us—those who believed God and persevered in their belief and have consequently received the promise of God.

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light” (Col.1:12).

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus” (Heb.3:1).

“That ye be not slothful, but followers of them who through faith and patience inherit the promises” (Heb.6:12).

“Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds” (Heb.12:2-3).

“Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience” (Jas.5:10).

“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps” (1 Pt.2:21).

5 (6:16-18) **Promise—Assurance:** precaution five—God’s promise and oath. This is a glorious truth. When men are involved in strife and they want to make peace and guarantee the peace, they do it by doing two things. They keep the peace and then they swear or take an oath that they will fulfill their promise. And note: they always swear by someone or something greater than themselves. When they make such an oath, it settles the dispute. They do what they say.

This is exactly what God has done. God has promised us the hope of salvation, the promised land of heaven. And He has done more. God took an oath that He would do exactly what He said; He would fulfill His promise to Abraham.

⇒ He would send “the seed,” the Savior of the world, through Abraham’s lineage and cause a nation of believers to be born of Abraham.

⇒ He would give the promised land of heaven to all those who believed in the promise of God as Abraham believed.

The point is this: God has both promised and sworn that He will save and give the promised land of eternal life to believers. *God promised and God has sworn*—two immutable and unchangeable things. God does not lie, and it is impossible for God to lie. Therefore, what God has promised He will do...

- because He has spoken His Word; He has given the promise of eternal life.
- because He has given double assurance; He has sworn and taken an oath. He will give us eternal life if we believe and endure to the end.

“God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord” (1 Cor.1:9).

“Faithful is he that calleth you, who also will do it” (1 Th.5:24).

“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ” (Ph.1:6).

“For the which cause I also suffer these things; nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (2 Tim.1:12).

“That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us” (Heb.6:18).

“Jesus Christ the same yesterday, and to day, and for ever” (Heb.13:8).

“Every good gift and every perfect gift if from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning” (Jas.1:17).

“Who are kept by the power of God through faith unto salvation ready to be revealed in the last time” (1 Pt.1:5).

“Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator” (1 Pt.4:19).

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever” (Jude 24-25).

“Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations” (Dt.7:9).

“Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant” (1 Ki.8:56).

“For I am the LORD, I change not” (Mal.3:6).

6 (6:18-20) **Hope—Salvation—Refuge:** precaution six—the refuge and anchor of hope. Man cannot live without hope. When he ceases to hope, despair about tomorrow seeps in. If he has no hope, he sees no reason for living. Hope is absolutely essential for man to live, work, and have a meaningful existence. How much more true this is of eternity. If a person has hope of living forever, he does not fear or dread to face the end of this life. He knows that he is simply being transferred from this place to another place, from earth to heaven. But if a person does not have hope of living forever, he

fears and dreads death. He does not know about the future after this life. Hope is one of the greatest things in all the world. With hope we have everything; without hope we have nothing—nothing but the bleakest and most dismal and dark future imaginable.

This is the reason God has not only promised us the promised land of heaven, but He has sworn that He would fulfill His promise. He simply wants us to “have a *strong consolation*,” that is, to be strongly and mightily encouraged. He wants us to know beyond any question that eternal salvation and life—the glorious promised land—the very promise made to Abraham and his seed—is ours. This is the glorious hope of the believer, the person who genuinely believes in the Lord Jesus Christ. Note three things about the hope God has given us.

1. Our hope in God is a refuge for the believer. The word “refuge” (kataphuge) means shelter and protection from danger, distress, or some enemy. It is the picture of a ship caught in the most violent storm-tossed sea and desperately seeking the refuge of a haven or harbor. Believers are persons who have fled...

- from the violent storms of this world.
- from the distress of sin and shame in this world.
- from the dangerous enemy of this world (Satan).

Believers are persons who have fled to the refuge of God’s hope—His hope of the promised land of heaven. It is the promised land of God that gives us safety from all the storms, dangers, and enemies of this world. No other property and no other land—no matter how valuable on this earth—is permanent. It all ends; it all caves in to the storms and distress of economic slumps, personal accidents, disease, and eventually death. All land is eventually turned over to someone else. Therefore, to take refuge in any promised land or any other promised wealth other than the promised land of God is a very foolish act. The only true refuge is the hope of God, the eternal land of heaven promised by Him. God’s hope—hoping in God and His promise of salvation and eternal life—is a refuge for the believer, the only true and lasting refuge.

2. Our hope in God is an anchor for the believer’s soul. The word “anchor” (agkuran) refers to the anchor used by ships to hold the ship in a certain place. The anchor keeps it from floating aimlessly about and being damaged or sunk by floating upon the rocks of forbidden shores. God’s promise of an eternal land is what anchors the believer’s soul and...

- keeps it from floating aimlessly about.
- keeps it from floating upon the rocks of forbidden shores.

Note: the anchor of hope is both sure and steadfast. It cannot slip and it cannot break; it will hold the believer no matter what storms or violence are launched against it.

3. Our hope in God enters the veil. What veil? The great veil or curtain that separated God from man. This refers to the great curtain within the Jewish temple that separated the Most Holy Place from the rest of the temple. The very presence of God dwelt within the Most Holy Place and no man was allowed to enter it. Only the High Priest had that privilege, and he had it only once a year when he offered sacrifice for the sins of the people. But note two glorious facts.

- a. Jesus Christ is the great forerunner into the Most Holy Place, that is, into the very presence of God. When Jesus Christ died upon the cross, the great curtain of the Holy Place was torn from top to bottom. This actually happened, and it was a symbol of what was taking place in heaven. The death of Jesus Christ tore away the veil and curtain that separated men from God. He opened the way for man to enter the very presence of God Himself and to live there forever and ever. Jesus Christ was the great forerunner for man, the Person who ran ahead and opened up the way to God for man. The presence of God is no longer hidden or shut off from man. We can now enter God’s presence and remain there forever because of Jesus, the great forerunner.
- b. Jesus Christ is the great High Priest who has entered God’s presence for us. He is the great High Priest who intercedes before God for us. He is our great High Priest—our great Mediator and Intercessor—who stands before God and presents us to God. And He is the eternal High Priest, which means that we are acceptable to God forever and ever.

The point is this: our hope in the promised land of heaven is that which actually carries us into heaven. If we hope in Jesus Christ the great forerunner and great High Priest, then we shall follow Him into the very veil of God’s presence. Hope in Christ and the glorious promises of eternal life carries us into God’s presence. This hope is a precaution against our falling away—a precaution that we should keep our eyes open. Nothing will stir us to be faithful to Christ anymore than keeping our eyes upon the great hope He has given us in Christ Jesus, the great forerunner into God’s presence.

“For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?” (Ro.8:24).

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope” (Ro.15:4).

“And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust” (Acts 24:15).

“Who [Abraham] against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be” (Ro.4:18).

“For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel” (Col.1:5).

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:12-13).

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead” (1 Pt.1:3).

“That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil” (Heb.6:18-19).

“And every man that hath this hope in him purifieth himself, even as he is pure” (1 Jn.3:3).

CHAPTER 7		
<p>1 The change of our approach to God is illustrated in the historical event of Melchisedec</p> <p>a. He was a king b. He was a priest c. He was a greater priest: Abraham, the father of the Jewish priesthood, paid tithes to him d. He was an eternal priest—just like the Son of God</p>	<p>F. Jesus Christ is the Greater High Priest: The Way to God is Now Changed Forever, 7:1-24</p> <p>For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. 4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. 5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: 6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. 7 And without all contradiction the less is blessed of the better. 8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. 9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. 10 For he was yet in the loins of his father, when Melchisedec met him. 11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what</p>	<p>further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? 12 For the priesthood being changed, there is made of necessity a change also of the law. 13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. 14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. 15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, 16 Who is made, not after the law of a carnal commandment, but after the power of an endless life. 17 For he testifieth, Thou art a priest for ever after the order of Melchisedec. 18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. 19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. 20 And inasmuch as not without an oath he was made priest: 21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) 22 By so much was Jesus made a surety of a better testament. 23 And they truly were many priests, because they were not suffered to continue by reason of death: 24 But this man, because he continueth ever, hath an unchangeable priesthood.</p>
<p>2 The change of our approach to God is seen in the superiority of Melchisedec's priesthood</p> <p>a. Greater because Abraham tithed to him b. Greater because he had a special right to receive tithes 1) Not based upon law—as Aaron's was 2) Based upon his own personal greatness c. Greater because he did the blessing: He blessed Abraham—the greater blessed the lesser</p> <p>d. Greater because he was not mortal but eternal</p> <p>e. Greater because all priests also tithed to him 1) Represented in Abraham 2) Abraham was yet unborn</p>	<p>perfection is sought</p> <p>b. A change in the law: An absolute necessity</p> <p>c. A change in origin or in tribe 1) Not an official, priestly tribe 2) The tribe of Judah 3) A completely new origin</p> <p>d. A change in the qualifications of the priesthood 1) Not based on physical & legal qualifications 2) Based on a new qualification—the power of an endless life</p> <p>e. A change in the way man draws near to God 1) Not by the law: The law is cancelled a) It is weak & unprofitable b) It made nothing perfect 2) By hope</p> <p>f. A change in the guarantee & covenant of priesthood 1) Old priests were not sworn by God's oath 2) The new priest, Jesus Christ, was sworn by God's oath & God will never repent or change hereafter 3) God's oath guarantees a much better covenant</p> <p>g. A change in the number of priests 1) Because of death, there had to be many priests 2) Jesus alone is unchangeable; He abides forever</p>	
<p>3 The change of our approach to God is seen in Jesus Christ</p> <p>a. A change in the way</p>	<p>11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what</p>	<p>g. A change in the number of priests 1) Because of death, there had to be many priests 2) Jesus alone is unchangeable; He abides forever</p>

DIVISION II

THE SUPREME HIGH PRIEST: JESUS CHRIST, GOD'S SON, 4:14-7:28

F. Jesus Christ is the Greater High Priest: The Way to God is Now Changed Forever, 7:1-24

(7:1-24) **Introduction:** How does a man approach God? This is the great question of the ages. Why? Because man is sinful and imperfect and God is perfect. Sin and imperfection do not honor God; they dishonor Him. Therefore, the great question of the ages is, how can we approach God? There is only one way: someone has to stand before God for man. Man has to have some person who is perfect and acceptable to God and who will represent man before God. Is there such a person—such a perfect mediator and priest? This is the purpose of the present passage: to show the inadequacy of earthly priests and the superiority of the priesthood of Jesus Christ. No earthly priest ever has been or ever will be perfect. No earthly priest has ever been able to do anything perfectly or to bring perfection to man. Jesus Christ is the only perfect and acceptable Priest who has ever lived. He alone can represent men before God. But how can this be proven? How can men be convinced that the priests of earthly religion, including the Jewish Levitical priesthood, are inadequate and unacceptable to God? How can the priesthood of Jesus Christ be shown to be superior?

There has never been a more religious people than the Jews, God's very own ancient people. Therefore, if the priesthood of Jesus Christ can be shown to be superior to the Jewish Levitical priesthood, His superiority over all earthly priests should be acknowledged. Jesus Christ has changed forever the priesthood of men; He has changed forever the way men are to approach God.

This is the purpose of the present passage, to show the superiority of the priesthood of Jesus Christ, how Jesus Christ has changed the priesthood of men forever. The priesthood of Jesus Christ is superior to the Levitical or Jewish priesthood. And in a most interesting way, this is shown by way of illustration. A story is taken from the Old Testament to illustrate the fact, a story involving Abraham and a king and priest named Melchisedec. Some enemies had attacked Abraham and his people, and Abraham had fought and won the victory. Then seemingly out of nowhere Melchisedec, the priest of God, appeared and refreshed Abraham, giving him bread and wine. In appreciation and thankfulness to God for the victory and for sending the priest to him, Abraham gave Melchisedec ten percent of all the spoils. This is the story—all there is to it. But it is full of meaning as will be seen here in chapter seven.

If time allows, it is suggested that this whole outline be preached and taught in one session to keep from losing the thought and meaning of the passage. *Jesus Christ is the greater High Priest—the way to God is now changed forever.*

1. The change of our approach to God is illustrated in the historical event of Melchisedec (v.1-3).
2. The change of our approach to God is seen in the superiority of Melchisedec's priesthood (v.4-10).
3. The change of our approach to God is seen in Jesus Christ (v.11-24).

1 (7:1-3) **Priesthood—Melchisedec:** the change of our approach to God is illustrated by the priesthood of Melchisedec. Note the historical events of Melchisedec. Four significant facts are mentioned.

1. Melchisedec was the king of Salem which was probably Jerusalem (cp. Ps.76:2).
 - ⇒ His name *Melchisedec* means king of *righteousness*.
 - ⇒ His realm of rule, *Salem* or Jerusalem, means king of peace.
 - ⇒ Remember: earthly Jerusalem is a type of the heavenly Jerusalem, that is, of heaven itself (Heb.11:10; Rev.21:1f).
2. Melchisedec was a priest of the most high God, of the living and true God.
3. Melchisedec was paid tithes by Abraham himself, the very first man to whom God gave His great promise. It happened when Abraham was returning from battle. Almost out of nowhere Melchisedec appeared and refreshed and blessed Abraham by giving him bread and wine and pronouncing a blessing upon him. As a result Abraham gave a tenth of his spoils to the priest in appreciation to God. The significance is this: Abraham, who was to give birth to the priesthood of God's people, paid tithes to a much greater priest, Melchisedec. Remember: Abraham was the father of Levi, the Levi who was to be the first High Priest of Israel and who was to give his name "Levi" to the *Levitical priest*.
4. Melchisedec was an eternal priest just like the Son of God. How can it be said that he was eternal? Because so far as men know, he had no genealogy. There was no record of his roots whatsoever, and this was most unusual. In that day and time it was important for a priest to have a record of his genealogy. If he had no record of a priestly genealogy, he could not serve as a priest. The point is this: there is no record in Scripture of Melchisedec's roots; therefore, he stands as a type of the eternal priest who was to be sent into the world by God, even the Lord Jesus Christ.

"Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually" (v.3).

As William Barclay says:

"In the old Genesis story Melchisedec is a strange and almost eerie figure. He arrives out of the blue; there is nothing about his life, his birth, his death or his descent. He simply arrives. He gives Abraham bread and wine, which to us, reading the passage in the light of what we know, sounds so sacramental. He blesses Abraham. And then he vanishes from the stage of history with the same unexplained suddenness as he arrived upon it. There is little wonder that in the mystery of this story the writer to the Hebrews found a type and forecast and symbol of Christ" (The Letter to the Hebrews, p.75).

2 (7:4-10) **Priesthood—Melchisedec:** the change of our approach to God is seen in the superiority of Melchisedec's priesthood. "Consider how great this man was."

1. First, why is Melchisedec a greater priest than other earthly priests (the Levitical priests)? Because Abraham paid tithes to him (v.4). Abraham gave him a tenth of the spoils he had taken in battle. Therefore, Melchisedec is greater than Abraham, which means he must be greater than the priests of Israel, for they trace their roots from Abraham.
2. Second, why is Melchisedec a greater priest than other earthly priests (the Levitical priests)? Because he had a special right to the priesthood (vs.5-6^a).

- ⇒ His priesthood was not based upon the legal priesthood of the Levites who received tithes according to the law. He was paid tithes because of his greatness, out of Abraham's heart of appreciation and thankfulness to God.
- ⇒ His priesthood was not based upon human roots and genealogy. So far as is known from Scripture, he did not come from an organized priesthood. He did not descend from earthly priests.

3. Third, why is Melchisedec a greater priest than other earthly priests (the Levitical priests)? Because he blessed Abraham. As great as Abraham was, he recognized the superiority of Melchisedec and gladly received his blessing. And without dispute, the less is blessed by the greater. Remember: the legal priesthood (the Levitical priests) was in the bosom of Abraham.

4. Fourth, why is Melchisedec a greater priest than other earthly priests (the Levitical priests)? Because as far as the record of Scripture is concerned, he was not mortal but eternal. Here on earth men who receive tithes die, but Melchisedec received tithes and it is never witnessed or recorded that he died. Therefore, he is the picture of an eternal priest, a far greater priest than any earthly priest.

5. Fifth, why is Melchisedec a greater priest than other earthly priests (the Levitical priesthood)? Because all priests also tithed to him. How could priests who were not yet born be said to have paid tithes to Melchisedec? In Biblical times a man's descendants were considered to be in his bosom. Therefore when Abraham paid tithes to Melchisedec, his great grandson Levi and all his priestly descendants were represented in Abraham. They, too, paid tithes to Melchisedec. Therefore, Melchisedec was a greater priest than the earthly priests of Levi.

Now remember why all this is being written:

- ⇒ to show that men are no longer to approach God through an earthly priesthood and priest.
- ⇒ to show that there is a greater priesthood than that of earthly priests.
- ⇒ to show that earthly religion and earthly priests are inadequate in representing man before God.
- ⇒ to show that God has provided a perfect and eternal Priest to represent man before Him.
- ⇒ to show that the imperfect priesthood of man has been changed; there is now a perfect and an eternal priesthood.

Remember also the points of the illustration of Melchisedec and Abraham. Abraham represented the earthly or Levitical priesthood of the most religious people who ever lived, the Jews. Melchisedec represented the perfect and eternal priesthood, and in representing the eternal priesthood, he pointed toward the priesthood of God's Son, the Lord Jesus Christ. With these basic facts in mind, we are now ready to look at how Jesus Christ has changed our approach to God—at how Jesus Christ is the perfect and eternal Priest who represents man before God.

3 (7:11-24) **Jesus Christ, High Priest—Priesthood:** the change of our approach to God is seen in Jesus Christ. He is the perfect and eternal High Priest. Note seven changes in the priesthood that have been wrought by God.

1. There has been a change in the way man seeks perfection, in the way man seeks to become acceptable to God (v.11). Man has always sought perfection through religion. Man has always sought God through religion, sought to become acceptable to God through religion. Man has used religion to become good enough and perfect enough for God to accept him. And within religion three things have been developed to help man in his search for fellowship with God.

- ⇒ First, there is the law. So long as a person keeps the law, he is thought to be acceptable to God. But if he breaks the law, he is unacceptable to God. And it is this that is the problem, for the thinking and honest man knows that no person can perfectly keep the law. Therefore no person can ever be acceptable to God—not perfectly, not permanently, not forever.
- ⇒ Second, there is the sacrifice for sins. When a person sins, he is guilty; therefore, some sacrifice has to be made for his sins. There has to be a substitute who will bear the person's sins and the guilt for them. There has to be a substitute who will pay the penalty for the person's sins.
- ⇒ Third, there is the priesthood. There has to be some person who will teach the law and demand obedience to it, and then when man fails, who will offer sacrifice to God for man. There has to be a priest who is acceptable to God and who can stand as a Mediator between God and man. There has to be a priest who can make God accept sinful man.

Now, note verse 11. It says clearly that the earthly or Levitical priesthood could not bring perfection to man. The earthly priests who arose from Aaron just could not make man perfect. If they could have, then there would not have been the need for a priest who was perfect and eternal to arise from the priesthood of Melchisedec. Remember: Melchisedec is a priest of the perfect and eternal priesthood, and God promised to send a priest after the order of Melchisedec—a perfect and eternal priest (Heb.6:20). If an earthly priest could make man perfect before God, there would never have been a need for God to make that promise. But there is a need; no matter how often we seek God through earthly priests and ministers, they do not make us perfect. Man desperately needs a perfect and eternal priest. This is the reason God promised the perfect and eternal priesthood of Jesus Christ.

2. There has been a change in the law, and note: the change is said to be an absolute necessity (v.12). Why? Because the whole ministry of the priesthood has to be changed. That is, the law itself in all its ministry and sacrificial system has to be changed. Why? Because the law cannot make man perfect. No matter how much man tries to keep the law, he fails. And no matter how many sacrifices the priest makes for man, they fail to make man perfect. Why? Because both the priest and the sacrifice are imperfect and mortal. Therefore, everything the priest does is imperfect and mortal. He, an imperfect and mortal priest, handles imperfect and mortal sacrifices. Therefore, his whole ministry is imperfect and mortal. His ministry leaves man imperfect and mortal. He does not make man perfect and eternal; he does not make man acceptable to God. Therefore, there has to be a change in the law, in the way man seeks perfection. There has to be change in the law and legal system of the priesthood. Again, this is the reason God promised a priest forever in the Lord Jesus Christ, a priesthood after the order of the perfect and eternal priesthood of Melchisedec.

3. There has been a change in the origin of the priesthood (v.13-14). By law the earthly priests had to come from the tribe and roots of Levi. But Jesus Christ, the Person of whom these things are being said, did not come from Levi. He

came from the tribe of Juda, and no priest ever came from Juda. Therefore, the priesthood of Jesus Christ belongs to a different order entirely. It does not belong to a human or earthly origin. Jesus Christ is a perfect and eternal priest after the order of Melchisedec.

4. There has been a change in the very qualifications of the priesthood (v.15-17). Men became priests because they met the qualifications of carnal or earthly laws and rules. They were appointed because they met the legal requirements of the law. But not Christ. He was appointed to be the great High Priest because of His endless life. His “life and immortality which He had in himself were his right and title to the priesthood” (Matthew Henry. *Matthew Henry’s Commentary*, Vol.6, p.919).

The law knew that men were frail and weak, corruptible and dying; hence, even the priests chosen to represent men before God were frail, weak, corruptible, and dying. Therefore, the law laid it down that the priesthood should pass on to the oldest sons. But note: not a single priest—not even all the priests of every generation combined—could give life to a single person. But this is not true with the Lord Jesus Christ. He is a High Priest because of His endless life. He is perfect and eternal; He has an endless life—the very perfection for which men seek. Therefore, He is qualified to be the Supreme High Priest for man.

5. There has been a change in the way man draws near to God (v.18-19). Note that the law has been disannulled and cancelled. Why? As shown above in point one, man has always sought to draw near God by law, that is, by being as good as he could and by keeping enough laws to become acceptable to God. But the law is weak and unprofitable because man is weak and sinful. He does not and cannot keep the law; therefore, the law cannot make him perfect and acceptable to God. In fact all the law can do is show man that he is sinful. Every time man looks at the law and is honest, all he sees is that he comes short and is sinful. Therefore, men cannot approach and become acceptable to God by law. If man is to ever become acceptable to God, it has to be by some way other than law. This is the reason the law has been disannulled and cancelled.

But note: If we cannot become acceptable to God by keeping the law and by being as good as we can, how then can we be saved? Is there any way to become acceptable to God? YES—a thousand times YES! God has brought a better hope for man, and it is by this hope that we draw near God. What is that hope? It is the hope for the perfect and eternal High Priest...

- for the High Priest who can offer the perfect and eternal sacrifice for our sins.
- for the High Priest who can present us to God and cause God to accept us.

That High Priest, of course, is Jesus Christ. He is the perfect and eternal priest who is after the order of Melchisedec.

6. There has been a change in the guarantee and covenant of the priesthood. God’s Word is enough. If God had just spoken the Word of promise—if He had just promised to send the perfect and eternal High Priest to men—that would have been enough. But God did more. He swore that He would fulfill His promise. This is very significant. It means that the priesthood of the Lord Jesus Christ shall be exactly as God said it would be. The priesthood of Jesus Christ is doubly sure, for God both promised the perfect and eternal priest and then swore that he would send Him into the world. Note the word *repent* or change. God will never change His mind: Jesus Christ shall remain High Priest forever (cp. Ps.110:4; Heb.3:1). God has sworn that He will be a priest after the order of Melchisedec.

Note one other fact: this means that Jesus Christ is *the surety of a better testament or covenant*. The old covenant was the law, and as has been seen above, the law never could make man perfect. But now God has given a better covenant to man, the new covenant that is based upon the love and sacrificial death of Jesus Christ. Under the old covenant, men did all they could to approach God by law, being as good as they could. But now, under the new covenant, men approach God through the love and the perfect sacrifice of Jesus Christ for them. When a person accepts the death of Jesus Christ as the sacrifice for his sins, God accepts the sacrifice of Jesus Christ for the man’s sin. God takes the person’s acceptance of Christ—the person’s faith in the sacrifice of Christ—and counts him as having already died in Christ. God counts the man as being free of sin. This is the love of God, the love of the new covenant.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:16).

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Ro.5:8).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

Note this fact: the new covenant is guaranteed. God will accept any person who *truly accepts* the sacrifice of Christ as his own sacrifice. God will forgive his sins because he believes—casts himself—upon the sacrifice of Christ. Jesus Christ was made the surety, the guarantee of a better covenant. What more could man ask of God?

7. There had to be a change in the number of priests. Very simply, every priest among men died. The priesthood was always changing. And most tragic of all: the fact that they died meant that they could not give life to men. They did not know how to keep men from dying, not even themselves. They did not know how to change the dying process. They could not make men perfect and acceptable to God—could not deliver men into a perfect and eternal state before God. But note what Scripture declares:

“But this man, because he continueth ever, hath an unchangeable priesthood” (v.24).

Jesus Christ lives forever; He has an *endless life* (v.16). He is the perfect and eternal priest, the endless priest who lives forever. Therefore, He can carry men before God forever. His priesthood never changes; He is the unchangeable Priest who can represent men before God throughout all eternity. He makes men acceptable to God forever and ever.

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people” (Heb.2:17).

“Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Heb.4:14-15).

“Whither the forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec” (Heb.6:20).

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Heb.7:25-26).

“Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens” (Heb.8:1).

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb.10:19-22).

<p>1 The High Priest with a perfect power a. Lives forever b. Intercedes for man c. Saves to the uttermost d. Saves all who come</p> <p>2 The High Priest with a perfect life a. Holy & blameless b. Unstained & different</p>	<p>G. Christ is the Perfect High Priest: A Complete Salvation, 7:25-28</p> <p>25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.</p> <p>26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and</p>	<p>made higher than the heavens; 27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.</p> <p>28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.</p>	<p>from sinners c. Exalted to the highest</p> <p>3 The High Priest with a perfect sacrifice a. The need: Not for His own sins... b. The sacrifice: Himself c. The finality: Once for all</p> <p>4 The High Priest with a perfect appointment a. Is by God's oath, not by law b. Is free from weakness c. Is forever & ever</p>
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DIVISION II

THE SUPREME HIGH PRIEST: JESUS CHRIST, GOD'S SON, 4:14-7:28

G. Christ is the Perfect High Priest: A Complete Salvation, 7:25-28

(7:25-28) **Introduction:** Jesus Christ can save man—completely and perfectly. Jesus Christ can give man a complete and perfect salvation. How? This is the subject of this passage: *Christ the perfect High Priest—a complete salvation.*

1. The High Priest with a perfect power (v.25).
2. The High Priest with a perfect life (v.26).
3. The High Priest with a perfect sacrifice (v.27).
4. The High Priest with a perfect appointment (v.28).

1 (7:25) **Jesus Christ, High Priest—Salvation:** Jesus Christ is the High Priest with a perfect power. This is one of the great verses of Scripture. Note the power of what it is proclaiming:

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (v.25).

Four significant things about Jesus Christ are being said.

1. Jesus Christ lives forever in the presence of God. Note how this glorious truth is proclaimed time and time again in this chapter alone.

- ⇒ He has an “endless life” (v.16).
- ⇒ He “continues forever” (v.24).
- ⇒ He “has an unchangeable priesthood” (v.24).
- ⇒ He “ever lives”—lives forever and ever (v.25).
- ⇒ He is “consecrated for evermore” (v.28).

2. Jesus Christ lives to make intercession for man. This is the picture of Jesus Christ as High Priest before God. But note: it does not mean what is so often pictured—that Jesus Christ has to beg and plead with outstretched arms for God to receive man. God the Father loves man with a perfect love, which means that God will save man. But God is also just, perfectly righteous and just. Therefore, God has to judge and punish sin just as much as He has to save man. How could God do both? There was only one way:

- ⇒ God had to send His own Son to earth to die for man. God had to give His own Son to bear the guilt and punishment of sin for man. God had to send His own Son to bear the justice and judgment of God against sin.

Therefore, in Jesus Christ we see both the perfect love and justice of God. We see God's love in that He was willing and determined to send His Son to die for man. And we see God's justice in that He was willing to cast the wrath of His justice against His own Son when God took the sins of men upon Himself.

The point is this: Jesus Christ has lived upon earth as the perfect God-Man. Therefore, He stands forever before God as man's representative and man's intercessor. This is His very purpose for living before God: to make intercession for man, to offer up His own sacrifice for sins in behalf of man.

3. Jesus Christ is able to save all persons to the uttermost. What does it mean to be saved to the uttermost (panteles)? It means to be saved “completely, perfectly, finally and for all time and eternity” (Amplified New Testament). It means that Jesus Christ presents us to God as perfect. He presents us in His righteousness as perfected forever. Therefore in Christ—because He makes intercession for us and because He stands before God as the perfect and eternal sacrifice for our sins—we become acceptable to God. But it means much more. In outline form, when Jesus Christ saves us to the uttermost it means...

- that He saves us from sin, death and condemnation (Jn.5:24; Ro.8:34).
- that He saves us to live with God eternally (Jn.3:16; Ro.8:39).
- that He saves us to be the citizens of the new heaven and earth (2 Pt.3:10-13; Rev.21:1f).
- that He saves us to rule and reign over the universe right along with Him throughout all of eternity (Lk.12:42-44; 22:28-29; 1 Cor.6:2-3).

4. Jesus Christ saves only those who come to God by Him. Note: we are to come to God. We are not to curse God, deny God, neglect God, ignore God, rebel against God, or reject God. We are to come to God, but we are to come to God by *Jesus Christ*. *Jesus Christ alone can make intercession for man*. Only the Son of God Himself stands before God as the perfect and eternal High Priest. Only He can save man to the uttermost. Therefore, a person must come to God through Him and Him alone.

“Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us” (Ro.8:34).

“For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Tim.2:5).

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (Heb.7:25).

“But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises” (Heb.8:6).

“And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance....For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heavenly things themselves with better sacrifices than these” (Heb.9:15, 24).

“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel” (Heb.12:24).

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 Jn.2:1).

2 (7:26) **Jesus Christ, Sinless:** Jesus Christ is the High Priest with a perfect life. Straightforward and without equivocation—here is the kind of High Priest we need; here is Jesus.

1. Jesus Christ is “holy” (*hosios*): to be set apart and separated to God; to be separated from sin and from all evil, and from immoral, wicked, and lawless behavior. Jesus Christ is perfectly and eternally set apart from sin and free from all immoral and lawless behavior. Jesus Christ is absolutely *holy*.

2. Jesus Christ is “harmless” (*akakos*): blameless, not evil, free from all guile, deception, envy, and malice against anyone. William Barclay says that “Jesus *never hurt any man*” (*The Letter to the Hebrews*, p.89). We might say that Jesus Christ was so good that there was nothing but good in Him. There was nothing but the goodness and love of God in Him, and that was all that He ever shared with man. Jesus Christ is absolutely *harmless and blameless*.

3. Jesus Christ is “undefiled” (*amiantos*): unstained by sin; absolutely free from all moral impurity, uncleanness, and defilement. Jesus Christ was completely free from anything that would keep Him from approaching God. He is absolutely *undefiled*.

4. Jesus Christ is “separate from sinners”: that is, He is totally different from sinners. He never sinned; He never gave in to sin. He was tempted just as all men are, but He never yielded to temptation—not to a single one. Therefore, He stands apart, completely separated and different from all other men. Jesus Christ is the Perfect and Ideal Man. Jesus Christ is absolutely *separate from sinners*.

“And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth” (Is.53:9).

“And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss” (Lk.23:41).

“Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?” (Jn.8:46).

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor.5:21).

“Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows” (Heb.1:9).

“For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Heb.7:26).

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb.9:14).

“But with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:19).

“Who did no sin, neither was guile found in his mouth” (1 Pt.2:22).

“And ye know that he was manifested to take away our sins; and in him is no sin” (1 Jn.3:5).

5. Jesus Christ is “made higher than the heavens.” This means several things.

⇒ Jesus Christ alone was raised from the dead never to die again. Other people had been raised from the dead, but they all were to die again. But not Jesus Christ. He alone was raised never to die again.

⇒ Jesus Christ alone was taken up into heaven in bodily form. He ascended in bodily form to remain forever in the presence of God.

⇒ Jesus Christ alone was exalted to the right hand of God; He was exalted to never leave the position of sovereignty as the Supreme and Majestic Lord of the universe.

“So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God” (Mk.16:19).

“Hereafter shall the Son of man sit on the right hand of the power of God” (Lk.22:69).

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ” (Acts 2:36).

“Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins” (Acts 5:31).

“Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows” (Heb.1:9).

“Who is gone into heaven, and is on the right hand of God; angels and authorities and power being made subject unto him” (1 Pt.3:22).

“Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places” (Eph.1:20).

“Wherefore God also hath highly exalted him, and given him a name which is above every name” (Ph.2:9).

“Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength, and honour, and glory, and blessing” (Rev.5:12).

Jesus Christ is “made higher than the heavens” in a perfect and absolute sense. He sits as the Perfect High Priest before the throne of God forever and ever.

3 (7:27) **Jesus Christ, High Priest—Death:** Jesus Christ is the High Priest with a perfect sacrifice. The High Priest among men had one major function: to make sacrifice for the sins of the people. Actually the High Priest himself did this only once a year. The regular priests made sacrifice for sins on a daily basis when people came to make confession. The one day of the year when the High Priest made sacrifice was a very special day known as the Day of Atonement. It was special because it was the day when the High Priest took the blood of the sacrificial lamb into the Most Holy Place and sprinkled it upon the mercy seat of the Ark of the Covenant. This was the only time man could enter the Most Holy Place, for it was the place where the very presence of God dwelt. Imagine being able to enter the presence of God only one day a year. And then only the High Priest himself could approach God.

The point to note is this: the High Priest was a mere man who was imperfect and sinful just like all other men. Therefore, he had to offer up a sacrifice for himself before he could ever offer sacrifice for the people. Barclay describes the scene well:

“Now the very first item on the ritual of that day was a sacrifice for the sins of the High Priest himself. He washed his hands and his feet; he put off his gorgeous robes; he clothed himself in spotless white linen. There was brought to him a bullock which he had purchased with his own money. He laid both hands on the bullock’s head to transfer his sin to it; and thus he made confession: ‘Ah, Lord God, I have committed iniquity; I have transgressed; I have sinned, I and my house. O Lord, I beseech Thee, cover over the sins and transgressions which I have committed, transgressed and sinned before Thee, I and my house.’ The greatest of all the Levitical sacrifices began with a sacrifice for the sin of the High Priest himself” (The Letter to the Hebrews, p.91).

But note: Jesus Christ is the High Priest with the perfect sacrifice. As the former verse shows, Jesus Christ was sinless and perfect. Therefore, when He sacrificed His life for the sins of men, it was a perfect sacrifice. Being perfect, it never has to be done again. His sacrifice had to be done only once—all because He is the perfect High Priest.

“Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father” (Gal.1:4).

“And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour” (Eph.5:2).

“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Tit.2:14).

“For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself” (Heb.9:26).

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:18-19).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Pt.3:18).

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren” (1 Jn.3:16).

“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood” (Rev.1:5).

4 (7:28) **Jesus Christ, High Priest:** Jesus Christ is the High Priest with a perfect appointment. Men—mere men—are appointed to be priests by the law. The law can appoint no one else but men with infirmities and weaknesses—men who are imperfect, frail, sinful, and dying. But the glorious message of this passage offers eternal hope for man. Why? Because God has given us two wonderful things: God has given His Word that He will give us a perfect and eternal High Priest to

save us, and God has sworn that He will fulfill His Word. God has assured us with a double surety. Jesus Christ, the Son of God, is consecrated forever more. The word “consecrated” (teteleiomenon) means perfected. Jesus Christ is the perfected and eternal High Priest promised and sworn by God to save man. What greater salvation and surety could we ask than to have God send His own Son to perfect us and to give us eternal life and the glorious privilege of living forever with Him—the glorious privilege of ruling and reigning with Him throughout all of eternity.

“For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings” (Heb.2:10).

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Heb.4:15).

“And being made perfect, he became the author of eternal salvation unto all them that obey him” (Heb.5:9).

“For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore” (Heb.7:28).

CHAPTER 8		not man. 3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.	
III. THE SUPREME MINISTER: JESUS CHRIST, GOD'S SON, 8:1-10:18		4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:	4 He is the exalted minister who offers the gifts & sacrifices of men to God
A. Christ is the Exalted High Priest: A Heavenly, Spiritual Ministry, 8:1-5		5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount.	5 He is the exalted minister of the real, heavenly world a. Not according to law b. Not just a shadow of the heavenly
1 The summary—Christ, the perfect High Priest	Now of the things which we have spoken this is the sum: We have such an High priest, who is set on the right hand of the throne of the Majesty in the heavens;		
2 He is the exalted High Priest: At the right hand of God's throne	2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and		
3 He is the exalted Minister: Of the true tabernacle			

DIVISION III

THE SUPREME MINISTER: JESUS CHRIST, GOD'S SON, 8:6-10:18

A. Christ is the Exalted High Priest: A Heavenly, Spiritual Ministry, 8:1-5

(8:1-5) **Introduction:** note the words of verse one, "This is the sum." The word "sum" means chief point, major thrust, and principle thought. The writer is about to give the major thrust and principle thought of the High Priesthood of the Lord Jesus Christ. Jesus Christ is the great High Priest; He is the One who stands between God and man, the only Person who can make man acceptable to God. What is the major thrust and principle thought of His High Priesthood? It is *ministry*. Jesus Christ is the *great Minister* of God, the One who ministers both in heaven and upon earth for man. Both places are significant. Jesus Christ is the great Minister, the Supreme Minister who ministers day and night for man in both heaven and earth.

Now, for the critical question: What is the great ministry of Jesus Christ? What is it that He does for us?

1. Jesus Christ is the Minister of a heavenly, spiritual priesthood, v.1-5.
2. He is the exalted High Priest: at the right hand of God's throne (v.1).
3. He is the exalted Minister: of the true tabernacle (v.2).
4. He is the exalted minister who offers the gifts and sacrifices of men to God (v.3).
5. He is the exalted minister of the real, heavenly world (v.4-5).

1 (8:1) **Jesus Christ, Minister—High Priesthood:** Jesus Christ is the perfect High Priest, the Minister of a heavenly, spiritual priesthood. There are qualifications for being a priest on earth; a man has to meet certain conditions in order to serve as an earthly priest. So it is in heaven and for God. If someone is going to stand before God for man, that someone has to meet certain conditions. The heavenly High Priest has to have certain qualifications. Note how the Lord Jesus Christ meets every one of these requirements.

- ⇒ He has to be perfect, completely faithful and true to God (Heb.2:17; 3:1-2; 5:8-9; 7:11; 7:19).
- ⇒ He has to be merciful and become the sacrifice for man's sins—become the sacrificial Lamb of God for man (Heb.2:17; 8:27).
- ⇒ He has to live as a man and undergo all the trials and temptations of men and conquer them all without ever sinning. He has to be sinless (Heb.2:18; 4:14-15; 7:26).
- ⇒ He has to succor, actually feel, man's infirmities and have compassion for man. He has to show mercy and help man when he needs help (Heb.2:18; 4:15-16).
- ⇒ He has to be appointed and ordained by God to be the High Priest in heaven (Heb.5:5-6; 7:28).
- ⇒ He has to become the perfect author of eternal salvation (Heb.5:9).
- ⇒ He has to be the priest who is after the order of Melchisedec and not after the order of earthly priests (Heb.5:6, 10; 6:20; 7:11; 7:21).
- ⇒ He has to be the forerunner into heaven (Heb.6:20).
- ⇒ He has to be eternal, that is, have an "endless life" (Heb.7:16; 7:17; cp. 7:3; 7:24; 7:28).
- ⇒ He has to live forever to make intercession for those who come to God by Him (Heb.7:25).
- ⇒ He has to be exalted to the right hand of God—exalted higher than the heavens (Heb.7:26; 8:1).

When someone meets all of the above requirements, that someone is qualified to be the High Priest in heaven. WITHOUT QUESTION...

JESUS CHRIST MEETS ALL THE QUALIFICATIONS TO BE THE PERFECT HIGH PRIEST OF HEAVEN.

Jesus Christ is the Minister of the heavenly spiritual priesthood. No one else is qualified—no one has ever been or ever will be qualified except Him. Now again, note the words, "this is the sum"—this is the chief point, the major emphasis of all that has been said.

2 (8:1) **Jesus Christ, Exaltation—High Priesthood—Minister:** Jesus Christ is the exalted High Priest; He sits on the right hand of the Majesty in the heavens. There He sits with the Sovereign Majesty of the universe, with God Himself, ruling and reigning with all authority and power both in heaven and earth. There He sits in all the glory and honor, dominion and power of God Himself.

“So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God” (Mk.16:19).

“Hereafter shall the Son of man sit on the right hand of the power of God” (Lk.22:69).

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ” (Acts 2:36).

“Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins” (Acts 5:31).

“Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places” (Eph.1:20).

“Wherefore God also hath highly exalted him, and given him a name which is above every name” (Ph.2:9).

“Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords” (1 Tim.6:15).

“Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows” (Heb.1:9).

“Who is gone into heaven, and is on the right hand of God; angels and authorities and power being made subject unto him” (1 Pt.3:22).

“Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength, and honour, and glory, and blessing” (Rev.5:12).

3 (8:2) **Jesus Christ, Minister—Sanctuary, Heavenly—Tabernacle, Heavenly:** Jesus Christ is the exalted Minister of God, the Minister of the sanctuary of heaven. He is the exalted High Priest in heaven, but that is not all that He is. He is also the exalted Minister of the sanctuary. He is not in heaven just to rule as Lord and to receive the honor and worship of subjects throughout the universe. He is not there ruling and reigning from a far distance, a Lord who can never be known or reached by His people. It is true that Jesus Christ is in heaven to reign in majesty and glory, but He is also in heaven to be the Minister of heaven, to be the Minister of the true sanctuary and tabernacle or place of worship. He is there...

- to receive us as we come to God.
- to hear our cries for mercy and grace to help in times of need.
- to save us to the uttermost.
- to represent us as the sacrificial offering for our sins.
- to deliver us from all the trials and temptations of this corruptible and dying world.
- to minister the Word of God to our hearts.

Jesus Christ is not in heaven selfishly enjoying the wonder and glory of its sanctuary; He is not in heaven selfishly soaking up all its glory for Himself. Jesus Christ is in heaven ministering—looking after and reaching out to people...

- He is listening and hearing the cries of people and ministering to their needs. In fact, He is ministering to every need that God’s people have.
- He is receiving the worship and praise of people and offering their names up to God.

Jesus Christ is actively ministering and looking after the true sanctuary and the true tabernacle, the real place where men are to worship, that is, heaven itself. (Note: the true sanctuary and tabernacle means that part of heaven where God sits upon His throne, where the very presence of God is. It is the very place where men are to offer their worship and praise to God. It is the place where Christ ministers as the High Priest before God.)

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted” (Heb.2:17-18).

“For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb.4:15-16).

“But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God” (Ps.40:17).

“Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (Is.41:10).

4 (8:3) **Jesus Christ, Minister:** Jesus Christ is the exalted Minister who offers the gifts and sacrifices of men to God. This is what is meant by this verse. The very purpose for High Priests was to offer gifts and sacrifices on behalf of men. High Priests were appointed; the very reason for their existence was to offer these gifts and sacrifices so that God would accept men. By making such offerings it was felt that God would be pleased, and He would approve men for heaven.

The point is this: Jesus Christ is now the High Priest, the One who is to offer the gifts and sacrifices of men to God. But note: as seen in earlier passages, only perfect gifts and offerings are acceptable to God. And no man has a perfect gift and sacrifice to offer to God. What then can be done? If Jesus Christ is our great High Priest, He has to have something to offer for us. As this verse says, “It is of necessity that this man have something also to offer.” But what could He offer?

There was only one thing: He had to offer Himself, for He is the only gift and sacrifice in the world that is perfect. Therefore, Christ offered Himself as the perfect gift and sacrifice to God. And He did it for us. This is the critical point: Jesus Christ offered Himself as the gift and sacrifice for us. He gave Himself for man—gave Himself as man's gift and sacrifice to God. What an unbelievable thing to do! But Jesus Christ did it.

⇒ He Himself *actually became* our gift and sacrifice to God.

⇒ He *actually offered* Himself as our gift and sacrifice to God.

Jesus Christ is the exalted Minister who offers the gifts and sacrifices of men to God.

“Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father” (Gal.1:4).

“And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour” (Eph.5:2).

“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Tit.2:14).

“For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation” (Heb.9:26-28).

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [behavior] received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:18-19).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Pt.3:18).

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren” (1 Jn.3:16).

“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood” (Rev.1:5).

5 (8:4-5) **Jesus Christ, Minister—Heaven—Tabernacle, Earthly:** Jesus Christ is the exalted Minister of the real, heavenly world. This is the meaning of these two verses. Verse four simply says that if Christ were a priest on earth, He would not be a priest at all. He simply was not born of the priestly tribe of men, the Levite tribe. And no man could serve as priest unless he was born into the priestly family.

This, of course, means something of critical importance: Jesus Christ is not the minister of the shadow of heavenly things, of earthly gifts and sanctuaries and tabernacles—all are but shadows of heavenly things. Jesus Christ is the Minister of heaven, of the real world, of the real sanctuary and tabernacle of God. The word “example” (hupodeigmati) means copy, shadow, shadowy outline, a reflection. The things of religion and worship upon earth are only examples and shadows, copies and sketches, shadowy outlines and reflections of heavenly worship.

Note: there is a real world, a heavenly world, and there is a tabernacle, a throne room in which the glorious presence of God dwells. It was the pattern from which Moses made the earthly tabernacle (cp. Ex.25:40). God had shown Moses the real pattern of heavenly worship and told him to make a copy of it upon earth. That is what the tabernacle was that was carried around by Israel in the wilderness wanderings.

The point is this: earthly priests can only give us the shadow and picture of heaven. But Jesus Christ is the Priest and Minister of the heavenly worship, of the real world. Therefore, He is the One who can lead men into heaven, into the world that is real and perfect and that has no end. He is the One who can lead us into the very presence of God.

“But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal” (Mt.6:20).

“Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven” (Lk.10:20).

“In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you” (Jn.14:2).

“But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God” (Acts 7:55-56).

“It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these” (Heb.9:23).

“For he looked for a city which hath foundations, whose builder and maker is God” (Heb.11:10).

“By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible” (Heb.11:27).

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands” (Rev.7:9).

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (Rev.22:14).

<p>1 It is founded by a perfect Mediator</p> <p>2 It is founded on better promises</p> <p>3 It eliminates the weaknesses of the first covenant</p> <p>a. The weaknesses: The sinfulness of men</p> <p>b. The illust.: Israel</p>	<p>B. Christ is the Minister of a New & Superior Covenant, 8:6-13</p> <p>6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.</p> <p>7 For if that first covenant had been faultless, then should no place have been sought for the second.</p> <p>8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:</p> <p>9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they contin-</p>	<p>ued not in my covenant, and I regarded them not, saith the Lord.</p> <p>10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:</p> <p>11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.</p> <p>12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.</p> <p>13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.</p>	<p>4 It is an inward power—a spiritual power</p> <p>a. The power of a renewed mind & heart</p> <p>b. The power of fellowship & communion with God</p> <p>c. The power of open access into God's presence—for all</p> <p>d. The power of forgiveness for sins</p> <p>5 It makes the first covenant obsolete</p>
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DIVISION III

THE SUPREME MINISTER: JESUS CHRIST, GOD'S SON, 8:6-10:18

B. Christ is the Minister of a New and Superior Covenant, 8:6-13

(8:6-13) **Introduction—Covenant:** this begins one of the great subjects of the Bible, the *new covenant of God*. A covenant is an agreement between two parties. But note a significant fact: the new covenant of God *is the covenant of God*, not of man. Man has absolutely nothing to do with the terms of this covenant. It is a covenant between God and man, but the terms are set exclusively by God. In life there are two kinds of covenants.

- ⇒ There is a covenant where both parties set the terms and agree to them.
- ⇒ There is a covenant where one party sets the terms, but both parties agree to them. This kind of covenant is usually called a will or testament.

The covenant of God is the latter covenant, a covenant of God's will and testament. God sets the terms and conditions, and man accepts the covenant or else rejects it. It is comparable to the *last will and testament* of any man. The recipients cannot change the terms of the will; they can only receive or reject the inheritance. Both points are significant for man.

- ⇒ God has made a covenant with man, but He and He alone dictates the terms. God has made a covenant, a last will and testament giving man a glorious inheritance, but man has no say in the terms of the contract or covenant. He cannot argue with, refute, or try to negotiate the terms. The covenant stands as God has given it.
- ⇒ Man either accepts or rejects the terms of the covenant, the will and testament of God. The only way he can ever receive the inheritance of God is to accept the terms of the covenant exactly as they are laid out by God.

Now, to the point of the present passage. The new covenant of God has now been established with man. It has been established and given to man by the Lord Jesus Christ. Jesus Christ is the Minister of the new covenant, and it is far, far superior to the old covenant.

1. It is founded by a perfect Mediator (v.6).
2. It is founded on better promises (v.6).
3. It eliminates the weaknesses of the first covenant (v.7-9).
4. It is an inward power—a spiritual power (v.10-12).
5. It makes the first covenant obsolete (v.13).

1 (8:6) **Mediator—New Covenant:** the new covenant is founded by a perfect Mediator. The word “mediator” (mesites) means someone who stands between two parties and brings them together. The mediator is a negotiator, a middle person, an arbitrator, a go-between. This is Jesus Christ, but there is one distinct and unique difference between Jesus Christ and human mediators. Jesus Christ is the *Perfect Mediator*. He is the Mediator chosen by God Himself to stand between God and man. Jesus Christ was chosen to be the Mediator because He is perfect. He presents the terms of the covenant perfectly. He does not lie, deceive, twist, change, add to, take away from, or misrepresent the terms of God's covenant. He spells out and proclaims the truth of the terms clearly and perfectly.

“For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Tim.2:5).

“But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises” (Heb.8:6).

“And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance” (Heb.9:15).

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us” (Heb.9:24).

“And to Jesus the mediator of the covenant, and to the blood of sprinkling, that speaketh better things than that of Abel” (Heb.12:24).

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 Jn.2:1).

2 (8:6) **Covenant, New:** the new covenant is founded on better promises. Note: the new covenant itself is a better covenant than the old covenant because of the better promises. What is the old covenant? It is the covenant of the law. God promised that He would accept, bless, and fellowship with man if man would keep the law. Man accepted the conditions and vowed to obey the terms of God’s covenant or the law (Ex.24:1-8; cp. Jer.7:23). But man discovered a terrible fact: the law was not full and complete enough. It did not go far enough in meeting his need. Man discovered four terrible weaknesses.

- ⇒ The law laid it down that God was holy and that He expected His people to live holy lives. But the law did not give the inner power and strength to obey God.
- ⇒ The law laid it down that man could become acceptable to God. But the law did not provide the power and energy to become acceptable nor to inherit eternal life.
- ⇒ The law laid it down that God was the Sovereign and Majestic ruler of the universe, the great Law-Giver. But the law said nothing about a personal knowledge and fellowship with God.
- ⇒ The law laid it down that God was strict and stern, just and holy. But the law said nothing about God’s love and mercy nor about His forgiveness.

This is where the new covenant is better than the old covenant. The new covenant is founded on much better promises. Every one of these shortcomings of the old covenant are met in the promises of the new covenant. In the new covenant, a person finds the glorious promise...

- of power and strength in the inner man (v.10).
- of God’s personal acceptance which means life eternal (v.10).
- of a personal knowledge and fellowship with God (v.11).
- of God’s love and mercy and of His forgiveness (v.12).

“For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God” (Heb.7:19).

“But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises” (Heb.8:6).

“It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these” (Heb.9:23).

3 (8:7-9) **Covenant, New:** the new covenant eliminates the weaknesses of the first covenant. Note that from this point on, God is speaking. God is the spokesman pointing out the weaknesses of the first covenant (cp. Is.61:8; Jer.31:31-34). The weaknesses of the first covenant are pointed out in the previous note (see note, *Covenant, New*—Heb.8:6). Thomas Hewitt summarizes it well:

“It [the old covenant] could reveal sin but not remove it, and being defective it could not save or justify guilty sinners. It failed to meet the deepest needs of sinful man...sin had made it ineffective. The real cause of the covenant’s weakness was man’s sinfulness; therefore God finds fault with them” (The Epistle to the Hebrews. “Tyndale New Testament Commentaries,” p.136).

The point is this: if the first covenant had been faultless, there would have been no need for a new covenant. But man, symbolized in Israel, did not keep the old covenant. Two things happened:

- ⇒ Man failed to keep the covenant or law.
- ⇒ The law was not able to infuse the power to keep the commandments.

Therefore, God had to do something or else man would be lost eternally. This is the glorious gospel—the wonderful news of the new covenant. God did something. Note the words: “I will make a new covenant” (v.8). And note: the new covenant differs entirely from the old covenant made with Israel when God led them out of Egyptian slavery under Moses.

Thought 1. God has given us a glorious promise and hope in the new covenant as will be seen in the next point. But we must always remember: God rejected Israel because they did not keep the old covenant. This certainly means that He will reject us if we do not keep the greater covenant, the covenant that focuses in His Son, the Lord Jesus Christ.

“Therefore we conclude that a man is justified by faith without the deeds of the law” (Ro.3:28).

“For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God” (Heb.7:19).

4 (8:10-12) **Covenant, New:** the new covenant is an inward power, a spiritual power within the inner man. The new covenant gives man four wonderful powers.

1. The power of a new mind and heart (v.10). The new covenant through its mediator, the Lord Jesus Christ...
 - renews a man's mind.
 - renews a man's heart.

This is, of course, a reference to the new birth. When a person approaches God through the new covenant (the Lord Jesus Christ)—when he accepts the terms of the new covenant (belief)—God does a most wonderful thing.

- ⇒ God renews the person's mind and puts His laws into the person's mind.
- ⇒ God renews the person's heart and writes His laws upon the person's heart.

This means two wonderful things.

- a. A new heart and mind means that we will be accepted by God and given eternal life. It means that what we have longed for will come true: we shall be delivered from the sin, corruption, and death of this world and from the guilt, judgment, and condemnation of God in the next world. The old covenant or law condemned the heart and stirred the mind to think of failure and of condemnation and judgment. The new covenant frees the heart and stirs assurance and confidence in the mind of the true believer—absolute security.
- b. A new mind and heart means that we have the *desire and power* to follow and obey God. It means that we have a desire—an earnest desire—to obey God and keep His laws. A new heart and mind stirs us to love God because He has renewed us, and our love stirs us to seek His face continually. Even when we fail and come short—which we all do ever too often—our hearts are stirred to seek forgiveness and to repent and to begin anew to follow and obey Him. This is the difference between the old and new covenant. The old covenant or law condemned us and had no power to stir and energize us. But the new covenant, Christ within us, does have the power to forgive and stir us to arise and follow God anew and afresh.

“For to be carnally minded is death; but to be spiritually minded is life and peace” (Ro.8:6).

“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:2).

“For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day” (2 Cor.4:16).

“Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace” (Eph.2:15).

“And that ye put on the new man, which after God is created in righteousness and true holiness” (Eph.4:24).

“And have put on the new man, which is renewed in knowledge after the image of him that created him” (Col.3:10).

2. The power of fellowship and communion with God (v.10). Remember this is God speaking, and He definitely says, “I will be to them a God, and they shall be to me a people.” This means that we are accepted by God. This means...

- that we can commune and fellowship with God.
- that we can pray and share with God.
- that we can call upon God when we need mercy and grace to help in time of need.
- that we can have God's care and provision and protection.
- that we can have God's delivering power over temptation and trials.

All of this and more, so much more—all because of the new covenant brought to us by Jesus Christ. The new covenant is the power of fellowship and communion with God through the Lord Jesus Christ, who is the Mediator of the great covenant of God (v.8).

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (Jn.1:12).

“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Ro.8:15-17).

“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father” (Gal.4:4-6).

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted” (Heb.2:17-18).

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb.4:15-16).

3. The power to know God personally and to have open access into His presence (v.11). There is no longer any need for human priests or mediators—no need for others to stand between God and man to say, “Know the Lord.” Why? Because every man can now stand before God himself. Every person can now know God as though face to face. Every person can now approach God. How? By the new covenant—through the Mediator of the new covenant, through the Lord Jesus Christ (v.6).

This also means that the privilege to know God is now open to all races and nations of people. The new covenant is universal: “All shall know me, from the least to the greatest” (v.11). The rich and poor, black and white, red and yellow, leader and follower, believer and unbeliever, religious and non-religious, male and female, slave and free, child and

adult—no matter who they are or where they are—all can now know God and know Him face to face. There is no longer any priest among men who stands between God and man. There is only Jesus Christ, the Mediator of the new and better covenant. When a person comes to God through Christ, he is accepted by God and given the glorious privileges of knowing God face to face.

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (Jn.17:3).

“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death” (Ph.3:10).

“Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me” (Is.43:10).

“But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD” (Jer.9:24).

“Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth” (Hos.6:3).

4. The power of forgiveness of sins (v.12). Note four wonderful facts.
 - a. The word *for* suggests that forgiveness of sins is the basis for all the other promises (Thomas Hewitt. *The Epistle to the Hebrews*. “Tyndale New Testament Commentaries,” p.138).
 - b. The forgiveness of sins is based upon the mercy of God. We are not forgiven because of works or law. God does not accept us and forgive our sins because we do the best we can and try to be good. He forgives us because Jesus Christ died for our sins—because Jesus Christ has already paid the penalty for our sins—and we ask God to forgive us through the sacrifice of Christ. And when we ask, God forgives us.
 - c. The forgiveness of sins means that God remembers our sins no more. We may remember, but God forgets. He casts them completely out of His mind and memory, and never even thinks of them again. They never come back into His memory—are not even allowed to seep back into His thoughts. What a glorious salvation from sins—complete and total forgiveness of sins—all through the sacrifice of the Lord Jesus Christ.

“Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins” (Acts 5:31).

“Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins” (Acts 13:38).

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph.1:7).

“But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Tit.3:4-5).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 Jn.1:9).

“I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins” (Is.43:25).

“I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee” (Is.44:22).

5 (8:13) **Covenant, New:** the new covenant makes the first covenant old. God has given a new covenant; therefore, this means that the first covenant is old; that is, it is obsolete and no longer of use. “And what is obsolete—out of use and annulled because of age—is ripe for disappearance and to be dispensed with altogether” (Amplified New Testament).

Very simply, the old covenant of the law has been set aside; now we are to follow after the new covenant. But we must *always remember* this: the new covenant is bound up in Jesus Christ. And Jesus Christ never destroyed the law; He fulfilled the law. That is, Jesus Christ *embodies* the law. He embodies the love and grace of God, yes, but He embodies the law of God as well. We no longer look to the law nor follow the law. We look to Jesus Christ and follow Him. But in following Him, we follow the righteousness and holiness of God as well as the love and grace of God. We follow the law of God’s nature as well as the love of God’s nature.

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil” (Mt.5:17).

“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh” (Ro.8:3).

“Having abolished in his flesh the enmity, even the law of commandments contained in ordinances” (Eph.2:15).

“And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross” (Col.2:13-14).

CHAPTER 9	
<p>1 The earthly sanctuary or tabernacle: Was for divine worship, but it was only an earthly sanctuary</p> <p>a. The outer sanctuary: The Holy Place 1) The candlestick 2) The table of the shewbread</p> <p>b. The inner sanctuary: The Holy of Holies</p> <p>1) The golden censer 2) The ark of the covenant</p> <p>c. The priests entered the Holy Place daily & carried out their ministry & acts of worship</p> <p>d. The High Priest alone entered the Holy of Holies & that only once a year</p>	<p>C. Christ is the Minister of the Greater & More Perfect Tabernacle or Sanctuary, 9:1-14</p> <p>Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.</p> <p>2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.</p> <p>3 And after the second veil, the tabernacle which is called the Holiest of all;</p> <p>4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;</p> <p>5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.</p> <p>6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.</p> <p>7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:</p> <p>8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:</p> <p>9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;</p> <p>10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.</p> <p>11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;</p> <p>12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.</p> <p>13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:</p> <p>14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?</p>
	<p>e. The inadequacies or lessons of the earthly sanctuary & worship</p> <p>1) The way into God's presence was not yet open</p> <p>2) The approach to God through gifts & sacrifices could not perfect worshippers</p> <p>3) The great day of reformation—the day when imperfect worship would be transformed into perfect worship—could not be brought about by earthly worship</p> <p>2 The heavenly sanctuary or tabernacle^{DS1}</p> <p>a. The perfect High Priest: He ministers with better things</p> <p>b. A perfect sanctuary: Not made with hands</p> <p>c. A perfect sacrifice</p> <p>1) Sacrificed His own blood</p> <p>2) Sacrificed Himself once</p> <p>3) Secured redemption for us</p> <p>d. A perfect salvation</p> <p>1) The earthly sanctuary & worship purified only the flesh</p> <p>2) The heavenly sanctuary & worship purifies a person, even his conscience</p> <p>3) The heavenly sanctuary & worship leads a person to serve God</p>

DIVISION III

THE SUPREME MINISTER: JESUS CHRIST, GOD'S SON, 8:6-10:18

C. Christ is the Minister of the Greater and More Perfect Tabernacle or Sanctuary, 9:1-14

(9:1-14) **Introduction:** How can a person become acceptable to God? How can a person gain access to God, fellowship and commune with Him? How can a person come to know God in a real and personal way—so personal that the person can know that God is looking after and caring for him? How can a person gain and maintain a relationship with God? This is the concern of the writer of Hebrews. He has already shown how men try to approach God...

- through prophets (Heb.1:1-3).
- through angels (Heb.1:4-14).
- through great leaders who are great men of God (Heb.3:1-6).
- through priests (Heb.4:14-8:5).
- through covenants and law or by trying to be as good as they can (Heb.8:1-13).

But as has been seen, every one of these approaches to God are inadequate. They are imperfect and incomplete. They may tell us some things about God; they may help us to understand God to some degree, but they do not give us the full story nor reveal the whole nature of God. They are only shadows and faint copies of the truth. They show us only a part of the truth about God. They do not reveal God to us, nor do they make us acceptable to God or give us fellowship with God.

The present passage deals with the same subject: How do men try to approach and worship God? Another way is through earthly sanctuaries or houses of worship. In the Old Testament—under the first covenant with God—the Jews or children of Israel built a tabernacle, that is, a tent. The tent or tabernacle was the place where they sought to worship and become acceptable to God. But as shall be seen, this approach to God was as inadequate as all the other approaches. Earthly sanctuaries and earthly worship cannot bring us near God—earthly sanctuaries and earthly worship cannot make us

acceptable to God. Only Jesus Christ can bring us near and make us acceptable to God. This is the point of this passage: to show that Jesus Christ is the greater and more perfect Minister of the tabernacle. He is the only Minister who brings us to God. (See DEEPER STUDY # 1—4—Heb.9:11-14 for a picture and discussion of the tabernacle. It is placed as the last note of this outline because of its length.)

1. The earthly sanctuary or tabernacle: was for divine worship, but it was only an earthly sanctuary (v.1-10).
2. The heavenly sanctuary or tabernacle (v.11-14).

1 (9:1-10) **Tabernacle—Worship—Sanctuaries:** the earthly sanctuary or tabernacle (see DEEPER STUDY # 1—Heb.9:11-14 for a picture and discussion of the tabernacle). The earthly sanctuary was for the worship of God, but it was only an earthly sanctuary. It was totally inadequate in reaching God and in making a person acceptable to God. This is clear when we look at the layout and worship of the earthly tabernacle. (See drawing of the tabernacle, p.97 for a better grasp of its layout and furnishings.)

1. First, there was the first or outer sanctuary which was the Holy Place (v.2). It was 30 feet long, 15 feet wide, and 15 feet high. Three pieces of furnishings were in the Holy Place; two are mentioned here.

- a. There was the candlestick or lampstand which had seven lamps or flames. The candlestick gave light to the room, for there were no windows in this outer sanctuary.
- b. There was the table of the showbread. It was a small table, only 3 feet long, 1 1/2 feet wide, and 2 feet 3 inches high. Twelve loaves of bread lay upon the table. They were neatly arranged in two rows of six.

2. Second, there was the second or inner sanctuary which was the holiest of all sanctuaries, the Holy of Holies or what is sometimes called the Most Holy Place (v.3-5). Note that a veil or large curtain separated it from the sanctuary of the Holy Place. This was the sanctuary that could be entered only by the High Priest, and he could enter only once a year. Note: there was not a lampstand in the Holy of Holies and there were no windows. The glory of God was to have given the room its light. Two furnishings are mentioned.

- a. There was the golden censer or altar of incense which was a permanent piece of furniture in the Holy Place, but it was carried into the Holy of Holies on the Day of Atonement (v.4). It was a small table-like container 1 1/2 feet square and 3 feet high. Incense was burned upon it every morning and evening symbolizing the prayers of the people reaching up to God.
- b. There was the ark of the covenant which was a box or chest covered with gold on every side (v.4-5). It contained three things.

⇒ The golden pot that had some manna in it. The manna symbolized the manna used to feed the children of Israel in their wilderness wanderings (Ex.16:32-34).

⇒ The rod of Aaron (Num.17:1-11).

⇒ The two slabs of the covenant or law upon which Moses had written the ten commandments (Ex.25:16f; Dt.9:9; 10:5).

Arising from both ends of the ark were two angelic creatures called cherubim who reached over and shadowed the mercy seat. The very presence of God was to sit upon the lid or top of the ark between the glory of the two cherubim (Ex.25:22).

Thought 1. The point to see is that the sanctuary was furnished with earthly furniture—furniture that has religious meaning, but the furniture is still earthly, still only a shadow and faint copy of real worship. The same is true with our sanctuaries today. We have our earthly sanctuaries and earthly furniture—furniture that has religious meaning for us. There is the pulpit, the table for the Lord's Supper, and the baptismal pool. But these are still earthly, only shadows and faint images of the real sanctuary and worship.

3. Third, the priests entered the outer sanctuary or Holy Place every day and carried out their ministry and acts of worship for the people (v.6). They did all they could to make the people acceptable to God and to provide fellowship and communion with God. But again their service and ministry was *short of perfection*. No matter how much ministry they performed for the people, they could not make the people perfect. They could not make the people acceptable to God.

4. Fourth, the High Priest alone went into the inner sanctuary or the Holy of Holies (v.7). He went in to offer the blood of the sacrifice to God for the sins of the people. Man is sinful and he is guilty of sin and rebellion against God. Therefore, he must pay the penalty and judgment of his sins or else a substitute has to bear the judgment for him. This was the idea behind the animal sacrifice. The life of the animal was sacrificed for the sins of the people. Therefore, people were released from the guilt of their sins and made acceptable to God.

But note: the High Priest could go into the Holy of Holies to make sacrifice for sins only once a year. This is what was known as the Day of Atonement. Does this mean that a person could be forgiven his sins only once a year? No. There were daily sacrifices and offerings for sin that a person could make. The Day of Atonement was a comprehensive sacrifice—a nation-wide confession of sin. Israel was the chosen people of God with whom God had established His first covenant. Therefore, Israel or a body of people were to seek and worship God, and atonement or sacrifice was to be made for everything that concerned the nation:

“And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation” (Lev.16:33).

The point to note is this: sacrifice for sins had to be repeated year by year. There was no permanent sacrifice, no eternal Savior from sin.

5. Fifth, there were the inadequacies or lessons of the earthly tabernacle and worship (v.8). Note that the Holy Spirit of God is the One who points out these inadequacies or lessons. He is the One who points out the following shortcomings of the tabernacle and of earthly worship.

HEBREWS 9:1-14

- a. First, the way into God's presence was not opened up by the earthly sanctuary and worship. Remember: the very presence of God dwelt in the Holy of Holies. And no one—not even a priest—could enter the Holy of Holies. Only the High Priest himself ever went into God's presence and that was only once a year. And when he entered, he went in with fear and trembling lest he displease God and be stricken dead. No one had access to God—not day by day—not in an unbroken communion and fellowship with God's Spirit.

Thought 1. No earthly sanctuary and worship can make a person acceptable to God. Everything on earth, including all worship centers and worship, are physical, material, short, and imperfect. Nothing on this earth is perfect; therefore, nothing can bring perfection to man, not even sanctuaries and worship. Nothing that is earthly can make God accept man. Nothing on earth can give man access, fellowship, and communion with God.

“For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” (Mt.5:20).

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption” (1 Cor.15:50).

“And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life” (Rev.21:27).

- b. The approach to God through gifts and sacrifices could not perfect the worshippers. And note: the honest worshipper knew it; his conscience told him. Every thinking and honest person knows that he cannot be made into a perfect person and cleanse his conscience...
- by offering gifts to God, even if those gifts are made sacrificially.
 - offering animal sacrifices to God as a substitute for his sins.

Such acts are earthly acts and deal with physical and material things (substances). They help us to see and understand God to some degree. They are shadows and faint copies of perfect worship, but they cannot remove guilt or sins nor can they make a man perfect.

“Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God” (Gal.5:21).

“For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God” (Eph.5:5).

“And there shall in no wise enter into any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life” (Rev.21:27).

- c. The great day of reformation—the day when the imperfect and material worship would be transformed into the perfect and eternal worship—could not be brought about by earthly worship. This is clearly seen: all the rituals and ceremonies of earthly sanctuaries and worship are only external and physical acts. This is true of all rituals and ceremonies, whether they involve...
- food
 - drink
 - water and worship
 - external rule and regulations

No matter what the ritual of worship is, it is external and physical—a mere act of man using some physical substance to help him worship God. And nothing that is earthly and external—physical and imperfect—can make us acceptable to God. Nothing on this earth can give us access, fellowship, and communion with God.

Earthly sanctuaries and worship are helpful as mere shadows, images, and faint copies of real worship—but they are all ever so inadequate. They leave the soul empty and unassured.

“He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me” (Mk.7:6).

“And ye are complete in him, which is the head of all principality and power” (Col.2:10).

“Having a form [ritual and worship] of godliness, but denying the power thereof: from such turn away” (2 Tim.3:5).

“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Tit.1:16).

“For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God” (Heb.7:19).

“For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect” (Heb.10:1).

“Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men” (Is.29:13).

2 (9:11-14) **Worship—Sanctuary—Tabernacle, Heavenly—Jesus Christ, High Priest:** the heavenly sanctuary or tabernacle. The heavenly sanctuary is for the worship of God just as the earthly sanctuary is, but it is different from the earthly sanctuary and worship of men. How does it differ? There are at least four differences.

1. The heavenly sanctuary and worship has a *perfect priest*. The High Priest of heaven is not a man; He does not come from among mere men—men who are imperfect, frail, sinful, and ever so short just like all other men. The High Priest of heaven is the Son of God Himself, and as the Son of God, He is perfect and eternal. Therefore, He is able to bring better things to us. He is able to make intercession for us forever—He is able to save us to the uttermost when we come to God *by Him*. (See notes—Heb.7:25; 8:4-5 for more discussion.)

2. The heavenly sanctuary and worship is *spiritual and perfect*. It is not made with human hands; it is not a part of this earthly, physical, and material world. It is not a part of this corruptible, decaying, aging, and dying world. It is not a part of this world that is only a shadow, picture, and faint copy of the real world. The spiritual and perfect sanctuary is the spiritual and perfect world—heaven itself—where the very presence of God is glorified and manifested for all to see and worship.

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us” (Heb.9:24).

“No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon” (Mt.6:24).

“In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (Jn.14:2-3).

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens” (2 Cor.5:1).

“For he looked for a city which hath foundations, whose builder and maker is God” (Heb.11:10).

“After this I behold, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands” (Rev.7:9).

3. The heavenly sanctuary and worship has a *perfect sacrifice* (v.12). Man is imperfect and sinful; he is guilty of disobeying, rejecting, and rebelling against God. Therefore, he must pay the penalty and judgment of his sins or else a substitute has to bear the judgment for him. This was the idea behind animal sacrifices. The animal’s life was sacrificed for the sins of man. Note that three significant things are said in this verse.

a. Jesus Christ, the perfect High Priest, did not sacrifice the blood of animals for the sins of man; He sacrificed His own blood. He offered up His life as a sacrifice to God—as the sacrifice for the life of the people. Jesus Christ bore the guilt and judgment for the sins of man. Why would He do this? Because He is the Son of God and He loves man. He is the Son of God who came to earth as the God-Man; He is the Ideal and Perfect Man. As the Ideal Man, whatever He does stands for and covers all men. Therefore, His blood covers the sins of all men who believe and trust Him. His sacrifice is the perfect and ideal sacrifice—the sacrifice that stands for and covers all men.

b. Jesus Christ, the perfect High Priest, entered into the Holy of Holies of heaven itself. But note: He had to enter only once. The earthly High Priest had to make continued sacrifices, but Jesus Christ had to make only one sacrifice. Why? Because His sacrifice was the perfect and ideal sacrifice. Being perfect and ideal, it could stand forever for every man of every generation.

c. Jesus Christ, the perfect High Priest, obtained eternal redemption for us. Sin, death, and condemnation have captured and kidnapped man. No man can escape from either one, no matter what he does. But Jesus Christ made it possible for man to be freed and delivered from all enemies. How? He paid the ransom price. He substituted Himself for man. He gave His life—sacrificed His life for man. He could do this because He is the perfect and ideal Man. Since He chose to sacrifice His life for man, He has become the perfect and ideal sacrifice. This is exactly what He has done. He has redeemed and ransomed man from sin, death, and condemnation.

“For this is my blood of the new testament, which is shed for many for the remission of sins” (Mt.26:28).

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood” (Acts 20:28).

“Being justified freely by his grace through the redemption that is in Christ Jesus” (Ro.3:24).

“Much more then, being now justified by his blood, we shall be saved from wrath through him” (Ro.5:9).

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption” (1 Cor.1:30).

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree” (Gal.3:13).

“In whom we have redemption through his blood, even the forgiveness of sins” (Col.1:14).

“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Tit.2:14).

“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us” (Heb.9:12).

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb.9:14).

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:18-19).

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 Jn.1:7).

“And from Jesus Christ, who is the faithful witness, and the firstbegotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood” (Rev.1:5).

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation” (Rev.5:9).

4. The heavenly sanctuary and worship saves a person perfectly (v.13-14). Note three points.
 - a. The earthly sanctuary and worship purifies and cleanses only the flesh. It takes an honest person to admit this. But as shown in previous points, the rituals and ceremonies of earthly and physical worship are external. They cannot cleanse man inwardly nor can they make him perfect and eternal.
 - b. The heavenly sanctuary and worship purifies and cleanses a person even down to his conscience—no matter how hardened and non-existent the conscience may be. When a person comes to God through Christ, God gives him a perfect assurance that he is accepted by God, that he has eternal life. How is this possible? When Jesus Christ was on earth, He lived a sinless life, obeying God perfectly in every act and thought. He therefore became the Ideal (and perfect) Righteousness, the Ideal Man who pleased God perfectly. This is especially true in the sacrifice of Christ. God loves man and wants to save man. Therefore, God willed and wanted His Son to show His perfect love to man, to show His love by sacrificing His life for the sins of man. No greater love could ever have been expressed, and it was God’s love for us that led Him to sacrifice His Son for us. When Christ sacrificed Himself for our sins, the ultimate in obedience was reached. Jesus Christ obeyed God supremely; He died for our sins. Therefore God will forgive any man’s sins, and nothing will ever stop Him from forgiving them. Very simply stated, God will forgive and cleanse any man’s sins because of His Son. Forgiveness and cleansing are guaranteed once-for-all to everyone who believes—all because of God’s supreme love for His Son.

“For this is my blood of the new testament, which is shed for many for the remission of sins” (Mt.26:28).

“Much more then, being now justified by his blood, we shall be saved from wrath through him” (Ro.5:9).

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph.1:7).

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word” (Eph.5:25-26).

“But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Tit.3:4-5).

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb.9:14).

“For by one offering he hath perfected for ever them that are sanctified” (Heb.10:14).

“And having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb.10:21-22).

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:18-19).

“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood” (Rev.1:5).

- c. The heavenly sanctuary and worship leads a person away from the dead works of this earth to serve the living God (v.14). Earthly religion in all its ritual and ceremony is *dead* to God. No matter how religious and good a person tries to be—no matter how many good works he does—it is not such earthly behavior that makes him acceptable to God. Jesus Christ alone makes a man acceptable to God. He and He alone gives

man access to God and puts man into fellowship and communion with God. Jesus Christ has to live in the heart and life of a person—actually live in the body of a person through the Holy Spirit of God—for a person to be given the glorious privilege of walking in fellowship and communion with God.

“Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you” (Jn.14:17).

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God” (Ro.5:1-2).

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his” (Ro.8:9).

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:1-2).

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor.6:19-20).

“For it is God which worketh in you both to will and to do of his good pleasure” (Ph.2:13).

“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear” (Heb.12:28).

“But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him” (1 Jn.2:27).

DEEPER STUDY # 1

(9:11-14) **Tabernacle:** the tabernacle was of God, not of man. (See picture of the Tabernacle at the end of this note, p.97.) God is the One who instructed Moses to build the tabernacle:

“And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats’ hair, and rams’ skins dyed red, and badgers’ skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense. Onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell among them” (Ex.25:1-8).

The writer to the Hebrews confirms that God was the Architect of the tabernacle:

“The true tabernacle, which the Lord pitched, and not man” (Heb.8:2).

“Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount” (Heb.8:5).

Several facts should be noted about the tabernacle. (See the picture of the tabernacle at the end of this note for an overall view—a picture—of the Tabernacle and its furnishings, p.97.)

I. The Tabernacle Complex.

A. The Walls of the Tabernacle.

1. The facts:

⇒ They were 150 feet long, 75 feet wide, and 7 1/2 feet high.

⇒ They were made out of fine twined linen woven by needlework. The color was white.

⇒ They were supported by 60 pillars, 20 down each side, and 10 on each end. The pillars were set in sockets of brass and had tops of silver.

2. What the walls taught:

⇒ The wall of white linen symbolized the righteousness and holiness of God. He is so righteous and holy, so white and pure, that He is set apart from the world.

⇒ When a person looks at God, he must see that He dwells in righteousness and holiness. (When a person looked at white walls they were to be reminded that God was holy.)

⇒ When a person approaches God, he must approach Him in reverence and awe, adoration and worship. He must praise and thank God that God allows him to enter His presence.

3. How Christ fulfilled the symbolism of the walls:

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor.5:21).

“And that ye put on the new man [Christ], which after God is created in righteousness and true holiness” (Eph.4:24).

“And have put on the new man, which is renewed in knowledge after the image of him that created him” (Col.3:10).

B. The Only Door or Gate into the Tabernacle.

1. The facts:
 - ⇒ It was on the east side.
 - ⇒ It was 30 feet wide and 7 1/2 feet high.
 - ⇒ It was made out of fine twined linen woven together by needlework. The color of the linen was blue, purple, and scarlet.
2. What the door or gate taught:
 - ⇒ There is only one way to enter God’s presence; there are not many ways as most men think and practice.
 - ⇒ God has to be approached. No person shall ever live with God unless he approaches God.
3. How Christ fulfilled the symbolism of the door of the tabernacle:

“I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture” (Jn.10:9).

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (Jn.14:6).

C. The Brazen Altar in the Courtyard.

1. The facts:
 - ⇒ It was 7 1/2 feet square and 4 1/2 feet high.
 - ⇒ It was made of acacia wood covered with brass.
 - ⇒ It was a hollow box-like structure with a brass grate across its top. There were four horns, one arising from each corner, for tying the sacrificial animals down.
2. What the altar taught:
 - ⇒ Substitutionary sacrifice is necessary for the forgiveness of sins.
 - ⇒ There is no forgiveness without the shedding of the blood of a sacrifice.
 - ⇒ There is no way to approach God—to be saved—other than through the death of a substitute.
3. How Christ fulfilled the symbolism of the brazen altar:

“[I] give my life a ransom for many” (Mk.10:45).

“He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth” (Is.53:7).

“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!” (Jn.1:29).

“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us” (1 Cor.5:7).

“But with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:19).

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren” (1 Jn.3:16).

D. The Laver in the Courtyard.

1. The facts:
 - ⇒ Its size is not given.
 - ⇒ It was made of brass.
 - ⇒ It contained the water which the priests used to wash and cleanse themselves before they served God and carried out their ministry for the Lord.
2. What the laver taught:
 - ⇒ A person *cannot enter God’s presence* before he is cleansed and made pure.
 - ⇒ A person *cannot serve God* until he is cleansed and made pure.
 - ⇒ A person must be continually cleansed and made pure in order to *continually serve God*.
3. How Christ fulfilled the symbolism of the laver:

“If I wash thee not, thou hast no part with me” (Jn.13:8).

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word” (Eph.5:25-26).

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb.9:14).

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 Jn.1:7).

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure” (1 Jn.3:2-3).

“Unto him that loved us, and washed us from our sins in his own blood” (Rev.1:5).

II. The Sanctuary of the Tabernacle.

1. The facts:
 - ⇒ The walls and roof separated some forms of worshipping God apart from other forms.
 - ⇒ The walls were made out of fine woven linen: the colors were blue, purple, and scarlet.
 - ⇒ The walls were supported by 48 wood beams 15 feet high and 2 feet 3 inches wide. The beams were overlaid with pure gold. They rested in sockets of silver. There was a wood center beam which ran through the outside connecting rods.
 - ⇒ The sanctuary was divided into two rooms; the first or outer room was the Holy Place and the second or inner room was the Holy of Holies or the Most Holy Place. (These are discussed as Roman Numeral II and III.)
2. What the walls and roof taught:
 - ⇒ There are different forms of worship, certain steps to take in approaching God.
 - ⇒ There are some initial steps to take in approaching God before one approaches Him in the most intimate worship.
 - ⇒ God is righteous, holy, and completely separate from man, even from the religious who move about and minister in walls of religion.
 - ⇒ God must be approached in reverence and awe and ever so carefully by men, even by the religious who are involved in His service.
3. How Christ fulfilled the symbolism of the walls and roof:

“By whom [Christ] also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God” (Ro.5:2).

“For through him we both have access by one Spirit unto the Father” (Eph.2:18).

“In whom we have boldness and access with confidence by the faith of him” (Eph.3:12).

“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb.10:22).

“Wherefore we receiving a kingdom which cannot be moved, let us have grace [of our Lord Jesus Christ], whereby we may serve God acceptably with reverence and godly fear” (Heb.12:28).

III. The Holy Place (The First Room or Outer Sanctuary).

A. The Outer Veil or Curtain Door.

1. The facts:
 - ⇒ It was made out of fine twined linen. The colors were blue, purple, and scarlet.
 - ⇒ It was supported on five pillars made out of acacia wood. The pillars were overlaid by gold and set in sockets of brass.
 - ⇒ It was the only opening into the Holy Place.
2. What the outer veil or door taught:
 - ⇒ A person cannot just rush into the presence of a holy God; he cannot show disrespect to a holy God.
 - ⇒ There is only one way into the deeper things of God.
 - ⇒ There is a deeper knowledge of God, much more to knowing and experiencing God’s presence than just making sacrifice and receiving forgiveness of sins. (Remember: offerings for sin were made at the brazen altar in the courtyard. But there was more than this, more than forgiveness of sins, in knowing and worshipping God. There was worship in the Holy Place and even in the inner sanctuary of God’s presence, in the Most Holy Place or the Holy of Holies.)
3. How Christ fulfilled the symbolism of the veil: the way to a deeper knowledge of God, to the deeper things of God, is through the Lord Jesus Christ and through Him alone.

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (Jn.17:3).

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption” (1 Cor.1:30).

“But speaking the truth in love, may grow up into him in all things, which is the head, even Christ” (Eph.4:15).

“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death” (Ph.3:10).

“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God” (Heb.6:1).

“As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious” (1 Pt.2:2-3).

“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature [of Jesus Christ], having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity” (2 Pt.1:4-7).

“But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever” (2 Pt.3:18).

B. The Golden Lampstand or Candlestick.

1. The facts:

- ⇒ It was made out of *pure gold* and weighed over 100 pounds.
- ⇒ It was a central shaft with three branches on each side to provide seven lamps. The branches were formed into the beautiful shape of a flowering almond branch.
- ⇒ It burned pure olive oil.
- ⇒ It was a perpetual light, always burning. It was never allowed to burn out.
- ⇒ It provided the only light in the room. There were no windows in the Holy Place.

2. What the lampstand or candlestick taught:

- ⇒ A person needs light and illumination in order to know God and to serve God.
- ⇒ A person could never know God or serve God without light and illumination.
- ⇒ Without light and illumination a person would be in pitch darkness, totally unable to know and serve God.

3. How Christ fulfilled the symbolism of the lampstand or candlestick: Christ and Christ alone provides the light and illumination to know and serve God.

“Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life” (Jn.8:12).

“In him was life; and the life was the light of men” (Jn.1:4).

“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor.4:6).

“Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light” (Eph.5:14).

C. The Table of the Showbread.

1. The facts:

- ⇒ It was a small table, only 3 feet long, 1 1/2 feet wide, and 2 feet 3 inches high.
- ⇒ It was made out of acacia wood and covered with gold. It had a ring at each corner so that a pole could be inserted down both sides and the table transported from place to place.
- ⇒ It was for the purpose of displaying 12 loaves of bread neatly arranged in 2 rows of 6 loaves each. The loaves were liberally sprinkled with frankincense. Fresh loaves of bread were placed on the table every Sabbath and the frankincense was removed from the old loaves and burned as a special offering to God.
- ⇒ The priests were allowed to eat the old loaves if they wished.

2. What the table of showbread taught:

- ⇒ God and the worship of Him is the bread of life.
- ⇒ God and the worship of Him is the nourishment that man really needs.
- ⇒ Man must have the bread of God’s presence and worship.
- ⇒ The frankincense symbolized that God was pleased with man worshipping Him.

3. How Christ fulfilled the symbolism of the table of showbread: He is the Bread of Life, the nourishment upon which man must feed in order to know and worship God.

“I am that bread of life” (Jn.6:48).

“For the bread of God is he which cometh down from heaven, and giveth life unto the world” (Jn.6:33).

“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst” (Jn.6:35).

“This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world” (Jn.6:50-51).

“This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth me, even he shall live by me” (Jn.6:58).

D. The Altar of Incense.

1. The facts:

- ⇒ It was a small altar, 1 1/2 feet square and 3 feet high.
- ⇒ It was made out of acacia wood and was overlaid with gold. It also had rings for poles so that it could be carried about from place to place.
- ⇒ It was for the purpose of burning incense to God.
- ⇒ The incense was a perpetual offering sent up to God. It was never allowed to stop burning.
- ⇒ Once a year the blood of the atonement sacrifice was sprinkled upon it.

2. What the altar of incense taught:

- ⇒ The incense symbolized the prayers of the people being offered up to God.
- ⇒ Prayer and intercession are essential for worshipping God.
- ⇒ Prayer and intercession should be continually offered up to God. A person should be praying always. There should be unbroken prayer and communion with God.
- ⇒ The priest and minister must constantly intercede for God’s people.

3. How Christ fulfilled the altar of incense:
 ⇒ Christ prayed always, living and walking in an unbroken communion with God the Father.
 ⇒ Christ interceded for God's people.

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine" (Jn.17:9).

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Ro.8:34).

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb.7:25).

IV. The Holy of Holies or the Most Holy Place (The Inner Room or Inner Sanctuary)

A. The Inner Veil or Curtain Door.

1. The facts:
 ⇒ It was made out of fine twined linen. The colors were blue, purple, and scarlet with figures of cherubims embroidered into the linen.
 ⇒ It was supported on four pillars made out of acacia wood. The pillars were covered by gold and set in sockets of brass. The curtain was held up by golden hooks.
 ⇒ It separated the Most Holy Place, the symbol of God's presence, from all other acts of worship.
 ⇒ No one was allowed into the Holy of Holies except the High Priest, and he could enter only once a year, on the Day of Atonement.
2. What the inner veil taught:
 ⇒ Fellowship and communion with God Himself is the supreme act of worship.
 ⇒ God is holy and righteous, far, far removed from man and his world—totally set apart and separated from the pollution and uncleanness of man.
 ⇒ God must be approached ever so carefully—in reverence, awe, and fear.
 ⇒ There is only one way to God, only one door into His presence.
3. How Christ fulfilled the symbolism of the inner veil or inner door:
 ⇒ Christ and Christ alone is the way to God, to knowing God and to experiencing the presence, fellowship and communion of God.

"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb.2:17).

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb.4:14-15).

"[Christ] entereth into that within the veil; wither the forerunner is for us entered, even Jesus" (Heb.6:19-20).

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb.9:24).

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (Heb.10:19-20).

B. The Ark of the Covenant.

1. The facts:
 ⇒ It was made of acacia wood.
 ⇒ It was built like a chest or trunk, 3 feet 9 inches long, 2 feet 3 inches wide, and 2 feet 3 inches high.
 ⇒ It was completely covered with gold, inside as well as outside.
 ⇒ It had two gold rings on two sides so that a pole could be run through them for carrying the ark from place to place.
 ⇒ The lid or top of the ark was called the *mercy seat*. It was a slab of pure gold. Arising from both ends of the ark were two angelic creatures called cherubim who reached over and shadowed the mercy seat. The very presence of God was supposed to rest upon the mercy seat between the two cherubim.

"And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel" (Ex.25:22).

- ⇒ The ark contained three items: the tables of the law or ten commandments (Ex.25:16f; Dt.9:9; 10:5), the golden pot of manna (Ex.16:32-34), and Aaron's rod (Num.17:1-11).

"And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be

kept for your generations. As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept" (Ex.16:32-34).

- ⇒ It was upon the mercy seat that the blood of the atonement sacrifice was sprinkled symbolizing that God could be approached only through the sacrifice of a life for sins.
2. What the ark of the covenant taught:
- ⇒ God can be approached only through the substitutionary sacrifice of a pure life.
- ⇒ A person is acceptable to God only through the substitutionary sacrifice of a pure life.
- ⇒ Sins can be forgiven only through the substitutionary blood of a pure sacrifice.
3. How Christ fulfilled the symbolism of the ark of the covenant and the mercy seat: He became the pure, sinless Lamb of God who sacrificed His life for man.

"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 Jn.2:2).

"Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Gal.1:4).

"And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Eph.5:2).

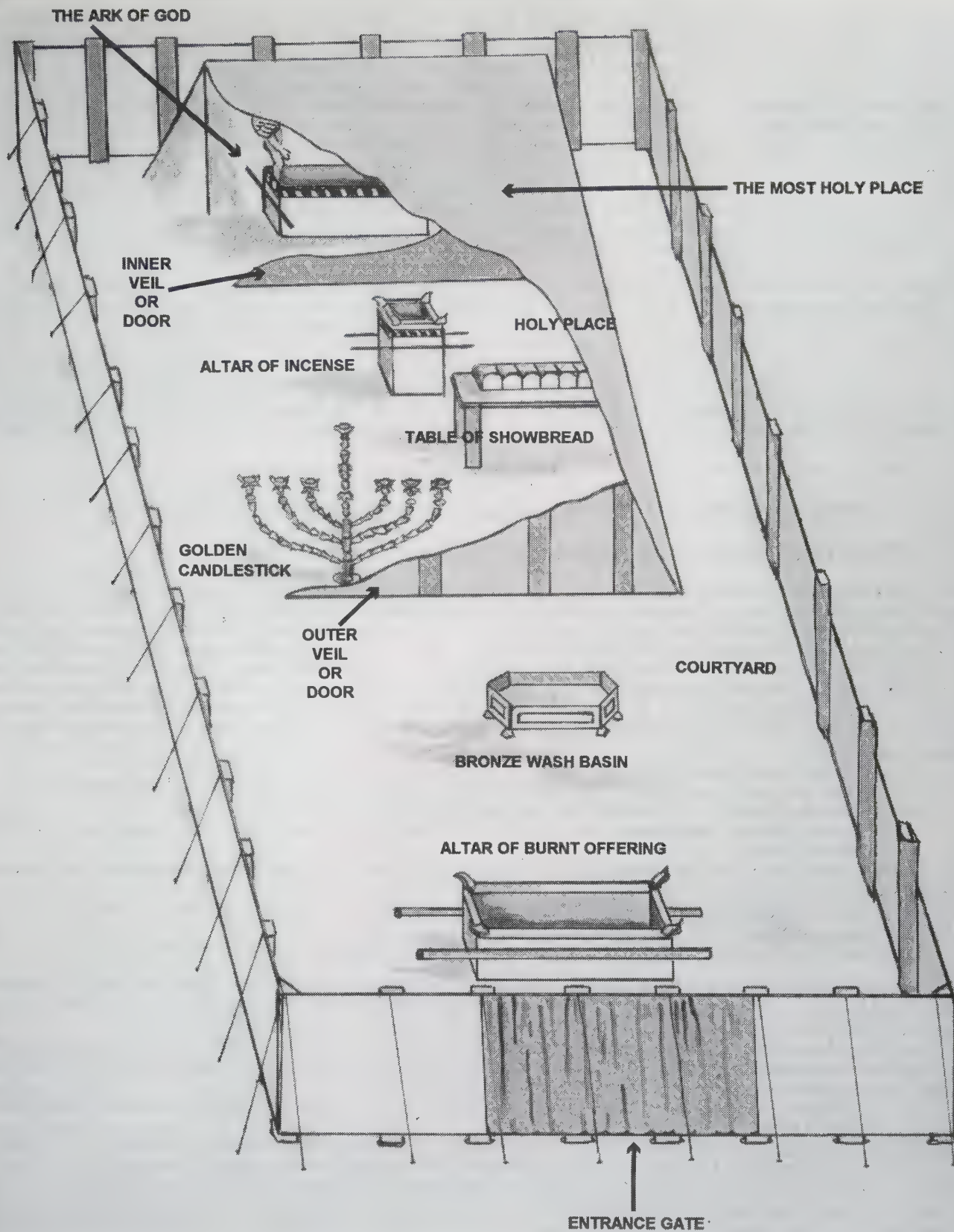
"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit.2:14).

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pt.2:24).

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Pt.3:18).

"Unto him that loved us, and washed us from our sins in his own blood" (Rev.1:5).

THE TABERNACLE



<p>1 Jesus Christ is the Mediator of the new covenant a. How: By death—through redemption b. The reasons 1) To forgive past sins 2) To give an eternal inheritance</p> <p>2 Argument 1: A will is not in effect until the testator's death</p> <p>3 Argument 2: The institu-</p>	<p>D. Christ is the Minister & Mediator of the New Covenant, 9:15-22</p> <p>15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.</p> <p>16 For where a testament is, there must also of necessity be the death of the testator.</p> <p>17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.</p> <p>18 Whereupon neither the</p>	<p>first testament was dedicated without blood.</p> <p>19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,</p> <p>20 Saying, This is the blood of the testament which God hath enjoined unto you.</p> <p>21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.</p> <p>22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.</p>	<p>tion of the first covenant shows that all things are cleansed by blood</p> <p>a. Illustration 1: Moses' dedication of the covenant</p> <p>b. Illustration 2: Moses' dedication of the tabernacle</p> <p>c. The point: Without shedding of blood, there is no forgiveness</p>
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DIVISION III

THE SUPREME MINISTER: JESUS CHRIST, GOD'S SON, 8:6-10:18

D. Christ is the Minister and Mediator of the New Covenant, 9:15-22

(9:15-22) **Introduction, Covenant, New—Jesus Christ, Death—Mediator:** Jesus Christ is the Mediator of the new testament or covenant. Remember: a testament or covenant is an agreement between two parties. This particular covenant is the great covenant of God, the new covenant and agreement that He has made with man. God has set up a new agreement with man. He no longer relates to man like He did centuries ago, that is, by law, by man trying to keep certain rules and regulations and thereby becoming acceptable to God. Under the old covenant of law man just could never relate to God, not adequately and not perfectly. Man was always failing to keep the law; he was always breaking his relationship to God. As a result, he was condemned and cut off from God. He never had true fellowship and communion with God, not on a continuous basis, not a fellowship and communion that met the very basic needs of man. What are those needs? What are the basic needs of man?

- ⇒ Love and friendship with God and others.
- ⇒ A clear heart and conscience—to be completely free of guilt—to know that his sins are truly forgiven.
- ⇒ Deliverance from sin, evil, corruption, death, and condemnation.
- ⇒ Absolute assurance and security that God has accepted him and that he will live in the presence of God perfected forever.

The new covenant meets every one of these needs. It meets them through the Lord Jesus Christ—through the Mediator of the new covenant of God.

1. Jesus Christ is the Mediator of the new covenant (v.15).
2. Argument 1: a will is not in effect until the testator's death (v.16-17).
3. Argument 2: the institution of the first covenant shows that all things are cleansed by blood (v.18-22).

1 (9:15) **Covenant, New—Jesus Christ, Death—Mediator:** Jesus Christ is the Mediator of the new covenant. Remember: a mediator is a person who stands between two parties and brings them together. He is the negotiator, the go-between, the arbitrator, the middle person. This is Jesus Christ, the great mediator between God and man.

But what gives Jesus Christ the right to be the great mediator between God and man? Why is He the mediator and not some great leader of an earthly religion? What is there about Jesus Christ that makes Him so unique, that makes Him stand head and shoulders above all others when it comes to relating to God?

⇒ HIS DEATH. THE DEATH OF JESUS CHRIST IS WHAT GIVES HIM THE RIGHT TO BE THE MEDIATOR BETWEEN GOD AND MAN.

When Jesus Christ died, He died for *all men*. He sacrificed His life for everyone—no matter who they are. He took the sins of every human being upon Himself—He bore the guilt and condemnation for every person. How could He do this?

He was the Son of God who had come to earth for this very purpose. He became flesh and blood and lived as a Man upon earth. But there was one distinct difference: He never sinned. He never transgressed the law of God. He possessed the ideal, perfect righteousness. He stood before men as the *Ideal Man* which means that His ideal righteousness could cover man.

But something else was needed, something critical. Man had already sinned and transgressed; he already stood guilty before God. Therefore, the penalty for having broken the law had to be paid. Man had to die or else some *perfect sacrifice* had to step forward and die for him. As just stated, there was only one perfect and ideal person, the Lord Jesus Christ. He and He alone could step forward and bear the guilt and punishment for man. It is this that stands out above all else—this that sets Jesus Christ apart from everyone else in the universe—this that makes Jesus Christ stand head and shoulders above all others—this above all else that qualifies Him to be the great Mediator between God and man.

⇒ JESUS CHRIST DIED FOR MAN. HE SACRIFICED HIMSELF FOR MAN.

His death redeems man, frees man from sin, death, and judgment. What does this mean?

- ⇒ When we accept the sacrifice of Jesus Christ *for our sins*, then Jesus Christ bore our sins; we do not have to bear them.
- ⇒ When we accept the sacrifice of Jesus Christ for our death, then Jesus Christ bore our death; we do not have to die.
- ⇒ When we accept the sacrifice of Jesus Christ for our judgment, then Jesus Christ bore our judgment; we do not have to face judgment.

The results are glorious: our sins are forgiven and we receive an eternal inheritance. God accepts us, and we receive the glorious promise and assurance of living with Him forever and ever. We receive that for which we as men and women long and ache:

- ⇒ love and friendship with God
- ⇒ a clear heart and conscience
- ⇒ deliverance from sin, evil, corruption, death, and condemnation
- ⇒ eternal life
- ⇒ absolute assurance and security

And note verse 15: even the believers under the first testament or covenant of law received these things. The ideal perfection, righteousness, and sacrifice of Jesus Christ covers all people. The ideal can and does stand for all.

Note one other glorious fact: this is true. It is true that Jesus Christ is the Mediator of the new covenant. God heaps argument upon argument, proof upon proof to show that Jesus Christ is the great Minister and High Priest of heaven. There are two strong arguments given in the next two notes.

“Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father” (Gal.1:4).

“And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour” (Eph.5:2).

“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Tit.2:14).

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren” (1 Jn.3:16).

“And from Jesus Christ, who is the faithful witness, and the firstbegotten of the dead, and prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood” (Rev.1:5).

“For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me” (Ps.69:9).

“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Is.53:5).

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree” (Gal.3:13).

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man” (Heb.2:9).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Pt.3:18).

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor.5:21).

“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation” (Heb.9:28).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

2 (9:16-17) **Will, Last Will & Testament—Covenant, New:** argument one—a last will and testament is not in effect until the testator’s death. This one fact is critical to note: God’s covenant with man is the covenant of a last will and testament. That is, the terms are set exclusively by God, not man. God sets the terms and conditions and man either accepts or rejects them. God’s testament or covenant is somewhat like the *last will and testament* of any man. The recipient cannot change the terms of the will and testament; he can only accept or reject them.

Now, to the point: a testament or covenant does not take effect until when? Not until the testator dies. God had willed that *His new covenant* would not go into force until Jesus Christ had died. As men upon their death give inheritance to those whom they love and care for, so God upon the death of His Son gives His inheritance to those whom He loves and cares for. The proof that Jesus Christ is the Mediator of God’s new covenant is that He died as the sacrifice for our sins. (See note—Heb.8:6-13 for more discussion.)

“But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises” (Heb.8:6).

“For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation” (Heb.9:26-28).

3 (9:18-22) **New Covenant—Jesus Christ, Blood of:** argument two—the institution of the old covenant shows that all things are cleansed by blood. This is clearly seen when the old covenant was instituted by Moses (cp. Ex.24:3-8, esp. 6-8). After God had given the law to Moses, Moses shared the law with the people. Then he made a sacrificial offering to the Lord. He took the blood of the animal and sprinkled both the book of the law and the people. This was a dedication service, a service commemorating the institution of God’s first covenant, and note how it was being instituted: by death—by the shedding of the blood of a sacrifice. Note what Moses says in v.20.

“Saying, This is the blood of the testament which God hath enjoined unto you” (v.20).

But this is not the only example we have. Moses also held a dedication service when the tabernacle was completed, and he sprinkled it and all the furnishings with blood (v.21).

What is the significance of this argument?

“Almost all things are by the law purged with blood; and without shedding of blood is no remission” (v.22).

Under the covenant and law, almost all things were purged and cleansed by blood. In fact, without the shedding of blood there was no cleansing or forgiveness. This was true throughout the whole reign of the law—from the institution of the law down to the present. For men have always had a sense of failing, of coming short, and of being imperfect. They have known a frightening fact: they had to pay for their sins or else someone or something had to take their place and be sacrificed for them. Therefore, man has constantly made sacrifice for his sins in order to become acceptable to God. He has always sensed and known that “without shedding of blood there is no remission”—no cleansing and no forgiveness.

This is the argument, the proof that Jesus Christ is the Mediator of God’s new covenant with man. Jesus Christ shed His blood; He died for man. He has paid the penalty for man’s sins. He has instituted and launched God’s new covenant with man.

“For this is my blood of the new testament, which is shed for many for the remission of sins” (Mt.26:28).

“Much more then, being now justified by his blood, we shall be saved from wrath through him” (Ro.5:9).

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb.9:14).

“And almost all things are by the law purged with blood; and without shedding of blood is no remission” (Heb.9:22).

“And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb.10:17-22).

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:18-19).

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 Jn.1:7).

“And from Jesus Christ, who is the faithful witness, and the firstbegotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood” (Rev.1:5).

<p>1 Jesus Christ purifies everything, even the very things of heaven</p> <p>a. The earthly sanctuary had to be purified</p> <p>b. The heavenly sanctuary had to be purified</p> <p>c. Jesus Christ appeared in heaven in the presence of God for us</p> <p>2 Jesus Christ does not</p>	<p>E. Christ is the Minister & Mediator of the Perfect Sacrifice for Sins (Part I), 9:23-28</p> <p>23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.</p> <p>24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:</p> <p>25 Nor yet that he should</p>	<p>offer himself often, as the high priest entereth into the holy place every year with blood of others;</p> <p>26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself</p> <p>27 And as it is appointed unto men once to die, but after this the judgment:</p> <p>28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.</p>	<p>offer a repeated sacrifice</p> <p>a. The earthly high priests had to sacrifice often</p> <p>b. Jesus Christ has once appeared upon earth to put away sin by the sacrifice of Himself</p> <p>3 Jesus Christ bore the penalty of judgment for man</p> <p>a. Man dies^{DS1} & then comes judgment</p> <p>c. Jesus Christ was once offered to bear the sins & judgment for man</p> <p>d. Jesus Christ shall come to earth a second time & save those who look for him</p>
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DIVISION III

THE SUPREME MINISTER: JESUS CHRIST, GOD'S SON, 8:6-10:18

E. Christ is the Minister and Mediator of the Perfect Sacrifice for Sins (Part I), 9:23-28

(9:23-28) **Introduction:** this is one of those great passages of Scripture that has a bottomless reservoir of meaning. It presents Jesus Christ as the perfect sacrifice for sins. The one thing man needs to face up to is this: he and his world are sinful and imperfect. He and his world die and waste away. Therefore, he needs to have his sins cleansed and taken away. In order to stand before the holy and perfect God, he must somehow be cleansed of sin and imperfection and be counted perfect. How is this possible? By Jesus Christ—by the sacrifice which Christ has made for man. Jesus Christ is the perfect sacrifice for sins.

1. Jesus Christ purifies everything, even the very things of heaven (v.23-24).
2. Jesus Christ does not offer a repeated sacrifice (v.25-26).
3. Jesus Christ bore the penalty of judgment for man (v.27-28).

1 (9:23-24) **Jesus Christ, Death:** Jesus Christ purifies everything, even the very things of heaven. Jesus Christ provides a *universal redemption*. It was absolutely necessary that *earthly sanctuaries and worship* be purified with blood, and it is also absolutely necessary that the *heavenly sanctuary and worship* be purified with the blood of the Sovereign Lord. Why? Why does anything in heaven need to be cleansed and purified?

- ⇒ It is not because anything in heaven is sinful and unclean. It is not. Heaven is heaven; it is perfect and eternal.
- ⇒ It is because the way into heaven must be covered and enshrouded with blood in order to cover man as he approaches God. Man has to be covered with the sacrificial blood of Jesus Christ even when he enters and stands in heaven. The only acceptance man has before God is the sacrificial blood of Jesus Christ. Everywhere man stands and everything man touches—no matter where it is, in heaven or on earth—has to be covered by the blood of Jesus Christ. It has to be covered in order to protect man. Man's only acceptance before God is the sacrificial blood of Jesus Christ, and man can never be accepted without that covering. It shall forever be his covering and his only acceptance into heaven before God.

This is critical—an absolute essential to note—for it shows how great the sacrificial death of Jesus Christ is and how great it is in the eyes and mind of God. It is so great that God has insisted that the blood of His Son be used to cover everything throughout the whole universe, both of the physical and the spiritual world, both the physical and the spiritual dimension. The blood of His Son's dear life covers every place that man shall ever go and everything that man shall ever touch. Picturesque and symbolic language, yes, but a picture of the truth nevertheless. For man shall never be acceptable to God apart from the sacrificial death and blood of God's dear Son. Therefore, it is an absolute necessity that all things be covered by the death of Christ—by the great sacrifice which He made in obedience to His Father's will. God the Father would never allow any other way, for His dear Son paid the ultimate price—a price so far beyond our imagination that our understanding amounts to no more than a drop in comparison to the great ocean of truth. This is the reason Jesus Christ has appeared in the presence of God for us—to cleanse and purify the way for us. Jesus Christ has purified everything. He has provided a *universal redemption* for us that will last forever and ever without end. He is the perfect sacrifice for our sins.

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word” (Eph.5:25-26).

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God” (Heb.9:14).

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and

having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb.10:19-22).

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 Jn.1:7).

2 (9:25-26) **Jesus Christ, Death:** Jesus Christ does not offer a repeated sacrifice, but He sacrificed Himself once (v.25-26). The earthly High Priest had to make sacrifice often; he had to enter into the Holy of Holies every year to make sacrifice for sins. He was as all other men, sinful. Therefore, he could never make the perfect sacrifice. But not Jesus Christ. He was perfect, the very Son of God Himself. He was the perfect High Priest who could sacrifice Himself for the sins of men. Because He was perfect, His sacrifice was perfect—forever acceptable to God. Therefore, Jesus Christ could offer sacrifice for sins once and sins could be forgiven forever and ever. He is the great mediator of the perfect sacrifice. He has “put away sin by the sacrifice of Himself” (v.26).

3 (9:27-28) **Jesus Christ, Death—Judgment—Death—Jesus Christ, Return:** Jesus Christ bore the death and judgment for many. Note four significant points.

1. Man dies and he dies once—only once. There is no second chance. This is the emphasis of “once” (hapax). Man has only one chance to be forgiven, saved, and redeemed—only one chance to become acceptable to God and receive the inheritance of the promise, that is, eternal life. Man dies, and when he dies, his opportunity is over. Jesus Christ died in this world and in the time frame of this life. He did not die in some other world nor in the time frame of some other world. He died upon earth *as a Man for men*. Therefore, there will never again be a chance to be covered by His sacrifice other than in this world and in this life. Men die and they die only once, never again to live upon the earth.

“Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Rev.5:12).

“And as it is appointed unto men once to die” (Heb.9:27).

“But the rich, in that he is made low: because as the flower of the grass he shall pass away” (Jas.1:10).

“For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away” (1 Pt.1:24).

“For we must needs die, and are as water spilt on the ground, which cannot be gathered up again” (2 Sam.14:14).

“For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others” (Ps.49:10).

“What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?” (Ps.89:48).

“As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more” (Ps.103:15-16).

“There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it” (Eccl.8:8).

“The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field” (Is.40:6).

2. Man dies and then comes the judgment. He has sinned and cursed God, ignored and neglected God, rebelled against and rejected God. This is the tragedy of tragedies. We just live like we want—go our own way and do our own thing—instead of living like God says. We are short of what we should be and ever so imperfect. We are guilty of transgressing the Word and Law of God; therefore, we must bear the judgment of God. When? When shall we be judged? This verse tells us as clearly as it can be stated: “It is appointed unto men once to die, but after this the judgment” (v.27). Once we die, we shall be judged: separated and cut off from God forever and never allowed to enter God’s presence. We shall be forbidden to enter heaven and cast into the place that is the very opposite of heaven—into hell itself. Judgment follows death. We shall be judged and separated from God immediately upon death—to be separated from Him forever and ever.

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats” (Mt.25:31-32).

“And as it is appointed unto men once to die, but after this the judgment” (Heb.9:27).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men” (2 Pt.3:7).

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

3. But note the glorious news: Christ was once offered to bear the sins and judgment of many. Christ has taken our sins upon Himself. He has sacrificed Himself for our sins and borne our judgment for us. We no longer have to bear the judgment for our sins and imperfections. If we believe—truly trust Jesus Christ to bear our sins and judgment—then God

counts our sins as having been borne by Christ. God counts us as being free from sin—as being perfect and acceptable to Him. Therefore, we never have to be judged and condemned for sin.

But note: this glorious salvation is not wrought in the lives of all. A person has to believe and trust in the sacrifice of Jesus Christ. This is only reasonable: if a person does not believe in something, he does not allow it to work for him. But if he does believe, he does allow it to work for him. When we believe—really believe—then the sacrifice of Jesus Christ works for us. His sacrifice covers our sins and we become acceptable to God. We never have to face the judgment and condemnation for our sins.

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor.5:21).

“Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father” (Gal.1:4).

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree” (Gal.3:13).

“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Tit.2:14).

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man” (Heb.2:9).

“For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself” (Heb.9:26).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Pt.3:18).

“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood” (Rev.1:5).

“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Is.53:5).

4. Jesus Christ shall come to earth a second time, and He shall come without sin to save those who look for Him.

⇒ What a phenomenal statement!

⇒ What an astounding promise!

⇒ What a spectacular sight it will be!

Jesus Christ shall rent the sky above and return to earth to save all who look for Him. And we can rest assured that He can save us. For He will be without sin. He will be perfect and eternal, the very embodiment of ideal perfection and righteousness. Therefore as the Ideal Perfection and Righteousness, He can cover us with Himself. He can make us perfect and righteous, and He will—if we look for Him.

Other Scriptures tell us what will happen and give us some detail. Briefly stated, the spectacular sight will be...

- the bodies of dead believers, who died looking for His return, shall be resurrected to meet Him in the sky.
- the persons who are living and looking for Him shall be lifted up off the earth and ascend to join Him in the sky.

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words” (1 Th.4:16-18).

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Mt.16:27).

“Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh” (Mt.24:44).

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats” (Mt.25:31-32).

“Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God” (1 Cor.4:5).

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom” (2 Tim.4:1).

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:12-13).

“For yet a little while, and he that shall come will come, and will not tarry” (Heb.10:37).

“And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming” (1 Jn.2:28).

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

“Behold, I come quickly: hold that fast which thou hast, that no man take thy crown” (Rev.3:11).

DEEPER STUDY # 1

(9:27) **Death** (thanatos): the basic meaning of death is *separation*. Death never means extinction, annihilation, non-existence, or inactivity. “Death is the separation of a person from the purpose or use for which he was intended.” (H.S. Miller. Quoted by Lehman Strauss. *Devotional Studies in Galatians and Ephesians*. Neptune, NJ: Loizeaux Bros. Copyright 1957 by Lehman Strauss, p.137.)

The Bible speaks of three deaths.

1. Physical death: the *separation* of a man’s spirit or life from the body. This is what men commonly call death. It is when a person ceases to exist on this earth and is buried (1 Cor.15:21-22; Heb.9:27).

“For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive” (1 Cor.15:21-22).

“And as it is appointed unto men once to die, but after this the judgment” (Heb.9:27).

2. Spiritual death: the *separation* of man’s spirit from God while he is still living and walking upon earth. This death is the *natural state* of a man on earth without Christ. Man is seen as still in his sins and *dead* to God (Eph.2:1; 4:18; 1 Jn.5:12).

Spiritual death speaks of a person who is dead while he still lives (1 Tim.5:6). He is a natural man living in this present world, but he is said to be dead to the Lord Jesus Christ and to God and to spiritual matters.

a. A person who wastes his life in riotous living is spiritually dead.

“It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found” (Lk.15:32).

b. A person who has not partaken of Christ is spiritually dead.

“Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you” (Jn.6:53).

c. A person who does not have the spirit of Christ is said to be spiritually dead.

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his” (Ro.8:9).

d. A person who lives in sin is said to be spiritually dead.

“And you hath he quickened, who were dead in trespasses and sins” (Eph.2:1).

“And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses” (Col.2:13).

e. A person who is alienated from God is said to be spiritually dead.

“Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness” (Eph.4:18-19).

f. A person who sleeps in sin is spiritually dead.

“Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light” (Eph.5:14).

g. A person who lives in sinful pleasure is dead while he lives.

“But she that liveth in pleasure is dead while she liveth” (1 Tim.5:6).

h. A person who does not have the Son of God is dead.

“He that hath the Son hath life; and he that hath not the Son of God hath not life” (1 Jn.5:12).

i. A person who does great religious works but does the wrong works is dead.

“And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead” (Rev.3:1).

3. Eternal death: the *separation* of man from God’s presence forever. This is the second death, an eternal state of being *dead to God* (1 Cor.6:9-10; 2 Th.1:9). It is spiritual death, separation from God, that is prolonged beyond the death of the body. It is called the “second death” or eternal death.

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Ro.6:23).

“For to be carnally minded is death; but to be spiritually minded is life and peace” (Ro.8:6).

“Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” (2 Th.1:9).

CHAPTER 10			
<p>1 The powerlessness of the old sacrifices</p> <p>a. The old covenant, the law, was only a shadow; it was not the real, perfect thing</p> <p>b. The sacrifices for sin were repetitious; they left a consciousness of sin</p> <p>c. The sacrifices for sin were actually a reminder; they never erased sin</p> <p>d. The sacrifices for sin were powerless; they never removed sin</p> <p>2 The perfect sacrifice: Jesus Christ Himself</p> <p>a. The perfect sacrifice is God preparing a body</p> <p>b. The perfect sacrifice is Christ doing the will of God</p> <p>c. The perfect sacrifice required that God take away the old sacrificial</p>	<p>F. Christ is the Minister & Mediator of the Perfect Sacrifice for Sins (Part II), 10:1-18</p> <p>For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.</p> <p>2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.</p> <p>3 But in those sacrifices there is a remembrance again made of sins every year.</p> <p>4 For it is not possible that the blood of bulls and of goats should take away sins.</p> <p>5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:</p> <p>6 In burnt offerings and sacrifices for sin thou hast had no pleasure.</p> <p>7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.</p> <p>8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin</p>	<p>thou wouldest not, neither hadst pleasure therein; which are offered by the law;</p> <p>9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.</p> <p>10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.</p> <p>11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:</p> <p>12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;</p> <p>13 From henceforth expecting till his enemies be made his footstool.</p> <p>14 For by one offering he hath perfected for ever them that are sanctified.</p> <p>15 Whereof the Holy Ghost also is a witness to us: for after that he had said before,</p> <p>16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;</p> <p>17 And their sins and iniquities will I remember no more.</p> <p>18 Now where remission of these is, there is no more offering for sin.</p>	<p>system & establish the new</p> <p>d. The perfect sacrifice is the sanctification of men through the sacrifice of Christ's body</p> <p>3 The contrast between the old and new sacrifices</p> <p>a. The old stands; the new sits—eternally</p> <p>b. The old offers many sacrifices; the new made one sacrifice—forever</p> <p>c. The old never takes away sin; the new triumphs over all enemies—hereafter</p> <p>d. The old fails to perfect man; the new perfects man—eternally</p> <p>4 The witness to the perfect sacrifice: The Holy Spirit</p> <p>a. He puts power within—spiritually</p> <p>b. He imparts the knowledge of God's will</p> <p>c. He forgives eternally—once-for-all</p> <p>d. He eliminates the need for more sacrifice</p>

DIVISION III

THE SUPREME MINISTER: JESUS CHRIST, GOD'S SON, 8:6-10:18

F. Christ is the Minister and Mediator of the Perfect Sacrifice for Sins (Part II), 10:1-18

(10:1-18) **Introduction:** man is imperfect. He is short of what he should be. He is sinful and evil. He curses, cheats, lies, and steals. He deceives, gossips, grumbles, gripes, judges, discriminates, hates, assaults, fights, wars, and kills. He is selfish, hoarding, indulgent, extravagant, wasteful, and polluting. He is lustful and immoral. To satisfy his lust—even for just a few minutes of pleasure—he will assault and batter a weaker person. Or he will make himself attractive and seek pleasure to satisfy his lust even if it destroys his spouse and children and the lives of others. Even when man deals with God, he neglects, ignores, denies, rejects, and curses God.

All this means one thing: man can never live with God. Man is far too short of the perfection that a person must have to live with God. What then can be done? There is only one thing. Man's sins have to be cleansed and washed away. Man is guilty; therefore, he has to bear the guilt of his sins, face the court of judgment and condemnation. His only hope of escape—of ever being acceptable to God—is for a substitute to be sacrificed for his sins. If a substitute can take his guilt and be sacrificed for his sins—if a substitute can bear his judgment and condemnation—then man can be free of sin and its guilt. Man can be counted perfect—perfectly free of sin—and thereby he can become acceptable to God.

This is exactly what has happened. God has established two covenants with man. Under the first covenant (the old testament), animals were sacrificed for man's sins. The animal had to be pure and flawless, having no impurity or flaw whatsoever. When it was sacrificed, it symbolized...

- that a sinless life was bearing the sins of men.
- that man's sins were being laid upon a sinless life who was bearing the guilt and condemnation of sin for the man.
- that a perfect and flawless life was being sacrificed as a substitute for sinful man.

However, note a critical point: animals are not perfect. They are as much a part of this physical and material earth as men are. They age and die just as men do. Therefore, the sacrifice of animals was an *imperfect* sacrifice. They were bound

to be *only symbolizing and pointing* to the perfect sacrifice that was yet to come. Note another fact as well. An animal is not a man; therefore, it could never be an acceptable sacrifice or substitute for man. The only sacrifice that could become a sacrificial substitute for man would be another man, and that man would have to be the perfect and ideal man. Why? Because only the ideal righteousness could cover other men. A sinful righteousness is no better than the righteousness man already has. What man needs is the perfect, ideal righteousness that can stand for and cover him—that can present him to God and make him acceptable as righteous and sinless.

This brings us to the second covenant of God. God established the new covenant or testament with man. This is the point of this passage: to show that Jesus Christ is the Minister or Mediator of the new covenant with man. In fact, Jesus Christ Himself is the *perfect sacrifice* for the sins of men.

1. The powerlessness of the old sacrifices (v.1-4).
2. The perfect sacrifice: Jesus Christ Himself (v.5-10).
3. The contrast between the old and new sacrifices (v.11-14).
4. The witness to the perfect sacrifice: the Holy Spirit (v.15-18).

1 (10:1-4) **Sacrifice, Animal—Old Covenant—Law, Powerlessness of:** the powerlessness of the old sacrifices. The old sacrifices were powerless and ineffective for five reasons.

1. The old covenant, the law, was only a shadow of good things to come (v.1). It was the law of the Old Testament that spelled out that animal sacrifices were to be offered for the sins of men. But note: the law was only a *shadow* of good things. The law was not the embodiment of the perfection that was to come. It was only a “shadow” (skian). The word means a dim outline, a reflection of the perfection that was to come. The word even has the idea of foreshadowing, of pointing forward. That is, a *shadow* means that there is reality behind the shadow. When we see a shadow, there is something real someplace that is reflecting the shadow (cp. the shadow of a tree).

The point is this: the shadow is not the real thing; it is only an imperfect reflection of the real thing. This was the law of the Old Testament. It and its sacrifices for sin were only a shadow of better things. The law and its sacrifices did not possess the perfection or power necessary to forgive sins. But they did reflect and point to the perfection and power that was to come in the Lord Jesus Christ.

2. The offering of sacrifices had to be repeated year by year, time after time (v.1^b). This shows that they were powerless to forgive sins. If they were a perfect sacrifice, they would never have to be repeated. Perfection completes, fulfills, satisfies, and finishes or else it is not perfect. Note exactly what the verse says: the sacrifices could not “continually make the comers thereunto *perfect*.” The desperate need of man is to be made perfect. But animal sacrifices for sin fail; they are powerless to make us perfect. The very fact that they had to be offered time and again, over and over shows that they never completed the job. They never finished the work of redemption and salvation.

3. The offerings of sacrifices never removed the awareness and consciousness of sin. Man always had a guilty conscience—a sense of being sinful. How do we know this? Because he was always repeating the sacrifice for his sins. If he had sensed...

- that a perfect sacrifice had been made
- that his sins had been removed once-for-all
- that a perfect sacrifice had been made that made him forever acceptable to God

...then he would have never needed to make another sacrifice. But the offering of animal sacrifices never gave him this freedom of conscience. They were powerless to do so. Therefore, they were not the perfect sacrifice needed so desperately by man.

4. The offering of animal sacrifices were actually a reminder of sins, not a remover of sins. Every time an offering was made the person was reminded of his sins—reminded that his sins still stood between him and God, that they had to be atoned for time after time—forever—if he was ever to be acceptable to God.

5. The offering of animal sacrifices were powerless to take away sins, powerless to make a person acceptable to God, powerless to give man fellowship and communion with God. Why? Several logical reasons stand out.

- a. Animals have different natures than men. How could an animal’s life stand and represent the life of a man? Animals are not and cannot live the life of a man. There is just no way possible for the sacrifice of an animal’s life to equal the sacrifice of the life of a man. They are of a different nature entirely than that of a man.
- b. Animals were not the ones who wilfully chose to sin and neglect, ignore, rebel, reject, and curse God. Therefore, they cannot possibly pay the penalty and judgment of sin for man. At most they can only symbolize that a perfect man must be sacrificed for man.
- c. Animals are of this earth just as men are. Animals are corruptible, aging, and imperfect creatures just as man is. Therefore, there is no way an animal sacrifice could ever be the *perfect sacrifice* needed to die for man’s sins. Animals could not wilfully choose to die as a substitute for man. The perfect sacrifice for man must willingly die for man in order to be an acceptable substitute. Animal sacrifices for sins were victims, not wilful substitutes. They could at most point to the perfect sacrifice yet to come.

“Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?” (Gal.3:3).

“For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God” (Heb.7:18-19).

“In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away” (Heb.8:13).

“Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience” (Heb.9:9).

“For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect” (Heb.10:1).

“And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain” (Heb.12:27).

2 (10:5-10) **Jesus Christ, Death; Sinless:** the perfect sacrifice is Jesus Christ Himself. This is seen in four significant facts.

1. The perfect sacrifice was a body prepared by God Himself (v.5). This is a quote from Ps.40:6-8. The Hebrew text actually says “mine ears has thou digged for me,” that is, dug out of the earth and formed as part of the body. The writer to Hebrews is simply making a paraphrase and saying that the *digging of the ears* is part of the fashioning of the whole body.

Note: this was a conversation between Christ and God when Christ was coming into the world. The sacrifice of animals was totally inadequate in taking away sins; therefore, they did not please God. As the verse says, God just would and could not accept the animals. What, then, could God do? What could take away sins? There was only one thing. A perfect and eternal Person had to willingly sacrifice Himself for the sins of men.

- ⇒ He had to be perfect so that He could be the Ideal Person, for the Ideal Person is the only Person who could stand for and cover all other men. If He was the Perfect and Ideal Person, then whatever He did would cover man. If He sacrificed Himself—died for the sins of men—then His death would cover the sins of men. His death could be accepted as the perfect sacrifice for man’s sins.
- ⇒ He also had to be eternal in order to cover sins eternally, all past sins as well as all future sins. Being eternal, whatever He did could cover everyone eternally—all who ever lived, those in the past as well as those in the future.

This is the reason God Himself—in the person of His Son, the Lord Jesus Christ—had to be the sacrifice for our sins. Only God is perfect and eternal; therefore, only God could be the Perfect and Eternal Sacrifice for our sins.

This is the reason God *prepared a body* and sent Jesus Christ into the world. This is the reason for the great Incarnation of the Lord Jesus Christ.

Thought 1. This should break our hearts in love toward God, for it shows the glorious love of God for us. He loved us so much that He actually prepared a body and sent His own dear Son—the only Son who has the full and perfect nature of God the Father—into this sinful and shameful world. Imagine! God came into the world in a human body...

- came to show us the love of God.
- came to take our sins and their guilt and condemnation upon Himself.
- came to offer up Himself as the perfect sacrifice for our sins.
- came to take our sins off of us so that we could be counted perfect and made acceptable.
- came to give us life eternal, a life that could fellowship and commune with God forever and ever.

“And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS” (Lk.1:31).

“[The gospel] which he had promised afore by his prophets in the holy scriptures, concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Ro.1:2-4).

“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh” (Ro.8:3).

“Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men” (Ph.2:5-7).

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (1 Tim.3:16).

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man” (Heb.2:9).

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage” (Heb.2:14-15).

“And ye know that he was manifested to take away our sins; and in him is no sin” (1 Jn.3:5).

“Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous” (1 Jn.3:7).

“Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world” (1 Jn.4:2-3).

“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel” (Is.7:14).

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace” (Is.9:6).

2. The perfect sacrifice was Jesus Christ doing the will of God and doing it perfectly (v.7). This was absolutely essential if there was to be the perfect sacrifice. He had to live a sinless life. By living a sinless life, He stood before God as the Perfect, Ideal Man. He stood before God as the very embodiment of righteousness—as the Ideal Righteousness. Therefore, His Ideal Righteousness could stand and cover man. When a person looks to Jesus Christ, believing in Him with his whole heart, God counts that person righteous. God counts the faith of the person as the righteousness of Jesus Christ (see note, *Justification—Ro.5:1* for more discussion).

The point is this: the only way Jesus Christ could please God was by doing the will of God. And in order to please God perfectly, Jesus Christ had to do the perfect will of God. This He did. God is perfectly pleased with Jesus Christ; therefore Jesus Christ could make the perfect sacrifice for man, the sacrifice that would be acceptable to God forever and ever.

Thought 1. This is the reason that man’s only acceptance before God is Jesus Christ. God accepts no person unless he comes to Him in the perfection of the ideal righteousness and sacrifice for sins. The only ideal righteousness and sacrifice for sins is the Son of God Himself, even the Lord Jesus Christ.

“For as by one man’s disobedience [Adam’s] many were made sinners, so by the obedience of one shall many be made righteous” (Ro.5:19).

“Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?” (Jn.8:46).

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor.5:21).

“For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sins” (Heb.4:15).

“For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Heb.7:26).

“But with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:19).

“Who did no sin, neither was guile found in his mouth” (1 Pt.2:22).

3. The perfect sacrifice made it necessary for God to take away the old sacrificial system and establish the new testament or covenant with man (v.8-9). This only reemphasizes what has been said above. The old sacrifices for sins were inadequate and powerless to take away sin. If sin was to be removed, there had to be a perfect sacrifice. God loves man and loves him eternally; therefore, He willed to send His Son, the Lord Jesus Christ, to become the perfect sacrifice. And note how Christ responded: “Lo, I come to do thy will, O God.”

The point is this: Jesus Christ took away the first testament. He took it away so that He might establish the second testament, the perfect and eternal way for sins to be taken away.

“Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby” (Eph.2:15-16).

“And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing to his cross” (Col.2:13-14).

“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh” (Ro.8:3).

4. The perfect sacrifice sets us apart through the offering of the body of Jesus Christ once-for-all. He is the Perfect and Ideal Man (v.10). Therefore, when He offered His body as the sacrifice for sin, it was a perfect sacrifice. Being perfect, it was completed, fulfilled, and finished forever. It perfectly satisfied the holiness, righteousness, and justice of God once-for-all.

This means a most wonderful thing. When a person comes to God by Jesus Christ, the sacrifice of Christ is applied to the person. The perfect sacrifice of Jesus Christ covers the person’s sins and he is counted sinless by God. The person is not sinless, but he is accepted as perfect by God. Therefore, the person can fellowship and commune with God—live with God both now and forever, day by day, experiencing no end to the days. Imagine! Living forever with God...

- all because Jesus Christ bore the sins, guilt, and condemnation for him.
- all because Jesus Christ has sanctified and set him apart and made him acceptable to God forever and ever.

“For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin” (Ro.4:3-8).

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God” (Ro.5:1-2).

“Much more then, being now justified by his blood, we shall be saved from wrath through him” (Ro.5:9).

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb.9:14).

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:18-19).

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 Jn.1:7).

“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood” (Rev.1:5).

3 (10:11-14) **Jesus Christ, Death—Sacrifice, Animal:** the contrast between the old sacrifices and the perfect sacrifice of Christ. There are four contrasts.

1. The priest of the old sacrifice was never done with his work. This is pictured by his having to always stand (v.11-12). But the minister of the perfect sacrifice sits; He completed His sacrifice forever. The earthly priest could never complete His work, for the ministry and sacrifice he professed were earthly and imperfect. Therefore, he could never sit down and be done with the ministry of sacrificing for sin. But not Christ. Jesus Christ was sinless, the perfect Son of God who came to earth in a body prepared by God Himself. Therefore, He did make the perfect sacrifice and He did complete His work, and when He finished, He was able to return to heaven and be seated forever and ever.

“The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins” (Acts 5:30-31).

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures” (1 Cor.15:3-4).

“Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name” (Ph.2:6-9).

2. The priest of the old sacrifice made the same sacrificial offering for sin over and over, but Jesus Christ made one sacrifice for sin forever (v.11-12). How could He do this? As stated above, because He was perfect and eternal. The animals which were sacrificed were not; therefore, they could never be the real sacrifice for man’s sins. They could never take the sins of men upon themselves and bear the guilt and judgment for men. They could only symbolize that man desperately needed a perfect sacrifice. But this is the glorious gospel: Jesus Christ is the perfect and eternal sacrifice for sins. He sacrificed His life for us, bearing our sins and the guilt and punishment of them for us.

“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world” (Jn.1:29).

“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us” (1 Cor.5:7).

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:18-19).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Pt.3:18).

“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation” (Heb.9:28).

3. The old sacrifice never took away sins, but the perfect sacrifice of Jesus Christ triumphs over all enemies (v.12^b-13). The enemies of man and God included all the forces of evil, both physical and spiritual. This is exactly what Christ taught: they include all that stand opposed to men and God: sin, evil, disease, corruption, death, evil spirits, and Satan. The point is this: there is no way that the sacrifice of animals could ever conquer these forces and deliver men from the enslaving grip. But Jesus Christ can. How? By obeying God perfectly and becoming the perfect sacrifice for man’s sins. When Jesus Christ died for man, He showed the supreme act of obedience. No greater act could prove a man’s obedience than to die in obedience to the will of his superior. When a nation wills a young man to die for his country, that young man can show no greater act of obedience than to give live his life for his country. And note: when that young man obeys to the ultimate degree, he deserves the highest honor his country can bestow.

So it is with Christ. When He obeyed God in the supreme act of dying for man’s sins, God bestowed upon him the highest honor. What is the highest honor God can bestow? To exalt Christ to His right hand of authority and power. This God has done. Jesus Christ rules and reigns with all the power and authority of God the Father. He sits at the right hand of God and He shall sit there until every enemy is subjected to both God and man. He shall sit there until man is delivered from every enemy that holds him in bondage. Jesus Christ not only takes away man’s sins, He delivers man from all the forces of sin, evil, disease, corruption, death, evil spirits, and Satan—and He shall deliver man eternally. This means a

most wonderful thing: man is saved and delivered to the uttermost. He is given life eternal—fellowship and communion with God forever and ever—all to be enjoyed both now and in the new heavens and earth.

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace....[that ye might know] what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church” (Eph.1:7, 19-22).

“Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Ph.2:6-11).

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted” (Heb.2:14-18).

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb.4:14-16).

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (Heb.7:25).

4. The old sacrifices failed to perfect man, but the one perfect sacrifice of Jesus Christ perfected forever those who are set apart unto God (v.14). If a person comes to God through Jesus Christ—really believing that Jesus Christ is the sacrifice for his sins—God sets that person apart as a believer, as a true follower of His Son, the Lord Jesus Christ.

- ⇒ God counts the sacrifice of His Son for the person.
- ⇒ God counts the person as being free from the guilt and condemnation of sin.
- ⇒ God counts the person as being perfect and free from sin forever and ever.

But we must always remember why: because Jesus Christ really did take our sins upon Himself. He really did bear the guilt and judgment of our sins. He really did become our substitute and sacrifice; He really did give His life for us.

“Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father” (Gal.1:4).

“And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour” (Eph.5:2).

“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Tit.2:14).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

4 (10:15-18) **Holy Spirit:** the witness to the perfect sacrifice is the Holy Spirit. Note that He bears witness in the Scripture (Jer.31:33-34. See outline and notes—Heb.8:10-12 for more discussion.) The point is this: the Holy Spirit works within the believer’s life and proves that Jesus Christ takes away the believer’s sin. How? By doing four things.

1. The Holy Spirit puts power within the believer’s heart and mind. He works within the believer *to will and to do* God’s pleasure. He stirs the believer to obey God and to seek His face continually. Even when we fail—which we all do too often—our hearts are stirred to seek forgiveness, to repent, to begin anew to follow and obey Him. This is the difference between the old and new testament. The old testament condemned us and had no power to stir and energize us to seek God. But the new covenant, the Holy Spirit within us, does have the power to forgive and to stir us to arise and follow God anew and afresh.

“For to be carnally minded is death; but to be spiritually minded is life and peace” (Ro.8:6).

“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:2).

“For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day” (2 Cor.4:16).

“Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace” (Eph.2:15).

“And that ye put on the new man, which after God is created in righteousness and true holiness” (Eph.4:24).

“And have put on the new man, which is renewed in knowledge after the image of him that created him” (Col.3:10).

2. The Holy Spirit imparts the knowledge of God and His will. The Holy Spirit draws the believer near God; He actually pulls the believer into the presence of God. He stirs the believer...

- to approach God through faith in the Lord Jesus Christ.
- to seek fellowship and communion with God day by day.
- to seek God for day by day cleansing in the sacrifice of Christ.
- to walk faithfully, obeying the laws of God.

The Holy Spirit directs, teaches, guides, and quickens the believer to know and to follow God more and more and better and better.

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (Jn.17:3).

“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death” (Ph.3:10).

“Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me” (Is.43:10).

“But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD” (Jer.9:24).

“Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth” (Hos.6:3).

3. The Holy Spirit bears witness that God forgives sin once-for-all. He bears witness that God has accepted the believer and adopted him as a child of God.

“But as many as receive him, to them gave he power to become the sons of God, even to them that believe on his name” (Jn.1:12).

“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Ro.8:15-17).

“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father” (Gal.4:4-6).

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted” (Heb.2:17-18).

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb.4:15-16).

4. The Holy Spirit bears witness that there is no more need for sacrifice—that Jesus Christ is the perfect and eternal sacrifice for sin. The Holy Spirit gives absolute assurance of salvation. He is the security of the believer.

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you” (Jn.14:16-17).

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his” (Ro.8:9).

“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God” (1 Cor.2:12).

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (1 Cor.3:16).

“Now he [God] which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest [guarantee, witness] of the Spirit in our hearts” (2 Cor.1:21-22).

“In whom [Christ] ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest [guarantee, witness] of our inheritance until the redemption of the purchased possession, unto the praise of his glory” (Eph.1:13-14).

“But the anointing which ye have received of him abodeth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him” (1 Jn.2:27).

“Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit” (1 Jn.4:13).

“This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth” (1 Jn.5:6).

IV. THE SUPREME AUTHOR OF FAITH: JESUS CHRIST, GOD'S SON, 10:19-11:40

A. The New & Living Faith, 10:19-21

1 It is boldness to enter the holiest, the very presence of God

- a. By the blood of Jesus
- b. By a new & living way

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

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

21 And having an high priest over the house of God.

2 It is having a High Priest over the house of God, that is, heaven

DIVISION IV

THE SUPREME AUTHOR OF FAITH: JESUS CHRIST, GOD'S SON, 10:19-11:40

A. The New and Living Faith, 10:19-21

(10:19-21) **Introduction:** think about this for a moment. Who is God to most people?

- ⇒ To some people, God is the Creator of the world. However, He is far off in outer space someplace, not too interested in them nor in their day to day affairs. They just go about living and doing pretty much the way they want. If they get in a troublesome spot and need help, they can call upon God and He might or might not help. God is just some big being off in some other world who is to be believed, but it is not necessary to get too concerned over Him since He is so far away.
- ⇒ To other people God is Someone to be feared. They think He is the Judge who hovers over them watching their every move and punishing them for every wrong. They fear lest God bring some kind of trouble upon them, some disease, trouble, heartache, loneliness, emptiness, and sorrow.
- ⇒ To other people, God may exist or He may not exist. If there is a God, He is far, far away—so far removed that we cannot know Him nor ever hope to know Him. There just is not enough evidence that God exists, not in the physical world. And even if God does exist, we certainly cannot know Him in any personal sense.

This is not the God being presented here; this is not the God that sent our Lord Jesus Christ to earth.

- ⇒ God is not a God who is far off and unconcerned with us.
- ⇒ God is not a God to be feared and dreaded.
- ⇒ God is not a God who cannot be known.

God can be known and approached: we can fellowship and commune with Him, walk and talk with Him as we move throughout the day. How? By the new and living faith—by the living faith wrought by Jesus Christ. Man no longer has to walk through life...

- with written words alone.
- with faith in written promises alone.
- with faith in a future hope only.

Man can now have a living faith, a faith that actually lives and moves and has its being within his heart. He can experience a faith that is quickened and made alive to his heart and life, a faith that is so imprinted upon his heart and life that he knows with absolute assurance that the promises of God are sure—a faith that is actually experienced day by day.

This is the discussion of this passage: the new and living faith established by God through His Son, the Lord Jesus Christ.

1. It is boldness to enter the holiest, the very presence of God (v.19-21).
2. It is having a High Priest over the house of God, that is, heaven (v.22-25).

1 (10:19-20) **Faith—Jesus Christ, Death:** What is the new and living faith? First, it is having boldness to enter the presence of God. The word “boldness” (parresian) means to enter God’s presence freely and openly, with confidence and assurance. Just imagine...

- being able to enter the presence of God freely and openly.
- knowing God personally and intimately.
- fellowshiping and communing with God.
- having God guide and direct, look after and care for, provide and protect, strengthen and deliver us with joy, rejoicing, assurance, confidence, and victory over all the trials and temptations in life.

Imagine having God take care of one’s life like that. This is what the new and living faith is: it is boldness to enter God’s presence, to know God intimately and personally, experiencing His fellowship, presence, and power all the time. It is living and moving and having our being in God.

How is this possible? How can a person know God so personally and intimately? By the blood of Jesus Christ. The death of Jesus Christ opened up a new and living way for us to approach God. It opened up a way that brings us right into the holiest place of all, into the very presence of God.

Note the reference to the *holiest place* (v.19) and to the veil or curtain (v.20). This refers to the Holy of Holies of the Jewish tabernacle where the presence of God dwelt and to the veil which separated God's presence from man. The Holy of Holies stressed the holiness and majesty of God—how unsearchable and separate God is from man and His world of imperfection and sin. The veil symbolized that man was cut off from God; man's sin and imperfection made him unacceptable to God. This, of course, meant a significant fact: as long as the veil was there, man could not approach God. The only way man could ever approach God would be if God rent the veil and opened up the way into His presence.

This is the glorious message of this passage. God has rent the veil through the flesh of His Son, the Lord Jesus Christ (v.20). The veil symbolized the body of the Lord Jesus. When the body of the Lord Jesus was rent, the veil of the tabernacle was rent and the way was opened up into the presence of God forever. What does this mean? It means this: when the body of Christ was rent upon the cross, man was no longer separated from God by sin and imperfection. The rent body of Christ means...

- that Christ bore the sins and guilt and judgment of men for them.
- that Christ frees man from sin and guilt and judgment by His rent body.
- that Christ has opened up the way for man to enter God's presence by His rent body.

Now, back to the original question: How can a person know God personally and intimately? How can a person enter the presence of God freely and openly? By the blood of Jesus, by the rent body of our Lord. A veil no longer separates man from God. There is only one thing that stands between God and men, that is Jesus Christ, the rent body of the living Lord. The way into God's presence is now opened through Christ. But note: it is opened only through Christ, only through His rent body. He is the *new and living way* to God. He is the object of the *new and living faith* that is to be placed in God.

“I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture” (Jn.10:9).

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (Jn.14:6).

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God” (Ro.5:1-2).

“For through him we both have access by one Spirit unto the Father” (Eph.2:18).

“In whom we have boldness and access with confidence by the faith in him” (Eph.3:12).

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus....let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb.10:19, 22).

2 (10:21) **Jesus Christ, High Priest:** What is the new and living faith? Second, it is having a High Priest of God over the house of God. What is the house of God?

- ⇒ It is heaven, where the very presence of God is and where the home of believers is.
- ⇒ It is the great house God is building, the church of the living God.
- ⇒ It is the great house of faith, the house which includes all those who believe.

The point is this: our High Priest is not a High Priest over an earthly temple or worship sanctuary that ages, deteriorates, and passes away. Our High Priest is over the very presence of God. He is the High Priest who can usher us into the very presence of God Himself and into the eternal dwelling place of God.

⇒ Jesus Christ is the Perfect Priest who has made the perfect sacrifice for sins—once-for-all.

Therefore, He is able to lead us into the presence of God and present us as perfect and acceptable before God. He is able to lead us to know God, to fellowship and commune with God and to do it on a continued basis. As the great Priest over God's house He is able to feel and sympathize with our infirmities and to help us in times of need.

This is what is meant by the new and living way, the new and living faith. Faith in Christ opens up the presence of God. When a person comes to God through Jesus Christ, he has access to God—access to God's love and care, protection and provision, power and presence. God becomes actively involved in the person's life—fellowshipping and communing and looking after the person day by day.

Thought 1. Remember: not all believers take advantage of the open door into God's presence and care. Too many neglect their fellowship and communion with Him. Jesus Christ has provided the most wonderful thing in the world for us—access into the very presence of God Himself. We must learn to share and fellowship with Him in an unbroken communion.

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people” (Heb.2:17).

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Heb.4:14-15).

“So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee” (Heb.5:5).

HEBREWS 10:19-21

“Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec [the eternal order]” (Heb.6:19-20).

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself” (Heb.7:25-27).

“Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the [eternal] sanctuary, and of the true tabernacle, which the Lord pitched, and not man” (Heb.8:1-2).

“But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb.9:11-14).

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God” (Heb.10:19-21).

<p>1 Let us draw near God a. With true hearts b. With assurance c. With a cleansed conscience & a clean body 2 Let us hold fast our profession of faith</p>	<p>B. The Way to Secure the New & Living Faith, 10:22-25 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 23 Let us hold fast the profession of our faith without</p>	<p>wavering; (for he is faithful that promised;) 24 And let us consider one another to provoke unto love and to good works: 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.</p>	<p>3 Let us stir up one another: To love and to do good works 4 Let us not forsake worshipping together a. A warning: Some have b. A charge: Do not forsake worship c. A motive: Will result in judgment</p>
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DIVISION IV

THE SUPREME AUTHOR OF FAITH: JESUS CHRIST, GOD'S SON, 10:19-11:40

B. The Way to Secure the New and Living Faith, 10:22-25

(10:22-25) **Introduction:** this great passage tells us the most wonderful thing. We can now know God, really know Him. We can commune and fellowship with Him and have His presence and power operating in our lives. God's presence and power can conquer all the problems, trials, and temptations of life that attack us. The living God can be a living reality in our lives. His presence and power can conquer all the enemies of life, including the last great enemy, death. How? How can we lay hold of such a new and living faith—lay hold of the living God in our lives? This great passage tells us.

1. Let us draw near God (v.22).
2. Let us hold fast our profession of faith (v.23).
3. Let us stir up one another: to love and to do good works (v.24).
4. Let us not forsake worshipping together (v.25).

1 (10:22) **Access—Heart—Conscience:** the first duty is to draw near God. Jesus Christ has opened up the way into God's presence for us. He has taken our sins upon Himself and bore the guilt and judgment of them for us. He has freed us from sin, removed all sin off of us. He is now ready to present us to God as being sinless and righteous. Jesus Christ has made us acceptable to God. He has provided a new and living way into the holiest place of all, into the very presence of God Himself. We can now know God, know Him personally and intimately; we can now commune and fellowship with God, have His presence and power in our lives as we walk day by day. Therefore, let us draw near God. But note: how we approach God is important. He has to be approached in a particular way; some preparation is necessary in order to approach Him.

1. We must have a "true heart." This means genuine, sincere, honest, meaningful, and without hypocrisy. A true heart involves an attitude of gladness, freedom, and enthusiasm (Marvin Vincent. *Word Studies In The New Testament* Vol.4, p.501). The true believer knows that Jesus Christ has opened the door into God's presence; therefore...

- he is thankful and appreciative
- he is glad and joyful
- he feels free and at liberty to enter God's presence
- he is enthusiastic and excited about entering God's presence

There is no hypocrisy or insincerity, no dishonesty whatsoever in a true heart. A true heart knows what Jesus Christ has done—the great impact and meaning of what He has done. A true heart knows that it can really draw near God—that it can know God and commune and fellowship with Him. It knows that it can walk in praise and thanksgiving to God all day—that it can have the presence and power of God looking after and caring for it all day—that God will deliver from all trials and temptations and give victory and triumph over all. The true heart knows what it is to draw near God—what it is to live in an unbroken communion and fellowship with Him.

Thought 1. Too many of us are so wrapped up in the world that we forget to "draw near God." We forget the wonderful thing Jesus Christ has done for us—that He has actually opened up a new and living way into the very presence of God Himself.

Too few of us have true, sincere hearts—hearts that continually draw near God. We must awaken and heed this charge. It is our duty, a duty that is absolutely necessary: "Let us draw near with a true [sincere, genuine, honest] heart."

2. We must have "full assurance of faith." Full assurance means unqualified assurance in Christ, that He is the One Person who can and does give us access into God's presence—that Christ and Christ alone makes us acceptable to God. It means to be absolutely convinced that the sacrificial death of Jesus Christ is the only perfect sacrifice—that His sacrificial death is the only sacrifice that God accepts.

Thought 1. Too many people have divided loyalties. They do not have the full assurance of faith—full assurance that Jesus Christ is absolutely sufficient to present them perfect before God. Too many think that they are acceptable to God...

- because they are good persons and do a great deal of good works.
- because they belong to and attend church.
- because they have been baptized and confirmed.
- because they have never done anything considered really bad.

All of these are good things, and everyone of us should live good and decent, moral and just lives. But these are not what makes us acceptable to God. Jesus Christ alone can bring us into the presence of God and present us to God. When we approach God, we must have full assurance of faith in Jesus Christ—absolute assurance that Jesus Christ is the sacrifice for our sins, the perfect High Priest who can present us to God.

3. We must have hearts and bodies perfectly cleansed and washed. This is a picture of the High Priest cleansing and washing himself before he entered God's presence in the Holy of Holies, the inner sanctuary of the Jewish tabernacle. He sprinkled himself with the blood of the sacrificial animal and washed himself. This symbolized that his own sins were being forgiven. His own evil conscience was being cleansed and the sins of his body were being washed away.

The point is this: before we approach God, we must be cleansed of sin and its guilt—cleansed by the blood of Jesus Christ. We have to approach God through Jesus Christ. Jesus Christ alone is the perfect sacrifice for sins; He alone has made the perfect sacrifice for our sins. Therefore, the only way we can be cleansed of sin is to trust Jesus Christ. If we really trust His sacrifice, then God accepts His sacrifice for us. God cleanses us of sin. He gives us a clean conscience and washed body—a conscience cleansed of evil and guilt and a body washed from sin.

“I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture” (Jn.10:9).

“That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us” (Acts 17:27).

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God” (Ro.5:1-2).

“For through him we both have access by one Spirit unto the Father” (Eph.2:18).

“In whom we have boldness and access with confidence by the faith of him” (Eph.3:12).

“For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God” (Heb.7:19).

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus....Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb.10:19, 22).

“Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded” (Jas.4:8).

“The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit” (Ps.34:18).

“But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works” (Ps.73:28).

“The Lord is nigh unto all them that call upon him, to all that call upon him in truth” (Ps.145:18).

2 (10:23) **Profession—Confession:** the second duty is to hold fast our profession without wavering. A person who makes a true profession in Christ believes two things:

⇒ that Jesus Christ is his Savior from sin and death—that Jesus Christ is the perfect sacrifice for his sins—that Jesus Christ and His sacrifice covers his sins and makes it possible for God to forgive his sins.

⇒ that Jesus Christ is the risen Lord—that Jesus Christ is his High Priest who is seated at the right hand of God—that Jesus Christ is the perfect Mediator and Intercessor who makes him acceptable to God and presents him as perfect and sinless before God.

When a person professes Christ to be his Savior and Lord, he is to hold his profession fast and he is to do it without wavering.

⇒ The believer is not to listen to the voices of the world and return to worldliness and materialism.

⇒ The believer is not to doubt that Jesus Christ died for him.

⇒ The believer is not to doubt that Jesus Christ arose for him.

⇒ The believer is not to listen to the voices of doubt and false teaching.

⇒ The believer is not to let circumstances, trials, or temptations shake his faith in Christ.

Note: there is one strong reason for holding our profession fast. What is it?

⇒ “God is faithful that promised.”

God keeps His Word. And He is the One who has promised to let the sacrifice of Christ count as the sacrifice for our sins. God is the One who has promised to accept us in Christ—to accept us in His perfection and righteousness. God will do exactly what He has said. He is faithful. Therefore, “let us hold fast the profession of our hope without wavering.” We have been saved and will inherit eternal life—given the glorious privilege of living with God forever and ever in the new heavens and earth.

“Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor.15:58).

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage” (Gal.5:1).

“And let us not be weary in well doing: for in due season we shall reap, if we faint not” (Gal.6:9).

“Prove all things; hold fast that which is good” (1 Th.5:21).

“But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end” (Heb.3:6).

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us

therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb.4:14-16).

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)" (Heb.10:23).

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas.1:12).

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pt.1:13).

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world" (1 Pt.5:8-9).

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness" (2 Pt.3:17).

"Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee" (Rev.3:3).

3 (10:24) **Believer's Duty—Love—Ministering—Service:** the third duty is to stir up one another to love and to do good works. Note the word "consider" (katanoomen). It means to give attention to; to fix our attention upon; to give continuous care; to watch over. What an exhortation to believers!

- ⇒ Give attention to one another.
- ⇒ Fix your attention upon one another.
- ⇒ Give continuous care to one another.
- ⇒ Watch over one another.

How different the church would be—how much stronger we would be in Christ and in life—if we heeded this exhortation! And note what it is that we are to give attention to: to make sure that we are stirred up and living for Christ—that we are loving one another and doing good works. This simply means...

- that we are considerate of one another.
- that we show concern for one another.
- that we meet one another's needs.
- that we strengthen one another's weaknesses.
- that we help one another through every trial and temptation.

It means that we love—love in act and not in word—that we...

- feed the poor
- visit the sick and shut-ins
- look after the orphans and the children of broken homes and single parents
- become a friend to the lonely
- give direction to the empty and those without purpose.

Note the exhortation again: we give attention to one another. Why? To make sure none of us are slacking up—to stir one another to love and to do good works. This is the duty of the new, living faith Jesus Christ has wrought for us. It is not a dead faith. It is a faith that stirs us to action—that stirs us to live, truly live, live in love and good works—for the sake of a needful and sick world.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Mt.5:16).

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (Jn.13:34-35).

"This is my commandment, That ye love one another, as I have loved you" (Jn.15:12).

"Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good" (Ro.12:9).

"For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Ro.13:9-10).

"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you" (1 Th.3:12).

"That they do good, that they be rich in good works, ready to distribute, willing to communicate" (1 Tim.6:18).

"In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity" (Tit.2:7).

"And let us consider one another to provoke unto love and to good works" (Heb.10:24).

"Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works" (Jas.2:17-18).

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (1 Pt.1:22).

"Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation" (1 Pt.2:12).

- 4** (10:25) **Church, Attendance—Worship:** the fourth duty is to assemble together and never to forsake our assembling, not even to neglect it for a brief time. This is the meaning of this exhortation. Believers are to assemble together...
- for worship
 - for prayer
 - for the study of God’s Word
 - for ministry and witnessing

Read the verse closely and it is clearly seen that the idea is often: we are to assemble together often and never to forsake our coming together. Genuine believers need each other—the presence, fellowship, strength, encouragement, care, and love of each other.

But note: some had forsaken the church even in the day of the early church. How like some in every generation. The need is just what this verse says: exhort one another, and so much the more, as you see the day approaching. What day? The day of the Lord’s return. His return is immediately upon us. Therefore, we must exhort those who have fallen away, lest they miss the salvation of His coming and have to face His judgment.

Thought 1. William Barclay has an excellent application on this point that merits our attention as we minister this verse to our people. He takes the three points from Moffatt in the *International Critical Commentary*. He says there are three reasons which keep a person from worshipping with other Christian believers.

- 1) “He may not go to Church because of fear. He may be ashamed to show his loyalty by being seen going to church. He may live or work among people who laugh at those who go to Church. He may have friends who have no use for that kind of thing, and he may fear their criticism and their contempt. He may try to be a secret disciple; but it has been well said that to be a secret disciple is impossible because either ‘the discipleship kills the secrecy, or the secrecy kills the discipleship.’ It would be well if we remembered that, apart from anything else, to go to Church is to demonstrate where our loyalty lies. Even if the sermon be poor and the worship tawdry, the Church still gives us the chance to show to men what side we are on.
- 2) “He may not go because of fastidiousness. He may dislike the common people; he may shrink from contact with people who are ‘not like himself.’ There are churches, even in this country, which are as much clubs as they are churches. They may be in neighbourhoods where the social status has come down; and the members who have remained faithful to them would be as much embarrassed as delighted if the poor people and the slumdweller in the area came flooding in. We must never forget that there is no such thing as a ‘common’ man in the sight of God. It was for all men, not only for the respectable classes, that Christ died.
- 3) “He may not go because of conceit. Frankly, he may believe and state that he does not need the Church; that he is intellectually beyond the standard of preaching there. Social snobbery may be bad, spiritual and intellectual snobbery is worse. The wisest man is a fool in the sight of God; and the strongest man is weak in the moment of temptation. There is no man who can live the Christian life and neglect the fellowship of the church. If any man feels that he can do so let him remember that he comes to Church, not only to get, but to give. He ought to come not only to receive, but to make his own contribution to the life of the church. If he feels that the Church has faults, it is his duty to come in and to help to mend them” (The Letter to the Hebrews, p.136f)

“And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day” (Lk.2:36-37).

“And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read” (Lk.4:16).

“And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God” (Lk.24:52-53).

“God is a Spirit: and they that worship him must worship him in spirit and in truth” (Jn.4:24).

“And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart” (Acts 2:46).

“Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour [daily]” (Acts 3:1).

“But when they [Paul and his company] departed from Perga, they came to Antioch In Pisidia, and went into the synagogue on the sabbath day, and sat down” (Acts 13:14).

“But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come” (Dt.12:5).

“Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever” (Ps.23:6).

“LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth” (Ps.26:8).

“One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple” (Ps.27:4).

“Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple” (Ps.65:4).

“My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God....Blessed are they that dwell in thy house: they will be still praising thee” (Ps.84:2, 4).

“For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness” (Ps.84:10).

“I was glad when they said unto me, Let us go into the house of the LORD” (Ps.122:1).

<p>1 The warning: If we go on sinning wilfully a. When: After receiving the truth, cp. 19-25 b. Results 1) No more sacrifice for sin 2) Judgment & wrath</p> <p>2 The certainty of punishment: Merits much greater punishment a. Because it tramples God's Son under foot b. Because it counts the blood of Christ as unholy c. Because it scorns the Holy Spirit</p> <p>3 The Judge: The Living God a. Fact 1: We know Him—who He is & what He can do b. Fact 2: He shall judge His people c. Fact 3: A terrifying thing</p>	<p>C. Warning Four: The Danger of Apostasy, of Withdrawing from Christ, 10:26-39</p> <p>26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28 He that despised Moses' law died without mercy under two or three witnesses: 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? 30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. 31 It is a fearful thing to fall into the hands of the living God.</p>	<p>32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; 33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. 34 For ye had compassion of me in my bonds, and took joyfully in the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. 35 Cast not away therefore your confidence, which hath great recompence of reward. 36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. 37 For yet a little while, and he that shall come will come, and will not tarry. 38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. 39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.</p>	<p>4 The appeal to drifters a. Remember your former Christian experience 1) Your spiritual illumination 2) Your endurance 3) Your standing with others as a suffering companion 4) Your bearing the seizure of your property 5) Your reason: The hope of heaven, a better & lasting possession b. Do not cast away your confidence, courage, & endurance 1) Bc. it has a great reward 2) Bc. Christ shall come soon c. Live by faith & do not draw back^{DS1} 1) Faith preserves the soul 2) Drawing back displeases God 3) Drawing back is not the believer's way</p>
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DIVISION IV

THE SUPREME AUTHOR OF FAITH: JESUS CHRIST, GOD'S SON, 10:19-11:40

C. Warning Four: The Danger of Apostasy, of Withdrawing from Christ, 10:26-39

(10:26-39) **Introduction:** this is the most severe warning ever given to Christian believers. It is the fourth warning given in the Book of Hebrews. The warning is difficult to understand for anyone not living in the days when it was written. The whole passage is an attempt to tell Christian believers two things:

- ⇒ How to keep their faith strong (Heb.10:22-25).
- ⇒ Their faith in Jesus is the only way of salvation (Heb.10:26-39).

This is a warning that has to be heeded by all believers. There is the danger of apostasy...

1. The warning: if we go on sinning wilfully (v.26-27).
2. The certainty of punishment: merits much greater punishment (v.28-29).
3. The Judge: the Living God (v.30-31).
4. The appeal to drifters (v.32-39).

1 (10:26-27) **Sin, Wilful—Judgment:** the warning is strong—if we go on sinning wilfully, there is no longer any sacrifice for our sins. There is no sacrifice anyplace that can take away our sins if we continue to sin. There is only judgment awaiting us.

What is wilful sin? It is choosing to live a life of sin instead of living a life of godliness; it is deliberately choosing to live for this world and self instead of living for Christ.

- ⇒ It is choosing to live for the world and never turning to God.
- ⇒ It is choosing to sin and never repenting and turning to God.

Wilful sin is *choosing to continue on and on in a life of sin* and never turning to God. This person—the person who wilfully sins—shall never have any sacrifice for sin. The only conceivable way he can ever be acceptable to God is to repent and turn to Christ as the sacrifice for his sins. He must trust that Jesus Christ died for his sins—actually sacrificed His life for man's sins. Jesus Christ is the only sacrifice for sins that is acceptable to God. Therefore if the wilful sinner—the person who continues on and on living for this world and for sin—is ever to be saved, he has to forsake his sin and turn to the sacrifice of Jesus Christ for cleansing.

But note a critical fact: this passage is not written to the unbeliever who wilfully sins. It is written to the person who *has received the knowledge of the truth* and wilfully sins. It is written...

- to those who have “full knowledge” (epignosis) of the truth (A.T. Robertson. *Word Pictures In The New Testament*, Vol.5, p.413).
- to those who have once *acquired the knowledge of the Truth* (Amplified New Testament).
- to those who received the knowledge of the truth, “the revelation through Christ” (Marvin Vincent. *Word Studies In The New Testament*, Vol.4, p.503).
- to those in whom “there is no lack of understanding of the truth” (Robert W. Ross. *Hebrews*. “The New Testament and Wycliffe Bible Commentary,” ed. by Charles F. Pfeiffer and Everette F. Harrison. New York, NY: The Iverson Associates. Produced for Moody Monthly and Moody Press of Chicago, 971, p.929).

The importance and severity of the warning is seen in the fact that most, if not all, of the above four writers would hold to the security of the believer. Yet, they recognize the seriousness of the warning to all who profess Christ. In fact, every honest and thinking interpreter (how often this is lacking) of Scripture is forced by this Scripture to issue a warning to believers: take heed. There is the danger of apostasy—of withdrawing from Christ and fellow believers.

This is a severe warning for every generation. In fact, this is probably the most severe warning given in all of Scripture. The passage must be put in context. The judgment is upon those who *sin wilfully* after knowing the truth. What truth? Verses 22-25 say that the sin can be one of four failures:

- ⇒ Failing to draw near to God.
- ⇒ Failing to hold fast.
- ⇒ Failing to stir up other Christians to love one another.
- ⇒ Failing to assemble and worship together.

What is the judgment pronounced? “There remains no more sacrifice for sins, but a certain fearful looking for judgment” (vs.26-27). Verse 30 says, “The Lord shall judge His people.” The meaning seems to be that from the point of continuing in wilful sin to the point of repentance or of being taken home, there is no sacrifice that can forgive sins. There is no animal sacrifice and no other sacrifice including the sacrifice of Christ that can atone for sin. As the Scripture says, “If I regard iniquity in my heart the Lord will not hear me” (Ps.66:18). Even if a person asks forgiveness, God cannot forgive so long as the person is insincere and continues to walk in sin. Even Christ’s sacrifice has no effect apart from a sincere approach and earnest plea for forgiveness. Yet for those who truly ask forgiveness, there is complete forgiveness and perfect cleansing (1 Jn.1:6-10, esp. 9).

When reading a passage such as this, a person must always keep in mind the teaching of all Scripture. The judgment of the believer does not mean the Christian’s salvation is lost. The Christian is saved by Christ’s righteousness—all through life and eternity—not by his own righteous acts. But wilful sin breaks the Christian’s fellowship with God and renders his service ineffective, and if he continues on and on in wilful sin, he shall suffer a great and fearful loss at the Judgment Seat of Christ. (See DEEPER STUDY # 1—2 Cor.5:10; DEEPER STUDY # 1—1 Jn.5:16 for more discussion.)

The meaning seems to be this: it does not matter what a person professes.

- ⇒ He may say that he has trusted Christ as his Lord and Savior...
- ⇒ He may have received the knowledge of the truth...
- ⇒ He may have turned away from the world and to Christ just as the seed thrown upon the rocky soil...

...but if he chooses to return to the world and to live a life of sin, there is no sacrifice that can forgive his sins. Not even the sacrifice of Christ can forgive his sins.

Does this mean that the man has committed the unpardonable sin and can never be forgiven—even if he repents and turns to Christ? Note that this passage does not say this—not any place. What the passage is saying is this: the death and sacrifice of Jesus Christ has no effect upon a person who continues to sin and sin (wilfully sinning)...

- no matter how much knowledge of the truth he has.
- no matter how much the person may profess that he knows Christ.

God cannot forgive so long as a person is insincere and continues to walk and walk in sin. The sacrifice of Christ has no effect apart from a sincere approach and godly walk after Christ. As stated above, Scripture says, “If I regard iniquity in my heart, the Lord will not hear me” (Ps.66:18). However, we must never forget the teaching of Scripture about forgiveness, for if we do, there is no forgiveness for any of us. Scripture declares loudly and clearly that in Christ there is “redemption through his blood, the forgiveness of our sins” (Eph.1:7).

Note a final fact about the warning: a person who has received the knowledge of the truth and returns to sinning has nothing to look forward to but judgment and the fury of wrath.

- ⇒ By judgment is meant the terrible day when the sins of men will be judged. And remember, there is no sacrifice that covers the sins of this person; therefore, he must bear his sins himself and face God.
- ⇒ By fiery indignation is meant a fierceness of fire (A.T. Robertson. *Word Pictures In The New Testament*, Vol.5, p.413); the burning of wrath and indignation (Amplified New Testament); a devouring fire and everlasting burnings (Matthew Henry. *Matthew Henry’s Commentary*, Vol.6, p.935).

“But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?” (Mt.3:7).

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness” (Ro.1:18).

“But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God” (Ro.2:5).

“But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile” (Ro.2:8-9).

“But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world?” (Ro.3:5-6).

“Much more then, being now justified by his blood, we shall be saved from wrath through him” (Ro.5:9).

“Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others” (Eph.2:3).

“Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience” (Eph.5:6; cp. Col.3:6).

“For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come” (1 Th.1:9-10).

“For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ” (1 Th.5:9).

“Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him” (Ps.2:12).

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn.3:36).

“So I swear in my wrath, They shall not enter into my rest” (Heb.3:11).

2 (10:28-29) **Judgment:** the certainty of judgment can be easily seen. This person merits much greater punishment than any other sinner. Why? Because he had received the knowledge of the truth and chose to turn back to the world and to live in sin. What does this mean? Note: this verse spells out exactly what this person does in the eyes of God. The person who knows the truth about Jesus Christ and continues to live in a life of sin commits three of the most terrible and heinous sins imaginable.

1. He tramples God’s very own Son underfoot. This is far worse than just ignoring and neglecting and being ignorant of Christ. It is knowing that Christ is the Son of God who came to earth to reveal God’s love and to save men, but...

- *rejecting Christ* for all to see.
- *refusing to obey Christ* in the presence of other people.
- *denying Christ* both by life and word.
- *showing contempt for Christ* by living in sin even when one knows better.
- *insulting Christ* by professing His name and yet living in sin and thinking one is getting away with it.

This person deserves more punishment than anyone else on earth. This is the point of this passage. There just is no sacrifice for such a person.

2. He counts the blood of Christ an unholy thing. This means that the person considers the blood of Christ as worthless and useless in saving a person. He knows and understands, and perhaps even once professed, exactly what Scripture teaches: that Jesus Christ sacrificed His life and shed His blood for the sins of men. But the person does not accept what Scripture says. There are two attitudes that are guilty of this:

- ⇒ Those who reject the blood of Christ because they think the way to God is by living and doing the best they can. They think that God will accept them if they are good and religious enough.
- ⇒ Those who reject the blood of Christ because to them blood is repulsive and distasteful. Christianity is what they call a *bloody religion*.

Remember: these persons understand the substitutionary sacrifice of Jesus’ blood for sins, but they reject it as the way to God. They deliberately choose what they would call a more tasteful religion of good works to reach God and gain His approval.

Again, this person deserves much more judgment than other sinners. Why? Because he knows the meaning of the blood of Christ, yet he counts it unholy—not worthy of God. And the great tragedy is: the blood of Jesus Christ is the very basis of God’s new covenant, the covenant of love, mercy, and grace.

God declares to these persons:

“Look at the sacrifice of my Son for you. He is the demonstration of my love for you—the perfect demonstration. I can do no greater thing for you than to die for you, just as you could do no greater thing than to die for someone else. I love you and I have shown you my love in the most supreme way possible: by letting my own Son take your sins upon Himself and bear the guilt of my justice and wrath against sin. He bore that wrath and condemnation for you. Now all you have to do is believe and honor Him by entrusting your life to Him. When you do this, I will accept you in His sacrifice. Believe this—look at it—commit your life to it. Why do you continue to count my Son’s blood as an unholy thing?”

3. He has despised the Spirit of grace, the very Person who showers the grace of God upon men, that is, the Holy Spirit. The word *despise* means to insult and outrage. How does a person show despite to the Holy Spirit?

- ⇒ By sensing the inner pull of the Spirit to repent and change and follow Christ, yet rejecting and ignoring the conviction of the Spirit. This insults Him and shows that the person despises Him.
- ⇒ By professing that one is a follower of Christ, yet continuing to live in sin. This insults the Spirit and shows despite for Him.

Again, the person who knows the truth, yet turns to the world and sin shall be punished—no matter what he professes. And we must never forget: those who professed to be God's people under Moses' law died without mercy. Of how much more punishment do you suppose we shall be thought worthy if we turn away from our profession?

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn.3:36).

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness” (Ro.1:18).

“But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile” (Ro.2:8-9).

“Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?” (Heb.10:29).

3 (10:30-31) **Judgment:** the judge is to be the living God. This is a quote taken from the Old Testament (Dt.32:35-36). Note three facts.

1. We know God, who He is and what He can do. We know that God is the Sovereign Majesty of the universe who is holy, righteous, and pure. We also know that He rules and reigns and can do everything.
2. Therefore, we know that God must judge and condemn sin because He is holy, righteous, and pure. We know that God can judge and condemn sin and that He will. He must, for His very nature of holiness and perfection demands it.
3. Judgment is a terrifying thing. And note: God is living; He is the living God. Therefore, judgment shall be executed. Absolutely nothing shall ever be able to stop it. Some are going to fall into the hands of the living God.

“That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and that altar” (Mt.23:35).

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Ro.6:23).

“For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape” (1 Th.5:3).

“Seeing it is a righteous thing with God to recompense tribulation to them that trouble you” (2 Th.1:6).

“For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward” (Heb.2:2).

“For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people” (Heb.10:30).

“See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven” (Heb.12:25).

“Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down” (Amos 9:2).

“If I regard iniquity in my heart, the Lord will not hear me” (Ps.66:18).

“But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear” (Is.59:2).

“And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities” (Is.64:7).

4 (10:32-39) **Judgment—Warning:** the appeal to drifters is a much needed appeal for every generation. The appeal is a threefold appeal. Note how forcefully the three exhortations meet the need of the person who is drifting away from Christ. If the drifter will heed, he will save his soul and escape the coming judgment of God.

1. Remember your former Christian experience (v.32-34).
 - a. Remember your spiritual illumination: the time when the Spirit of God moved upon your heart and quickened the truth of Jesus Christ to you. You saw as never before what Christ had done for you—that He had sacrificed Himself for your sins to save you. And you professed Christ as your Lord and Savior.
 - b. Remember your endurance for Christ. You stood up for Him in the midst of all kinds of trials and afflictions. Note: apparently the Hebrew Christians had suffered misunderstanding, ridicule, mockery, abuse, suffering, and persecution.
 - c. Remember your standing with other believers as a suffering companion. Apparently the Hebrew Christians were severely persecuted by the world. To be a Christian believer was unpopular and a mockery to most in the society of that day. How often believers are misunderstood, ridiculed, mocked, abused, persecuted, and even martyred—all for the cause of Christ. Why suffer these things and then return to the world and have to soon face the judgment of God?

“Thou shalt guide me with thy counsel, and afterward receive me to glory” (Ps.73:24).

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Ro.8:18).

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (2 Cor.4:17).

“Therefore I endure all things for the elect’s sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory” (2 Tim.2:10).

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (1 Pt.1:3-4).

“The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed” (1 Pt.5:1).

- d. Remember the seizure of your property. The Hebrew believers even had their property confiscated by the government, yet during that period they stood fast. Imagine! Taking such a stand for Christ and yet needing to be warned against deserting Christ and falling under the judgment of God. How much more do we need to be warned?
 - e. Remember why you stood fast and bore so much for Christ. It was because of your hope for heaven and for a better and lasting inheritance—an inheritance that is incorruptible and undefiled and that fades not away.
2. Do not cast away your confidence and courage and endurance (v.35-37). The verses state it well: endure and you shall receive the promise of God’s reward. For in just a little while Christ is coming, and He will not tarry. His coming is assured, and when He comes, He will come with His reward. The word “patience” (hupomones) means to endure, persevere, and be steadfast in doing the will of God. What is the will of God?

“And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment” (1 Jn.3:23).

God wills us to believe in His Son, the Lord Jesus Christ—in His sacrifice for our sins—and to love people. Loving people means that we live righteous and godly lives for their sakes and that we help them in every way we can.

“Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor.15:58).

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage” (Gal.5:1).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pt.1:13).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world” (1 Pt.5:8-9).

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness” (2 Pt.3:17).

3. Live by faith and do not draw back (v.38-39).
- a. Faith preserves the soul; it is the only thing that can save the soul. The only way a person will ever be accepted by God and escape the judgment of God is to...
 - believe in the Lord Jesus Christ.
 - believe that He is the perfect sacrifice for sins—that Jesus Christ took our sins upon Himself and bore the guilt and punishment of them for us—that Jesus Christ has thereby freed us from sin and made us acceptable to God.

The person who believes this is just before God; he is counted righteous before God. The just person—all believers—shall live by faith and by faith alone (see DEEPER STUDY # 1, *Faith*—Heb.10:38 for more discussion).
 - b. Drawing back from Christ displeases God. God is never pleased with a person...
 - who professes Christ and draws back into sin.
 - who has known the truth and draws back into sin.
 - who plays the hypocrite.
 - who has a form of religion but draws back from the sacrificial blood of His Son.

God has no pleasure in this person, no pleasure whatsoever. This means that He will judge the person who draws back.
 - c. Drawing back is not the way of the believer—not the genuine believer. “We are not of those who draw back unto perdition.” Some are; some professed faith in Christ and have now drawn back. But we are not of that number. “We believe to the saving of the soul.”

Thought 1. Endurance—perseverance, standing fast, holding on, being steadfast—is an absolute essential “to the saving of [our] soul” A person who really believes in Christ lives for Christ day by day. He does not draw back to live in sin. He is not perfect; no man is, but he does not continue on and on in sin. If he does, there is no more sacrifice for sin, not even the sacrifice of Christ.

“The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself” (Pr.14:14).

“And because iniquity shall abound, the love of many shall wax cold” (Mt.24:12).

“And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God” (Lk.9:62).

“But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?” (Gal.4:9).

“Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him” (Heb.10:38).

“Nevertheless I have somewhat against thee, because thou hast left thy first love” (Rev.2:4).

“And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved” (Mt.10:22).

“They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away” (Lk.8:13).

“When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself: and they enter in, and dwell there: and the last state of that man is worse than the first” (Lk.11:24-26).

“It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not....From that time many of his disciples went back, and walked no more with him” (Jn.6:63-64, 66).

“For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning” (2 Pt.2:20).

DEEPER STUDY # 1

(10:38) **Faith:** the Christian believer is to walk by faith, not by feelings and emotions. The tendency of people, even of Christians, is to live by their feelings and emotions. They act according to their feelings. They experience some emotion, so they behave according to that emotion. If they feel bad, they act irresponsibly: grumbling, complaining, and reacting. If they feel good, they act happy. Their behavior is determined by how they feel and react to emotional experiences.

Living by one’s feelings is contrary to God’s will. “The just shall live by faith”—this is God’s will. The Christian is to let faith control him. He is to let faith control his life and the particular problems that confront him every so often.

How does a believer live by faith? What does it mean *to live by faith*? It means to do four things—consistently.

1. The believer is to commit his life and his problems to God—all day long—throughout all his waking hours. He is to take the experiences and the problems of his day and commit them to God *once-for-all*. He is to believe that God hears his commitment and gives the strength to walk triumphantly throughout the day. He is to know that God does not like a whining, whimpering child begging and begging for strength when all he is doing is wallowing around in self-pity.

2. The believer is to deny self. The feelings, emotions, and selfishness of his flesh are to be rejected, even ignored if necessary.

3. The believer is to act as though he has made a commitment to God. He *has made* a commitment, so he is to act like it. His feelings are immaterial. He is to act responsibly. He is to go ahead and do what he should be doing. He is to behave as he should.

4. Then while the believer is doing what he ought to be doing, he is to be asking God for His grace and strength. He is to be acknowledging God in all His ways throughout the whole day. He is to walk in prayer all day long, asking forgiveness as he comes short, slips, falls, praising, and thanking God for His eternal mercy and grace.

God does not direct the believer’s path and then the believer feels good and goes about doing right. It is while the believer is going about his affairs in a responsible way that God directs his paths. This is the life of the new and living faith wrought by the Lord Jesus Christ for those who believe and follow Him.

CHAPTER 11			
	D. The Description of Faith, 11:1-6	<p>face than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh.</p> <p>5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had his testimony, that he pleased God.</p> <p>6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.</p>	<p>a. Illust. by Abel: The power to be counted righteous</p> <p>b. Illust. by Enoch: The power to walk with God & to be delivered from death</p>
1 The meaning of faith	Now faith is the substance of things hoped for, the evidence of things not seen.		
a. Is substance b. Is evidence			
2 The reward of faith: God's approval	2 For by it the elders obtained a good report.		
3 The basic understanding of faith: God made the world	3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.		
4 The spiritual power of faith	4 By faith Abel offered unto God a more excellent sacri-		
			5 The necessary beliefs of faith^{DS1}
			a. Must believe that God exists
			b. Must believe that God rewards the diligent seeker

DIVISION IV

THE SUPREME AUTHOR OF FAITH: JESUS CHRIST, GOD'S SON, 10:19-11:40

D. The Description of Faith, 11:1-6

(11:1-6) **Introduction:** this is one of the great chapters in the Bible. It is known as *God's Great Hall of Fame*. Men and women who have *believed* God down through the centuries are listed as being great men and women of God. The key to greatness with God is faith; the person who truly believes God is *great* in the eyes of God. The key to any of us being great in the eyes of God is faith—faith in God's Son, the Lord Jesus Christ. The first part of this great chapter gives us an overall study of faith. It is the *description of faith*.

1. The meaning of faith (v.1).
2. The reward of faith: God's approval (v.2).
3. The basic understanding of faith: God made the world (v.3).
4. The spiritual power of faith (v.4-5).
5. The necessary beliefs of faith (v.6).

1 (11:1) **Faith:** the meaning of faith. What does faith mean? This is the only time the Bible ever defines faith. Time and time again, the Bible discusses faith and the great importance of faith. The Bible tells us that we must have faith—we must believe God—and it tells us the great things that happen to those who do believe God. The Bible also gives example after example of men and women who have and have not believed God and shows in clear terms what happened to each. But nowhere does the Bible define faith except here. Thus it is important that we clearly see just what faith means. The Biblical definition is this (see Heb.11:1 in each of the following author's commentaries for their discussion):

"Now faith is the substance of things hoped for, the evidence of things not seen" (v.1).

"Now faith is the assurance of things hoped for, the conviction of things not seen" (v.1, New American Standard).

"Now faith is the assurance of the things we hope for, the proof of the reality of the things we cannot see" (v.1, Williams).

"Faith is being sure of the things we hope for, being convinced of the things we can't see" (v.1, Beck).

"Now faith is the assurance (the confirmation, the title-deed) of the things [we] hope for, being the proof of things [we] do not see and the conviction of their reality—faith perceiving as real fact what is not revealed to the senses" (v.1, Amplified New Testament).

"Now faith is the title deed of things hoped for, the conviction of things which are not being seen" (Kenneth Wuest).

"Faith means that we are certain of the things we hope for, convinced of the things we do not see" (William Barclay).

"Faith is a hope that is absolutely certain that what it believes is true, and that what it expects will come" (Barclay says this is what faith is to the writer of Hebrews).

"Faith is trust in the unseen. It is not trust in the unknown, for we may know by faith what we cannot see with the eye" (Wycliffe Bible Commentary).

"Faith apprehends as a real fact what is not revealed to the senses. It rests on the fact, acts upon it, and is upheld by it in the face of all that seems to contradict it. Faith is a real seeing" (Marvin Vincent).

"Faith is the substance, the foundation, the title deed, the assurance of things hoped for" (Oliver Greene).

That great servant of God of a former generation whom so many appreciate so much, Matthew Henry, makes some excellent statements that are well worth our thought:

“Faith and hope go together; and the same things that are the object of our hope are the object of our faith.

“It [faith] is a firm persuasion and expectation that God will perform all that He has promised to us in Christ; and this persuasion is so strong that it gives the soul...possession...of those things.

“Believers in the exercise of faith are filled with joy unspeakable and full of glory. Christ dwells in the soul by faith; and the soul is filled with the fullness of God.”

Now, what is faith? Look at the Biblical definition again.

“Now faith is the substance of things hoped for, the evidence of things not seen” (v.1).

The word “substance” (hupostasis) means the foundation, assurance, title-deed, and guarantee of things hoped for. The word “evidence” (elegchos) means conviction.

According to most commentators, this is what is meant by these two words. Therefore, faith would be defined as:

“Now faith is the assurance of things hoped for, the conviction of things not seen.”

Look closely at what is being said and note that faith is being described as an act, an act of the mind and heart. That is, our heart and mind believe something and we have assurance and conviction that it is true. This is certainly true; faith is an act of the mind and heart. But many of the earlier interpreters understood “substance” (hupostasis) to mean *real being, substantial nature, the real nature of a thing*. Vincent points this out and even says that it suggests the real sense, but he backs off of the meaning and concludes that faith is basically an act of what he calls “moral intelligence directed at an object” (*Word Studies In The New Testament*, Vol.4, p.510).

This is not to argue with God’s dear servants who stress that faith is primarily an act of the mind and heart. It is only to say that Scripture seems to be saying that faith is more than an act. Scripture seems to be saying that faith is the *actual possession* of reality. Is this not what the definition “title-deed” is saying? The person who holds the title-deed to property actually *possesses* the property. It is his already. Certainly from God’s perspective, we already possess His promises; He has already seated us in the heavenlies, and we already possess eternal life. It is not that we are going to possess it; we already possess it. The point is this: holding the title-deed to property and possessing something is more than assurance and conviction. It is possessing reality, actually holding something that is substantial and real. It is possessing the land, the promises of God. Faith is possessing the substance of the promises of God, the evidence of things not seen. If I possess them, the substance is there; the evidence is there. The substance and evidence, the fact that I already possess them, are my assurance and conviction. This is important to note and bears repeating: the substance and evidence, the fact that I already possess eternal life, is the basis of my assurance and conviction, of never tasting and experiencing death.

Now, what does all this discussion mean? It means this: faith is the *substance, the actual possession*, of things hoped for, the *evidence and reality* of things not seen. It is *both an act and a possession* of the thing believed. It is believing and trusting in that which actually exists—in that which we can possess. We may not be able to see it, but it is real and existing, and we can possess it by believing and having faith in it. We can possess it now—we cannot see it, but we can actually possess the very substance of it by believing and entrusting our lives to it.

- ⇒ Faith is *trusting and possessing* all that God is and says.
- ⇒ Faith is *believing and possessing* all that God is and says.
- ⇒ Faith is *having confidence in and possessing* all that God is and says.
- ⇒ Faith is *hoping for something and possessing it* because God is (exists) and has promised it.

Thought 1. Note what Biblical faith is not. It is not...

- “I think so, I hope so.”
- “It may be so; it may not be so.”
- “It might be true; it might not be true.”

Biblical faith does not deal with what is unreal, imaginary, fanciful, visionary, superficial, or deceptive. Biblical faith is the knowledge, experience, and *possession* of things hoped for. True Biblical faith deals only with truth and reality. It is...

- knowing what is real.
- experiencing what is real.
- possessing what is real.

2 (11:2) **Faith:** the reward of faith. What is the reward of faith? God’s approval. God is pleased, very pleased, when we believe Him and His promises. This is the point of this verse. The elders, great men of God who lived in the past, believed God and followed God. They turned away from the world and its possessions and pleasures and followed God. They believed God, that He had much more to offer—that His promises of an eternal land and of eternal life were true. Therefore they staked their lives, all they were and had, upon that hope. And their faith in God pleased God to no end. Therefore, God accepted their faith and has honored them because of it. He has, of course, honored them by recording their faith in His Word and using their example as a challenge to believers of every generation. But God has also honored them by fulfilling their faith; God has taken them on home to be with Him.

Thought 1. The reward of faith is God’s approval, and when God approves us, He accepts us into His eternal presence. This simply means that God looks after and cares for us, giving us victory over all the enemies of this world—including death—and He does it for eternity. The approval of God means that God fulfills all His promises to us. The promises of God become a living reality in our experiences, both daily and eternally.

“That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:15-16).

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

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

“First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world” (Ro.1:8).

“And we have sent with him [Titus] the brother, whose praise is in the gospel throughout all the churches” (2 Cor.8:18).

“To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph.1:6-7).

“Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true” (3 Jn.12).

3 (11:3) **Faith—Creation:** the basic understanding of faith—that God has made the world. Note the word “understanding” (noeo). It means to perceive with the mind, to understand, to know a true fact. Some say the belief that God made the world is only an assumption, that it is the beginning point in building the Christian’s beliefs and theology. There is both truth and error in this charge. The error is found in the word assumption. The truth is this: the Christian begins with a fact that is true: *God did create the world*. The Christian believer’s starting point is more than an assumption—it is an understanding, a true fact, the very basic fact that God did create the world. This understanding is based upon four things:

- ⇒ The world itself: looking at and observing the world, and studying and thinking about its origin, purpose, and end.
- ⇒ The Bible, the Word of God, the written revelation of God.
- ⇒ The Lord Jesus Christ, the living revelation of God.
- ⇒ The witness of the Holy Spirit who is given to every believer. He bears witness that Jesus Christ and the Word of God are true. This is critical, for it is *a fact*, as any true Christian believer can testify. When a person believes in the Lord Jesus Christ, God puts His Spirit into the heart and life of the believer. The Holy Spirit seals, guarantees, bears witness that Jesus Christ is the Son of God and that the promises and teachings of God’s Word are true.

The point is this: the Christian believer has four strong sources that show the origin, purpose, and end of all things; and all four are undeniable. How can this be said? How can we say that these witnesses are undeniable?

- ⇒ Because we can look and observe the world. The world is real; it is truth. The world does exist.
- ⇒ Because we can look and observe the Bible, its teachings and promises at work in human lives—the lives of those who believe it. The Word of God sitting there and working itself out in lives is real. The Word of God is truth; it is absolutely true that it exists and works in human lives just as it claims.
- ⇒ Because we can know the Lord Jesus Christ through a study of the records of His life. He lived, and the fact that He lived is truth. But we can also see that the very things He claimed are at work in human lives. Jesus Christ can be studied and known in the lives of those who truly believe and follow Him. For Jesus Christ lives in the lives of true believers and followers of His.
- ⇒ Because we can know and see the work of the Holy Spirit in lives as discussed above.

Again, the believer has four strong witnesses that bear testimony that God is—that He exists and that He has created the worlds. Where did the worlds come from? A chart is probably the best way to grasp what the believer understands as opposed to what the unbeliever understands.

When a believer looks at the origin of the world, he sees...

1. God
2. God’s Word—God willed and spoke
3. Matter appeared, the worlds were created by God’s Word
4. The things seen were made by God

When an unbeliever looks at the origin of the world, he sees...

1. Nothing—absolutely nothing
2. Nothing—absolutely nothing
3. Matter appeared; some gas or force formed out of absolutely nothing
4. The things seen were made by just appearing out of absolutely nothing

The point is this: we were not here when God created the world, but we *believe* that a Supreme Being, God Himself, created the world.

- ⇒ The world says that a Designer made the world.
- ⇒ The Bible, the Word of God, says that God made the world.
- ⇒ Jesus Christ says that God made the world.
- ⇒ The Holy Spirit bears witness to the believer’s heart that the claims and promises of the Word of God are true.

Therefore, the basic understanding of the believer is that God is (exists) and that He has created the world. God is the Person who is behind life and the world of life. God gave breath to man and His world. He made the things that are seen.

Thought 1. Matthew Henry has an excellent exposition on this point that merits our study.

“By faith we understand much more of the formation of the world than ever could be understood by the naked eye of natural reason. Faith is not a force upon the understanding, but a friend and a help to it. Now what does faith give us to understand concerning the worlds?...

1. *“That these worlds were not eternal, nor did they produce themselves, but they were made by another.*

2. *“That the maker of the worlds is God: he is the maker of all things.*

3. *“That he made the world with great exactness; it was a framed work, in everything duly adapted and disposed to answer its end.*

4. *“That God made the world by his word, that is, by his essential wisdom and eternal Son, and by his active will, saying, Let it be done, and it was done, Ps.33.*

5. *“That the world was thus framed out of nothing, out of no pre-existent matter...[by] God, who can call things that are not as if they were, and command them into being. These things we understand by faith.*

“The Bible gives us the truest and most exact account of the origin of all things, and we are to believe it, and not to wrest or run down the scripture-account of the creation, because it does not suit with some fantastic hypotheses of our own, which has been in some learned but conceited men the first remarkable step towards infidelity, and has led them into many more” (Matthew Henry’s Commentary, Vol.6, p.938).

Thought 2. William Barclay also has his usual practical comments that are helpful in the personal application of this point to our lives.

“The writer to the Hebrews goes further. He says that it is an act of faith to believe that God made this world. Then he goes on to say that the things which are seen emerged from the things which are not seen. Now when he said that he was aiming a blow at current belief. It was current belief that God created the world out of already existing matter, and not out of nothing. Further, it was current belief that this existing matter was flawed and that therefore from the beginning this is a flawed world because it is made from flawed material. The writer to the Hebrews insists that God did not work with existing material; God created the world from nothing. Now when he argued like this he was not interested in cosmological speculation. He was not interested in the scientific side of the matter. What he wanted to stress was the fact that this is God’s world. If we can grip the fact that this is God’s world, that God is responsible for it, then two things follow. First, we will use it as such. We will remember that everything in it is God’s and we will try to use it as God would have us use it. Second, we will remember that, even when it does not look like it, somehow God is in control. If we believe that this is God’s world then there comes the faith and the hope which enable us to do the most difficult thing in the world—to accept what we cannot understand. If we believe that this is God’s world then into life there comes a new sense of responsibility and into life there comes a new power of acceptance, for everything belongs to God, and all is in the hands of God” (The Letter to the Hebrews, p.147f).

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

“Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee” (Neh.9:6).

“He stretcheth out the north over the empty place, and hangeth the earth upon nothing” (Job 26:7).

“For he hath founded it upon the seas, and established it upon the floods” (Ps.24:2).

“By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth” (Ps.33:6).

“The sea is his, and he made it: and his hands formed the dry land” (Ps.95:5).

“Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands” (Ps.102:25).

“Who laid the foundations of the earth, that it should not be removed for ever” (Ps.104:5).

“And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is” (Acts 4:24).

“Hath not my hand made all these things?” (Acts 7:50).

“And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein” (Acts 14:15).

“Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (Heb.11:3).

4 (11:4-5) **Faith, Power of—Abel—Enoch—Cain:** the spiritual power of faith. The power of faith is the message of the glorious gospel, the glorious hope that God has given from the beginning of time. The power is twofold and it is given

in the most meaningful way possible, by showing how the power takes effect in the lives of believers. Two believers who experienced the power of faith were Abel and Enoch.

1. Faith has the power to be counted as righteousness. No greater gift could be given us than to give us the glorious privilege of being counted righteous by God.

⇒ To be counted righteous is the great need of man, for we are not righteous. And unless some way can be found to cause God to count us righteous, we shall never be allowed to live with God.

Abel tells us there is a way to be counted righteous. How? By approaching and worshipping God exactly like He says, that is, by the sacrifice of blood. What does this mean?

When Adam and Eve sinned, they became aware of their nakedness. Nakedness is a symbol of their being aware and conscious of sin (cp. Gen.3:9-10). God loved them; therefore, He provided clothing to cover their nakedness. Note what the clothing was. It was coats or skins from animals, a symbol that sin had to be covered by the shedding of blood. This was a symbol that pointed to the blood of Jesus Christ, the blood of God's Son, that had to be shed in order to cover the sins of men.

The point is this: from the very first parents on earth, God laid it down that the sin and guilt of man had to be borne by either man himself or by a substitute. Man had to die for his own sins or else a substitute had to be sacrificed for his sins. Adam and Eve taught this to their children. Note what happened.

“And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why are thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him” (Gen.4:1-8).

“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh” (Heb.11:4).

The difference between the two offerings was this: Abel believed God and approached and worshipped God exactly as God said: through the sacrifice of another, the sacrifice of an animal. But Cain did not believe God. He did not accept God's Word; he did not approach God through the sacrifice of another. He made a material sacrifice and offering to God: he approached God through money and earthly gifts, through the efforts and fruits of human works, the fruit borne of the earth, the fruit borne by his own human, frail, aging, and dying hands.

Very simply, Abel believed God. He recognized just what Scripture says: that he was sinful and imperfect and that he could never be acceptable to God who is perfect and holy, not until his sins and their guilt had been paid for and removed. Abel knew that his sins had to be removed—that he had to be counted righteous before he could ever be accepted by God. Therefore, he believed God would count him righteous if he let another bear his sins for him. He believed exactly what Scripture proclaims to us.

“[Jesus Christ] who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Pt.3:18).

This is the power of faith: faith gives us the power to be counted righteous.

“And he [Abraham] believed in the LORD; and he counted it to him for righteousness” (Gen.15:6).

“And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses” (Acts 13:39).

“For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus” (Ro.3:23-24).

“For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness” (Ro.4:3).

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Ro.5:1).

“Much more then, being now justified by his blood, we shall be saved from wrath through him” (Ro.5:9).

“For he that is dead [counted dead, justified] is freed from sin” (Ro.6:7).

“Who shall lay any thing to the charge of God's elect? It is God that justifieth” (Ro.8:33).

“And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (1 Cor.6:11).

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified” (Gal.2:16).

“Even as Abraham believed God, and it was accounted to him for righteousness” (Gal.3:6).

“Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith” (Gal.3:24).

“And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith” (Ph.3:9).

Thought 1. Note that Cain approached God; he was religious. But his religion was a formal religion:

⇒ a religion of ritual, form, and ceremony.

⇒ a religion of personal sacrifice and works, of doing good and even of sacrificing in order to do good.

⇒ a religion of man, of his own choosing, of his own ideas and imaginations as to how he was to approach God.

What an indictment of so many religions! What a challenge to search our hearts and lives to make sure that we are worshipping God through His own dear Son who died for our sins.

2. Faith has the power to give us a day by day walk with God and to deliver us from death. What a glorious gift: the presence and power of God as we walk day by day and the eternal deliverance from death. Enoch illustrates this:

“And Enoch walked with God: and he was not; for God took him” (Gen.5:24).

“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God” (Heb.11:5).

Enoch believed God, believed that if he walked and fellowshiped with God day by day then God would look after and care for him. Therefore Enoch walked with God and God looked after and cared for him. God even conquered death for Enoch. When Enoch was ready to go home to God, God transferred him right on into heaven, right into God’s very own presence. Enoch experienced the promise that is made to every believer: we shall never taste or experience death.

⇒ Enoch’s faith gave him a day by day walk with God—the knowledge and fellowship, care and provision, protection and deliverance of God.

“Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (Jn.15:4-7).

“That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us” (Acts 17:27).

“God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord” (1 Cor.1:9).

“As ye have therefore received Christ Jesus the Lord, so walk ye in him” (Col.2:6).

“Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, by double minded” (Jas.4:8).

“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ” (1 Jn.1:3).

“He that saith he abideth in him ought himself also so to walk, even as he walked” (1 Jn.2:6).

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Rev.3:20).

“The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit” (Ps.34:18).

“The LORD is nigh unto all them that call upon him, to all that call upon him in truth” (Ps.145:18).

⇒ Enoch’s faith gave him the longed for deliverance from death.

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life” (Jn.3:14-15).

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:16).

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn.3:36).

“Then said the Jews unto him [Christ], Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death” (Jn.8:52).

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (Jn.17:3).

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour that he by the grace of God should taste death for every man” (Heb.2:9).

“For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting” (Gal.6:8).

Thought 1. Oliver Greene has an excellent application on Enoch that stirs the glorious hope of conquering death:

“It has been said that Enoch was walking with God one day, and they walked and talked so long in such sweet fellowship that near nightfall God said to Enoch, ‘It is nearer to my house than to your house, so let us go on to my house.’ That is a wonderful way to think about it, but the Bible simply tells us that ‘Enoch walked with God, and was not, for God took him,’

“...the record of Enoch, though very brief, is in a very unique place in the Word of God. In Genesis 5, beginning with verse 5, we read:

‘And all the days that Adam lived were nine hundred and thirty years - AND HE DIED.’

‘And all the days of Seth were nine hundred and twelve years - AND HE DIED’ (v.8).

‘And all the days of Enos were nine hundred and five years - AND HE DIED’ (v.11).

‘And all the days of Cainan were nine hundred and ten years - AND HE DIED’ (v.14).

‘And all the days of Mahalaleel were eight hundred ninety and five years - AND HE DIED’ (v.17).

‘And all the days of Jared were nine hundred sixty and two years - AND HE DIED’ (v.20).

‘And all the days of ENOCH were three hundred sixty and five years: and Enoch walked with God, AND HE WAS NOT, FOR GOD TOOK HIM’ (vv.23,24).

‘And all the days of Methuselah were nine hundred sixty and nine years - AND HE DIED’ (v.27).

‘And all the days of Lamech were seven hundred seventy and seven years - AND HE DIED’ (v.31).

“From these passages we note that Enoch lived in one of the darkest periods of human history, he lived in the midst of dying men, and yet he did not die. He was translated; God took him to heaven - alive.

“Enoch is definitely a type of the New Testament saints who will be translated when the church is caught up to meet the Lord in the air, in the midst of an age of wholesale death and in an hour darker than any yet known to man! Surely that hour is upon us. Surely these are the days known as ‘the beginning of sorrows.’ The darkest hour is always just before dawn, and surely the night is far spent. Surely Jesus will come quickly. We do not know the day or the hour of His coming, but we do believe He is coming soon” (The Epistle of Paul the Apostle to the Hebrews. Greenville, SC: The Gospel Hour, 1965, p.448f).

5 (11:6) **Faith—God, Existence:** the necessary beliefs of faith. This is one of the great verses of Scripture, a verse that should be memorized and held within the heart of every believer, layman as well as minister:

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (v.6).

1. It is impossible to please God without faith. By faith is meant a living, active faith, a faith that knows and follows God, communes and fellowships with God. It does not matter what a person does; without faith he cannot please God. It is utterly impossible to please God without faith. What does this mean? The person will never be acceptable to God nor accepted by God. Without faith the person will never live with God, not in this world nor in the next world. Without faith, a person has to plow through this life all alone and handle all the trials, temptations, sufferings, accidents, diseases, and death by himself. Without faith, a person stands all alone in this world—utterly without God. It is impossible for him to please God. The Greek scholar Kenneth Wuest says:

“The writer lays down an axiomatic truth. He uses the aorist tense in the infinitive ‘to please.’ The statement is universal in its application and timeless. The idea is, ‘Without faith it is impossible to please Him at all” (Hebrews, Vol.2, p.198).

“Verily, Verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness” (Jn.3:11).

“He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God” (Jn.3:18).

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn.3:36).

“I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins” (Jn.8:24).

“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God” (Heb.3:12).

2. The person who comes to God must believe two things.

a. He *must believe* in God—that God is—that God exists. The words “must believe” (pisteusai dei) mean necessary and essential, absolutely necessary and essential. A.T. Robertson says it is a “moral necessity to have faith....The very Existence of God is a matter of intelligent faith...so that men are left without excuse (Ro.1:19f)” (*Word Pictures In The New Testament*, Vol.5, p.420f).

⇒ A person must look at the worlds (heaven and earth) and at himself—at the existence, design, order, and end of all things—and believe in God.

HEBREWS 11:1-6

- ⇒ A person must look at the Word of God, the Holy Bible, and believe in God.
- ⇒ A person must look at Jesus Christ, the very Son of God, who reveals God to man, and believe in God.
- b. He must believe that God rewards those who diligently seek Him. Note the word “diligently” (ekzetousin). It means to *seek out God*; to diligently seek to find Him and to follow Him. God does not reward the sleepy-eyed, complacent, non-thinker, half-interested, worldly-minded, pleasure seeker. God rewards those who diligently seek to know and follow Him. The idea is that we must be in earnest and persevere and endure to the end. What is the reward to those who diligently seek God? It is the same reward given to Abel and Enoch: righteousness and God’s care in this life and deliverance from death unto eternal life.

“And I say unto you, Ask, and it shall be given you: seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened” (Lk.11:9-10).

“Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent” (Jn.6:28-29).

“That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us” (Acts 17:27).

“So then faith cometh by hearing, and hearing by the word of God” (Ro.10:17).

“And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment” (1 Jn.3:23).

“But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul” (Dt.4:29).

“If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land” (2 Chro.7:14).

“I love them that love me; and those that seek me early shall find me” (Pr.8:17).

“And ye shall seek me, and find me, when ye shall search for me with all your heart” (Jer.29:13).

DEEPER STUDY # 1

(11:6) **Faith:** a person can *grow* in faith and power. Faith and power can be developed by doing two things.

1. By practicing hope (Heb.11:1), that is, by hoping for something and claiming it because God has promised it.
2. By diligently seeking God (Heb.11:6). Christ tells us what is meant by *diligent seeking*. It means...
 - a. To “hunger and thirst after righteousness” (Mt.5:6).
 - b. To “ask...seek...knock” (Mt.7:7-8).
 - c. To “seek ye first the kingdom of God and His righteousness” (Mt.6:33).
 - d. To “pray and fast,” that is, to persevere in prayer (Mt.17:21).

The person who needs something and lives on his face in prayer before God (asking, seeking, and knocking) will experience God answering his need. Thus he will be encouraged to trust God, that is, to seek and knock even more and more. A genuine *faith in God* lives before God. That is what faith is: living before God. Faith is entrusting one’s life to God. It is trusting God, depending upon God, believing God, seeking God, conversing with God, sharing with God, and fellowshiping with God. A person who really believes that God exists will do these things.

The greater the need, the greater amount of time *true faith* spends alone with God discussing the need. The greater the need, the more diligent *true faith* seeks the answer to its need.

What happens is this: as a person *diligently seeks* God, he discovers that *true faith* diligently lives before God in prayer and devotion and is given what it hopes for. Therefore the person learns to trust God more and more. He grows in faith.

One thing, however, always needs to be remembered. God is not going to reward sinful, carnal trust, nor is He going to reward a doubting trust. If He answered a doubting trust or a carnal hope and prayer, then the doubting and carnal person would begin to think that the life he is living is acceptable to God. God does not approve sinful and carnal living, nor does He approve a doubting heart. God honors righteous living and a believing heart. It is the person who truly lives righteously and believes enough to diligently seek God who grows and grows in faith (Jas.4:3; 1 Cor.3:1-3. Cp. Mt.20:21.)

<p>1 His faith: A faith that promptly obeyed with fear</p> <p>2 His reward</p> <p>a. His house was saved</p> <p>b. The world was condemned</p> <p>c. He was counted righteous</p>	<p>E. Noah's Faith: A Fearful, Reverent Faith,^{DS1} 11:7</p> <p>7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.</p>
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DIVISION IV

THE SUPREME AUTHOR OF FAITH: JESUS CHRIST, GOD'S SON, 10:19-11:40

E. Noah's Faith: A Fearful, Reverent Faith, 11:7

(11:7) **Introduction:** Noah stands as a great example in believing God and in believing God's warning of coming judgment. His faith was unique in that it was a fearful, reverent faith.

1. His faith: a faith that promptly obeyed with fear (v.7).
2. His reward (v.7).

DEEPER STUDY # 1

(11:7-40) **Faith:** this begins the list of the believers included in God's Great Hall of Fame. The first two mentioned, Abel and Enoch, should also be added to it, although they are discussed in the overall description of faith. They illustrate the spiritual power of faith (v.4-5).

Note: each of the believers illustrate a certain kind of faith. For example, glance at the title of Noah's faith above and it is seen that he illustrates a fearful, reverent faith. A glance at the Outline of Hebrews, pt. IV, will give the reader a quick overview of the various kinds of faith illustrated by the great men and women of God. They stand as dynamic examples to us, a stirring challenge for us to believe God in the midst of a corrupt, godless, and dying world.

Note that many of these are covered in one verse or just a few verses at most. However, they are separated and discussed in separate outlines in order to stress their unique faith. The preacher and teacher may wish to cover several in one message or lesson.

1 (11:7) **Noah—Faith:** Noah's faith was a faith that promptly obeyed with fear (cp. Gen.5:5-8:22).

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (v.7).

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD....The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch....And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thinking of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female....Thus did Noah; according to all that God commanded him, so did he" (Gen.6:5-8, 11-14, 17-19, 22).

Note two points about Noah's faith.

1. There was a time back in world history when the earth had become so wicked that it was filled with corruption and violence. It was so corrupt that every imagination of man's heart was corrupt and evil. Man had reached the point of no return; he would never repent and return to God. God was left with no choice: the earth had to be destroyed. But there was one man on earth who was godly—Noah. Noah worshipped and honored God in his life. Therefore, God warned Noah of the coming judgment upon the earth.

- ⇒ God told Noah to prepare an ark and the ark would save him, his family, and two of every animal.
- ⇒ God also told Noah to warn the world of coming judgment.

Note how Noah received the warning from God: he was “moved with fear.” The word “fear” (eulabethe) means with godly fear (A.T. Robertson *Word Pictures In The New Testament*, Vol.5, p.421). It has the idea of...

- reverence
- standing in awe of God and His warning
- taking heed lest one fall under God’s judgment
- diligently taking God at His Word
- immediately acting upon what God says

Noah believed God’s warning of coming judgment, and he began to build the ark with a godly fear and reverence, knowing that what God said would come true. God’s judgment would fall upon the earth; Noah believed it and knew it by faith.

Thought 1. God is going to judge the earth a second time—the whole earth, every man and woman. God has warned the earth. His judgment upon the corruption and violence of men is going to fall upon men. We must fear God, fear Him...

- with a godly fear and reverence.
- by standing in awe of Him and His warning.
- by taking heed lest we fall under His judgment.
- by diligently taking Him at His Word.
- by immediately acting upon what He has said.

Our only hope is to believe God, believe Him with a fearful, reverent faith.

2. Noah stood fast in his faith despite the mockery of the world. Noah lived far, far inland from the ocean; he was nowhere close to the sea or to the shipbuilding yards of the world. Yet, there he was building a ship as large as an ocean liner. Imagine the laughs, mockery, scorn, and abuse Noah suffered. Imagine how often he was called a fool and thought to be insane. But Noah was faithful:

- ⇒ He preached the righteousness and coming judgment of God. In the eyes of the world he was nothing more than a *fool preacher*, but the mockery and abuse did not deter him. He remained faithful and continued to proclaim the truth and to warn the people—all just like God had told him to do.
- ⇒ He also continued to build the ark—continued to work at saving himself and his own house and as much life as possible upon earth. Noah continued on and on, walking in godly fear, believing the sheer Word of God about coming judgment.

Thought 1. A world that lives by science and technology is tempted to trust in nothing beyond itself. Science and technology tend to draw and focus all attention upon the world of sense and feelings, of comfort, and pleasure, of possessions and self. Therefore, the idea of God and of coming judgment is ignored. And if anyone preaches it, he is ridiculed, mocked, scorned, and often abused. We must be faithful to God, for God *is*. God does exist, and God is going to judge the world.

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats” (Mt.25:31-32).

“And as it is appointed unto men once to die, but after this the judgment” (Heb.9:27).

“The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men” (2 Pt.3:7).

“Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world” (1 Jn.4:17).

“Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

“For the Father judgeth no man, but hath committed all judgment unto the Son” (Jn.5:22).

“And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead” (Acts 10:42).

“Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead” (Acts 17:31).

“In the day when God shall judge the secrets of men by Jesus Christ according to my gospel” (Ro.2:16).

“But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ” (Ro.14:10).

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom” (2 Tim.4:1).

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ” (2 Th.1:7-8).

“Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth” (Ps.96:13).

“I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work” (Eccl.3:17).

2 (11:7) **Noah—Faith:** Noah’s reward was threefold.

1. Noah’s house was saved. Noah believed God—believed the warning of God about coming judgment. Therefore, God saved him. Everyone else around Noah died—to be separated from God forever. Why? Because they did not believe God’s warning about coming judgment. Note that Noah’s whole house was saved. Noah’s wife and children were blessed to have a godly father, a father who could teach and guide them into the truth. Remember that his sons had married. The young ladies who had married them had done so despite the stigma of the family being a God-fearing family. They could have married men of the world, but they chose to join the family of God, identifying themselves with the God of God’s people. Therefore, God saved them as well as Noah (Matthew Henry. *Matthew Henry’s Commentary*, Vol.6, p.941).

2. The world was condemned; that is, Noah’s faith was vindicated. The world had mocked and ridiculed Noah’s faith and belief in God’s warning of judgment. But God vindicated Noah’s faith; God judged the world. And the world saw that Noah had been right all the time.

William Barclay states it well:

“Noah’s faith was a judgment on others. That is why, at least in one sense, it is dangerous to be a Christian. It is not that the Christian is self-righteous; it is not that the Christian is censorious; it is not that the Christian goes about finding fault with other people; it is not that the Christian says: ‘I told you so.’ It often happens that the Christian simply by being himself is passing judgment on other people. Alcibiades that brilliant, but wild, young man of Athens used to say to Socrates: ‘Socrates, I hate you, for every time I meet you, you show me what I am.’ One of the finest men who ever lived in Athens was Aristides, who was called ‘the just.’ But they voted to banish and to ostracise him. One man, being asked why he had so voted, answered: ‘Because I am tired of hearing Aristides called the just. There is a danger in goodness, for in the light of goodness evil stands condemned” (The Letter to the Hebrews, p.160).

3. Noah was counted righteous (dikaios). Noah believed God and God counted his faith as righteousness. He “became heir of the righteousness *which is by faith.*” As Matthew Henry says, Noah had faith in the *promised Seed*, the Savior whom God was someday going to send to earth (*Matthew Henry’s Commentary*, Vol.6, p.941). There is nothing else upon earth that can cause God to count a man righteous but faith—faith in the *promised Seed*, the Savior of the world, even the Lord Jesus Christ.

“And he [Abraham] believed in the LORD; and he counted it to him for righteousness” (Gen.15:6).

“And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses” (Acts 13:39).

“For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus” (Ro.3:23-24).

“For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness” (Ro.4:3).

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Ro.5:1).

“Much more then, being now justified by his blood, we shall be saved from wrath through him” (Ro.5:9).

“For he that is dead [counted dead, justified] is freed from sin” (Ro.6:7).

“Who shall lay any thing to the charge of God’s elect? It is God that justifieth” (Ro.8:33).

“And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (1 Cor.6:11).

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified” (Gal.2:16).

“Even as Abraham believed God, and it was accounted to him for righteousness” (Gal.3:6).

“Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith” (Gal.3:24).

“And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith” (Ph.3:9).

**F. Abraham's Faith (Part I):
An Obedient, Hopeful
Faith, 11:8-10**

- 1 His faith: A faith that obeyed God^{DS1}**
 a. The great call of Abraham
 b. The great faith of Abraham
 1) A decisive, obedient faith: Obeyed God's call
 2) A hopeful, obedient faith: Continued to follow God—as a pilgrim
- 2 His reward: The hope that looked for a heavenly city**

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.
 9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:
 10 For he looked for a city which hath foundations, whose builder and maker is God.

DIVISION IV

THE SUPREME AUTHOR OF FAITH: JESUS CHRIST, GOD'S SON, 10:19-11:40

F. Abraham's Faith (Part I): An Obedient, Hopeful Faith, 11:8-10

(11:8-10) **Introduction:** Abraham demonstrates one of the greatest examples of faith in the Bible. He believed against all odds and he endured in his faith. Abraham's faith was an obedient, believing faith—a faith that genuinely obeyed and believed God.

1. His faith: a faith that obeyed God (v.8-9).
2. His reward: the hope that looked for a heavenly city (v.10).

1 (11:8-9) **Abraham—Faith:** Abraham's faith was a faith that obeyed and hoped in God. (See DEEPER STUDY # 1—Jn.4:22; notes—Ro.4:1-25; 9:7-13; Gal.3:6-7; 3:8-9; DEEPER STUDY # 1—3:8, 16.)

“Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the LORD had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came” (Gen.12:1-5; cp. Gen.11:26-32).

“And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee” (Gen.13:14-17).

“After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the LORD; and he counted it to him for righteousness. And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it” (Gen.15:1-7).

“And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, as for me, behold, my covenant is with thee and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant

between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God....And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him” (Gen.17:1-7, 15-19).

“And the angel of the LORD called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice” (Gen.22:15-18).

“And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charan, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee” (Acts 7:2-3).

“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God” (Heb.11:8-10).

Note two things about Abraham’s faith.

1. God gave Abraham a great call. He called and challenged Abraham to be a witness to the other people of the world—a witness to the only living and true God. God challenged Abraham to separate himself from the world and to follow God—to leave his home, friends, employment, and his country. If Abraham would heed and obey God’s call—if Abraham would obey God unquestionably—then God would do three wonderful things for Abraham.

⇒ God would cause a people to be born of his seed (Gen.12:1-5; Ro.4:17-18).

⇒ God would bless all nations through his seed (Gen.12:2; Ro.4:17-18; Gal.3:8, 16).

⇒ God would give him a promised land, the land of Canaan (Gen.12:1; Ro.4:13; Heb.11:8-10, 13-16).

“For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Ro.8:14-17).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“Who will have all men to be saved, and to come unto the knowledge of the truth” (1 Tim.2:4).

2. Abraham obeyed God; he believed God. Note exactly the kind of faith he had.

a. He had a *decisive, obedient faith*. He obeyed, and he went out not knowing where he went. When God called, he acted immediately. He did not hesitate, argue, question, equivocate, or waver back and forth. He obeyed. As soon as he heard the call of God, he got up and followed God; he acted decisively.

Note a significant fact about following God. Abraham did not know where he was going. He did not know where following God would lead him. He just believed the promises of God; therefore, he acted upon his belief. He believed; therefore, he obeyed.

Thought 1. A person who truly believes God obeys God. There is no such thing as belief without obedience, not genuine belief.

Thought 2. No person knows where his faith will lead him, but he is not to fear following God. God is good and He has only good things in store for any true follower of His. If we draw back and do not believe and follow God, then we shall miss out on the promises of God.

b. He had a hopeful, obedient faith. Note that Abraham never received the inheritance of the promised land, and he never saw a nation of people born of his seed. In fact, Abraham never even owned a piece of land upon which he could settle and live. He was only a *sojourner*, a wanderer from place to place in a strange country. He even lived to a ripe old age, seeing both his son and grandson born, and he witnessed them become the heirs of promise. But even they were heirs of the promise, not the inheritors of the land. He never even saw them receive one parcel of land. But despite it all—despite what appeared to be all kinds of odds against the promises of God ever being fulfilled—Abraham still believed in God. He still believed in

the hope God had given him. He believed it so strongly that he even taught *the same promises* to his son Isaac and to his grandson Jacob.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Mt.7:21).

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock” (Mt.7:24-25).

“And being made perfect, he became the author of eternal salvation unto all them that obey him” (Heb.5:9).

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (Rev.22:14).

DEEPER STUDY # 1

(11:8-9) **Abraham—Faith:** What did Abraham believe? (See DEEPER STUDY # 1—Ro.4:1-25; note—9:7-13; DEEPER STUDY # 1—Gal.3:8, 16.)

1. He believed that God would create a nation through his seed (Gen.12:2-5; Ro.4:17-18).
2. He believed that God would give a child against all odds (Gen.15:1-6; Ro.4:18-22; Heb.11:11-12).
3. He believed in the eternal city (Heb.11:8-10, 13-16).
4. He believed in God’s power to raise the dead (Heb.11:17-19).

2 (11:10) **Abraham—Faith:** Abraham’s reward was the great city which had foundations, whose builder and maker is God. The great heavenly city was his hope. This verse plainly says that Abraham’s faith was the faith that looked beyond this world to heaven. This is a phenomenal declaration: that Abraham believed in the heavenly city of God, in a future life—a life that would put him in the presence of God forever and ever. Yet, this is exactly what is declared in this Scripture by the Holy Spirit through the writer to the Hebrews. Paul even says that the promise made to Abraham was “that he should be the heir of the world” (Ro.4:13). This refers, of course, to the new heavens and earth (cp. 2 Pt.3:10-13; Rev.21:1f).

The point to see is the great faith of Abraham. He believed that God was going to give him the land of Canaan which was a type or symbol of the great land of heaven, the great city whose builder is God.

“For the promise, that he should be their heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith” (Ro.4:13).

“For he looked for a city which hath foundations, whose builder and maker is God” (Heb.11:10).

“But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city” (Heb.11:16).

“But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels” (Heb.12:22).

“For here have we no continuing city, but we seek one to come” (Heb.13:14).

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?” (2 Pt.3:10-13).

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev.21:1-4).

“And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God” (Rev.21:10).

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (Rev.22:14).

“And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book” (Rev.22:19).

<p>1 Her faith: A faith that believed the impossible</p> <p>2 Her reward: The promised son & nation</p>	<p>G. Sarah's Faith: An Impossible Faith, 11:11-12</p> <p>11 Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.</p> <p>12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.</p>
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DIVISION IV

THE SUPREME AUTHOR OF FAITH: JESUS CHRIST, GOD'S SON, 10:19-11:40

G. Sarah's Faith: An Impossible Faith, 11:11-12

(11:11-12) **Introduction:** Sarah is a dynamic example of what it is to believe the impossible. She believed the impossible; therefore, she saw God do the impossible.

1. Her faith: a faith that believed the impossible (v.11).
2. Her reward: the promised son and nation (v.12).

1 (11:11) **Sarah—Faith:** Sarah's faith was a faith that believed the impossible.

“And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah heard it in the tent door, which was behind him. Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh” (Gen.18:9-15; cp. Gen.17:15-22).

“And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac being eight days old, as God had commanded him. And Abraham was a hundred years old, when his son Isaac was born unto him” (Gen.21:1-5).

“Who against hope believed in hope, that he [Abraham] might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised he was able also to perform” (Ro.4:18-21).

“Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age [90 years old], because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable” (Heb.11:11-12).

Note two significant facts.

1. Sarah had difficulty believing God at first. When she first heard the promise of God she doubted the promise. In the Genesis account the Lord appeared and talked with Abraham right outside the door of Abraham's tent. Sarah hid in the tent with her ear up close so she could hear the conversation. When she overheard the Lord promise a child to Abraham, Sarah laughed, for she and Abraham were well past child-bearing age (cp. Gen.18:12). They were both humanly sterile.

Thought 1. The promises of God do sound unbelievable. Just think how corrupt, sinful, evil, savage, violent, and doomed to death the human race is. Any daily news media is filled with illustrations of man's corruption. Yet God loves the world, loves it so much that He has promised “the seed” of the Savior to the world. Just think how unbelievable this sounds.

- ⇒ God has promised a Savior who will bear the sins of man for him and present him to God as righteous.
- ⇒ God has promised a Savior who will save man from the corruption and death of the world, a Savior who can give man life—eternal life in a new heavens and earth.

2. Sarah considered the matter: who it was that was making the promise, God Himself, the Sovereign Majesty of the universe. When Sarah considered this, the change in her was dramatic: if it was God who was making the promise, then God could be *counted (judged)* faithful. God always fulfills His promises. God could do it no matter how difficult the situation was...

- despite the human impossibility.
- despite the fact that all reason spoke against it.
- despite the fact that nature had to be overridden.

Sarah believed God. She switched from unbelief to belief. She trusted the promise of God. Therefore, she bore a child at the age of ninety. It was a miraculous birth, but God had promised and He fulfilled His promise.

Thought 1. God cannot lie; He cannot deceive people. Therefore, the promises of God—every single one of them—shall be fulfilled. But note: the promise of the *seed*, that is, of the Savior, applies only to those who believe.

“But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible” (Mt.19:26).

“Jesus said unto him, If thou canst believe, all things are possible to him that believeth” (Mk.9:23).

“And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt” (Mk.14:36).

“For with God nothing shall be impossible” (Lk.1:37).

“I know that thou canst do every thing, and that no thought can be withholden from thee” (Job 42:2).

“Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!” (Ps.31:19).

“Commit thy way unto the LORD; trust also in him; and he shall bring it to pass” (Ps.37:5).

“God hath spoken once; twice have I heard this; that power belongeth unto God” (Ps.62:11).

“Trust in the LORD with all thine heart; and lean not unto thine own understanding” (Pr.3:5).

“Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength” (Is.26:4).

2 (11:12) **Sarah—Faith:** Sarah’s faith was rewarded. She received the promised son and nation through her seed. This refers to two rewards:

- ⇒ the gift of *the seed Isaac* and of the nation of Israel.
- ⇒ the gift of *the seed Christ* and of the nation of believers, of the new creation of *born again* men and women, those who shall be citizens of God’s new heavens and earth (see DEEPER STUDY # 1—Gal.3:8, notes—Gal.3:16; Eph.2:11-18; 2:14-15; 3:16; 4:17-19. See DEEPER STUDY # 1—Jn.4:22; DEEPER STUDY # 1—Ro.4:1-25.)

Sarah believed the impossible, and God rewarded her faith: she *received* the impossible. Look at Israel. Israel exists today because Sarah believed the impossible promise of God. Look at the believers around the world, those who profess to be born again by the sacrifice of Jesus Christ for their sins. They exist today because Sarah believed the impossible promise of God.

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God....Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again” (Jn.3:3, 5-7).

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor.5:17).

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Pt.1:23).

“Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten [born again] of him” (1 Jn.5:1).

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb.11:6).

“For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God” (Ro.2:28-29).

“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Gal.3:29).

<p>1 Their faith: A faith that endures—that forever seeks an unseen, heavenly country</p> <p>a. A visionary faith: They saw</p> <p>b. A growing faith: They saw, were persuaded, embraced & confessed</p> <p>c. A working faith: They</p>	<p>H. The Patriarch's Faith: A Pilgrim's Faith, 11:13-16</p> <p>13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.</p> <p>14 For they that say such</p>	<p>things declare plainly that they seek a country.</p> <p>15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.</p> <p>16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.</p>	<p>sought & plainly declared that they were seeking a country</p> <p>d. An enduring faith: They did not return</p> <p>2 Their reward</p> <p>a. God's approval</p> <p>b. God's prepared city</p>
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DIVISION IV

THE SUPREME AUTHOR OF FAITH: JESUS CHRIST, GOD'S SON, 10:19-11:40

H. The Patriarch's Faith: A Pilgrim's Faith, 11:13-16

(11:13-16) **Introduction:** believers are only strangers and pilgrims on earth. They are only passing through this earth and this life which is ever so brief and corrupt. They are heirs and citizens of heaven. This passage is a picture of the great faith of believers, the faith of God's pilgrims upon earth.

1. Their faith: a faith that endures that forever seeks an unseen, heavenly country (v.13-15).
2. Their reward (v.16).

1 (11:13-15) **Patriarchs—Faith—Pilgrimage:** the patriarch's faith was a faith that endured, that forever sought an unseen, heavenly country. The word patriarch refers to Abraham, Isaac, Jacob, and other ancient men who had great faith in God and His promises. The point to see is this: these all died believing what God had promised and not a single one of them ever received the promise on earth. If they were to receive them, they had to accept them by faith. Believing them—hoping in them—was the only way they could possess them. Note four points.

1. Their faith was a *visionary faith*. They saw the promises of God afar off, not by sight but in their hearts and minds. What was the promise? It was the promise...
 - of a country (v.14).
 - of a better country, a heavenly world (v.16). Christ Jesus even said that Abraham saw His day and rejoiced in the hope of it (cp. Jn.8:56).

Thought 1. How much more we can see and understand the promises of God. Christ has already come once. To believe that He shall return is much easier than Abraham believing that He was coming the first time. Abraham had no precedent, whereas we do.

2. Their faith was a *growing faith*.
 - ⇒ They saw the promise of God and were thankful to God for the privilege of seeing it.
 - ⇒ They were persuaded of the promises of God. They believed that the promises were true, that there was a promised land and that God was going to give it to them. They believed in God and that what God promised He was going to fulfill.
 - ⇒ They embraced (*aspasameno*) the promises. The word means to greet and welcome. They were ever so thankful and appreciative to God for such a glorious hope as the promised land. They rejoiced and loved the promise, setting their eyes upon it and not looking away.
 - ⇒ They confessed that they were only strangers and pilgrims upon earth, just passing through until they could inherit the glorious hope of the promised land. They confessed the glorious hope to all; they bore testimony and witness and did so unashamedly that God had given them the hope of the promised land.
3. Their faith was a *working faith*. They actively sought after the promised land and declared the fact to all.
 - ⇒ They did not just sit back and talk about the promised land, thinking that God would take them to it when it was time.
 - ⇒ They did not go on about their lives upon this earth ignoring the promised land, thinking that they were good enough and God would never reject them from inheriting it.

The early believers actively sought after the promised land. They got up and went looking for it, leaving the world and its possessions behind. By their separation from the world and seeking after God's promises, they declared plainly that they were men and women of true faith.

4. Their faith was an *enduring faith*. They never returned to the country they had left. They had separated from the world and began a search for the promised land of God and they stayed on the search.

- Simply stated, they kept their mind and thoughts upon the promised land.
- ⇒ They did not harbor the thoughts of the old world's pleasures and desires, possessions and indulgences, feelings and comforts.
 - ⇒ They did not return to the old world when they had the chance.
 - ⇒ The patriarchs endured to the end. In fact, they went to their grave believing in the great hope of God for the promised land.

“And being fully persuaded that, what he had promised, he was able also to perform” (Ro.4:21).

“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Ro.8:38-39).

“For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (2 Tim.1:12).

“For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Ph.3:20-21).

“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth” (Heb.11:13).

“For here have we no continuing city, but we seek one to come” (Heb.13:14).

“For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding” (1 Chron.29:15).

“Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were” (Ps.39:12).

“I am a stranger in the earth: hide not thy commandments from me” (Ps.119:19).

2 (11:16) **Faith—Reward:** the reward of the patriarchs. Their reward was twofold.

1. They received God’s approval. God is not ashamed to be called their God. Note the present tense: they are still living, even today. And so is God. God is acting now; it is today that He is unashamed. He is the God of Abraham, Isaac, and Jacob today, and He is not ashamed to be called their God. Just imagine! These great patriarchs have been alive and living in God’s presence for thousands of years (cp. Mt.22:32; Mk.12:26; Lk.20:37). God loves and commits Himself to all who believe Him and His promises. He is not ashamed and never will be ashamed of those who confess that they seek Him and the country He has promised.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:16).

“For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s” (Ro.14:8).

“For to me to live is Christ, and to die is gain” (Ph.1:21).

“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth” (Heb.11:13).

“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them” (Rev.14:13).

“But in every nation he that feareth him, and worketh righteousness, is accepted with him” (Acts 10:35).

“Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor.5:6-10).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph.1:6-7).

“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine” (Ex.19:5).

2. They received the promised land. God prepared a city for them, a heavenly city that will last forever and ever.

“For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith” (Ro.4:13).

“For he looked for a city which hath foundations, whose builder and maker is God” (Heb.11:10).

“But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city” (Heb.11:16).

“But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels” (Heb.12:22).

“For here have we no continuing city, but we seek one to come” (Heb.13:14).

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?” (2 Pt.3:10-13).

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev.21:1-4).

“And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God” (Rev.21:10).

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (Rev.22:14).

“And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book” (Rev.22:19).

<p>1 His faith: A faith that obeys God regardless of cost a. God's unbelievable command: Sacrifice Isaac</p> <p>b. Abraham's great faith: Counted God as trustworthy</p> <p>2 His reward: Deliverance</p>	<p>I. Abraham's Faith (Part II): A Sacrificial Faith, 11:17-19</p> <p>17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18 Of whom it was said, That in Isaac shall thy seed be called: 19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.</p>
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DIVISION IV

THE SUPREME AUTHOR OF FAITH: JESUS CHRIST, GOD'S SON, 10:19-11:40

I. Abraham's Faith (Part II): A Sacrificial Faith, 11:17-19

(11:17-19) **Introduction:** this act of Abraham is the supreme act of faith. This is the picture of sacrificial faith, the faith which God demands of every man, the faith without which a person shall never inherit the promises of God.

1. His faith: a faith that obeys God regardless of cost (v.17-19).
2. His reward: deliverance (v.19).

1 (11:17-19) **Abraham—Faith:** Abraham's faith was a faith that obeyed God regardless of cost. This demand made upon Abraham was the supreme act of faith (cp. Gen.22:1-18).

“And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him....And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me....And the angel of the LORD called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice” (Gen.22:1-3, 9-12, 15-18).

“By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure” (Heb.11:17-19).

Note two significant points.

1. God's unbelievable command. God commanded Abraham to take Isaac and to offer him up as a sacrifice to Him. To say the least this was a most unusual command, that is, God commanding that a human sacrifice be made to Him. William Barclay has a comment about this fact that states it well:

“To some extent this story has fallen into disrepute nowadays. It does not appear in syllabuses of religious education because it is held to teach a view of God that can no longer be accepted. Or, failing that, it is held to teach that the point of the story is that it was in this way that Abraham learned that God did not desire human sacrifice. There were days when men considered it a sacred duty to offer up their first-born sons to God, before they learned that God would never desire a sacrifice like that. No doubt that is true; but if we want to see this story at its greatest, and if we want to see it as the writer to the Hebrews saw it, we must take it at its face value. It was the response of a man who was asked to offer to God his own son” (The Letter to the Hebrews, p.171).

What was God doing? We can say several things.

- a. God was testing the faith of Abraham in the most supreme way possible. We must always remember that God had made the supreme promises to Abraham:
- ⇒ The supreme promise of the *seed* of the Savior, of God's very own Son.
 - ⇒ The supreme hope of the promised land and of dwelling in the very presence of God Himself. And the inheritance was to be for eternity.
 - ⇒ The supreme promise of an unlimited nation of people, a people that would endure forever.
 - ⇒ The supreme promise of being a blessing to all the nations of the world, an eternal blessing.
- A man who had received the supreme promises of God had to be tested in the most supreme way possible. And, no doubt, in light of what God demanded of Abraham, the most supreme way in Abraham's day and time was to demand that Abraham sacrifice his only son. Remember how difficult this was for Abraham. He loved Isaac dearly, for Isaac was not only his only son, but Abraham's whole life—his past and future were wrapped up in Isaac. Abraham had lived for Isaac, his only son. All the promises of God to him were wrapped up in Isaac. What an unbelievable faith Abraham had!
- b. God was using the offering of Isaac as a sacrifice to symbolize the offering up of God's only Son as the sacrifice for man's sins. God was also using Abraham's faith that God could raise up the dead to proclaim that man must believe *that God can raise the dead*. God is going to; therefore, man must believe it in order to be resurrected.

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world" (Jn.1:29).

"Greater love hath no man than this, that a man lay down his life for his friends" (Jn.15:13).

"For when we were yet without strength, in due time Christ died for the ungodly" (Ro.5:6).

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve" (1 Cor.15:3-5).

"Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Gal.1:4).

"And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Eph.5:2).

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit.2:14).

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [behavior] received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pt.1:18-19).

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (1 Jn.3:16).

"And from Jesus Christ, who is the faithful witness, and the firstbegotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood" (Rev.1:5).

- c. God was also teaching that man must trust God to the ultimate degree. Man must be willing to sacrifice the thing he loves the most and holds dearest to his heart. He must love God supremely, love God and His promises above all else. God will not accept second best and divided loyalty. He demands to be first in the life of every person. A person either puts Him first or else he is unacceptable to God and misses out on the promises of God.

2. Abraham's great faith was the ultimate faith. Abraham considered and thought through the demand of God. He knew God was God; therefore...

- he knew that God gave no foolish commands.
- he knew that God could stop him anywhere along the road to the mountain where he was to sacrifice Isaac, and if not, then God could raise Isaac from the dead.
- he knew that God never broke His promises and that God could not fulfill His promises without Isaac.

Abraham counted God trustworthy—true and faithful to His promise. Therefore, he stepped out to follow God supremely.

Thought 1. Note how Abraham loved God supremely. Abraham put God above all, even above the person whom he loved the most, his own dear son.

"But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible" (Mt.19:26).

"Jesus said unto him, If thou canst believe, all things are possible to him that believeth" (Mk.9:23).

"For with God nothing shall be impossible" (Lk.1:37).

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jn.5:24).

“Even as Abraham believed God, and it was accounted to him for righteousness” (Gal.3:6).

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb.11:6).

“Even so faith, if it hath not works, is dead, being alone” (Jas.2:17).

“God hath spoken once; twice have I heard this; that power belongeth unto God” (Ps.62:11).

“But our God is in the heavens: he hath done whatsoever he hath pleased” (Ps.115:3).

2 (11:19) **Abraham—Faith—Reward:** Abraham’s reward was deliverance, the deliverance of his son from the dead. The idea is this: Isaac was as good as dead in Abraham’s mind. Abraham was totally committed to sacrifice Isaac; he was totally committed to love God and His Word supremely. That was enough for God. God had His answer. Abraham believed God and loved Him above the most dear thing on earth. Therefore, when God stopped the judgment upon Isaac, it was like a resurrection from the dead. The point to us is the three lessons given in the former note:

- ⇒ We must trust God supremely, love and trust Him above everyone and all else.
- ⇒ We must believe God even when we cannot understand the ways and commands of God.
- ⇒ We must trust the sacrifice of God’s own dear Son for our sins and trust His resurrection as the assurance of our being resurrected and living forever with God.

“That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:15-16).

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live” (Jn.5:24-25).

“And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day” (Jn.6:40).

“Verily, verily, I say unto you, If a man keep my saying, he shall never see death” (Jn.8:51).

“Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live” (Jn.11:25).

“For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory” (1 Cor.15:53-54).

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens” (2 Cor.5:1).

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words” (1 Th.4:16-18).

“But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel” (2 Tim.1:10).

“But God will redeem my soul from the power of the grave: for he shall receive me” (Ps.49:15).

“Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth” (Ps.71:20).

“I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes” (Hos.13:14).

	J. Isaac's Faith: A Repentant Faith, 11:20
1. A faith that believed in the things to come despite sin	20 By faith Isaac blessed Jacob and Esau concerning things to come.

DIVISION IV

THE SUPREME AUTHOR OF FAITH: JESUS CHRIST, GOD'S SON, 10:19-11:40

J. Isaac's Faith: A Repentant Faith, 11:20

(11:20) **Introduction:** Isaac is the prime example of a person who believes the promises of God, but needs to repent before he can receive them. Isaac is an example of the person who believes in the things to come despite sin.

1 (11:20) **Isaac—Faith:** Isaac's faith was a faith that believed in the things to come despite sin (Gen.27:1-40). Isaac believed that God would fulfill His promises through his sons, fulfill His promises despite the selfishness and conniving deception of his sons.

Jacob was the younger son who stuck closer to his mother. He was somewhat of a homebody. Esau was Isaac's older son, a true outdoorsman just like Isaac. Therefore, Isaac preferred Esau. He wanted Esau to receive the greater blessing of God, in particular he wanted Esau to be *the seed* through whom God would fulfill His promise of a promised land and of a nation of people.

Isaac was aged and blind when he was ready to pass the blessing on to his sons. Now note several facts.

⇒ God had told Isaac and his wife, Rebekah, that Jacob was to be the one who was to receive the blessing; the older son was to serve the younger.

“And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger” (Gen.25:23).

⇒ Isaac was reluctant to obey God. In fact, he did not want to obey God; he preferred Esau. When it came time to pass the blessings of God's promise on to his son, Isaac planned to ignore God's will and bless Esau.

“And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I. And he said, Behold now, I am old, I know not the day of my death: now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savory meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die” (Gen.27:1-4).

⇒ Rebekah overheard Isaac's plans to ignore and bypass God's will. Therefore, she plotted with Jacob to deceive Isaac and have him pass the blessing on to Jacob. Remember: Isaac was blind and unable to see; therefore Jacob was able to deceive Isaac and receive the blessing.

“And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said See, the smell of my son is as the smell of a field which the LORD hath blessed: Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee” (Gen.27:22-29).

⇒ Isaac refused to reverse the blessing when the deception was discovered. In the final analysis, he repented. He turned away from his own desires and did God's will.

“And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed” (Gen.27:33).

The point is this: Isaac's faith was firm about the future despite sin. At first, Isaac was unwilling to follow God and do as God had said. And his son Jacob set out to secure God's blessing by deception. Jacob was unwilling to wait upon God; he felt that he had to help God out even if it meant lying and deceiving. But in the end, Isaac repented: he believed God

and he did God's will. He could have easily reversed his blessing, but he refused. He had reached the point where he knew that God's will had to be done. Therefore, he repented and turned from his own will to the will of God.

Note through all of this the strong faith in *things to come*. Isaac believed in the promises of God; he believed in the *promised seed* and the *promised land*. He never saw the promises fulfilled, not during his life upon this earth. He was only a pilgrim and sojourner on earth, never seeing the *promised land*. But he believed and held firm to his belief—so firm that he passed the blessing of God's promises down through his son Jacob. Isaac died, but he died as a man of faith, as a man who repented and did God's will.

“Blessed are they that mourn: for they shall be comforted” (Mt.5:4).

“I tell you, Nay: but, except ye repent, ye shall all likewise perish” (Lk.13:3).

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord” (Acts 3:19).

“Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee” (Acts 8:22).

“And the times of this ignorance God winked at; but now commandeth all men every where to repent” (Acts 17:30).

“If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land” (2 Chron.7:14).

“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the lord, and he will have mercy upon him; and to our God, for he will abundantly pardon” (Is.55:7).

“But if the wicked willd turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die” (Ezk.18:21).

<p>1. A faith that believed God's promises & worshipped despite death</p>	<p>K. Jacob's Faith: A Worshipping Faith, 11:21</p> <p>21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.</p>
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DIVISION IV

THE SUPREME AUTHOR OF FAITH: JESUS CHRIST, GOD'S SON, 10:19-11:40

K. Jacob's Faith: A Worshipping Faith, 11:21

(11:21) **Introduction:** Jacob never saw the promised land given to Israel. In fact, he saw the reverse. His family was forced to Egypt because of famine. Yet he continued to worship God, ever believing and passing on God's promise—even as he was dying.

1 (11:21) **Jacob—Faith:** Jacob's faith was a faith that believed God's promises and worshipped despite death. The story in the Old Testament is as follows:

“And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance....And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God who fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth” (Gen.48:1-6, 13-16).

Note three significant facts.

1. Jacob was dying when this event took place. He had lived a long life upon earth.
2. Jacob blessed both of the sons of Joseph; that is, he passed on the promises of God to them. He gave them an inheritance in the *land of promise* and in the *promised seed*. They had been born in Egypt; nevertheless, he passed the blessing of the promise down through them.
3. Jacob worshipped while he was dying, worshipped leaning upon his staff. The idea is that he was weak and frail, almost bedridden, finding it difficult to walk and move about. But he continued to arise and worship God, believing in the *promised land* and *promised seed* up until the very end.

The point is striking. Here was a man who never saw the promised land given to him. In fact, he saw the reverse. He and his family were forced out of Canaan (Palestine) and into Egypt because of famine. Yet, he continued to worship God, ever believing and passing on God's promises—even up to the very end, the end of death itself.

“Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me” (Acts 27:25).

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb.11:6).

“Even so faith, if it hath not works, is dead, being alone” (Jas.2:17).

“The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate” (Ps.34:22).

“Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed” (Ps.37:3).

“Commit thy way unto the LORD; trust also in him; and he shall bring it to pass” (Ps.37:5).

“Trust in the LORD with all thine heart; and lean not unto thine own understanding” (Pr.3:5).

“Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength” (Is.26:3-4).

L. Joseph's Faith: An Undying Faith, 11:22

- 1 A faith that believed despite circumstances
- 2 A faith that acted despite the impossible

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

DIVISION IV

THE SUPREME AUTHOR OF FAITH: JESUS CHRIST, GOD'S SON, 10:19-11:40

L. Joseph's Faith: An Undying Faith, 11:22

(11:22) **Introduction:** Joseph was a prince among a world of men. His life of faith is a life that should be studied and followed by all. The faith of Joseph was an undying faith.

- 1. A faith that believed despite circumstances (v.22).
- 2. A faith that acted despite the impossible (v.22).

1 (11:22) **Joseph—Faith:** Joseph's faith was faith that believed despite adverse circumstances. If ever a person should have lost faith, it was Joseph.

- ⇒ As a young man, he had been sold as a slave into Egypt, and note: it was his own brothers who had sold him (Gen.37:23f).
- ⇒ While a slave, he was falsely accused by his master's wife of trying to seduce her. He had rejected her advances, choosing to follow God in living righteously rather than to enjoy the fruits of sin for a season (Gen.39:7).
- ⇒ He suffered imprisonment because the wife falsely charged him with assault. He suffered a long imprisonment for living righteously (Gen.39:14f).
- ⇒ He lived righteously and ministered to people in prison even when they ignored, neglected, and forgot him (Gen.40:14f).

The point to note is this: Joseph never lost his faith in the promises of God. He believed and followed God no matter the circumstances and no matter what it cost him. He was a man of God in a foreign land, a man who demonstrated an undying faith.

2 (11:22) **Joseph—Faith:** Joseph had a faith that acted despite the impossible. This was Joseph's great act of faith. After so many years in a foreign land, he still proclaimed the great promise of God: he believed beyond question that God was going to fulfill His promises:

- ⇒ He believed that God had chosen his family to be the *promised seed*.
- ⇒ He believed that God was going to give the *promised land* to his family.

Joseph was dying in a foreign land with his family finally settled and rooted in the land of Goshen, Egypt. Yet he believed the impossible: that God would be moving his family back to Palestine and eventually give them the promised land. Therefore, he commanded that his bones be taken back when the nation of his family returned to the land.

Joseph's faith was an undying faith. His body was dying, but not his faith in God and in God's promises. He knew that he would rest in the promised land of God.

"He that endureth to the end shall be saved" (Mt.10:22).

"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Ro.14:8).

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal.6:8).

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb.11:13).

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls" (Jas.1:21).

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pt.3:9).

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev.14:13).

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Ps.23:4).

"Precious in the sight of the LORD is the death of his saints" (Ps.116:15).

"The wicked is driven away in his wickedness: but the righteous hath hope in his death" (Pr.14:32).

<p>1 A faith that obeyed their hearts</p> <p>2 A faith that was fearless despite opposition</p>	<p>M. Moses' Parent's Faith: A Loving, Fearless Faith, 11:23</p> <p>23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.</p>
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DIVISION IV

THE SUPREME AUTHOR OF FAITH: JESUS CHRIST, GOD'S SON, 10:19-11:40

M. Moses' Parent's Faith: A Loving, Fearless Faith, 11:23

(11:23) **Introduction:** the parents of Moses are an excellent example of an unknown married couple who had great faith in God. They were just common, ordinary folk within their community, yet they believed God and had a strong faith in Him. Their faith stands as a dynamic example of a loving, fearless faith.

1. A faith that obeyed their hearts (v.23).
2. A faith that was fearless despite opposition (v.23).

1 (11:23) **Faith—Moses, Parents of:** the parents of Moses had a faith that obeyed their hearts. What happened was this. Generation after generation had passed since Joseph, Jacob, and his sons had gone down to Egypt and settled in the land of Goshen, Egypt. The people, the Israelites, had reproduced so much that they had become a large nation of people, so large that the new king of Egypt felt threatened by them. This was when Israel became slaves to the Egyptians. The king, who did not know Joseph, took the initial step of enslaving them, thinking that he could slow down their reproduction through slavery (Ex.1:8). However, the children of Israel continued to multiply rather rapidly, and the king felt more and more threatened. Finally he decided to wipe them out by having all newborn sons killed at birth. This cruel plot was made the law of the land (cp. Ex.1:21-22).

This is the background of what led Moses' parents to do what they did. Unquestionably, they loved God and loved their newborn child whom they named Moses. Their action shows this.

Kenneth Wuest points out that the word "proper" (asteion) means "comely to God." Wuest says, "he was comely with respect to God" (*Hebrews*, Vol.2, p.205). That is, God had His hand upon Moses, and apparently his parents realized it.

One thing is sure: the parents knew that if all the male children were killed, then the *promised seed* and *promised land* of God could never be fulfilled. It is this that lies behind their saving Moses. They loved their child, yes, but they also loved God. It was their love for both their son and God that made them do what they did. Their love stirred them to believe that God would preserve their son and use him to fulfill God's promise of an eternal seed and eternal land for His people.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Mt.22:37).

"And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 Jn.4:16).

"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21).

"And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might" (Dt.6:5).

"And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul" (Dt.10:12).

2 (11:23) **Faith—Moses, Parents of:** the parents of Moses had a faith that was fearless despite opposition. As stated above, it was the law of the land that all newborn male children were to be killed at birth. Failure to obey the law most likely meant death to the law-breaker. The parents risked their lives in disobeying the law. But note what this verse says: "they were not afraid of the the king's commandment." They trusted God to preserve the child, and they cast their own lives upon God's care. They knew they had to risk their lives in order to save their son and the promised seed and land of God.

The point is this: the parents of Moses never received the promised land of God and they never saw the promised seed inherit the land. But they believed and trusted God, even in the face of a king's attempt to stamp out God's people and promise. They loved God and His promises and they believed God and His promises; therefore, they were willing to stake their lives upon Him and the *promised seed and land*.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb.11:6).

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed” (Jas.1:5-6).

“Even so faith, if it hath not works, is dead, being alone” (Jas.2:17).

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” (1 Jn.5:4-5).

“The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate” (Ps.34:22).

“Commit thy way unto the LORD; trust also in him; and he shall bring it to pass” (Ps.37:5).

“It is better to trust in the LORD than to put confidence in man” (Ps.118:8).

“Trust in the LORD with all thine heart; and lean not unto thine own understanding” (Pr.3:5).

“The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame” (Pr.29:15).

“Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength” (Is.26:4).

<p>1 A sacrificial faith: He chose God & God's people rather than this world & its pleasures</p>	<p>N. Moses' Faith: A Self-Denying Faith, 11:24-28</p> <p>24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;</p> <p>25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;</p> <p>26 Esteeming the reproach of Christ greater riches than</p>	<p>the treasures in Egypt: for he had respect unto the recompence of the reward.</p> <p>27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.</p> <p>28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.</p>	<p>(v. 26,27,28)</p> <p>3 An enduring faith: He courageously looked to God instead of looking to men</p> <p>4 A saving faith: He believed God's message of salvation</p>
<p>2 An expectant faith: He looked to the reward</p>			

DIVISION IV

THE SUPREME AUTHOR OF FAITH: JESUS CHRIST, GOD'S SON, 10:19-11:40

N. Moses Faith: A Self-Denying Faith, 11:24-28

(11:24-28) **Introduction:** following Christ is not easy, not if a person is going to truly follow Him. Why? Because His call is contrary to what most people think. His call is a call to love, joy, and peace, yes; but it is not a call to a life of ease, comfort, and plenty. The call of Christ is not to physical and material health and wealth. Contrariwise, the call of Christ is to a life of self-denial and sacrifice. If a person is going to follow Christ, it costs him everything he is and has. And Christ makes no exceptions (see outline and notes—Mt. 19:16-22; 19:23-26; 19:27-30). Moses is a prime example of a man who gave up all that the world had to offer in order to follow God and His promises. His faith was a self-denying faith.

1. A sacrificial faith: he chose God and God's people rather than this world and its pleasures (v.24-25).
2. An expectant faith: he looked to the reward (v.26-28).
3. An enduring faith: he courageously looked to God instead of looking to man (v.27).
4. A saving faith: he believed God's message of salvation (v.28).

1 (11:24-25) **Moses—Faith:** first, the faith of Moses was a sacrificial faith, a faith that chose God and God's people rather than this world and its pleasures. Remember: when Moses was born, the king of Egypt had issued a law that all newborn male children of Israel were to be killed. He had done this because he feared Israel was growing so rapidly as a people that they were becoming a threat to the security of Egypt. The parents of Moses, acting in faith, had hid Moses down by the river in a small boat-like basket. Moses was only three months old. His parents knew that Pharaoh's daughter bathed there, and they *sensed in hope* that she would find the child, feel compassion, and keep and rear him. This she did. Moses was reared as a prince in Pharaoh's court. Jewish tradition even says that his daughter was the only child Pharaoh had and that she herself was childless. If this is accurate, it means that Moses was, as tradition says, the heir to the throne of Egypt (Thomas Hewitt. *The Epistle to the Hebrews*. "Tyndale New Testament Commentaries," p.180 and Matthew Henry. *Matthew Henry's Commentary*, Vol.6, p.947). In either case, Moses was a prince, the son of the daughter of Pharaoh. He had everything that a person on earth could ever want:

- ⇒ education and knowledge
- ⇒ fame and wealth
- ⇒ possessions and estates
- ⇒ power and authority
- ⇒ position and duty
- ⇒ purpose and responsibility
- ⇒ a home and love (Pharaoh's daughter must have loved Moses to stand against Egyptian law to save him as a child.)

But Moses gave it all up. He sacrificed everything for God and His promises, the *promised seed* and *promised land*. The day came when Moses had to make the most critical decision of his life. He faced as large a crisis as any man could face. Was he going to be identified as an Egyptian all the days of his life or was he going to become identified with the people of God? Was he going to pursue the pleasures of Egypt and this world or pursue God and His promises? When Moses was forty years old, he faced the crisis and made the decision (Acts 7:23). In the words of Scripture:

“And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand” (Ex.2:11-12).

This was a scene that Moses had often seen during his forty years as an Egyptian prince. But apparently this was the final straw; he had seen enough of the mistreatment of his people. He made the decision that launched a number of decisions—decisions that were to show that he was rejecting Egypt and the world and identifying himself with God's people.

The point is this: Moses gave up all the pleasures and enjoyment of Egypt and the world—gave it all up. He sacrificed everything for God and His people, the very people who had been given the hope for *the promised seed and the promised land*.

As these two verses of Hebrews say:

“[Aroused] by faith Moses, when he had grown to maturity and become great, refused to be called the son of Pharaoh’s daughter, because he preferred rather to share the oppression (suffer the hardships) and bear the shame of the people of God than to have the fleeting enjoyment of a sinful life” (v.24-25, Amplified New Testament).

Thought 1. Moses knew what he was doing. The decision to do what he could to stop the abuse of God’s people was not the rash decision of youth. Moses was forty years old, engaged in the midst of the daily duties and power of ruling. He made his decision and acted, but as the next verse shows, only after much thought.

Thought 2. The Expositor’s Greek Testament has an excellent statement on this point: “the significance and source of this refusal lay in his preferring to suffer ill-usage with God’s people rather than to have a short-lived enjoyment of sin...it was because they were God’s people, not solely because they were of his blood, that Moses threw in his lot with them. It was this that illustrated his faith. He believed that God would fulfil His promise to His people, little likelihood as at present there seemed to be of any great future for his race. On the other hand there was...the enjoyment which was within his reach if only he committed the sin of denying his people and renouncing their future as promised by God” (Marcus Dods. *The Epistle to the Hebrews*. “The Expositor’s Greek Testament,” Vol.14, ed. by W. Robertson Nicoll. Grand Rapids, MI: Eerdmans, 1970, p.360).

“Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it” (Mt.16:24-25).

“Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me” (Mt.19:21).

“So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple” (Lk.14:33).

“Let no man seek his own, but every man another’s wealth” (1 Cor.10:24).

“For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live” (Ro.8:13).

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves” (Ro.15:1).

2 (11:26) **Moses—Faith:** second, the faith of Moses was an expectant faith, a faith that looked to the reward. Moses believed in the promises which God had given to Abraham and his people, the promised seed and the promised land. (See notes—Heb.11:8-10; 11:13-16 for more discussion.) The word “esteeming” means that he considered and thought about the matter; he made a deliberate decision to suffer with his people and to inherit the promises God had made to them rather than to enjoy the riches of Egypt. This means...

- that he chose the sufferings of Christ, the promised seed of the Savior, over the riches of Egypt.
- that he considered the reward of God’s promise to Israel greater than the reward of earthly riches.

William Barclay explains what Moses did in practical terms:

“Moses was the man who gave up all earthly glory for the sake of the people of God. Christ gave up His glory for men. He became despised and rejected; He abandoned the glory of heaven for the buffets and the scourging and the shame inflicted by men. Moses in his day and generation shared in the sufferings of Christ. Moses was the man who chose the loyalty that led to suffering rather than the ease which led to earthly glory. He would rather suffer for the right than enjoy luxury with the wrong. He knew that the prizes of earth were contemptible compared with the ultimate reward of God” (The Letter to the Hebrews, p.178)

Without question, Moses believed in the promises of God to Israel:

- ⇒ that Israel was the promised seed, the very people through whom God would send the Messiah, the Savior of the world.
- ⇒ that Israel would inherit the promised land of eternal rest with God. Moses turned away from the riches of the world for the rewards of God’s promises.

“He considered the contempt and abuse and shame [borne for] the Christ, the Messiah [Who was to come], to be greater wealth than all the treasures of Egypt, for he looked forward and away to the reward (recompense)” (v.26, Amplified New Testament).

“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake” (Mt.5:11).

“And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward” (Mt.10:42).

“If we suffer, we shall also reign with him: if we deny him, he also will deny us” (2 Tim.2:12).

“For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance” (Heb.10:34).

“And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment” (Heb.11:36).

3 (11:27) **Moses—Faith:** third, the faith of Moses was an enduring faith, a faith that courageously looked to God rather than to men. This event is recorded in Exodus.

“And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known” (Ex.2:13-15).

Note: it seems that Moses fled because he feared Pharaoh; however, Hebrews says that he “forsook Egypt; not fearing the wrath of the king.” Is this a contradiction? No, the answer is given in Acts:

“And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not” (Acts 7:23-25).

This shows that Moses had apparently thought and known for years that he was to be the deliverer of Israel. It is highly probable that his own mother had taught him this when Pharaoh’s daughter unknowingly made her the nurse to Moses (Ex.2:6-8). She certainly taught him the great promises of God to Abraham and Israel. Whatever the source, God’s Spirit apparently moved upon Moses at an early age and stirred the sense and thoughts that he was to be the deliverer of his people; he was to lead them back to Israel. However, Moses went about it the wrong way. Nevertheless, he knew that God’s will and purpose was for him to deliver his people. Note: Acts 7:25 says that Moses was planning to lead Israel in a rebellion against Egypt to free God’s people. He did not fear Pharaoh; Moses was loaded with courage. However, when the people refused to follow him, he was left alone. He had to fear—fear in the sense of wisdom and discretion, not dependency and hopelessness. He had to fear in order to save his life.

The point is this: Moses sensed and knew his mission upon earth—that he was to free Israel in God’s time. The people would not follow him then, but he believed that God would arouse the people to follow him in due time. As we find out, he kept on believing and endured in his belief for another forty years (Acts 7:30).

Thought 1. Imagine the terrible disappointment Moses must have felt. His people were suffering as slave-laborers under Egyptian bondage, and he had stepped forward to lead them in a rebellion for freedom. But they had rejected his leadership, and he had been forced to flee for his life. The disappointment must have been very heavy. But imagine this: Moses sensed and knew that God had called him to deliver His people Israel. He knew his calling. But there he was sitting in Midian, and he had sat there for *forty years* and God had not called him to go forth. How easily Moses could have lost faith in God. How easily he could have lost his sense of call. But he did not: he continued to believe in God and His promises. Moses endured in faith despite all the circumstances. What a dynamic example!

“Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor.15:58).

“And let us not be weary in well doing: for in due season we shall reap, if we faint not” (Gal.6:9).

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb.4:14-16).

“Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)” (Heb.10:23).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pt.1:13).

“Behold, I come quickly; hold that fast which thou hast, that no man take thy crown” (Rev.3:11).

4 (11:28) **Moses—Faith:** fourth, the faith of Moses was a saving faith, a faith that believed God’s message of salvation. This verse refers to the great day of deliverance and salvation for Israel. God had led Moses to prepare Israel and Egypt for the deliverance of His people. God was now ready to save His people from the bondage of Egypt (a symbol of the world). God had pronounced judgment (the taking of the firstborn) upon the people of Egypt for their injustices. As He prepared to execute the final judgment, those who believed God were instructed to slay a pure lamb and sprinkle its blood over the door posts of their homes. The blood of the innocent lamb would then serve as a sign that the coming judgment had already been carried out. When seeing the blood, God would *pass over* that house.

Symbolically, the Passover pictured the coming of Jesus Christ as the Savior. The lamb without blemish pictured His sinless life, and the blood sprinkled on the door posts pictured His blood shed for the believer (Ex.12:5; cp. Jn.1:29).

Note that God's method of salvation was the blood of the lamb spread over the door posts (cp. Gen.12:12-48. See DEEPER STUDY # 1—Lk.22:7.) Moses' great faith is clearly seen. He not only made the proper arrangements for escaping God's judgment on that dreadful night, but he spelled out that the Passover was to be observed each year thereafter. He never doubted God's planned salvation for His people. He never doubted that God would fulfill His promises, that He would give to Israel the *promised seed* and the *promised land*.

“Much more then, being now justified by his blood, we shall be saved from wrath through him” (Ro.5:9).

“For whosoever shall call upon the name of the Lord shall be saved” (Ro.10:13).

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God” (Eph.2:8).

“And almost all things are by the law purged with blood; and without shedding of blood is no remission” (Heb.9:22).

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:18-19).

<p>1 A faith that obeyed God against insurmountable forces</p> <p>2 A faith that delivered & brought protection</p>	<p>O. Israel's Faith (Part I): A Delivering Faith, 11:29</p> <p>29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.</p>
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DIVISION IV

THE SUPREME AUTHOR OF FAITH: JESUS CHRIST, GOD'S SON, 10:19-11:40

O. Israel's Faith (Part I): A Delivering Faith, 11:29

(11:29) **Introduction:** this verse deals with Israel crossing the Red Sea, a phenomenal miracle controlled entirely by God. But it took great faith for Israel to cross the Sea with two towering walls of water on both sides. This is a living example of strong faith in God, a delivering faith, the kind of faith that assures God's delivering power acting in our behalf.

1. A faith that obeyed God against insurmountable forces (v.29).
2. A faith that delivered and brought protection (v.29).

1 (11:29) **Israel—Faith:** Israel's faith was a faith that obeyed God against insurmountable forces. The forces confronting Israel were threefold:

- ⇒ the pursuing army of the Egyptians.
- ⇒ the Red Sea in front and the mountain ranges on both sides.
- ⇒ their own murmuring and unbelief.

The people were ever so frightened. They were hemmed in with no way to escape, and an enraged king and people were in hot pursuit. There was no chance that the Egyptian army would have taken any live prisoners because Egypt had lost all their firstborn sons to the death-angel. Israel was doomed and the people knew it. The odds were insurmountable unless God stepped in and delivered them.

Moses, God's leader, was aroused to believe God. He stepped forward and shouted to the people:

“Fear ye not, stand still, and see the salvation of the LORD, which he will show to you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace” (Ex.14:13-14).

The salvation of the Lord was being proclaimed, and that message stirred faith in the hearts of the people. In obedience to God's command, Moses lifted up his rod and moved it across the face of the waters. When he did, a strong east wind began to blow over the face of the water. It blew so forcefully that the waters divided. Imagine the scene: two towering walls of water with a stretch of dry land running down between them. But the people's salvation was on the other side. If they could reach there, they were safe. They had been grumbling, yes; but the message of God's servant, Moses, had stirred them to believe God. Now they were beholding the power of God to remove the insurmountable odds. He had actually rolled the sea back and made a road of *dry land* for them to march across to safety. They believed God, and they began to march forth—marching in the faith of God who had promised that He would lead them to the promised land.

Thought 1. What a clear picture of salvation for people today! No matter the odds, God will overcome the odds and save us if we will only believe and begin to march forth following Christ, even as God commands.

“Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done” (Mt.21:21).

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor.10:13).

“Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us” (2 Cor.1:10).

“And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever” (2 Tim.4:18).

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage” (Heb.2:14-15).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

“The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him” (Ps.28:7).

“But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God” (Ps.40:17).

2 (11:29) **Israel—Faith:** Israel’s faith was a faith that delivered and brought protection. The people believed God; therefore, they were delivered despite the insurmountable odds against them. But not only this: they were protected through the whole experience. Their enemies pursued them. It was night when Israel crossed the sea and when the Egyptian army reached the shore (Ex.14:21). The Egyptians were spiritually blind to God’s working and were hardened in their sin. After all, the children of Israel were not an army, but a defenseless body of people fleeing the might and power of the greatest army in the world. The Egyptians saw no reason to rush behind the people of Israel and slaughter them. Therefore, the army acted blindly, rashly, and unthoughtfully. They went right in after Israel. But God protected those who believed and trusted Him. The east wind died down and the two walls of water closed in and covered the pursuing enemy, drowning every one of them. God’s people were protected—completely protected by the hand of God.

Thought 1. God performed the miracle of salvation and deliverance for the people, but it was because of their faith. God’s messenger proclaimed the salvation of God and the people believed and God worked in their behalf. He saved and protected them from their enemy—an enemy that had appeared insurmountable. God always provides a way of deliverance for those who believe.

“Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done” (Mt.21:21).

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:16).

“And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved” (Acts 2:21).

“For whosoever shall call upon the name of the Lord shall be saved” (Ro.10:13).

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast” (Eph.2:8-9).

“But the salvation of the righteous is of the LORD: he is their strength in the time of trouble” (Ps.37:39).

“Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation” (Is.12:2).

“And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation” (Is.25:9).

“The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing” (Zeph.3:17).

<p>1. A faith that believed the unusual: At Jericho</p>	<p>P. Israel's Faith (Part II): A Conquering Faith, 11:30</p> <p>30 By faith the walls of Jericho fell down, after they were compassed about seven days.</p>
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DIVISION IV

THE SUPREME AUTHOR OF FAITH: JESUS CHRIST, GOD'S SON, 10:19-11:40

P. Israel's Faith (Part II): A Conquering Faith, 11:30

(11:30) **Introduction:** the faith of Israel was a conquering faith. This was the kind of faith Israel needed in conquering Jericho—a faith that God could give victory over insurmountable forces (cp. Ex.14:1f). This is also the kind of faith that any person needs—a conquering faith. We need a faith that God will give us victory over the insurmountable forces of life no matter what the forces are, even the force of death.

1 (11:30) **Israel—Faith:** Israel's faith was a conquering faith. This is the story of Joshua leading the people of Israel against Jericho (Josh.6:1-20). The fall of the walls of Jericho is a well-known story. Jericho was a fortress, completely surrounded by a wall and apparently manned by a strong people. How was Israel to take the city? Humanly speaking, the task was utterly impossible. Their only hope was God, and God was willing to give them victory over their enemies. It was just a matter of whether or not they would believe and trust God for victory. God issued His command:

- ⇒ The people were to march around the walls of Jericho once a day for six days.
- ⇒ Seven priests were to lead the march with the ark of the covenant following and then the people following it.
- ⇒ The march was to be in total silence for six days.
- ⇒ On the seventh day, the people were to march around the city seven times. After the seventh march, the priests were to blow seven trumpets and the people were to shout as loud as they could.

God said that if the people did this—believed His instructions and His promise—the walls of Jericho would fall down. Of course most of the citizens of Jericho would be on top of the wall because of the change of events on the seventh day, expecting this to be the day that Israel was going to attack.

The point to see is the strong faith in God and in His instructions and promise. The people clearly trusted God to conquer their enemies for them. And He did. He conquered the enemies because the people believed His instructions and promise.

Thought 1. God will conquer the enemies of any person if the person will just believe the instructions and promise of God. The instruction may seem unreasonable and appear foolish to the world. What Israel did must have seemed very foolish to the citizens of Jericho. But if a person will go ahead and do what God says, God will conquer his enemies even as He did for Jericho.

“What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Ro.8:31-39).

“Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place” (2 Cor.2:14).

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage” (Heb.2:14-15).

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” (1 Jn.5:4-5).

“Through thee will we push down our enemies: through thy name will we tread them under that rise up against us” (Ps.44:5).

“And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you” (Ro.16:20).

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor.10:13).

“Submit yourselves therefore to God. Resist the devil, and he will flee from you” (Jas.4:7).

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne” (Rev.3:21).

Q. Rahab's Faith: A Saving Faith, 11:31

- 1 A faith that believed in the God of Israel
- 2 A faith that saved

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

DIVISION IV

THE SUPREME AUTHOR OF FAITH: JESUS CHRIST, GOD'S SON, 10:19-11:40

Q. Rahab's Faith: A Saving Faith, 11:31

(11:31) **Introduction:** this is a beautiful picture of saving faith. It is the picture of one of Christ's ancestors, the picture of a harlot who turned from her sin to live for God. And because she did, she was saved and became one of the great women of history in the eyes of God and believers everywhere.

- 1. A faith that believed in the God of Israel (v.31).
- 2. A faith that saved (v.31).

1 (11:31) **Rahab—Faith:** the faith of Rahab was a faith that believed in the God of Israel (cp. Josh.2:1-21; 6:17, 22-23, 25; Mt.1:5; Jas.2:25). She was a harlot and a Canaanite, a woman who was the furthest thing from being a follower of God, but she experienced a phenomenal conversion and she became a strong believer. What happened was this.

Joshua sent two spies into Jericho to spy out the city. They were almost caught, but they found refuge in the house of a prostitute named Rahab. The armed soldiers had heard that the spies were hiding out in her house and they confronted her, but she hid and protected them. Why? Why would she lie to her people and protect the two Israelite strangers? Scripture says because she believed in the God of Israel. How could she have possibly believed in the God of Israel when she was not an Israelite and had never been taught about the God of Israel and His promises? Scripture tells us. In conversation with the two spies she said:

“I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, He is God in heaven above, and in earth beneath” (Josh.2:9-11).

Rahab believed what she had heard about the God of Israel—that He was the true and living God. When it was humanly impossible for Israel to conquer Jericho—when Israel had no modern weapons to make war—when there was not a chance in this world that Israel could be victorious—Rahab believed in the God of Israel and she acted upon that faith. She believed that the God of Israel would save His people and give them the promised land. Therefore, she saved the lives of the two Israelite spies.

“Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!” (Ps.31:19).

“Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about” (Ps.32:10).

“The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate” (Ps.34:22).

“Commit thy way unto the Lord; trust also in him; and he shall bring it to pass” (Ps.37:5).

“It is better to trust in the Lord than to put confidence in man” (Ps.118:8).

“Trust in the Lord with all thine heart; and lean not unto thine own understanding” (Pr.3:5).

“The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe” (Pr.29:25).

“Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God” (Is.50:10).

2 (11:31) **Rahab—Faith:** the faith of Rahab was a faith that saved her and her family. Rahab asked the two men to save her and her family when they attacked the city.

“Now therefore, I pray you, swear unto me by the LORD, since I have showed you kindness, that ye will also show kindness unto my father's house, and give me a true token: and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee. Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and after-

ward may ye go your way. And the men said unto her, We will be blameless of this thine oath which thou hast made us swear. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. And it shall be, that whosoever shall go out of the doors of thy house, his blood shall be on our head, if any hand be upon him. And if thou utter this our business, then we will be quit [free] of thine oath which thou hast made us to swear. And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window" (Josh.2:12-21).

Note: it was seeing the scarlet (red) thread that was to save Rahab. Also note that Rahab demanded that the men "swear to her by the Lord." She strongly believed that Israel would conquer Jericho despite the impossible odds against them. She believed in the God of Israel: that God was going to give Israel the promised land. And most important of all, she believed that her life and salvation rested with the Israelites, that is, with the God of Israel. She believed that the God of Israel could and would save her. Oliver Greene has an excellent picture on the scarlet thread and salvation:

"This presents a beautiful picture of salvation. Two spies made the promise, Rahab believed it; and even though a great host of Israelites were to move in upon the city, she believed that the scarlet thread was her assurance of protection. All the money in Jericho could not have purchased that scarlet thread, because it was Rahab's guarantee of preservation while others were destroyed through unbelief: 'And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho' (Josh.6:25).

"This is most interesting. The Word of God does not name the Israelites who befriended this woman of Jericho, but some noble soul in the land of Israel took her in, loved her, and gave her a new home; and as she lived among the Israelites she grew in grace, in faith, and in strength.

"We can easily believe that Rahab was an attractive woman, one who had a winning personality and the ability to make friends easily; but now she had something more: she had the Lord God in her heart. She was a new creation, a completely new woman.

"A young man in Israel fell in love with her and married her. (I like to think that this young man was one of the spies, but that is just supposition on my part. The Bible does not tell us who he was.) The record does prove, however, that Rahab became the wife of an Israelite and God blessed them, gave them a son, and they called his name Boaz.

"We read of Boaz in Ruth 2:1 that he was a 'mighty man of wealth,' and Matthew 1:5 tells us, 'Salmon begat Booz (Boaz) of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse.' Jesse was the father of David, and it was through the lineage of David that the Saviour came!

"You see, when God saves a harlot, a murderer, a liar, a thief - or even a good moral person, that one becomes a new creation with a new heart and a new life. God saves - He does not repair: 'Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new' (II Cor.5:17)" (The Epistle of Paul the Apostle to the Hebrews, p.504f).

Thought 1. Just imagine! Rahab was one of the human ancestors of the Savior Himself, Christ Jesus our Lord. What a glorious picture of the saving grace of God. And His mercy and grace are eternal: they are able to save any of us today no matter how much of a harlot, derelict, thief, murderer, adulterer, liar, fame-seeker, drug addict, leader, boaster, socialite, or materialist we are. Whether we would be considered to be down and out or of the upper crust within society, God can save us. No matter what we are or what we have done, God can save us if we will only believe and trust in His Son, the Lord Jesus Christ.

"That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jn.3:15-16).

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jn.3:36).

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jn.5:24).

"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (Jn.6:40).

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (Jn.11:25).

"I am come a light into the world, that whosoever believeth on me should not abide in darkness" (Jn.12:46).

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (Jn.20:31).

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Ro.10:9-10).

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim.3:15).

**R. The Great Believers'
Faith (Part I): A Heroic
Faith, 11:32-34**

1 The heroic faith of outstanding leaders: A faith that accepted incredible responsibility & that called upon God for great courage

2 The reward of heroic faith

- a. Subdued kingdoms
- b. Worked righteousness
- c. Obtained promises
- d. Stopped the mouth of lions, v.33
- e. Quenched fire
- f. Escaped the sword
- g. Grew valiant in fight
- h. Routed armies

32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

DIVISION IV

THE SUPREME AUTHOR OF FAITH: JESUS CHRIST, GOD'S SON, 10:19-11:40

R. The Great Believers' Faith (Part I): A Heroic Faith, 11:32-34

(11:32-34) **Introduction:** heroic faith—this is a powerful picture of just what heroic faith is. It is a panoramic scene that glances back over the history of Israel highlighting the lives of some great men of faith—men who dared to believe God against unbelievable odds. And in every case their faith triumphed and won the victory.

1. The heroic faith of outstanding leaders: a faith that accepted incredible responsibility and that called upon God for great courage (v.32).
2. The reward of heroic faith (v.33-34).

1 (11:32) **Faith—Hall of Fame:** the heroic faith of outstanding leaders. Note that these three verses discuss the faith of some outstanding leaders. The faith of believers in general is discussed in the next few verses (v.35-40). These particular leaders were true heroes of the faith. They had a faith...

- that led them to feel undeserving and that demonstrated humility.
- that accepted incredible responsibility.
- that showed undying courage.
- that trusted and depended entirely upon God.
- that conquered against all odds—unbelievable odds.

1. There was the faith of Gideon (Judg.6:11f). Gideon was already a grown man when God called him (Judg.8:20), and he had apparently gained a reputation as a soldier by fighting against the terrorists acts of the Medianites (Judg.6:12). The terrorists' attacks against Israel had gotten so fierce and frequent that the people had to be on constant guard. They even had to work inside protective walls in order to get their work done (Judg.6:11). Note these facts:

- ⇒ The angel of the Lord called Gideon to take the lead and to save Israel.
- ⇒ Gideon felt unqualified. He was gripped with a sense of humility and unworthiness. However, God gave Gideon assurance after assurance.
- ⇒ Gideon finally believed God and God gave Gideon the Spirit of the Lord.
- ⇒ Gideon tested God's call and promise by putting out the well known test of the fleece (Judg.6:36-40). God again assured Gideon that he was His chosen vessel to save Israel.
- ⇒ Gideon believed God, and with three hundred hand-picked men he defied incredible odds and routed and defeated the Medianite army (Judg.7:1f).

The point is this: Gideon was an outstanding leader because of his great faith. Even before he launched the great campaign against the Medianites, he cried out to his three hundred hand-picked men: "Arise, for the Lord hath delivered into your hand the host of Midian" (Judg.7:15).

2. There was the heroic faith of Barak (Judg.4-5). When the call of God came to Barak to save Israel, the Canaanites had been attacking and oppressing Israel for twenty years. The commander-in-chief of the Canaanite army was Sisero. Note these facts:

- ⇒ The call of God to Barak came through the prophetess Deborah.
- ⇒ Barak was already a soldier, but he hesitated, feeling incapable. He insisted that the prophetess of God go to battle by his side. When she agreed, he surrendered to God's call.
- ⇒ Barak faced incredible odds. Sisero, the commander-in-chief of the Canaanites, had over 900 chariots of iron and a massive army.
- ⇒ Barak believed God. He attacked with only 10,000 men and won an incredible victory.

How did Barak do it? By faith. He had a heroic faith in God. He did not act without God. He believed God, and because he believed, God gave him the victory.

3. There was the heroic faith of Samson (Judg.13-16). The angel of the Lord appeared to the mother of Samson and told her that she was to bear a son who was to save Israel from the Philistines. Samson was to be reared under the Nazarite vows of extreme discipline, self-denial, and control of the flesh. The purpose of the Nazarite vows was symbolic, to teach the people that they were to live lives of self-denial and dedication before God. Note these facts about Samson.

- ⇒ Samson was appointed by God and he was a devout servant of God: “the Spirit of the Lord began to move him” (Judg.13:25; cp. Judg.14:19).
- ⇒ Samson was a man who had a serious flaw and weakness throughout all of his life, a weakness of fleshly passion. He never repented of his fleshly passion nor did he live by his Nazarite vows, not consistently.
- ⇒ Samson was a man of unusual faith and courage. He single-handedly fought the Philistines with unbelievable exploits of strength time and again. And he always won the victory.

The point to note about Samson’s life is this: despite Samson’s life-long weakness of passion, when the time came, he alone believed God; he alone was available for God to use. Samson was sometimes weak and passionate, but all others were even weaker and had less if any faith. Samson alone was available to believe and trust God. He was a man of heroic faith.

Thought 1. Matthew Henry makes a statement that we must always realize: “True faith is acknowledged and accepted, even when mingled with many failings” (*Matthew Henry’s Commentary*, Vol.6, p.951).

4. There was the heroic faith of Jephthah (Judg.11:1-12:7). Jephthah was called by God to save Israel from the Ammonites. Note these significant facts.

- ⇒ Jephthah was a man who had known rejection all of his life. He was the son of a harlot, but he was taken and reared by his father. However, he was apparently rejected, taunted, and abused by his family and neighbors all during his childhood. He was finally driven away from his home into the desert in exile (Judg 11:1-3). There in the desert he became the leader of a group of fighting adventurers who protected surrounding villages from Ammonite terrorists.
- ⇒ Jephthah believed and accepted the call to fight and save Israel when it came (Judg.11:4-11). He made a covenant with the elders of his people “before the Lord” (Judg.11:11).
- ⇒ Jephthah sought God’s presence and strength for victory by making a vow to God (Josh.11:30-31).
- ⇒ Jephthah did what God wanted him to do and saved Israel (Josh.11:33).
- ⇒ Jephthah kept his vow to God and had his daughter live as a virgin and dedicate her life to serve God.

The point to see is that Jephthah was a man of unusual faith and trust in God despite being rejected by his family and townsfolk. He was also a man of great humility who humbled himself to help save and rule the people in their great crisis. Jephthah was a man of heroic faith.

5. There was the heroic faith of David (1 Sam.16:1f). As the writer to Hebrews says, “Time would fail me to tell...of David” (v.32). David was unquestionably one of the greatest men of heroic faith who has ever lived. Note these facts:

- ⇒ David was chosen to be the King of Israel by God Himself when he was only a young shepherd boy (1 Sam.16:1f).

“The Spirit of the Lord came upon David from that day forward” (1 Sam.16:13).

- ⇒ David was *a boy of heroic faith*. He believed God in facing impossible situations. For example, a lion and a bear attacked his sheep and a giant of a man named Goliath led the Philistine army against Israel, but God honored the young boy’s faith and gave David the victory in both situations.
- ⇒ David was *a young man of heroic faith*. He was feared and hated by Saul the King because he had been appointed to be the future king of Israel while only a young boy. Saul pursued David for years trying to kill him. David proved to be a young man of extraordinary trust in God as he lived in the wilderness and faced trial after trial and enemy after enemy.
- ⇒ David was *a man of heroic faith* in defeating enemy after enemy. He stretched the borders of Israel out farther than anyone else had ever done and brought Israel to the height of its glory as a nation.
- ⇒ David ruled Israel for forty years and proved *faithful throughout his whole life* with exception of the one or two year lapse with Bathsheba (2 Sam.11:1f).

The whole life of David is a challenging example of heroic faith to believers of every generation. Just think of the Psalms, how meaningful they are to us all. David wrote approximately 73 of the Psalms. He was also one of the ancestors of Christ (Mt.1:1).

6. There was the heroic faith of Samuel (1-2 Samuel). Samuel was both a judge and prophet of Israel. God called Samuel when he was only a young child, and Samuel followed the Lord all through his life. During his lifetime he was the lone figure of great faith among a people who rebelled against God and refused to follow Him in righteousness and holiness. He was a man of heroic faith in the midst of a faithless and unbelieving generation.

7. There was the heroic faith of the prophets. They were all men who sensed their unworthiness before God but who answered God’s call. They faced every imaginable trial that can be thrown against a man by a wicked and sinful people. But despite all, they stood for righteousness and proclaimed the message of God, a message of hope for those who would repent and a message of judgment for those who continued to live wicked and evil lives. They were men who stood almost alone in facing generation after generation of unbelief and rebellion against God. They were men of heroic faith.

2 (11:33-34) Faith, Reward: there was the reward of heroic faith.

1. Heroic faith subdued kingdoms. This is clearly seen in the heroic faith of the leaders above. The point is this: true faith in God will stir God to give the victory over all enemies, no matter how formidable. God will even work miraculously to deliver the person or people who truly believe Him.

“Through thee will we push down our enemies: through thy name will we tread them under that rise up against us” (Ps.44:5).

“Righteousness exalteth a nation: but sin is a reproach to any people” (Pr.14:34).

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose” (Ro.8:28).

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?...Nay, in all these things we are more than conquerors through him that loved us” (Ro.8:35, 37).

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor.10:13).

“Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place” (2 Cor.2:14).

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” (1 Jn.5:4-5).

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God” (Rev.2:7).

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it” (Rev.2:17).

“And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations” (Rev.2:26).

“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels” (Rev.3:5).

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name” (Rev.3:12).

“To him that overcometh whill I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne” (Rev.3:21).

“He that overcometh shall inherit all things; and I will be his God, and he shall be my son” (Rev.21:7).

2. Heroic faith wrought righteousness. This means two things.

⇒ When the leaders above believed God, righteousness was wrought in their lives. Faith always works righteousness in the life of the believer.

⇒ When the leaders above believed God, they set a dynamic example of righteousness and they taught and preached righteousness. As a result, some people turned to God and began to live righteously themselves. Faith—even if it is the faith of only one person—always stirs others to believe God and to live righteously themselves.

“By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked” (Pr.11:11).

“Righteousness exalteth a nation: but sin is a reproach to any people” (Pr.14:34).

“It is an abomination to kings to commit wickedness: for the throne is established by righteousness” (Pr.16:12).

“Take away the wicked from before the king, and his throne shall be established in righteousness” (Pr.25:5).

“In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee” (Is.54:14).

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled” (Mt.5:6).

“For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” (Mt.5:20).

“Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame” (1 Cor.15:34).

“Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness” (Eph.6:14).

“Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God” (Ph.1:11).

3. Heroic faith obtained promises. God did just what He had promised to each of the leaders above. He always fulfills His promises to everyone who believes Him. And note: just as with each of the leaders above, He gives the assurance that He will fulfill His promises.

“He [Abraham] staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform” (Ro.4:20-21).

“For all the promises of God in him are yea, and in him Amen, unto the glory of God by us” (2 Cor.1:20).

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor.7:1).

“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust” (2 Pt.1:4).

“And this is the promise that he hath promised us, even eternal life” (1 Jn.2:25).

“And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him” (1 Jn.5:14-15).

4. Heroic faith stopped the mouths of lions. This was true of Samson (Judg.14:5-6), David (1 Sam.17:34-35), and Daniel (Dan.6:22). The meaning for believers is this: God has the power to control the animals and nature of this world if believers will trust God. And even more importantly, God will deliver believers from the mouth of the lion which is Satan.

“Casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world” (1 Pt.5:7-9).

“And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever” (2 Tim.4:18).

“And deliver them who through fear of death were all their lifetime subject to bondage” (Heb.2:15).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb.4:15-16).

“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)” (Heb.10:22-23).

5. Heroic faith quenched the violence of fire. This probably refers to the three Hebrew young men—Shadrack, Meshack, and Abednego—who refused to worship the state religion of Nebuchadnezzar. Therefore, they were to be executed by being burned alive. However God saved them by performing a most fantastic miracle: He preserved them and kept the flames of fire from burning them (Dan.3:17-27).

God is God. He can preserve a person through both the fiery flame of temptation and trial and the fiery flame of persecution. In fact, God can preserve a person through anything. But note the prerequisite: faith in Him. We must believe God, really believe Him.

“And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever” (2 Tim.4:18).

“And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day” (Dt.6:24).

“O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer” (Ps.31:23).

“For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off” (Ps.37:28).

“He keepeth the paths of judgment, and preserveth the way of his saints” (Pr.2:8).

“Fear thou not; For I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (Is.41:10).

“And even to your old age I am he; and even to hoar [gray] hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you” (Is.46:4).

“Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages” (Is.49:8).

6. Heroic faith escaped the edge of the sword. David escaped the sword of Goliath (1 Sam.17:49-51); Elisha escaped the sword of the king of Israel (1 Ki.6:30-31). Prophet after prophet was delivered from martyrdom time after time by the power of God.

God will deliver the believer from violence and death unless God wills to use the martyrdom of the dear child as a testimony and wills to take His dear child home to be with Him. God is able to deliver the person who truly believes Him. But remember: without faith in God, no person is delivered by God. Faith is the power that takes hold of the hand of God and brings about deliverance.

“But there shall not an hair of your head perish” (Lk.21:18).

“For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (2 Tim.1:12).

“Who are kept by the power of God through faith unto salvation ready to be revealed in the last time” (1 Pt.1:5).

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy” (Jude 24).

“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth” (Rev.3:10).

“For the eyes of the LORD run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him” (2 Chron.16:9).

“The angel of the LORD encampeth round about them that fear him, and delivereth them” (Ps.34:7).

“He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler” (Ps.91:4).

“As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever” (Ps.125:2).

7. Heroic faith brings strength out of weakness. Every one of the leaders above sensed unworthiness and weakness in serving God, but God strengthened them to conquer all the enemies and forces that stood against them.

“Then said I [Isaiah], Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts” (Is.6:5).

“Then said I [Jeremiah], Ah, Lord God! behold, I cannot speak: for I am a child” (Jer.1:6).

“But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty” (1 Cor.1:27).

“And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong” (2 Cor.12:9-10).

8. Heroic faith grows valiant in fight. True faith develops and stirs courage and strength. The person who truly believes in God knows that God is with him. He is actually stirred to fight and fight, even against unbelievable odds.

“God is my strength and power; and he maketh my way perfect....He teacheth my hands to war; so that a bow of steel is broken by mine arms” (2 Sam.22:33, 35).

“Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee” (Dt.31:6).

“Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them” (Josh.1:6).

“And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight” (Josh.10:25).

“Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left: that ye come not among these nations, these that remain among you; neither make mention of the names of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them: but cleave unto the LORD your God, as ye have done unto this day. For the LORD hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day. One man of you shall chase a thousand: for the LORD your God, he it is that fighteth for you, as he hath promised you” (Josh.23:6-10).

“Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do that which is good in his sight” (1 Chron.19:13).

“Then shalt thou prosper, if thou takest heed to fulfill the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed” (1 Chron.22:13).

“And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD” (1 Chron.28:20).

“I will not be afraid of ten thousands of people, that have set themselves against me round about” (Ps.3:6).

“Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident” (Ps.27:3).

“Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day” (Ps.91:5).

“The Lord is on my side; I will not fear: what can man do unto me?” (Ps.118:6).

“When thou liest down, thou shalt not be afraid, yea, thou shalt lie down, and thy sleep shall be sweet” (Pr.3:24).

“Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation” (Is.12:2).

<p>1 There was the enduring faith of believers</p> <p>a. Some women received their dead raised</p> <p>b. Some were tortured</p> <p>c. Some endured trials of mockery, scourging, chains, & imprisonment</p> <p>d. Some were martyred</p>	<p>S. The Great Believers' Faith (Part II): An Enduring Faith, 11:35-40</p> <p>35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:</p> <p>36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:</p> <p>37 They were stoned, they were sawn asunder, were</p>	<p>tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;</p> <p>38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.</p> <p>39 And these all, having obtained a good report through faith, received not the promise:</p> <p>40 God having provided some better thing for us, that they without us should not be made perfect.</p>	<p>e. Some were treated in the most inhuman way imaginable</p> <p>2 There was the reward of enduring faith</p> <p>a. God's approval & great historic witness</p> <p>b. The promised Seed or Messiah & the promised land</p>
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DIVISION IV

THE SUPREME AUTHOR OF FAITH: JESUS CHRIST, GOD'S SON, 10:19-11:40

S. The Great Believers' Faith (Part II): An Enduring Faith, 11:35-40

(11:35-40) **Introduction:** this is the powerful picture of what enduring faith is. It is a faith that endures even martyrdom if necessary. This passage is a panoramic scene that glances back over the history of the Old Testament and highlights the enduring faith of God's people.

1. There was the enduring faith of believers (v.35-38).
2. There was the reward of enduring faith (v.39-40).

1 (11:35-38) **Faith—Endurance:** there was the enduring faith of believers. Note: no names are mentioned in these verses. As verse 35 indicates, they were the women and men of every day life who were not necessarily leaders, but who had one distinctive trait: they believed God and their faith in God was strong. They endured in faith no matter what attacked them. They never accepted defeat; therefore, they were never defeated. They never denied God; therefore, they were never denied by God. They never lost hope; therefore, they were never left hopeless. They endured in faith. No matter the circumstance, difficulty, threat, injury, pain, torture, or form of execution and death, they endured and held fast to their faith and profession in God.

1. Some believers—women—received their dead raised to life again. This is an astounding fact, that some believers could have faith strong enough to have their children raised from the dead. Yet it is true. The Old Testament gives two examples; perhaps there were others, but they are not recorded in the Scripture (1 Ki.17:17-24; 2 Ki.4:18-37). In the New Testament Christ raised several people from the dead (cp. Mt.9:18-34; Lk.7:11-17; Jn.11:41-46). The point is this: enduring faith—faith that will not let God go—will conquer anything including death. It is not the normal experience for God to raise people from the dead, but He has done it, and He did it because the mothers (and fathers) believed God. If they had not believed God, nothing would have ever happened. They would have just resigned themselves to the death. But they believed God and God raised them. Why? Why these few isolated instances? Why would God raise these and not raise others? Does this mean that some had weak faith and some had strong faith? No, not necessarily. The faith of some persons, of course, is stronger than the faith of others. But some have sought God with just as strong a faith as others, yet they received a different answer. Their dead children were not raised. Why?

⇒ Because circumstances were different. God could teach them more about Himself by strengthening them to go through the death and circumstances. In addition, their testimony to a lost and unbelieving world would sometimes be stronger by experiencing the sorrow and grief of death.

We must always remember that God knows best, even in the death of children. He knows how to make us stronger and how to bear a strong testimony to the world through all the circumstances of life, even through death. But note: God cannot strengthen us, raise the dead, nor do anything else apart from faith—faith that endures. We must believe in God and His power and love, and we must endure in that belief. It was enduring faith that caused these women to receive their dead raised to life. And it will be enduring faith that will cause us to receive the provision of our needs from God.

2. Some believers were tortured, refusing to deny God. The word “tortured” (etumpanisthesan) means to beat or club to death or else to be put on the rack in order to make a person deny Christ. These dear believers suffered martyrdom for the name of Christ. They *refused to accept deliverance*. All they had to do was renounce Christ, but they refused. And note why: “that they might obtain a better resurrection.” They had their eyes on the *promised land* of heaven and glory, of living forever and ever with God and Christ. They knew something that was critical, something that is critical for every person to know:

⇒ If they had denied their faith, they would have saved their lives upon earth for a few days, perhaps even for several more years. But eventually they would have died anyway—accident, disease, old age, or something would have consumed their body and snatched or drained the life out of it.

But not faith in God. God gives life—life eternal—to the soul of man. And these dear believers were not about to turn back and reject eternal life just to walk in this evil and dying world for a few more days or at most a few years. They had their eyes on a better resurrection and world—on the resurrection and world that is eternal, never ending, and that is with God and Christ forever and ever.

3. Some believers endured trials of mockings, scourgings, and being chained and imprisoned.

⇒ They were mocked: ridiculed, insulted, treated with contempt, and cursed.

⇒ They were scourged: beaten with rods, whips, and cords of leather straps with bone and metal chips tied to the end—beaten until they died or were near death.

⇒ They were chained hand and foot, sometimes for years (even Paul the apostle suffered this as well as so many of the other trials mentioned throughout this section).

⇒ They were imprisoned in the most horrendous dungeons or prisons in the history of men.

They suffered for their faith, refusing to deny God and Christ and the glorious hope of the *promised land*—of living forever and ever with God.

4. Some believers were martyred for their faith.

⇒ Some were stoned to death. They were cast to the ground and surrounded by a mob of executioners. The executioners took hand size stones and hurled them at the victim causing whatever excruciating pain they could to the vital parts of the person's body and then eventually crushing the head. (Cp. Zechariah, 2 Chron.24:20f.)

⇒ Some were sawn asunder. Oliver Greene says the method used was to put a person in a hollow log and then to saw through the log and the person (*The Epistle of Paul the Apostle to the Hebrews*, p.514).

These are horrible pictures of death, but they are just some of the ways the world in its madness against believers have slaughtered them for their faith. Note: the believers were “lured with tempting offers [to renounce their faith]” but they refused (Amplified New Testament). They chose to receive the eternal life of God rather than a few days upon this evil and dying world.

5. Some believers were treated in the most inhuman ways imaginable.

⇒ They were stripped of all clothing and forced to wander about in sheepskins and goatskins.

⇒ They were stripped of all possessions—had everything taken away and confiscated—their homes, property, money, everything. They were left utterly destitute and they were afflicted and tormented as much as possible as object lessons in order to stop anyone else from believing in God and Christ.

⇒ They were forced to wander about and find shelter wherever they could: in deserts, in mountains, and in the dens and caves of the earth.

But note the glorious declaration of Scripture: the world was not worthy of these precious people—the dear, dear believers who honored and worshipped God. The idea is this: the unbelievers of the world stripped them and confiscated everything that was *worth anything* on this earth. But the world—the whole world with all its people and all their wealth—was *not worthy* of a single one of these dear believers.

“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake” (Mt.5:11).

“And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved” (Mt.10:22).

“And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundredfold, and shall inherit everlasting life” (Mt.19:29).

“For we which live are alway delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh” (2 Cor.4:11).

“For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake” (Ph.1:29).

“Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience” (Jas.5:10).

“If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you” (Jn.15:19).

“If the world hate you, ye know that it hated me before it hated you...If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin” (Jn.15:18, 22).

“Yea, and all that will live godly in Christ Jesus shall suffer persecution” (2 Tim.3:12).

“But all these things will they do unto you for my name’s sake, because they know not him that sent me” (Jn.15:21).

“They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me” (Jn.16:2-3).

“Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also” (Jn.15:20).

“These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you” (Jn.16:1-4).

“That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto” (1 Th.3:3).

“Marvel not, my brethren, if the world hate you” (1 Jn.3:13).

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified” (1 Pt.4:12-14).

2 (11:39-40) **Faith—Reward:** there was the reward of enduring faith. The reward was twofold.

1. All the believers of the Old Testament obtained a good report and testimony. Their faith touched both God and man. Their faith was the light of the world; their lives pointed men to God, and their testimonies still do. Note: their faith touched God so much that He has recorded it forever in this chapter of Hebrews. And although their names are not mentioned for the world to honor, what is important *is stressed*, that is, their faith. It is not their names that would stir people; it is their faith. It is the faith of their lives that touches the hearts and lives of people. Their faith touches people of every generation and stirs them to be men and women of stronger faith. What a legacy to leave behind, a legacy of faith that stirs and encourages people to arise and trust God and to live righteously and godly and to make this a much better world for God.

“First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world” (Ro.1:8).

“For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil” (Ro.16:19).

“For by it [faith] the elders obtained a good report” (Heb.11:2).

2. They had the glorious hope of the *promised land and the promised seed*. They died without receiving the promised seed. They never saw Christ born, crucified, resurrected, and exalted to the right hand of God the Father. They never saw their salvation secured by Christ, who was the very Son of God. They never saw the promise of the Messiah fulfilled. They died believing the promise, but they never knew exactly how their salvation was to be arranged.

But this is not true with us: we know. Christ has come; He has died and been resurrected and exalted to make all believers perfect and presentable to God the Father. The Old Testament believers looked forward to the Messiah; we look back upon Him. We are far more privileged. It has already happened; it is a historic fact: Christ Jesus our Lord has now died and been resurrected to make us all acceptable to God. All believers—both Old and New Testament believers—are covered by the death and resurrection of Jesus Christ. Faith in Him causes God to count us righteous and free from the guilt and judgment of sin. And being free of sin makes us perfect in God’s eyes. But we must always remember: our righteousness and our perfection is in *Christ and in Christ alone*.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved” (Jn.3:16-17).

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Ro.5:1).

“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Gal.3:29).

“For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect” (Ro.4:13-14).

“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God....These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country....But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city” (Heb.11:8-10, 13-14, 16).

“But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels” (Heb.12:22).

“For here have we no continuing city, but we seek one to come” (Heb.13:14).

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Pt.3:10-13).

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away” (Rev.21:1).

<p>1 Its inspiration: A great cloud of witnesses 2 Its required disciplines a. To lay aside every weight & the sin that so easily trips us b. To run with endurance</p>	<p style="text-align: center;">CHAPTER 12</p> <p style="text-align: center;">V. THE SUPREME EXAMPLE OF ENDURANCE: JESUS CHRIST, GOD'S SON, 12:1-29</p> <p>A. The Great Christian Race, 12:1-4</p> <p>Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race</p>	<p>that is set before us. 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. 3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. 4 Ye have not yet resisted unto blood, striving against sin.</p>	<p>3 Its supreme example: Jesus a. His participation: The author & finisher b. His inspiration: The joy c. His discipline: Endured d. His reward: Exalted</p> <p>4 Its controlling factor: Staying one's mind on Jesus' endurance</p> <p>5 Its great demand: Resisting temptation—even to blood</p>
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DIVISION V

THE SUPREME EXAMPLE OF ENDURANCE: JESUS CHRIST, GOD'S SON, 12:1-29

A. The Great Christian Race, 12:1-4

(12:1-4) **Introduction—Christian Race—Perfection:** this is one of the most stirring passages in Scripture, a passage that is written for the purpose of stirring us to run and to keep on running in the Christian race of life. What is the Christian race? It can be described in many ways.

- ⇒ It is the race for heaven.
- ⇒ It is the race for life, for both abundant and eternal life.
- ⇒ It is the race to live with God forever.
- ⇒ It is the race for perfection, a perfect life and world in which there is no suffering, corruption, evil, suffering, or death.
- ⇒ It is the race for righteousness and justice—for a perfect world of godliness.
- ⇒ It is the race for the *promised land*, the eternal land where we can live forever with God.
- ⇒ It is the race to live in the new heavens and earth with God forever and ever.
- ⇒ It is the race to know God, to commune and fellowship with God both now and forever.

This is the great Christian race, the great goal toward which believers are running. They believe in God and in His great promise of living with Him forever and ever; they believe in God's glorious promise of a new heavens and earth that shall be perfected eternally. Believers know that if they endure to the end, they shall be escorted into the very presence of God where they shall live with God forever and ever; and from there, they shall await the glorious day of redemption, the day when the heavens and earth shall be remade and perfected forever. Believers know that God's promise to Old Testament believers—the promise of the *promised land*—shall become a living reality. How do believers know this—know it beyond question? By the *Promised Seed*, even by the Lord Jesus Christ. The *Promised Seed* has come, and He has died for our sins and been raised again for our justification. Therefore, we shall live forever in the *promised land* of God's glorious presence—live forever in heaven and in His love, worship, and service. The goal of the Christian race is so wonderful a promise that we could go on and talk and talk about it. But the point of the present passage demands our attention: the great Christian race lies out before us. Therefore, it needs to be studied and understood by all who are willing to run it, and all need to run it.

1. Its inspiration: a great cloud of witnesses (v.1).
2. Its required disciplines (v.1).
3. Its supreme example: Jesus (v.2).
4. Its controlling factor: staying one's mind on Jesus' endurance (v.3).
5. Its great demand: resisting temptation—even to blood (v.4).

1 (12:1) **Christian Race:** there is the inspiration of the Christian race—a great cloud of witnesses. The picture is that of a race. The scene is a great coliseum filled to capacity with spectators (“great cloud”). The race is about to begin. Two quick exhortations are given: get rid of all excess weight and clinging entanglements and run and run and keep on running—enduring to the end. As you run, remember Jesus (v.2). He formerly participated, and He participated for the joy of winning. He disciplined Himself, endured to the point of death. And He received His reward.

The picture painted by the author shows there are two senses in which the crowd witnesses the great Christian race. The crowd, the heroes of chapter eleven, have participated in the race. They have run and finished the race themselves—enduring to the end and winning. Therefore, they are witnesses and examples for us. But they are not only *participants*, they are also *spectators*. They actually witness our race and performance. They are vitally interested in how we run the race.

The point is this: a great cloud of witnesses surrounds and envelops us—witnesses who believed God and stood fast for God—stood fast against all kinds of trials, temptations, and opposition. Their great faith and endurance should stir and inspire us to believe and to endure in our belief. They never buckled or crumbled in their faith.

- ⇒ They endured against great temptation—against looking, touching, tasting, doing, thinking, feeling, and saying anything that would hinder their running the race. They did not give in to temptation—not for long—not as a lifestyle—not permanently. They endured in faith.
- ⇒ They endured against great trials—against problems, trouble, sufferings, loss, hunger, disease, accident, mockery, abuse, persecution, threats, and even in the face of martyrdom. No matter how terrible or awful the trial, they endured in faith—believing in God and His glorious promises.
- ⇒ They endured against all opposition—against opposition from family, friends, neighbors, fellow-workers, civil leaders, and even institutional religionists. No matter the opposition, they believed God and endured in their faith in God and in His Word of promise.

Again, the point is this: their faith and their endurance should stir and inspire us to believe God and to run holding fast to our belief.

2 (12:1) **Christian Race—Endurance—Sin:** there are the required disciplines of the Christian race. They are twofold.

1. We must lay aside every weight and lay aside the sin that so easily traps us. The words “lay aside” (apothemenoi) mean to take off, strip off and to remove as in taking off clothes.

a. The Christian runner must strip off “every weight” (ogkon panta). This means any excess weight and bulk of body. All serious athletes train and strain to remove all excess weight. This refers to things that may be legitimate and innocent in and of themselves, but they hinder the Christian runner. They hamper and slow him down instead of helping him run faster. What kind of things would these be? What are some legitimate and innocent things, things that do not help a believer to grow and run the race as fast as he can?

⇒ Seeking entertainment instead of fellowshiping and communing with God—instead of praying and reading our Bibles—instead of worshipping and witnessing. Recreation is sometimes needed, but the problem with most of us is that we relax and rest far more than we need, and we neglect our fellowship and communion with God and our intercessory prayer for others. Too many of us do not even know how to spend long times *keeping our minds* upon God and communing with Him.

⇒ Seeking the possessions and things of this world instead of *seeking* God.

⇒ Listening to music and other sounds that do not build up our spirits nor focus our minds upon the truth and God. Watching films and television that fail to strengthen us.

We could go on and on, but the thrust is edification. Anything that does not build us up and make us stronger is excess weight that slows us down. The Christian runner must do exactly what the Olympic runner does: strain to remove all excess weight. Do nothing—absolutely nothing—that hinders or hampers him from running at full speed. He must strip off all unnecessary weight.

“Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions” (Mt.19:21-22).

“And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God” (Lk.9:57-62).

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us” (Heb.12:1).

“But his wife looked back from behind him [at the world and its fate and daily events], and she became a pillar of salt” (Gen.19:26).

b. The Christian runner must strip off the sin which so easily trips or besets him. The words “easily besets” (euperistaton) mean the sin which clings, distracts, entangles, and trips up the Christian runner. It is the picture of clothing flapping around a person while he is running: it entangles and trips him and he falls. What is the sin that entangles and trips believers? Various sins have been suggested as common to all believers. However, the exhortation speaks strongly to every believer and to the *particular sin* that entangles and throws the believer. Each one of us must ask: What is the sin that so easily traps me? Pleasure, indulgence, the tongue, the flesh, pride, possessions, worldly friends, television, sports—what is it that consumes my energy and keeps me from following God fully and wholly—that trips me up far, far too often. We must strip it off or else it will entangle us and trip us up and we will never finish the race.

“If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles” (Job 11:14).

“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon” (Is.55:7).

“That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts” (Eph.4:22).

“Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us” (Heb.12:1).

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul” (1 Pt.2:11).

“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof” (Ro.6:12).

“Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame” (1 Cor.15:34).

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world” (1 Jn.2:1-2).

“Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil” (Is.1:16).

2. We must run with patience (hupomone). The word means endurance, fortitude, steadfastness, constancy, perseverance. The word *patience* is not passive; it is active. It is not the spirit that just sits back and puts up with the trials of life, taking whatever may come. Rather it is the spirit that stands up and faces the trials of life, that actively goes about conquering and overcoming them. When trials confront a man who is truly justified, he is stirred to arise and face the trials head on. He immediately sets out to conquer and overcome them. He knows that God is allowing the trials in order to teach him more and more patience (endurance).

The Christian runner must be determined; he must have true grit. He must be filled with steadfast endurance, letting nothing stop or hinder him, not any...

- sin
- distraction
- lust
- desire
- enticement
- luring invitation
- appealing attraction
- enticing chance
- daring challenge
- worldly potential

“In your patience possess ye your souls” (Lk.21:19).

“Rejoicing in hope; patient in tribulation; continuing instant in prayer” (Ro.12:12).

“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise” (Heb.10:36).

“My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing” (Jas.1:2-4).

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain” (Jas.5:7).

3 (12:2) **Christian Race—Jesus Christ:** there is the supreme example of the Christian race—the Lord Jesus Christ. Believers who have trusted God and endured in their faith are great examples for us. We have seen this in the *Great Hall of Faith* in chapter eleven. And we see it in the example of believers all around us—believers who really live for Christ. But as great as these examples are, there is one supreme example of faith, that is, the Lord Jesus Christ. We may and should look at the example of other believers, but we should always be *looking to Jesus*. The word “looking” (aphorontes) means to fix your eyes upon Jesus. It also means to fix your mind upon Him (Kenneth Wuest. *Hebrews*, Vol.2, p.214). The Christian runner is to focus his eyes and mind upon Jesus Christ. Why? Because Jesus Christ Himself ran the race of faith when He was upon earth, and He shows us exactly how to run it. We should remember four things about the race He ran.

1. Jesus Christ participated in the race Himself; He actually ran the race of faith. In fact, He is the very Author and Finisher of faith.

⇒ The Author (ton archeion) means that He authored, began, originated, created, and gave birth to the Christian race.

⇒ The Finisher (teleiotes) means that He perfected, completed, and consummated the race. He ran the race to the finish.

The idea is that Jesus Christ ran the course of life perfectly. He was sinless, perfectly righteous, always obeying God in everything. He ran the race of faith—of utter obedience and trust in God—all through His life upon earth. He finished His course living a perfect and righteous life upon earth. Therefore, He created and authored and completed the Christian race for all believers. He is the blazing example of faith in God—of utter dependence, obedience, and righteousness—for the believer. The believer is always to be looking to Jesus the Author and Finisher of faith.

“Wherefore, holy brethren, partakers of the heavenly calling consider the Apostle and High Priest of our profession Christ Jesus” (Heb.3:1).

“Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Heb.12:2).

“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps” (1 Pt.2:21).

2. Jesus Christ had a great inspiration: the joy that was set before Him. What was that joy? The glorious day of redemption...

- the glorious day when He would be united and exalted with all believers of all ages.
- the glorious day when He would realize all the glory and joy for which He had died and for which God had purposed His death.
- the glorious day when the new heavens and earth would be recreated and all the redeemed would be worshipping and serving God as all in all.

- the glorious day when the salvation of all believers of all generations would be completely and perfectly fulfilled, and He and all those who loved Him would be ruling and reigning with Him forever and ever.

There are many ways to express the joy that was set before Christ, but the thing to see is that it was the joy of redemption—of God’s very purpose for the world—that stirred and motivated Christ to come to earth and author salvation for man.

Thought 1. The glorious day of redemption should stir and motivate us as well. Christ our Lord is our supreme example in being stirred by the joy that lies before us.

“In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight” (Lk.10:21).

“And when he hath found it, he layeth it on his shoulders, rejoicing” (Lk.15:5).

“These things have I spoken unto you, that my joy might remain in you, and that your joy might be full” (Jn.15:11).

“And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves” (Jn.17:13).

“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost” (Ro.14:17).

“Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Heb.12:2).

3. Jesus Christ is the supreme example in discipline: He followed the rules of the race even to the point of dying in order to create the race. He obeyed God perfectly. He ignored and despised the shame of the cross in order to finish the race of perfect obedience to God. And because He was perfectly obedient, He has blazed the path of perfect righteousness, of the very faith that makes us acceptable to God. The Christian race exists because Jesus Christ disciplined Himself; He obeyed God perfectly, even to the extent of dying for us. This He willingly did, and because He did, He is the supreme example for us. We should endure in believing and obeying God no matter the cost or price we have to pay, even if it means martyrdom.

“I am the good shepherd: the good shepherd giveth his life for the sheep” (Jn.10:11).

“For when we were yet without strength, in due time Christ died for the ungodly” (Ro.5:6).

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures” (1 Cor.15:3).

“Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father” (Gal.1:4).

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree” (Gal.3:13).

“And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour” (Eph.5:2).

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man” (Heb.2:9).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Pt.3:18).

4. Jesus Christ is the supreme example of receiving the reward of faith. He was exalted to the right hand of the throne of God. Believers witnessed His ascension and several believers have seen Him in visions and dreams since then (cp. Acts 1:9f; 7:55f; 9:3f).

“So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God” (Mk.16:19).

“Hereafter shall the Son of man sit on the right hand of the power of God” (Lk.22:69).

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ” (Acts 2:36).

“Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places” (Eph.1:20).

“And hath put all things under his feet, and gave him to be the head over all things to the church” (Eph.1:22).

“Wherefore God also hath highly exalted him, and given him a name which is above every name” (Ph.2:9).

“Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him” (1 Pt.3:22).

“Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Rev.5:12).

4 (12:3) **Christian Race**—Jesus Christ: there is the controlling factor of the Christian race—keeping or staying one’s mind on the endurance of Jesus Christ. The word “consider” (analogizomai) means to compare, reckon, count up,

weigh. Believers are to focus upon Jesus Christ and His sufferings and compare and weigh them against their sufferings. Christ endured so much more than we have to endure. Let any orphan, widow, criminal, prostitute, slave, or sufferer—any person whatsoever compare himself with all this, and remember Jesus bore *all this*:

- ⇒ being born to an unwed mother (Mt.1:18-19).
- ⇒ being born in a stable, the worst of conditions (Lk.2:7).
- ⇒ being born to poor parents (Lk.2:24).
- ⇒ having his life threatened as a baby (Mt.2:13f).
- ⇒ being the cause of unimaginable sorrow (Mt.2:16f).
- ⇒ having to be moved and shifted as a baby (Mt.2:13f).
- ⇒ being reared in a despicable place, Nazareth (Lk.2:39).
- ⇒ having His father die during His youth (see note, pt.3—Mt.13:53-58).
- ⇒ having to support His mother, brothers, and sisters (see note, pt.3—Mt.13:53-58).
- ⇒ having no home, not even a place to lay His head (Mt.8:20; Lk.9:58).
- ⇒ being hated and opposed by religionists (Mk.14:1-2).
- ⇒ being charged with insanity (Mk.3:21).
- ⇒ being charged with demon possession (Mk.3:22).
- ⇒ being opposed by His own family (Mk.3:31-32).
- ⇒ being rejected, hated, and opposed by audiences to whom He spoke (Mt.13:53-58; Lk.4:28-29).
- ⇒ being betrayed by a close friend (Mk.14:10-11, 18).
- ⇒ being left alone, rejected, and forsaken by all His friends (Mk.14:50).
- ⇒ being tried before the high court of the land on the charge of treason (Jn.18:33).
- ⇒ being executed by crucifixion, the worst possible death (Jn.19:16f).

Note why we should compare our sufferings with the suffering of Christ. It keeps us from becoming *weary*, that is, exhausted, tired, worn out, and relaxing when we should be working; and it also keeps us from *fainting in our minds*, that is, from losing heart and becoming discouraged and despondent, from drawing back and giving up.

“And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved” (Mt.10:22).

“Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls” (Mt.11:29).

“Ye did run well; who did hinder you that ye should not obey the truth?” (Gal.5:7).

“Let him that is taught in the word communicate unto him that teacheth in all good things” (Gal.6:6).

“Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph.6:10-12).

“I press toward the mark for the prize of the high calling of God in Christ Jesus” (Ph.3:14).

“I have fought a good fight, I have finished my course, I have kept the faith” (2 Tim.4:7).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pt.1:13).

“For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully” (1 Pt.2:19).

5 (12:4) **Christian Race—Jesus Christ:** there is the great demand of the Christian race—to resist temptation even to the point of blood. This is the picture of Christ’s ordeal in Gethsemane and upon the cross. He struggled against the temptation to choose some other way other than the cross, but He endured to the point of blood in both experiences (cp. Mt.26:36-46; Mk.14:32-42; Lk.22:39-53).

The point is both striking and powerful: we must resist temptation...

- to the point of sweating blood if necessary.
- to the point of death.

“And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible” (1 Cor.9:25).

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor.10:13).

“For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (2 Tim.4:6-8).

“Ye have not yet resisted unto blood, striving against sin” (Heb.12:4).

“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him” (Jas.1:12).

“Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ” (1 Pt.1:6-7).

<p>1 The strong exhortation concerning discipline</p> <p>a. Do not take discipline lightly</p> <p>b. Do not faint or give up under discipline</p> <p>c. Endure discipline</p> <p> 1) God disciplines us because He loves us</p> <p> 2) God disciplines us because we are His children</p> <p>2 The purposes of discipline</p> <p>a. To show us that we are sons of God</p> <p>b. To teach us to think of life now & eternally</p>	<p>B. The Great Discipline of God, 12:5-13</p> <p>5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:</p> <p>6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.</p> <p>7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?</p> <p>8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.</p> <p>9 Furthermore we have had fathers of our flesh which</p>	<p>corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?</p> <p>10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.</p> <p>11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.</p> <p>12 Wherefore lift up the hands which hang down, and the feeble knees;</p> <p>13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.</p>	<p>c. To make us a sharer of God's holiness</p> <p>d. To bear within us the fruit of peace & righteousness</p> <p>3 The believer's duty</p> <p>a. To strengthen his weak grip & buckling knees</p> <p>b. To make straight paths for his feet</p> <p>c. To receive healing, that is, discipline</p>
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DIVISION V

THE SUPREME EXAMPLE OF ENDURANCE: JESUS CHRIST, GOD'S SON, 12:1-29

B. The Great Discipline of God, 12:5-13

(12:5-13) **Introduction—Discipline, of God—Chastisement:** God disciplines believers. He chastens, corrects, and rebukes believers. But we must always remember this: “God cannot be tempted with evil, neither tempteth he any man” (Jas.1:13). God does not cause temptation, sin, devastation, destruction, accident, sickness, death, sufferings, trials, trouble, and problems in people’s lives. These things are caused by man’s own sinful and selfish lusts, by the corruptible world in which he lives, and by that arch-enemy of the spiritual world: Satan. God does not cause bad and evil in life. God loves man and loves this world. Therefore, God’s concern is not to cause problems and pain for us; His concern is to deliver us through all the trouble and pain on earth and to save us for heaven and eternity. How does God do this? By chastising us. What does chastising (*paideias*) mean? When we think of chastisement, we usually think of discipline and correction and it does mean this. But it also means to train, teach, and instruct a person. Both meanings are included in the Biblical word *chastisement* (cp. A.T. Robertson. *Word Pictures In The New Testament*, Vol.5, p.435). God does two things with us:

1. First, when we face some trial and sin in life, God stirs us to stand fast and to conquer the trial or to turn away from the sin. He guides, directs, teaches, trains, and instructs us all along the way, making us stronger and stronger in life and drawing us closer and closer to Him. God does not want the trials and sins of life to defeat and engulf us; He wants them to strengthen us. He wants to use them to discipline and teach us more and more endurance. He wants to teach us to trust and depend upon Him more and more. But note this: we have to let God work in our hearts and use the trials to strengthen us. We cannot wallow around in self-pity or react against the trials and problems that attack us. We must turn to God—truly turn to God—and ask Him for help and strength and then let Him help us.

An illustration is this. A small innocent baby who is crippled in an automobile accident by a drunkard is not being chastised or corrected by God. The child has done nothing for which to be chastised. The child is crippled because of a sinful man who followed the path of Satan. He is crippled because he lives in a corruptible world. God loves the child, and God will look after the child as the child grows if the child will look to God for help. God will use the child’s sufferings...

- God will teach and discipline the *growing child* to endure more and more, making him stronger and stronger.
- God will teach and discipline the growing child to trust and depend upon Christ more and more and to fellowship and commune with Christ more and more.
- God will use the endurance and faith of the growing child as a testimony to the love and care of God—as a testimony to the living reality and delivering power of God that can conquer all the trials and sorrows of life, even that of death.

2. Second, when we fail and cave in to the trial and sin, God lets us reap what we have sown. We bear the results of our sin, but even during sin and failure, God loves us. He loves and works with us, convicting us by His Spirit to repent. He then uses the suffering of the sin to stir us to think of Him and our failure. God takes the sufferings that are caused by trials and sins and uses them to correct and discipline us. This is the key statement, and it is what we must always remember when dealing with all the bad and evil things upon earth. God does not cause them; we cause them, and the corruptible world in which we live causes them, and the arch-enemy Satan causes them. God loves us and has nothing in mind for us except love and the very best of everything. Therefore, God takes all the bad and evil—all the suffering of bad and evil—

and He uses it all to make us think about Him and our failure. He uses the suffering caused by sin and trials to correct and discipline us, to stir us to draw near Him in trust, dependence, and love, and to live like we should.

This is what chastisement is and this is why God disciplines us. This is the great subject of this passage: *the great discipline of God*.

1. The strong exhortation concerning discipline (v.5-7).
2. The purposes of discipline (v.8-11).
3. The believer's duty (v.12-13).

1 (12:5-7) **Discipline, Of God—Chastisement:** the exhortation concerning discipline is a threefold exhortation (cp. Pr.3:11-12; 13:24).

1. First, do not despise (meoligorei) discipline (v.5). The word means to scorn; to make little of; to treat lightly. When we are being taught, disciplined, or corrected, there is always the danger of...

- despising it
- scorning it
- making light of it
- treating it too lightly

Too often, we pay little attention to the discipline and correction of God: to the tug and pull of the Spirit of God, to the little consequences and sufferings of our hearts, to the little things that happen to us. As a result we continue right on in our little irresponsible behaviors and sins. The little flaws and sins get bigger and bigger until finally they are too big to handle. The consequences involve so much destruction and suffering that we can no longer ignore them.

Why do we suffer so much in this life? Because of our irresponsibilities and sins—because we do not heed the discipline and correction of God when we first begin to act irresponsibly. If we heeded the discipline of God, then we could correct our small misbehavior and no big sin would happen. This would mean that much of the great sufferings in the world would never happen.

The point is this: we are not to despise the discipline of God—not to scorn it nor take and treat it lightly. We are to heed it. As we do, life will be much easier and stronger and much more triumphant and victorious.

“Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear” (2 Chron.24:19).

“And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction” (Jer.32:33).

“For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts” (Is.9:13).

“In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion” (Jer.2:30).

“O LORD, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return” (Jer.5:3).

“I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings” (Zeph.3:7).

“And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him” (Heb.12:5).

“And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds” (Rev.16:11).

“Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye” (Acts 7:51).

“But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear” (Zech.7:11).

2. Second, do not faint or give up when disciplined (v.5). The word “faint” (ekluou) means to give up; to lose heart; to buckle under; to lose courage; to weaken. The trials and sufferings of this world can become extremely heavy and painful—sometimes almost too much to bear.

⇒ The rebuking hand of God that convicts us to repent and to correct our behavior becomes almost unbearable.

In either case, we are not to faint or give up. We are to turn totally to God in trust and dependence, asking for His help and strength. We have the glorious assurance that He will deliver us victoriously through all. He will make us stronger and make us a much greater witness for Him. God will save us and live within our hearts and lives—save us both now and eternally—save us even through death itself so that we may live with Him forever and ever in the new heavens and earth (1 Pt.3:10-13; Rev.21:1f).

“Therefore, seeing we have this ministry, as we have received mercy, we faint not” (2 Cor.4:1).

“For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day” (2 Cor.4:16).

“Wherefore I desire that ye faint not at my tribulations for you, which is your glory” (Eph.3:13).

“And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him” (Heb.12:5).

“And hast borne, and hast patience, and for my name’s sake hast laboured, and hast not fainted” (Rev.2:3).

“But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee” (Is.43:1-2).

3. Third, endure the discipline of God (v.6-7). Note these verses closely: when God *receives* us as children of His, He disciplines and even scourges or spans us. Why? Because He loves us. God chastens us because we are His sons, that is, His children. We have faults and weaknesses, and we go astray, disobeying, rebelling, and acting selfishly. We often hurt and cause pain both for ourselves and for others. But God loves us and wants to stop us from hurting ourselves and from hurting others. He wants us to grow and move through life with as little pain and hurt as possible. He wants us to become stronger and stronger within our inner person. Therefore, every time we go astray or begin to faint under trials, God corrects us.

The point is this: we are to endure the discipline of God. We are to stand fast against all trials and sufferings. We are to become soft to the guidance and urgings of the Spirit of God. We are to follow the Word of God and His Spirit, the urgings and convictions within our hearts when they are of God. God is disciplining us, teaching and correcting us because He loves us as our Father. He is disciplining us just as a loving father upon earth disciplines his child.

“And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved” (Mt.10:22).

“If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?” (Heb.12:7).

“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him” (Jas.1:12).

“Behold, we count them happy with endure, Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy” (Jas.5:11).

“For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully” (1 Pt.2:19).

2 (12:8-11) **Discipline, Of God—Chastisement:** the purposes for discipline are fourfold.

1. God disciplines us to assure us that we are His children (v.8). If a person is not disciplined by God, then he knows something: he is not a son of God. He is an illegitimate child; he is only a person who professes to be God’s but who is not.

⇒ Unless a person is taught, instructed, disciplined, and corrected by the Spirit of God, he is not a son of God.

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father” (Gal.4:4-6).

As this verse says (note it carefully), God takes all who are *partakers of His nature*—who are children of His—and teaches, instructs, disciplines, and corrects them. God disciplines His children, and the fact that we are disciplined by Him shows and assures us that we are not illegitimate children, but true children of God.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (Jn.1:12).

“For as many as are led by the Spirit of God, they are the sons of God” (Ro.8:14).

“Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ” (Gal.4:7).

“That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world” (Ph.2:15).

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not” (1 Jn.3:1).

“For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God” (Ro.8:14-16).

2. God disciplines us to save us and to stir us to truly live (v.9). Imagine a world without any discipline, training, instruction, and correction. It would be a world of lawlessness, corruption, evil, devastation, destruction, ruin, and death. Life within such a world would not be life; in fact, life could not even survive upon earth. It is discipline, training, instruction, and correction that gives order and protection to life upon earth. This is the reason earthly fathers who love their children discipline them.

The point is this: God's discipline brings more life to man, an abundance of life in this world and an eternal life in the next world. A person who will heed the discipline of God...

- will escape much of the suffering and pain of this life and become a much stronger person as he walks *through the trials* and temptations of life.
- will be delivered from death the moment he leaves this world and enters the next world.

“As righteousness tendeth to life; so he that pursueth evil pursueth it to his own death” (Pr.11:19).

“In the way of righteousness is life; and in the pathway thereof there is no death” (Pr.12:28).

“And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them” (Ezk.20:11).

“But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby” (Ezk.33:19).

“And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live” (Lk.10:27-28).

3. God disciplines us for our good, to make us partakers of His holiness (v.10). Remember: holiness means to be different; to be completely and wholly set apart and separated from imperfection and impurity. God is holy, righteous, and pure—perfectly so. Note this:

- ⇒ The more sin and evil we do, the less like God we become.
- ⇒ The less sin and evil we do, the more like God we become.

Therefore, God is bound to discipline us when we begin to faint under trials and sufferings and when we begin to move toward sin. God wants us to become more and more like Him. When we first believed and became children of God, God put His divine nature—His Spirit—within us. His Holy Spirit indwells us to make us more like God. As long as we are on this earth, we shall never become perfectly holy, never be perfectly set apart unto God. But we are to grow more and more like Him. Day by day we are to let His holiness and purity shine through us. The more His holiness shines in our lives, the stronger His witness is and the easier it is for people to believe and surrender themselves to God.

“For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy” (Lev.11:45).

“That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear. In holiness and righteousness before him, all the days of our life” (Lk.1:74-75).

“Having therefore these promises, dearly beloved, let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor.7:1).

“Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb.12:14).

“Because it is written, Be ye holy; for I am holy” (1 Pt.1:16).

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness” (2 Pt.3:11).

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:1-2).

4. God disciplines us so that we can bear the fruit of peace and righteousness (v.11). This is clearly seen. The less sin and evil there is, the more peace and righteousness there is. If the sin and evil of anger and division do not exist, then peace and righteousness prevail. Therefore, when sin and evil stick their ugly heads up in our lives, God disciplines us. Why? So that we will correct ourselves and do all we can for the sake of peace and righteousness.

The discipline and correction may be grievous and painful to bear at first, but it will bring peace and righteousness if we will only bear it.

“But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty” (Mt.13:23).

“For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us” (Eph.2:14).

“And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven” (Col.1:20).

“And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful” (Col.3:15).

“Depart from evil, and do good; seek peace, and pursue it” (Ps.34:14).

“Acquaint now thyself with him, and be at peace: thereby good shall come unto thee” (Job 22:21).

3 (12:12-13) **Discipline, Of God—Chastisement:** the believer's duty is threefold.

1. The believer is to lift up his hands and strengthen his buckling knees. This is the picture of a man discouraged and defeated because of the sufferings of trial or sin. Instead of listening to the voice of God's discipline, he has let his shoulders and hands hang low and his knees buckle. This is not to be so with the Christian believer. The believer is to listen to God and His discipline: lift up his hands, strengthen his weak grip and buckling knees.

"Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor.16:13).

"Finally, my brethren, be strong in the Lord, and in the power of his might" (Eph.6:10).

"Thou therefore, my son, be strong in the grace that is in Christ Jesus" (2 Tim.2:1).

"Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded" (2 Chron.15:7).

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you" (Is.35:3-4).

2. The believer is to make straight paths for his feet. He is to follow the straight course of God's discipline. He is to do exactly what God's Spirit is saying to do, and do nothing that the Spirit is not instructing him to do.

"And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Lk.9:62).

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before" (Ph.3:13).

"Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left" (Dt.5:32).

"Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest" (Josh.1:7).

"Turn not to the right hand nor to the left: remove thy foot from evil" (Pr.4:27).

"And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went" (Ezk.1:12).

3. The believer must heal whatever is lame. This charge can be saying one of two things: that the believer is to heal any lame part of his own behavior, or that the behavior is to strengthen his weak grip, his buckling knees, and make straight paths so that he can heal and help other believers who are lame. What a descriptive way to express the duty and witness of the believer!

⇒ The believer is to receive the discipline of God so that he can be a dynamic witness for God.

"I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee" (Ps.41:4).

"My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh" (Pr.4:20-22).

"Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint" (Is.1:5).

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Is.53:5).

"Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God" (Jer.3:22).

"Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?" (Jer.8:22).

"Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up" (Hos.6:1).

<p>1 The great duty of believers a. To pursue peace b. To pursue holiness</p> <p>2 The great dangers threatening believers a. The danger of falling short of God's grace</p>	<p>C. The Great Duty & The Great Dangers of Believers, 12:14-17</p> <p>14 Follow peace with all men, and holiness, without which no man shall see the Lord:</p> <p>15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you,</p>	<p>and thereby many be defiled; 16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. 17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.</p>	<p>b. The danger of bitterness c. The danger of immorality d. The danger of being sensual & profane: Illustrated by Esau</p>
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DIVISION V

THE SUPREME EXAMPLE OF ENDURANCE: JESUS CHRIST, GOD'S SON, 12:1-29

C. The Great Duty and the Great Dangers of Believers, 12:14-17

(12:14-17) **Introduction:** few passages of Scripture are as direct and practical as this passage. It covers the great duty and the great dangers of believers.

1. The great duty of believers (v.14).
2. The great danger threatening believers (v.15-17).

1 (12:14) **Believer, Duty—Peace—Holiness:** the great duty of the believer is to follow after peace and holiness. The word “follow” (diokete) means to run after, chase after, press after, and to pursue. It has the idea of swiftness and endurance—of hotly pursuing and staying after peace and holiness. We live in a world that is full of corruptible and evil people who could care less about peace and holiness just so they get what they want. However, the believer must not give up, for both peace and holiness are the very reason he is on earth. The believer’s danger is twofold.

1. The believer is to follow after peace (eirenen) with all men. The fact that he has to follow after peace means that peace is not always possible.

- ⇒ Some persons within the church are troublemakers: grumblers, complainers, gossipers, criticizers; some are self-centered leaders full of pride; some people within the church are just selfish and self-centered and care more about pushing themselves forward and getting their own way than they do about peace. Self is put before Christ, the church, and its mission.
- ⇒ Some persons within the world are troublemakers and they cause great trouble for the believer. They oppose the believer: ridicule, mock, poke fun at, curse, abuse, persecute, ignore, and isolate him.
- ⇒ Some persons within the world are troublemakers for the world at large: dissenters, dividers, fighters, ego-hunters, power-builders, and warmongers. Some people have no interest in peace whatsoever unless they can have their own way.

The point is this: the believer is to follow after peace with *all men*—no matter who they are. The very purpose for the believer being on earth is to bring peace between men and God and between men and all other men. Therefore, the believer is to do all he can to live at peace with everyone and to lead others to live in peace.

The believer is to live at peace with all men. The believer is to work for as much peace as possible. Some level of harmony and concord can be achieved at least some of the time. The believer is never to give up, not as long as there is hope for some degree of peace. He is to achieve as much peace as possible. However remember, peace is not always possible—not with everyone.

Now note two significant points that need to be carefully considered by every believer.

- a. The cause of conflict must not arise from a believer. He is to try everything possible to bring about peace and to keep peace (Ro.12:20; cp. Mt.5:39-41). However, this may be impossible because of the wickedness of others or because the control of peace is not within his hands. It is possible that some will not live peaceably. They continue to indulge every whim and live a life of repugnant license. Such living often threatens the peace and security, preservation and life of oneself, one’s family, and one’s friends.
- b. What is it that determines whether a believer is to turn the “other cheek” or to defend himself? For example, Jesus spent His life combating evil and wrong, but He did not always turn the other cheek (Jn.18:22-23); neither did Paul (Acts 23:2-3). Paul encouraged the believer not to give license to anyone, and he was strict in the command. For example, he said that if a man did not work because of laziness, he should not eat (2 Th.3:7, 10).

The governing principle for the believer is clear: “Be not overcome of evil, but overcome evil with good” (Ro.12:21). There are times when an attacker, if allowed to continue in his attack, is encouraged in his evil nature of indulgence and license. If allowed to continue, his evil overcomes the believer—either *within* through bitterness and revenge, or *without* through domination. Thus, a believer is not to sacrifice truth in order to preserve peace. Evil is not to be allowed to overcome truth.

“If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences” (Eccl.10:4).

“If it be possible, as much as lieth in you, live peaceably with all men” (Ro.12:18).

“Let us therefore follow after the things which make for peace, and things wherewith one may edify another” (Ro.14:19).

“Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb.12:14).

2. The believer is to follow after “holiness” (hagiasmon). The word means sanctification, consecration, and separation. It means to be set apart and different. The root meaning of holiness is to be different. The believer is to be different from the unbelievers of the world in that he...

- is set apart unto God and to Him alone.
- is separated from the world and its pleasures and possessions.

The believer, of course, *lives in the world*. He walks and moves within the world; buys, eats, and sleeps in the world; works, plays, and is housed in the world; relates, associates, and fellowships in the world. However the believer is *not to be of the world*. He is not to be possessed by the world, enslaved to its pleasures and possessions. What does this mean? In very simple terms, the believer is not to indulge and give license to his flesh:

- ⇒ He is not to buy and buy; he is not to be a materialist.
- ⇒ He is not to eat and eat; he is not to be a glutton.
- ⇒ He is not to sleep and sleep; he is not to be slothful.
- ⇒ He is not to work and work; he is not to be a workaholic.
- ⇒ He is not to play and play; he is not to over-emphasize recreation.
- ⇒ He is not to have house after house; he is not to hoard riches in a world of desperate needs.
- ⇒ He is not to fellowship and fellowship; he is not to neglect duty.

The believer is to be separated from the world and its pleasures and possessions. He is to be set apart unto God, living for God and serving Him in His great mission. The believer is to meet the needs of a desperate world that is dying from sin, disease, hunger, and war. The believer is to be different from the rest of the world; he is to follow after holiness.

Note: this verse declares that no person shall ever see the Lord unless he is holy. Holiness is an absolute essential if a person is to live with God (See DEEPER STUDY # 1, *Holy*—1 Pt.1:15-16 for more discussion.)

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor.7:1).

“And that ye put on the new man, which after God is created in righteousness and true holiness” (Eph.4:24).

“Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb.12:14).

“But as he which hath called you is holy, so be ye holy in all manner of conversation [behavior]; because it is written, Be ye holy; for I am holy” (1 Pt.1:15-16).

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness” (2 Pt.3:11).

2 (12:15-17) **Neglect—Warning:** the great dangers threatening believers. There are some great dangers that threaten the faith of believers. Therefore, believers must look diligently after themselves and after others. The words “looking diligently” (episkopountes) mean to be on the watch; to look carefully; to take the oversight of; to see to it. It is of utmost importance, of a critical nature, for there are dangers. Therefore, be on the lookout and search diligently lest one fall into one of these dangers. There are four great dangers that threaten believers.

1. There is the danger of falling short of the grace of God (A.T. Robertson. *Word Pictures In The New Testament*, Vol.5, p.437). What is the grace of God? It is the favor and kindness of God that saves man. Grace means the favor and kindness of God, but there is a uniqueness about God’s favor and kindness. His favor and kindness are given *despite the fact that they are undeserved and unmerited*. God has done a thing unheard of among men: God has given His grace to men...

- despite their cursing Him.
- despite their rejecting Him.
- despite their rebelling against Him.
- despite their hostility toward Him.
- despite their denial of Him.
- despite their neglect of Him.
- despite their half-hearted commitment to Him.
- despite their worship of religion instead of Him.
- despite their false worship.
- despite their idolatrous worship.
- despite their trespasses.
- despite their sins.

Grace is giving, but it is giving to people who do not deserve the gift. What is the gift that God has given? Jesus Christ. God has given His Son, Jesus Christ, to save men. He did not have to give His Son. God could have wiped man from the face of the earth and condemned him forever to judgment. Man deserved it, but this is God’s grace. God is full of mercy and love and kindness—by His very nature He is full of these glorious qualities. Therefore, God was *bound* to shower His grace upon man. God was bound to send His Son to save man.

God is not off someplace in the distance, far removed from man, disinterested and unconcerned with man’s sufferings and death. God is gracious, full of mercy, love, and kindness for man; therefore, He has reached out through His Son Jesus Christ to help man. How?

- ⇒ By giving His Son to die *for man*. When Jesus Christ hung upon the cross, He was *taking our sins* upon Himself and bearing the punishment for our sins. We had committed high treason against God: rejected

and rebelled against Him. The penalty for high treason is death; we are condemned to die, that is, to be exiled and cut off from God forever and ever. But Christ took our penalty and condemnation upon Himself. He died for us—in our place, in our stead, as our substitute. He suffered separation from God for us. This is what Scripture means when it says that Christ died *for us*.

Note that the people for whom Christ died did not deserve His sacrificial love. They were men who were...

- “without strength” (Ro.5:6).
- “ungodly” (Ro.5:6).
- “sinners” (Ro.5:8).
- “enemies” (Ro.5:10).

This is the grace of God—God’s grace that showered itself upon sinful men who were lost and condemned—God’s grace that gave the greatest gift possible to men—the gift of His Son to save the world. (See note, *Salvation*—Eph.2:6; note 3 and DEEPER STUDY # 1, *Justification*—Gal.2:15-16; DEEPER STUDY # 2—2:16; note—2:19-21.)

The grace of God is the most wonderful gift in all the world. It is the glorious opportunity to be saved from sin, death, and condemnation—saved to live forever with God throughout all eternity. But note the critical danger: God’s grace is only an opportunity to be saved. God does not force a person to be saved. God does not want robots living with Him, men who have been forced to live with Him. God wants men to grab hold of the opportunity by their own free will and choice. But again the great danger is that men will not grab the opportunity. The great danger is that a person will accept the opportunity...

- to join the church;
- to be baptized;
- to profess Christ;
- to become religious;
- to be good and to do good works;

...but he will fail to grab hold of the grace of God that changes his heart and life. The believer must watch, look diligently, oversee his life ever so carefully, lest he fall back from the grace of God.

“Being justified freely by his grace through the redemption that is in Christ Jesus” (Ro.3:24).

“For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich” (2 Cor.8:9).

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph.1:7).

“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)” (Eph.2:4-5).

“For when we were yet without strength, in due time Christ died for the ungodly” (Ro.5:6).

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Ro.5:8).

“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” (Ro.5:10).

2. There is the danger of “any root of bitterness.” Note the word *any*. The writer is speaking about *any* root, any cause that might stir a person to become bitter:

- | | | |
|--------------------|----------------|---------------|
| • disappointment | • accidents | • wife |
| • neglect | • disease | • husband |
| • being overlooked | • mistreatment | • parent |
| • inadequacy | • loss | • supervisors |
| • teachers | • ministers | |

Bitterness can be caused by any thing or any person who has failed us or brought disappointment and trouble to us in some way. The person who is bitter is often...

- | | | | |
|-------------|-------------|--------------|---------------|
| • sharp | • cold | • intense | • distasteful |
| • resentful | • harsh | • relentless | • unpleasant |
| • cynical | • stressful | | |

Any expression of these is sin to God. God desires people to live in love, joy, peace, and holiness, not in bitterness. Therefore, the believer must look diligently, must guard against the great danger of bitterness.

“For I perceive that thou art in the gall of bitterness, and in the bond of iniquity” (Acts 8:23).

“God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged” (Ro.3:4).

“Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice” (Eph.4:31).

“Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled” (Heb.12:15).

“But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth” (Jas.3:14).

3. There is the danger of becoming a fornicator (pornos). The word is a broad word including all forms of immoral and sexual acts. It is premarital sex and adultery; it is homosexuality and abnormal sex; it is all kinds of sexual vice, whether married or unmarried.

Note another fact as well: immorality is not only committed by the act. A person is guilty of immorality when he looks in order to lust. Looking at and lusting after the opposite sex—whether in person, in magazines, in books, on beaches, or

anywhere else—is committing fornication. Imagining and lusting within the mind is the very same as committing the act in the eyes of God.

“But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Mt.5:28).

“Thou shalt not commit adultery” (Ex.20:14).

“Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body” (1 Cor.6:18).

“But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints” (Eph.5:3).

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry” (Col.3:5).

“For this is the will of God, even your sanctification, that ye should abstain from fornication” (1 Th.4:3).

“The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face. In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light. For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death. He is swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards. Drought and heat consume the snow waters: so doth the grave those which have sinned” (Job 24:15-19).

4. There is the great danger of becoming a profane person. The word “profane” (bebelos) means to be unhallowed and sensual; to be neglectful of spiritual things and a lover of the world and its things. Just what is meant is illustrated by Esau in the Old Testament (cp. Gen.25:28-34; 27:1-39). Esau had been hunting, apparently for a long time. When he returned, he found that his brother Jacob had already prepared some food for himself. Therefore, he began to bargain with Jacob for the food instead of taking time to cook his own. Jacob, being a shrewd young man, said that the only thing that could make him give up his meal would be the birthright of the eldest son. (It belonged to Esau.) In a rash statement, Esau said that he was so hungry that he would swap his birthright for some food. No doubt, Esau never thought he would be taken seriously. He was probably just teasing and manipulating his younger brother. He made the statement that his physical appetite was more important than his birthright. But his behavior showed something about his nature and spoke loudly and clearly to God: he was a profane man, a man who cared little for spiritual things, for the spiritual right to God’s promises that went to the oldest son. Esau should have jumped back and fled from such a suggestion, no matter how unlikely it was. But he failed to do so. In fact, no matter how serious he was or what he thought in his mind about the suggestion of the birthright, he took the food from Jacob: he took the food on the basis of what was probably a young man’s prank, that of giving up his birthright in order to satisfy his physical appetite. There was another instance that also exposed his sensual nature which has already been covered in Hebrews (see note—Heb.11:20 for discussion).

The point is this: Esau lost his birthright. He was to be the primary person through whom the great spiritual blessings of God were to come, the promised seed and the promised land. But he was profane: he cared more for his body and flesh, for the desires and lusts, for the pleasures and possessions of this world than he did for the spiritual things of God. Therefore, he lost what was rightfully his, his birthright to the glorious promises of God. And note: he never repented. When he cried before his father, he was crying for the blessing, not for his father and God to forgive him. He was crying in sorrow for his carnal, fleshly nature, not crying because he was making a commitment to follow God and to become spiritually minded. He was crying because of his loss and because he wanted a blessing.

Thought 1. When a person is born into the world, he has the birthright to the promises of God, the right...

- to be a follower of the Lord Jesus Christ, the promised seed of God.
- to inherit the promised land of heaven.

But how many sell their birthright? How many sell their blessing for the satisfaction of their body and flesh, for their desires and lusts, for the pleasures and possessions of this world? This is one of the great dangers that the believer must guard against.

“But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members” (Ro.7:23).

“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace” (Ro.8:5-6).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things” (Ph.3:18-19).

“But she that liveth in pleasure is dead while she liveth” (1 Tim.5:6).

“Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy” (2 Tim.1:4).

“Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter” (Jas.5:5).

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn.2:15-16).

<p>1 The first or old approach: The old covenant</p> <p>a. Was an external worship</p> <p>b. Was to a holy, distant God of judgment</p> <p>c. Was a reluctant, fearful approach</p> <p>1) To the people</p>	<p>D. The Great Motivation: The Two Approaches to God—The Old and the New Covenants, 12:18-24</p> <p>18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,</p> <p>19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:</p> <p>20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it</p>	<p>shall be stoned, or thrust through with a dart:</p> <p>21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)</p> <p>22 But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,</p> <p>23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,</p> <p>24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.</p>	<p>2) To the leaders</p> <p>2 The new approach: The new covenant</p> <p>a. Is a spiritual & heavenly worship</p> <p>b. Is to the angels of God</p> <p>c. Is to the church of Christ</p> <p>d. Is to God, the Judge of all</p> <p>e. Is to the spirits of the righteous already departed</p> <p>f. Is to Jesus, the Mediator—to the sprinkled blood of Jesus</p>
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DIVISION V

THE SUPREME EXAMPLE OF ENDURANCE: JESUS CHRIST, GOD'S SON, 12:1-29

D. The Great Motivation: The Two Approaches to God—the Old and the New Covenants, 12:18-24

(12:18-24) **Introduction:** life is a race, a race that we are all running. There are several ways that we can run the race of life.

- ⇒ If we are running the race of life for self, then the race could be called *The Great Selfish Race*.
- ⇒ If we are running the race of life for self-righteousness or personal goodness, then the race could be called *The Great Legalistic Race*.
- ⇒ If we are running the race of life for Christ, then the race is called *The Great Christian Race*.

The proclamation of the preacher is just what everyone expects: "Run the Great Christian Race." But why? Why should a person run the great Christian race? Why should a person get on the track of life and run and run and endure and endure following after Christ? This is the discussion of this passage: the great motivation of the Christian race—the *two approaches to God, the old and new covenants*.

1. The first or old approach: the old covenant (v.18-21).
2. The new approach: the new covenant (v.22-24).

1 (12:18-21) **Covenant, Old—Approach to God:** the first approach to God is the old approach—by the old covenant—by the law. A person can approach God like they did in the Old Testament: he can profess the law and try to keep it in order to be acceptable to God. But remember: God is perfect. Therefore, no person can approach God and be acceptable to God, for no person is perfect. And tragically, no person can become perfect, for imperfection can never become perfect. Once a thing is imperfect, it is imperfect forever.

What, then, can be done? How can a person approach God? Under the old covenant—under the law—two things were done:

- ⇒ First, people made sacrificial offerings of animals to God for their sins. The animal sacrifices became a substitute for the people. The animals bore the guilt and condemnation of the person's sins. If a person believed this, really believed that God counted his sins as being borne by the animal, then God really forgave the person. But we must always remember this: no animal sacrifice was ever a perfect sacrifice. An animal is not a man, nor is an animal the ideal man. Only the ideal and perfect man could offer Himself as the perfect sacrifice to bear our sin and condemnation. This is the reason the animal sacrifice only pointed to and pictured the coming Savior, Jesus Christ, the Son of God Himself. Jesus Christ had to come and establish the new approach to God. But this is the discussion of the next point. The point to see now is this: under the old covenant of the law, people approached God through animal sacrifice in order to receive forgiveness of sin.
- ⇒ Second, people approached God by following the law and doing good works. They approached God by trying to be as good as they could and by trying to do as much good as they could.

The point is this: when a person approached God by the old covenant of the law, he did not have the full picture of God. His concept of God was inadequate. Note three facts about the approach of the old covenant. Note also that the writer makes his points by sharing what happened at Mt. Sinai when God gave the law to Israel.

“And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet

with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly” (Ex.19:16-18).

1. The approach of the old covenant (the law) was an *external, material approach* to God. The people had approached God to receive His Word and His law. Note where they had approached Him: at Mt. Sinai, at an earthly, material place. This is what is meant by the word *touched*. Under the old covenant (the law), the place where God was approached was not spiritual or heavenly; it was a physical place, a place on this earth. What is the point of mentioning this? Mt. Sinai will pass away. Just as the earth passes away, so will Mt. Sinai. Therefore, if a person approaches God anyplace on this earth—anyplace that can be touched—his approach shall pass away. It is not an eternal or lasting approach. It is a physical and material approach, an approach through the senses. The only approach to God that will last is a spiritual approach, for only a spiritual approach will last eternally.

There is also the possibility that being physically touched refers to the law. The idea would be that of the senses, of the physical and material, of the law belonging to this earth and being external to man. The law was an *outside force* that told man what to do; it was *not an inside force* that transformed the heart of man. The law could never give man the power to do God’s will. This was not its purpose. The law’s purpose was to control man’s behavior and show him how far short he came from perfection. Its purpose was to show man that he needed a living relationship with God, not to bring man into a living relationship with God. The law could never transform man; it could only show man that he needed to be transformed. The law is *not an internal force* that can work in the heart of man; it is an *external force* that puts demands upon the heart of man and that demands judgment if behavior does not match up.

The point is this: if a person approaches God through the old covenant of the law, he shall stand condemned before God. The law only condemns man; it does not transform him. Man can touch the law; he can pick it up and read the words and letters of the law, but he cannot implant the law into his heart. It is external to him. If he approaches God through the law, he will never be perfected and never be transformed to live in God’s presence.

2. The approach of the old covenant was to a *holy, distant God of judgment* (v.18). This is what is meant by the description of what happened on Mt. Sinai.

⇒ Fire symbolized the holiness, righteousness, and purity of God. Man had to be careful, ever so careful in how he approached God, lest he be consumed.

⇒ Blackness and darkness symbolized the fact that God was hidden from man’s sight. He could not be fully known because He could not be seen. Blackness and darkness also symbolized that the old covenant of the law could not give man a clear picture of God; it could only give a shadow of what God was like, a shadow that was given through types and symbols and written words which are ever so inadequate. The point is this: man just could not know God, not all that he needed to know about God, not by approaching God through the holy places of this earth and by law.

⇒ Tempest or raging storm symbolized the judgment and fierce wrath and power of God. He was to be feared and revered as the Great and Almighty Judge who could exact judgment upon any who refused to obey His covenant of law.

The point is this: any person who approached God through the old covenant of law faced a holy, distant God of judgment.

3. The approach of the old covenant was a *reluctant, fearful approach* to God. Note: both the people (v.19-20) and Moses feared (v.21). What happened was this: when God first began to give the law to Moses, there was the blast of a trumpet and then God Himself apparently began to speak in an audible voice. The voice of God was so strong and forceful and the ten commandments so convicting that terror struck the heart of the people. They cried out to Moses,

“Speak thou with us and we will hear; but let not God speak with us, lest we die” (Ex.20:19).

The point is this: when a person approaches God through the old covenant of the law, he must approach reluctantly and fearfully. Why? Because the law is going to condemn him; it can only show him where he comes short of God’s glory and perfection. The law cannot make man righteous and perfect. This was not the purpose of the old covenant of the law. The law was given to show man that he was sinful and short of God’s glory—show him beyond any question—show him so that he could never intelligently deny his sin and transgression nor his need for a Savior.

“Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin” (Ro.3:19-20).

“Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound” (Ro.5:20).

“What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet” (Ro.7:7).

“For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not” (Ro.7:18).

“For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them” (Gal.3:10).

“Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator” (Gal.3:19).

“Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith” (Gal.3:24).

“Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers” (1 Tim.1:9).

“For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God” (Heb.7:19).

2 (12:22-24) **Covenant, New—Approach, To God:** the new approach to God is by the new covenant, the covenant of God’s grace. This is the covenant of the New Testament, the way a person really becomes acceptable to God. In fact, the grace of our Lord Jesus Christ—the grace of God’s very own Son—is the only way a person can ever be perfected and acceptable to God. Note six wonderful facts about this approach, the approach of the new covenant, the covenant of God’s grace.

1. The approach of the new covenant is a spiritual and heavenly approach to God (v.22). It is approaching God to receive His Word, but it is approaching Him right where He sits, right where His throne and presence really are—in Mount Zion, that is, in the city of the heavenly Jerusalem itself. It is approaching God in spirit and in truth, approaching His very presence face to face and heart and heart. Note the contrast between Mt. Sinai which is earthly and physical and Mt. Zion which is heavenly and spiritual. Under the old covenant a person had to go to some physical place—some earthly location or temple or building to worship God. But not now, not under the new covenant. The person who approaches God in this new way can meet God anyplace: heart to heart, on a spiritual basis. The person’s spirit can *commune and fellowship* with God anyplace. (Note: this does not do away with joint worship with other believers in a church gathering. This was covered in Heb.10:25 and elsewhere. The stress of this point is spiritual and internal worship verses physical and external worship.

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens” (2 Cor.5:1).

“But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth” (Jn.4:23-24).

“For he looked for a city which hath foundations, whose builder and maker is God...But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city” (Heb.11:10, 16).

“For here have we no continuing city, but we seek one to come” (Heb.13:14).

“For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good?” (1 Pt.3:10-13).

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful” (Rev.21:1-5).

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (Rev.22:14).

2. The approach of the new covenant is to the angels of God, to an innumerable company of them (v.22). When a person approaches God by grace, he is assured of receiving fellowship and communion with a host of angels. When believers depart this world for the next world; they shall be perfected just as the angels are, and they shall join the innumerable host of angels in worshipping and serving the Lord Jesus Christ.

“And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands” (Rev.5:11).

“And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped” (Rev.7:11).

“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent” (Rev.19:6).

3. The approach of the new covenant is to the church of Christ, the church of the firstborn. The firstborn is, of course, the Lord Jesus Christ. It means that Jesus Christ is the First, the Founder, the Author, the Beginning, the Savior of the church. Note that the person who is a part of the Lord’s church is “*written in heaven.*” His name is registered in heaven, actually written down in the Book of Life. He actually becomes a citizen of heaven. Note the phrase “to the general assembly.” This can refer either to the gathering of angels in the former point or to the great gathering of the church or its believers.

“Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven” (Lk.10:20).

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood” (Acts 20:28).

“Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God” (Eph.2:19).

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it” (Eph.5:25).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father” (Gal.4:4-6).

4. The approach of the new covenant is to God the Judge of all. This means two things.
- a. The person who approaches God by the new covenant of grace finds the most wonderful thing. God is the Judge, but He is the Judge who has judged the believer’s sin in Christ. That is, God judges the believer righteous and perfect *in Christ*. God does not judge sin against the believer; God judges sin against Christ the Savior of men. This is grace—what grace is all about—the favor and gift of God, the favor and gift of salvation that man does not deserve. But God loves man; therefore, He has established the new covenant of grace, the new way that man can now approach Him and be judged perfect and righteous forever.

“He that believeth on him is not condemned [judged]” (Jn.3:18).

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation [judgment]; but is passed from death unto life” (Jn.5:24).

“There is therefore now no condemnation [judgment] to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit” (Ro.8:1).

“Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us” (Ro.8:33-34).

- b. Believers as well as unbelievers must never forget that God is the Judge of all. Note the word all: God is the Judge of all—not only of unbelievers, but of believers as well. God does not play around with a person who lives in sin, no matter what he professes. The person may continually declare that he is saved—declare that he is approaching God by the new covenant of grace—but what he professes is meaningless if he lives in sin. God shall judge him. God is the Judge of all, not only of unbelievers. This has been the very point of the five warnings in the Book of Hebrews, five severe warnings. As A.T. Robertson says: “People should not forget that God is the Judge of all men” (*Word Pictures In The New Testament*, Vol.5, p.441).

William Barclay states it well:

“There awaits the Christian God the Judge. Even amidst the joy there remains the awe. The writer to the Hebrews never forgot that, at the end, the Christian must stand the scrutiny of God. The glory is there; but the awe and the fear of God still remain. The New Testament is never in the faintest danger of sentimentalising the idea of God” (The Letter to the Hebrews, p.213).

“In the day when God shall judge the secrets of men by Jesus Christ according to my gospel” (Ro.2:16).

“For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire” (1 Cor.3:11-15).

“For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor.5:10).

“Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth” (Ps.96:13).

“I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work” (Eccl.3:17).

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works” (Rev.20:12).

5. The approach of the new covenant is to the spirit of the righteous who have already departed and gone on to heaven. They stand before God perfected forever. The person who approaches God by the new covenant shall join his loved ones and all others who truly believed in Christ. He shall join them in heaven, in the very presence of God. And note the words "made perfect." What a glorious hope! He shall be made perfect—perfected forever and made acceptable to God forever. He shall live with God eternally.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (Jn.14:2-3).

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (Jn.17:24).

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Cor.5:8).

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Ph.1:23).

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Th.4:16-18).

6. The approach of the new covenant is to Jesus the Mediator of the new covenant. Jesus Christ is the One who stands between sinful man and God, who is holy. He is the only Mediator who can present man perfect before God. How? By His blood.

⇒ Jesus Christ is the perfect High Priest. He never sinned; therefore, He stands as the Ideal and Perfect Man, as the Ideal and Perfect High Priest before God. Being perfect, whatever He offers is perfect. Therefore, when Jesus Christ offers the sacrifice for sins, His sacrifice is the ideal and perfect sacrifice. His sacrifice can stand for and cover all men—all of the sins of every person.

⇒ Jesus Christ is the perfect sacrifice. As the Ideal and Perfect Man, He can take all the sins of all men, and bear the guilt and condemnation of all sin for man. And God can accept His sacrifice, for it was the perfect and ideal sacrifice.

The point is clear: Jesus Christ is the Mediator, the one perfect sacrifice and High Priest who stands between God and man. He alone can present men perfect before God.

Note the reference to Abel. What does this mean? When Abel was killed by his brother Cain, his blood cried out for vengeance and justice (Gen.4:10). But not the blood of Christ. The blood of Christ cries out for man to be forgiven and cleansed of sin. The blood of Christ cries out for mercy upon those who would kill, reject, deny, and curse Him.

"For this is my blood the new testament, which is shed for many for the remission of sins" (Mt.26:28).

"For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time" (1 Tim.2:5-6).

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people" (Heb.8:6-10).

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (Heb.9:14-15).

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb.9:24-28).

"And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb.12:24).

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 Jn.2:1-2).

<p>1 There shall be no escape whatsoever for the close-minded a. There was no escape under Moses & the law b. Much more, there will be no escape under Christ & grace</p> <p>2 God warns about a great shaking & judgment of</p>	<p>E. Warning Five: The Danger of Refusing to Hear Jesus Christ—of Shutting One's Ear to the Cry of His Blood, 12:25-29</p> <p>25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:</p> <p>26 Whose voice then shook the earth: but now he hath</p>	<p>promised, saying, Yet once more I shake not the earth only, but also heaven. 27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. 28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: 29 For our God is a consuming fire.</p>	<p>heaven & earth in the future</p> <p>a. To remove & change the material elements b. To prove eternal elements</p> <p>3 Think: An unshakeable kingdom can be received a. How: By showing gratitude, that is, by serving God b. Why: God is a consuming fire</p>
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DIVISION V

THE SUPREME EXAMPLE OF ENDURANCE: JESUS CHRIST, GOD'S SON, 12:1-29

E. Warning Five: The Danger of Refusing to Hear Jesus Christ—of Shutting One's Ear to the Cry of His Blood, 12:25-29

(12:25-29) **Introduction:** this is the fifth and final warning in the Book of Hebrews. Note the statement of warning: see that you do not refuse him that speaks. This refers back to Jesus Christ the Mediator, the One whose blood was shed because of sinful men. The picture is that of Christ speaking and proclaiming the new covenant of mercy and grace upon man. He is proclaiming salvation to the world. Man must not close his ears: he must see to it that he does not refuse Jesus Christ who alone proclaims true salvation.

- ⇒ The word “see” (blepete) means to keep a watchful eye; to be alert and see that you do not refuse Jesus Christ.
- ⇒ The word “refuse” (paraitesesthe) means to reject, decline, turn down, deny, disavow (Kenneth Wuest. *Hebrews*, Vol.2, p.229).

There are three reasons why a person must not refuse Jesus Christ and His message.

1. There shall be no escape whatsoever for the close-minded (v.25).
2. God warns about a great shaking and judgment of heaven and earth in the future (v.26-27).
3. Think: an unshakeable kingdom can be received (v.28-29).

1 (12:25) **Warning—Escape, No—Salvation, Rejected:** first, there shall be no escape whatsoever for the close-minded. Moses is the person who spoke on earth and gave the law of God to man, but Jesus Christ is the One who spoke and brought the Word of God down *out of* heaven.

- ⇒ Note that “spoken on earth” (chrematizonta) means transmitter or mouthpiece (William Barclay. *The Letter to the Hebrews*, p.215). Moses was God’s earthly spokesman.
- ⇒ Note that Jesus Christ *speaks from heaven*. The word “speaks” (lalounta) is different. It means the very voice of God. Jesus Christ spoke as God Himself. He was the heavenly voice of God Himself.

The point is critical for people today: we are held much more accountable and shall face much greater judgment. Just think for a moment. Moses, a mere man, spoke and gave the law of God to man. When the people broke the law given by Moses, not a single one escaped the judgment and punishment. Every person bore the guilt and punishment when he broke the Word of God.

Now Jesus Christ, the very Son of God Himself, has spoken. His Word is the very message of heaven and of God Himself. How much more shall no person escape judgment and condemnation if he refuses to hear the Word of Jesus Christ, God’s very own Son?

Thought 1. The point is clear. There shall be no escape whatsoever for the person who refuses to hear the word of mercy and grace that Christ proclaims. His blood cleanses us from sin. His sacrifice—His blood alone—is acceptable to God as a substitute for man’s sins. To reject His word of salvation is to never escape. Man shall bear his own judgment and condemnation for violating the Word of God.

2 (12:26-27) **Warning—World, Destroyed—New Heavens and Earth:** second, God warns about a great shaking and judgment of heaven and earth in the future. When God gave the law to Moses on Mt. Sinai, God’s voice shook the earth. There is to be another great shaking of the earth by the voice and Word of God. In fact, not only will the earth shake, but the heavens themselves will also shake. This is exactly what the prophet Haggai declared:

“For thus saith the LORD of hosts: yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land” (Hag.2:6).

Both the prophet and the writer to the Hebrews are declaring that a catastrophic judgment is coming upon the heavens and the earth. The whole universe, all the stars and planets of the natural world, are to undergo a cataclysmic change. All nature shall be destroyed by fire and remade into a new heavens and earth.

Note why: "that those things which cannot be shaken may remain." God is after an eternal world, a universe in which all of heaven and earth are made alive and bustling with the activity...

- of worship—the worship of God and Christ.
- of communion and fellowship between Christ and believers.
- of fellowship among believers as the redeemed and eternal people of God.
- of service and labor for the Lord Jesus in overseeing the work that will be going on throughout the universe.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pt.3:10-13).

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" (Rev.21:1).

"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Ro.8:21).

"One generation passeth away, and another generation cometh: but the earth abideth for ever" (Eccl.1:4).

3 (12:28-29) **Kingdom of God—Heaven:** third, an unshakeable kingdom can be received. How? Two ways are given.

1. "Let us have grace"; that is, let us make sure that we have received the grace of God. We must make sure that we have received the unspeakable gift and favor of God, even Jesus Christ Himself—that we have received Him into our hearts and lives.

"But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (Acts 15:11).

"Being justified freely by his grace through the redemption that is in Christ Jesus" (Ro.3:24).

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor.8:9).

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph.1:7).

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph.2:8-9).

"For the grace of God that bringeth salvation hath appeared to all men" (Tit.2:11).

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Tit.3:5-7).

2. We must serve God with reverence and godly fear.

⇒ The word "reverence" (eulabeia) means with caution, carefully, with discretion and circumspection (Kenneth Wuest. *Hebrews*, Vol.2, p.231).

⇒ The phrase "godly fear" means being apprehensive because some danger can lurk over the horizon.

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Mt.10:28).

"And his mercy is on them that fear him from generation to generation" (Lk.1:50).

"But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:35).

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" (1 Pt.1:17).

"Honour all men. Love the brotherhood. Fear God. Honour the king" (1 Pt.2:17).

"And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his way, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul" (Dt.10:12).

"Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly" (Ps.31:9).

"Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him" (Ps.33:8).

"God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him" (Ps.89:7).

“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man” (Eccl.12:13).

A person must do exactly what this verse says: *serve God acceptably* with reverence and godly fear. God must be feared, for He is Lord. A person must serve God and serve Him in an acceptable way. He must bear the fruit of the Spirit:

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|-----------------|------------|----------------|
| • love | • joy | • peace |
| • longsuffering | • goodness | • meekness |
| • gentleness | • faith | • self-control |

A person must also bear the fruit of other lives; he must win people to the Lord Jesus Christ so that they too can receive the eternal kingdom of God.

“And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice altogether” (Jn.4:36).

“He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep” (Jn.21:16).

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Mt.5:16).

“Bear ye one another’s burdens, and so fulfil the law of Christ” (Gal.6:2).

“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith” (Gal.6:10).

“That they do good, that they be rich in good works, ready to distribute, willing to communicate [give]” (1 Tim.6:18).

“In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity” (Tit.2:7).

“And let us consider one another to provoke unto love and to good works” (Heb.10:24).

“Having your conversation [behavior] honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation” (1 Pt.2:12).

“I delight to do thy will, O my God: yea, thy law is within my heart” (Ps.40:8).

“They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him” (Ps.126:5-6).

Note why a person must serve God in an acceptable way: because God is a consuming fire. William Barclay makes an excellent exposition on this verse:

“If that be so there is a great obligation laid upon us. We must worship God with reverence; we must serve Him with fear; for nothing must be allowed to disturb that relationship which will be our salvation when the world passes away. So the writer to the Hebrews finishes with one of these threatening quotations which he so often flings like a thunderbolt at his hearers. It is a quotation from Dt.4:24. There Moses is telling the people that they must never break their agreement with God; they must never relapse into idolatry and the worship of graven images; for God is a jealous God; they must worship Him and Him alone or they will find Him a consuming fire. It is as if the writer to the Hebrews said: ‘There is a choice before you. Remain unshakably true to God, and in the day when the universe is shaken into destruction, your relationship with God will still stand safe and secure. Be false to God, and that very God who might have been your salvation, will be to you a consuming fire of destruction.’ It is a grim thought; but in it there is the eternal truth, which there is no altering, that, if a man is true to God, he gains everything; and if he is untrue to God, he loses everything. In time and in eternity nothing matters save only loyalty to God” (The Letter to the Hebrews, p.216f).

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Mt.25:41).

“And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he was cast into the sea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched” (Mk.9:42-48).

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” (2 Th.1:7-9).

CHAPTER 13			
	VI. THE SUPREME MARKS OF CHRISTIAN CONDUCT, 13:1-25	all, and the bed undefiled: but whoremongers and adulterers God will judge.	
	A Mark One: Controlling One's Personal Behavior, 13:1-8	5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.	5 Mark 5: Contentment a. By being free of covetousness b. By having God's continued presence and help c. By your testimony
1 Mark 1: Brotherly love	Let brotherly love continue.	6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.	
2 Mark 2: Hospitality	2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.	7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.	6 Mark 6: Remembering your leaders a. Those faithful to the Word b. Follow their faith c. Their end: They shall be with God
3 Mark 3: Helping the prisoners & the mistreated	3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.	8 Jesus Christ the same yesterday, and to day, and for ever.	7 Mark 7: Remembering your Source of life & power—Jesus Christ
4 Mark 4: Purity in marriage	4 Marriage is honourable in		

DIVISION VI

THE SUPREME MARKS OF CHRISTIAN CONDUCT, 13:1-25

A. Mark One: Controlling One's Personal Behavior, 13:1-8

(13:1-8) **Introduction:** What are the supreme marks of Christian conduct? This begins the last section of the Book of Hebrews—a very practical section. Note the *marks of personal behavior*.

1. Mark 1: brotherly love (v.1).
2. Mark 2: hospitality (v.2).
3. Mark 3: helping the prisoners and the mistreated (v.3).
4. Mark 4: purity in marriage (v.4).
5. Mark 5: contentment (v.5-6).
6. Mark 6: remembering your leaders (v.7).
7. Mark 7: remembering your Source of life and power—Jesus Christ (v.8).

1 (13:1) **Love—Brotherhood:** there is the mark of brotherly love. “Let brotherly love continue.”

1. Note that the love existing among believers is a special kind of love. It is a “brotherly love” (philadelphia), the very special love that exists between brothers and sisters within a loving family, brothers and sisters who truly cherish one another. It is the kind of love...

- that binds each other together as a family, as a brotherly clan.
- that binds each other in an unbreakable union.
- that holds each other ever so deeply within the heart.
- that knows deep affection for each other.
- that nourishes and nurtures each other.
- that shows concern and looks after the welfare of each other.
- that joins hands with each other in a common purpose *under one father* (Leon Morris. *The Epistles of Paul to the Thessalonians*. “Tyndale New Testament Commentary,” ed. by RVG Tasker. Grand Rapids, MI: Eerdmans, 1956, p.80).

How can people possibly love one another like this when they are not true blood brothers and sisters? Here is how. The Greek word “brother” (adelphos) means *from the same womb*. The word used for “love” is *phileo* which means deepseated affection and care, deep and warm feelings within the heart. It is the kind of love that holds a person near and dear to one’s heart. Now note: the two Greek words are combined together by the writer to convey what he means by *brotherly love*.

⇒ People who have *brotherly love* have come from the same womb, that is, from the same source. They have been *born again* by the Spirit of God through faith in the Lord Jesus Christ. And when they receive this new birth, God gives them a new spirit—a spirit that melts and binds their hearts and lives in love for all the family of God.

Believers may not even know each other. They may even be from different parts of the world, but there is a *brotherly love* between them because they have been given a new birth and a new spirit of love by God. They are brothers and sisters in the family of God—the family of those who truly believe in God’s Son, the Lord Jesus Christ—the family who have received a new spirit that binds them together in brotherly love.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35).

“This is my commandment, That ye love one another, as I have loved you” (Jn.15:12).

“These things I command you, that ye love one another” (Jn.15:17).

“And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Ro.5:5).

“But the fruit of the Spirit is love” (Gal.5:22).

“We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death” (1 Jn.3:14).

“My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him” (1 Jn.3:18-19).

“Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him” (1 Jn.5:1).

2. Note that the Hebrew Christians were showing their love for one another—at least most of them were. This is clearly seen in Heb.6:10, “For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.”

However, there was great danger that the Hebrew Christians were going to lose their brotherly love for one another. Why?

⇒ Because some had backslidden and were slipping away from Christ (Heb.10:25).

⇒ Because false teaching had seeped in among them and was influencing some (Heb.13:9).

These problems along with other problems were apparently discouraging the faithful and mature believers. They were beginning to cool off and back off instead of facing and handling the problems in the love and strength of Christ.

This is the reason for the exhortation. The believers needed to continue in love, to love enough to forget self. They needed to love enough to sacrifice themselves and to tackle the problems and continue to proclaim and teach the truth of Christ.

Thought 1. Brotherly love is the great need of the hour—a love that will love so much that it will not give up, no matter the problem or opposition. People need to be reached and grown for Christ no matter how contrary they are or how lost and depraved they are. They are without Christ. If believers do not love enough to reach them, they will never be reached. “Let brotherly love continue.”

“Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good” (Ro.12:9).

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love” (Eph.4:1-2).

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness” (Col.3:12-14).

“And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you” (1 Th.3:12).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

2 †(13:2) **Hospitality:** there is the mark of hospitality. An open door is to be the mark of a believer: the believer is to open the doors of his home. The Christian believer is to open his home and reach out...

- to the travelling salesperson
- to the college student
- to the homeless, hungry, cold, and needy
- to the lonely
- to the young
- to the aged
- to the college student
- to the out of townner
- to church ministries and groups

The idea is that the home of the believer is to be used as an outreach ministry for the Lord. The home of the believer is to be used to meet the needs of people. Note the exhortation: do not forget hospitality, especially to entertain strangers. The Amplified New Testament says this:

“Do not forget or neglect or refuse to extend hospitality to strangers [in the brotherhood]—being friendly, cordial and gracious, sharing the comforts of your home and doing your part generously—for through it some have entertained angels without knowing it. [Gen.18:1-8; 19:1-3.]”

Thought 1. If believers really practiced this, think how many needs would be reached throughout the community. Think how many people would be reached for Christ.

What is needed is this: ministers must lead their people to set up an *open-home ministry*: to use their homes to reach out to people on a *regular basis*. What an impact would be made for Christ! Remember: home evangelism was what Christ stressed so much (see DEEPER STUDY # 1—Lk.9:4; note—10:5-6).

“Distributing to the necessity of saints; given to hospitality” (Ro.12:13).

“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith” (Gal.6:10).

“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach” (1 Tim.3:2).

“Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints’ feet, if she have relieved the afflicted, if she have diligently followed every good work” (1 Tim.5:10).

“But a lover of hospitality, a lover of good men, sober, just, holy, temperate” (Tit.1:8).

“Be not forgetful to entertain strangers: for thereby some have entertained angels un-awares” (Heb.13:2).

“Use hospitality one to another without grudging” (1 Pt.4:9).

3 (13:3) **Ministering—Prisoners:** there is the mark of helping the prisoners and the mistreated. As long as the earth is standing, people are going to suffer all kinds of problems.

⇒ Some people are lawless, and other people are falsely accused, even believers. The end result is the suffering of imprisonment.

⇒ All people at one time or another suffer adversity of some sort. The result is such experiences as pain, emptiness, questioning, insecurity, loss, hunger, homelessness, poverty, disability, helplessness, and sometimes even hopelessness.

Believers are to minister to the needs of prisoners and to those who suffer adversity. Prisoners are not to be forgotten; those who suffer adversity are not to be forgotten. Note this verse: they are to be remembered. Remember the imprisoned! Remember those who suffer adversity. But this is not all that Scripture says:

⇒ “Remember them...as bound with them”: remember and minister to them so much that it is as though you are imprisoned with them.

⇒ “Remember them...as being yourselves also in the body [suffering adversity with them].”

Thought 1. What a challenge to believers and to the church! Ministers must take the lead; they must lead their people to set up...

- a ministry to the prisoners.
- a ministry to those who suffer adversity.

“Rejoice with them that do rejoice, and weep with them that weep” (Ro.12:15).

“Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?” (Is.58:7).

“I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, Is is more blessed to give than to receive” (Acts 20:35).

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves” (Ro.15:1).

“Bear ye one another’s burdens, and so fulfill the law of Christ” (Gal.6:2).

“Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body” (Heb.13:3).

“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world” (Jas.1:27).

4 (13:4) **Marriage—Sex:** there is the mark of purity in marriage and morality. This is an absolute essential for believers. Note three significant points.

1. Marriage is to be honored by all believers. The word “honor” (timios) means highly esteemed, counted as the most precious, warm and tender bond, held as the most valuable of bonds, as being the dearest of relationships.

“Let marriage be held in honor” (Marcus Dods. *The Epistle to the Hebrews*. “Expositor’s Greek Testament,” Vol.4, p.375).

“Let marriage be held in honor—esteemed worthy, precious, [that is], of great price and especially dear—in all things” (Amplified New Testament).

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it” (Eph.5:25).

“For this cause shall man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh” (Eph.5:31-32).

2. The bed is undefiled. The word “undefiled” (amiantos) means that the bed is unstained by sin, absolutely free from all moral impurity, uncleanness, and defilement. This is saying at least three things.

⇒ First, husband and wife are free and encouraged to be close in bed. Closeness and intimacy are a gift from God; it is even a type of the church (cp. Eph.5:22f).

⇒ Second, the closeness in bed between husband and wife will prevent unfaithfulness.

⇒ Third, the bed is to be kept undefiled. Only husband and wife are to be close in bed, and only with each other. There is absolutely no place for anyone else in the bed.

The importance of the bed in marriage cannot be overemphasized. God’s Word says that it is so important that husband and wife are not to separate for any period of time except for fasting and prayer, and even then separation is not to occur unless it is by mutual consent.

“Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency” (1 Cor.7:5).

“Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband” (1 Cor.7:2).

“That every one of you should know how to possess his vessel in sanctification and honour” (1 Th.4:4).

“A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones” (Pr.12:4).

3. Whoremongers and adulterers will be judged by God. These two words include all forms of sexual vice: premarital sex, adultery, homosexuality, and abnormal sex. Note several stated facts.

⇒ God knows who commits these vices. He has to know them for Him to judge them, and He has to know them by name. He knows every single person who is immoral. He sees every immoral act, exactly what is done. No one—not a single immoral person—can hide from Him. There is not a closed door or any darkness anywhere that blocks His sight. God knows.

⇒ God calls every sexual vice by its proper name. Men may call it loving, caring, exciting and stimulating. They may call it an act of manhood and womanhood, of gallantry and of conquest. But not God. God calls it by its real name: whoredom and adultery (Matthew Henry. *Matthew Henry’s Commentary*, Vol.6, p.962).

God knows what immorality causes:

- | | |
|---------------------|------------------------|
| ⇒ loss of innocence | ⇒ disease |
| ⇒ broken homes | ⇒ unwanted pregnancies |
| ⇒ damaged minds | ⇒ abortion |
| ⇒ destroyed lives | ⇒ guilt |

The list could go on and on, but such devastation and destruction of life and emotions are the reasons why God pulls no punches with sexual vice. Sexual vice is one of the most destructive vices on earth, no matter what men may say. It is so by the very nature of man. God made man’s very nature for the love of a spouse and a family. And any refusal to live by his nature as God made him can only damage man. (See DEEPER STUDY # 1—1 Cor.6:18 for more discussion.)

The great tragedy with sexual vice is this: it always involves others, not only the illicit partner but the parents and family including children, brothers and sisters, and often grandparents, other relatives, friends, and neighbors. It involves all those who care for and look up to the immoral person.

The point is this: whoremongers and adulterers shall be judged by God. There will be no escape.

“Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness....they which do such things shall not inherit the kingdom of God” (Gal.5:19, 21).

“For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God” (Eph.5:5).

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev.21:8).

“And there shall in no wise enter into it [heaven] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life” (Rev.21:27).

“For without [heaven] are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie” (Rev.22:15).

5 (13:5-6) **Contentment—Covetousness:** there is the mark of contentment. Note what it is that brings contentment:

- ⇒ living life without covetousness.
- ⇒ being satisfied with what one has.
- ⇒ knowing God personally: experiencing His constant companionship and care, knowing that He never leaves or forsakes us.

1. “Covetousness” (aphilarguros) means loving money or possessions. A person can love money, property, estates, houses, cars—anything on earth. Thomas Hewitt points out that the Greek word for “conversation” (tropos) means *manner of life, or the way of thought and life* (*The Epistle to the Hebrews*. “Tyndale New Testament Commentaries,” p.206). The believer’s very thoughts are to be free from covetousness. His thoughts are to be focused upon Christ and the glorious hope of eternity, not upon this passing world and its possessions. The believer is to have no secret lust for the things of this world.

“He that is greedy of gain troubleth his own house; but he that hateth gifts shall live” (Pr.15:27).

“He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity” (Eccl.5:10).

“As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool” (Jer.17:11).

“For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows” (1 Tim.6:10).

“Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days” (Jas.5:3).

“And he said unto them, Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth” (Lk.12:15).

“Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God” (1 Cor.6:10).

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry” (Col.3:5).

“Incline my heart unto thy testimonies, and not to covetousness” (Ps.119:36).

2. A believer is to be content with what he has. This does not mean that a believer is not to improve himself, nor that he is not to work and make money and be wise in investments. Scripture teaches the very opposite: we are to work and invest and make money. We are to make enough so that we can meet the needs of the world. What this passage means is that we are...

- to be satisfied with our lot in life: our ability, capacity, job, position, opportunities, and on and on.
- to be satisfied with the home, possessions, clothing, goods and everything else we have, whether it is little to nothing.
- to be satisfied with our present conditions.

Again, this does not mean that we do not plan and focus upon improving everything around us—ranging from our personal possessions over to the world’s economy and environment. Believers are to work and labor more diligently than anyone else in the world. But while we labor, we know...

- that God never leaves us or forsakes us (Job 1:5).
- that God is our helper, and we are secure no matter what men may do to us (Ps.118:6).

Even if the world’s economy and peace collapsed, believers—true believers—would be secure in God. God provides for His dear followers until He is ready to take them home to heaven (Mt.6:33). Matthew Henry sums it up well:

“This promise contains the sum and substance of all the promises. I will never, no, never leave thee, nor ever forsake thee. Here are no fewer than five negatives heaped together, to confirm the promise; the true believer shall have the gracious presence of God with him in life, at death, and for ever” (Matthew Henry’s Commentary, Vol.6, p.962).

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Mt.6:33).

“Let your conversation [behavior] be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee” (Heb.13:5).

“And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of” (Gen.28:15).

“And he said, My presence shall go with thee, and I will give thee rest” (Ex.33:14).

“Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation” (Ps.68:19).

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, said the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it” (Mal.3:10).

“When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them” (Is.41:17).

“For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, and shadow from the heat, when the blast of the terrible ones is as a storm against the walls” (Is.25:4).

Thought 1. There are two ways for a person to go about taking care of himself in this world.

- 1) Working and seeking in his own strength: depending upon his own ability and energy alone; fighting and struggling to make it through life and fretting and worrying about succeeding.
- 2) Working and seeking in both God’s strength and his own strength: trusting and acknowledging God while doing all he can; putting his hand to the plow and plowing; working and working and not looking back, and while working, trusting the results to God. God says He will see to it that such a trusting person will always have the necessities of life.

Thought 2. The believer whose work fails in the eyes of the world can know four sure things—if he has really put God first.

- 1) His failure is temporary. God will help and strengthen and even teach him through the trying times.
- 2) God will work all things out for good, for the believer loves God and has been called by God (Ro.8:28f).
- 3) God will see to it that the necessities of life are given him.
- 4) God has much better things in store for him—eternally. The believer has been faithful in his work, so God will reward him as a faithful servant, even if his labor has failed in the eyes of the world.

The believer who goes through a failure needs to remember just one thing: be faithful—continue to be faithful. If you put God first, God will lift you up now and eternally.

• **Thought 3.** God made man a spiritual being. Therefore, the only way man can ever be satisfied is to seek God and His righteousness first. This world and the things of this world will not satisfy.

Thought 4. Man’s major mistake is this: material things can only make a person *comfortable*. The things of the world can only look good, taste good, and feel good; but this is all they can do. Think about it! They are external, *outside* man, and this is just the problem. The need that man senses within is not to be *externally comfortable*, but to be *inwardly satisfied and spiritually satisfied* (see note-Eph.1:3).

- 1) Material things cannot touch the inside of man. They can only make him comfortable outside.
- 2) Man really knows down deep within that all material things pass away, even himself. He subdues the knowledge, pushes it out of his thoughts, yet he knows it.

Thought 5. Man can have the necessities of life; but he has to do one thing: “Seek ye first the kingdom of God and His righteousness....”

“And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened” (Lk.11:9-10).

“Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?” (Jas.2:5).

“But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul” (Dt.4:29).

“For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall” (Is.25:4).

“When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them” (Is.41:17).

- 6** (13:7) **Leaders:** there is the remembering of leaders. “Remember” (mnemoneuete) means to be mindful; to keep in mind. The idea is continuous remembrance. Leaders are never to be forgotten. But note who the leaders are that are to be remembered: those who have proclaimed the Word of God. If a person has been faithful in proclaiming and teaching God’s Word, we are to remember them and never forget them. Note why: *so that we can follow their faith.* A leader who faithfully proclaims God’s Word is a leader to follow. As the Amplified New Testament says:

“Remember your leaders and superiors in authority, [for it was they] who brought to you the Word of God. Observe attentively and consider their manner of living—the outcome of their well-spent lives—and imitate their faith [that is, their conviction that God exists and is the Creator and Ruler of all things, the Provider and Bestower of eternal salvation through Christ; and their leaning of the entire human personality on God in absolute trust and confidence in His power, wisdom and goodness].”

This is a power-packed verse. Note what it says when it is broken down in outline form: follow your leaders...

- in their conviction that God exists and is the Creator and Ruler of all things.
- in their conviction that God is the Provider and Bestower of eternal salvation through Christ.
- in the leaning of their entire personality on God.
- in their absolute trust and confidence in God’s power, wisdom, and goodness.

Note that both living and dead leaders are to be followed, those who have ended their work on earth as well as those who are now laboring. Matthew Henry says:

“Remember them—their preaching, their praying, their private counsel, their example.

“Follow their faith; be stedfast in the profession of the faith they preached to you, and labour after the grace of faith by which they lived and died so well. Consider the end of their conversation [behavior], how quickly, how comfortably, how joyfully, they finished their course!” (Matthew Henry’s Commentary, Vol.6, p.963.)

“Wherefore I beseech you, be ye followers of me” (1 Cor.4:16).

“Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you” (Ph.4:9).

“And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia” (1 Th.1:6-7).

“That ye be not slothful, but followers of them who through faith and patience inherit the promises” (Heb.6:12).

“And without all contradiction the less is blessed of the better” (Heb.7:7).

“For he testifieth, Thou art a priest for ever after the order of Melchisedec” (Heb.7:17).

“Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience” (Jas.5:10).

- 7** (13:8) **Power—Jesus Christ:** there is remembering one’s source of life and power—Jesus Christ. Ministers and leaders come and go and eventually they all die. But the Source of our lives and power never leaves and never passes away. “Jesus Christ is the same yesterday, today and forever.” (v.8) He is forever present with us, and He never changes. F.F. Bruce says:

“His help, His grace, His power, His guidance are permanently at His people’s disposal; why then should they lose heart? Others serve their generation by the will of God and pass on; ‘but he, because he abideth for ever, hath his priesthood unchangeable’ (Ch.7:24). He never needs to be replaced, and nothing can be added to His perfect work” (The Epistle to the Hebrews, p.396).

William Barclay says:

“It is in the nature of things that all earthly leaders must come and go. They have their day and they lead their generation, and then they must pass from the scene. They have their part in the drama of life, and then the curtain comes down. But Jesus Christ is the same yesterday and today and for ever. His pre-

eminence is permanent; His leadership is for ever. And therein there lies the secret of earthly leadership. The real leader is the man who is led himself by Jesus Christ. The men who have made the Churches, the men who have led others on the upward way, are the men who in every age and every generation have themselves been led by the eternal and unchanging Christ. He who walked the ways of Galilee is still as powerful as ever to smite evil and to love the sinner; and, even as then He chose twelve to be with Him, and then sent them out to do His work, so now He is still seeking those who will bring men to Him, and Him to men” (The Letter to the Hebrews, p.223)

1. “Jesus Christ the same yesterday”: *yesterday*—in times past—Jesus Christ sacrificed everything for us, even to the point of dying for us. In fact, He even suffered to the ultimate degree for us: He took our sins upon Himself and bore the guilt and judgment for us. Yesterday Jesus Christ took notice of us and worked everything out for us. He looked upon our plight of corruption and death and loved us and did everything that was necessary to save us and make us acceptable to God.

2. “Jesus Christ the same today”: *today*—in the present hour—Jesus Christ will do everything for us. Yesterday He suffered to the ultimate degree for us; today He has been exalted to the ultimate degree for us. He, the very Son of God, is the great High Priest who has passed through the heavens and been exalted to the right hand of the throne of God. And He has been exalted for one reason and one reason only: to shower mercy and grace upon His followers, that is, to meet their every need. No matter what the need is, He meets it.

- ⇒ He meets our need for mercy. No matter how terrible our sin, corruption, depravity, evil, failure, wrong, misdeed, shortcoming—and no matter how often we fail—Jesus Christ has mercy upon us. If we will repent and confess—change our sinful ways and turn to Him and cry for mercy—Jesus Christ will forgive us.
- ⇒ He meets our need for grace. He pours out His grace upon us, blessing and favoring us with whatever we need: strength, knowledge, understanding, wisdom, ability, and necessities of life.
- ⇒ He succors us through all our sufferings and trials and temptations. The idea of succor is that He runs to meet our every cry and need for help.

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted” (Heb.2:17-18).

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb.4:14-16).

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose” (Ro.8:28).

3. “Jesus Christ the same forever”: *forever*—eternally, from now on, throughout all the ages of eternity. Jesus Christ has not only been exalted to the ultimate degree to meet our needs today, He lives eternally to meet our needs forever and ever.

- ⇒ He met all the needs yesterday.
- ⇒ He meets all the needs today.
- ⇒ He shall meet all the needs eternally.

Jesus Christ will never fail to meet a single need of a true believer.

- ⇒ He met the needs of all believers who lived yesterday.
- ⇒ He meets the needs of all believers today.
- ⇒ He shall meet the needs of all believers forever.

“Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually” (Heb.7:3).

“Jesus Christ the same yesterday, and to day, and for ever” (Heb.13:8).

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning” (Jas.1:17).

“I am Alpha and Omega, the beginning and the end, the first and the last” (Rev.22:13).

“So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me” (Heb.13:6).

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor.10:13).

“The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him” (Ps.28:7).

“But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God” (Ps.40:17).

“But thou art the same, and thy years shall have no end” (Ps.102:27).

“Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (Is.41:10).

<p>1 The strange doctrines or teachings</p> <p>a. Strange teachings carry people away from God's grace</p> <p>b. Strange teachings stress ritual over grace</p> <p>c. Strange teachings do not profit a person</p> <p>d. Strange teachings are based upon the wrong sacrifice</p>	<p>B. Mark Two: Guarding Against Strange Teaching, 13:9-16</p> <p>9 Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.</p> <p>10 We have an altar, whereof they have no right to eat which serve the tabernacle.</p> <p>11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are</p>	<p>burned without the camp.</p> <p>12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.</p> <p>13 Let us go forth therefore unto him without the camp, bearing his reproach.</p> <p>14 For here have we no continuing city, but we seek one to come.</p> <p>15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.</p> <p>16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.</p>	<p>2 The true doctrine or teaching</p> <p>3 The duty of believers</p> <p>a. Must go forth to Christ</p> <p>b. Must seek the continuing, eternal city</p> <p>c. Must offer the sacrifice of praise to God continually</p> <p>d. Must do good and give sacrificially</p>
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DIVISION VI

1. THE SUPREME MARKS OF CHRISTIAN CONDUCT, 13:1-25

B. Mark Two: Guarding Against Strange Teaching, 13:9-16

(13:9-16) **Introduction:** What are the supreme marks of Christian conduct? The second mark is guarding against strange doctrines or teachings.

1. The strange doctrines or teachings (v.9-11).
2. The true doctrine or teaching (v.12).
3. The duty of believers (v.13-16).

1 (13:9-11) **Teaching, False:** the strange doctrines or teachings. Note: there was not just one strange teaching in the church, but several had seeped into the church. Four things are said about strange teachings.

1. Strange teachings carry people away from the grace of God (v.9). "Carried away" (parapheresthe) means to be carried past or astray. To be carried away from the grace of God is the most dangerous thing that can happen to a person, for it is the grace of God that saves a person. A person can become acceptable to God only if he approaches God through God's grace.

2. Strange teachings stress ritual over grace (v.9). Some of the Hebrew believers had returned to approaching God through some ritual involving food. Just what the ritual was is not known today. Absolutely nothing is said about it other than what is said here. But what is said is a clear message to us: we must establish and strengthen our hearts with God's grace and not with the ritual of food. Some people have always tried to make themselves more pure and more acceptable to God...

- by abstaining from certain foods and drink.
- by eating certain foods on certain days.

The application of this point is even much broader to believers. It applies to all rituals and ceremonies of religion. No ritual or ceremony makes a person pure and acceptable to God. Rituals and ceremonies are only physical substances. No matter what they are—rituals of food, circumcision, baptism, church membership, confirmation—they are all external and perishing. This is not to say that ritual and ceremony are not helpful in reminding us of our life and walk with the Lord. They are, and they are very, very helpful. But the teaching of Scripture is that rituals and ceremonies do not make us inwardly pure and acceptable to God. God does not accept and transform us because of some physical or material or external thing or act. Any doctrine that claims this, that some physical and external ritual can cleanse a man inwardly and make him acceptable to God, is a strange and false doctrine. It is not even logically true. Any thinking and honest person knows that an external and physical substance can never enter the heart of man and transform man into an eternal being. If a person's heart is to be transformed so that it can become acceptable to God and live forever, it has to be transformed by God Himself—by His wonderful grace.

3. Strange teachings do not profit the person who follows them (v.9). A person may be sincere, as sincere as he can be, in following the false teaching, but it does him no good whatsoever. It does not make him pure, holy, clean, righteous, or acceptable to God. In fact, ritual and ceremony can do great harm to a person. How? It can cause a person to focus and depend upon the ritual and ceremony instead of Christ. It is Christ who cleanses us and makes us acceptable to God. Therefore, rituals and ceremonies are to help us remember Jesus Christ and to focus upon His great sacrifice and salvation. If we begin to look at the ritual as making us pure and acceptable, then we are misusing the ritual. We are practicing strange doctrine and moving away from Christ who is the grace of God. The strange doctrine harms us; it does not profit us at all.

4. Strange teachings are based upon the wrong sacrifice (v.10-11). Note that the writer to the Hebrews says "we have an altar." He is identifying himself with the Jewish nation and with his Jewish readers and their religion. He is say

ing, "We as Jews have an altar where sacrifice was made for sins." He lists three facts about the Jewish sacrifice:

- ⇒ The priests had no right to eat the meat of the sacrifice.
- ⇒ The blood of the sacrifice was carried into the sanctuary of the Holy of Holies and sprinkled on the mercy seat. Remember: the Holy of Holies symbolized the very presence of God and the sacrificial blood pictured the blood of the Savior who was to die for the sins of men.
- ⇒ The bodies of the sacrificed animals were taken outside of the camp and burned.

Now, what is the point of these facts? The point is this: no sacrifice, not even the sacrifice of the old covenant, can make a person pure and acceptable to God. Any teaching that says the blood of an animal can make a person acceptable to God is *strange* and false teaching. Man is sinful and imperfect, and he can never live with a perfect God unless a substitute steps forth and bears the judgment for his sins. There just is no other way man can ever be freed from his sin unless someone takes them off of him and suffers the judgment for them. Then and only then can man stand before God free of sin, perfect and righteous.

But no animal can do that. An animal is not a man. If there is to be a substitute to bear man's sins, the substitute has to be a man and he has to be the ideal and perfect man. Only an ideal and perfect man can be acceptable to God and only the ideal can stand as the pattern man who can cover all men of all generations.

This is why an animal sacrifice is totally unacceptable to God. Therefore, any doctrine that is based upon any sacrifice other than the sacrifice of the Son of God is strange. It is false.

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal.1:6-9).

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col.2:8).

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Tim.4:1-3).

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 Jn.7-11).

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Ro.16:17-18).

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor.11:13-15).

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph.4:14).

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim.3:13).

"For there are many unruly and vain talkers and deceivers, specially they of the circumcision [religionists]" (Tit.1:10).

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (1 Jn.2:18-19).

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1 Jn.4:2-3).

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist" (2 Jn.7).

"And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived" (Rev.18:23).

- 2** (13:12) **Jesus Christ, Death:** the true doctrine or teaching. Jesus Christ is the only perfect sacrifice for man's sins. He alone is the Ideal and Perfect Man. He is the only person who has ever lived upon earth who has...
- lived a sinless and perfect life.
 - secured a perfect righteousness.
 - become the Perfect and Ideal Man.

Therefore, Jesus Christ alone could become the Perfect and Ideal Sacrifice for man's sins. The only question was, would He? Would He be willing to take all the sins of men and bear the guilt and punishment for them? Yes! The glorious answer is "Yes!" Both He and God the Father love us—love us so much that they purposed through all eternity that Christ would come to earth and make the perfect sacrifice for us.

1. Note the words, "Jesus also...suffered without the gate." Under the Old Testament or covenant, the sacrificial animals were burned outside and away from the camp. This shows how perfectly Jesus Christ fulfilled the type and symbol of the Lamb of God. Jesus Christ was crucified outside the city of Jerusalem and away from the temple just as the animals suffered outside the camp. Jesus Christ was the Perfect Sacrifice, fulfilling the sacrificial type perfectly.

2. Note why Jesus Christ died for us: "that He might sanctify the people with His own blood." The word *sanctify* means to set apart and separate. Jesus Christ died for us that He might sanctify us—set us apart and separate us unto God. He is the Perfect Sacrifice; it is His blood and His blood alone that purifies us and makes us acceptable to God. God cannot accept any sacrifice other than the sacrifice of the Ideal and Perfect Man. And no man can live a perfect life unless he has the very nature of God Himself. This is the reason that Jesus Christ Himself, the very Son of God, is our Savior. He and He alone has the nature of God; therefore, He alone could live the perfect and ideal life and make the perfect sacrifice for our sins. This is the true doctrine. It is the doctrine that must be taught. All other doctrines are strange teachings; all other doctrines must be guarded against.

"Much more then, being now justified by his blood, we shall be saved from wrath through him" (Ro.5:9).

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph.1:7).

"In whom we have redemption through his blood, even the forgiveness of sins" (Col.1:14).

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb.9:12-14).

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pt.1:18-19).

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 Jn.1:7).

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood" (Rev.1:5).

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev.5:9).

- 3** (13:13-16) **Believers, Duty:** the duty of believers. How can a believer guard against strange teachings? How can he protect himself? How can he be absolutely sure that he will never be carried away by strange doctrines? He must do four things.

1. The believer must go forth to Christ and bear His reproach (v.13). A person cannot stay in his old religion and become pure and acceptable to God. A person must *come out* of his old religion and *go forth* to Christ—go forth to the cross. He must face the cross of Jesus Christ and accept the abuse of it. That is, he must confess...

- that his own religion and righteousness amounts to nothing before God.
- that his sins caused Christ to have to die.
- that he as a man cannot make a sacrifice big enough or worthy enough for God to accept.
- that the blood of Jesus Christ alone can make him acceptable to God.

Very simply, a person must confess that he is a sinner and that Jesus Christ alone can save him, and he must go forth to Christ and live for Him. The person must be willing to bear any reproach that might be cast his way because he has accepted Jesus Christ as his Savior. A person must deny himself and take up his cross daily and follow Christ. Going forth to Christ and bearing His reproach daily will keep a person from being carried away by strange doctrines.

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Lk.9:23).

"And I, if I be lifted up from the earth, will draw all men unto me" (Jn.12:32).

"For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Ro.3:23-25).

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Ro.6:23).

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Ro.10:9-10).

“For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe” (1 Tim.4:10).

“[Moses] esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward” (Heb.11:26).

“If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified” (1 Pt.4:14).

2. The believer must seek a continuing city, that is, the heavenly city which is eternal (v.14). The *continuing city* of heaven is in contrast to the earthly city of Jerusalem which was the center of Jewish religion and life. Jerusalem is the greatest city in the world to the Jews. But no matter how great an earthly city is, it is only temporal; it fades and passes away. And this means something critical: everything within the city—including its religion, rituals, ceremonies, and sacrifices—all of it fades and passes away. No earthly city and no earthly religion continues. Therefore, believers must keep their eyes on the heavenly city which is to come, for only the heavenly city is eternal and permanent. It alone will continue forever and ever; earthly cities will not.

Thought 1. How attached to the world we become! How many hate to leave the cities of their birth and of their earthly home? How many shrink from leaving the cities of this earth and departing for the next world? How tragic, for there is a continuing city—an eternal city that shall last forever and ever—and every human being could move into that city and live forever. Yet they will not. They could, but so many refuse. They prefer to hang on to the cities of this world.

“For he looked for a city which hath foundations, whose builder and maker is God” (Heb.11:10).

“But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city” (Heb.11:16).

“But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels” (Heb.12:22).

“For here have we no continuing city, but we seek one to come” (Heb.13:14).

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God. Wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Pt.3:10-13).

“And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband” (Rev.21:2).

3. The believer must offer the sacrifice of praise to God continually (v.15). But note how: *by Christ*. God deserves praise, but nothing—not even praise—is accepted by God unless it is offered through Christ. A person cannot approach God through any other sacrifice, person, or religion—not even to praise Him—not if the person wants his offering to be accepted by God. God accepts no praise by any way other than through the Lord Jesus Christ Himself.

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (Jn.14:6).

“For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Tim.2:5).

“But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises” (Heb.8:6).

“And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly” (Heb.9:5).

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us” (Heb.9:24).

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 Jn.2:1).

“And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing” (Ps.107:22).

“I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD” (Ps.116:17).

4. The believer must do good and give sacrificially (v.16). Oliver Greene has an excellent comment on this point that is worthy of our attention.

“You will notice that there are three sacrifices that please God, and we should not fail to offer these sacrifices continually: First, confessing His name; second, living a holy life, doing good; third, giving to

those who are in need, sharing our blessings with those less fortunate than we. He is a hypocrite who praises God with the lips but not by a holy life, a life of faith, sharing blessings with others. Such a person may put on a convincing outward show, but God looks upon the heart.

"There are so many things we can share with others—it may be only a kind word or a smile from a heart of love and understanding, it may be a glass of cold water given in the name of Jesus. It may be a gift—large or small—if we are able to help with the necessities of life—food or a pair of shoes for a needy child. There are so many ways by which we can share our blessings with those who are less fortunate. Most of us need not look long or far until we find someone who is less fortunate than we are. It is so easy to overlook opportunities to serve, honor, and praise God by helping others.

"God is well pleased with such offerings and sacrifices, whether in deed or word, if we do what we do in the name of Jesus and to the glory of God; and it will bring reward at the end of life's journey" (The Epistle of Paul the Apostle to the Hebrews, p.593f).

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Mt.5:16).

"That they do good, that they be rich in good works, ready to distribute, willing to communicate" (1 Tim.6:18).

"In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity" (Tit.2:7).

"And let us consider one another to provoke unto love and to good works" (Heb.10:24).

"Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works" (Jas.2:17-18).

"Having your conversation [behavior] honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation" (1 Pt.2:12).

"Depart from evil, and do good; seek peace, and pursue it" (Ps.34:14).

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (Ps.37:3).

"But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil" (Lk.6:35).

"But go do good and to communicate forget not: for with such sacrifices God is well pleased" (Heb.13:16).

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas.4:17).

"Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Mt.9:37-38).

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" (Jn.4:35-36).

<p>1 Mark 1: Obeying leaders a. Leaders watch over our souls b. Leaders know their accountability c. Leaders can be grieved & hurt</p> <p>2 Mark 2: Praying for one another</p> <p>3 Mark 3: Being perfected by God & Christ a. By the God of peace</p>	<p>C. Mark Three: Obeying & Praying for Leaders & Being Perfected In Good Works, 13:17-25</p> <p>17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.</p> <p>18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.</p> <p>19 But I beseech you the rather to do this, that I may be restored to you the sooner.</p> <p>20 Now the God of peace, that brought again from the dead our Lord Jesus, that</p>	<p>great shepherd of the sheep, through the blood of the everlasting covenant, 21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.</p> <p>22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.</p> <p>23 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.</p> <p>24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.</p> <p>25 Grace be with you all. Amen.</p>	<p>b. By the God of resurrection & life c. By the great Shepherd d. By the everlasting covenant, v.20 e. By the working & energizing of God</p> <p>4 The concluding remarks a. Be open to exhortation</p> <p>b. Be aware of the conditions of saints</p> <p>c. Be in fellowship with leaders</p> <p>d. Be aware of God's grace</p>
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DIVISION VI

THE SUPREME MARKS OF CHRISTIAN CONDUCT, 13:1-25

C. Mark Three: Obeying and Praying for Leaders and Being Perfected in Good Works, 13:17-25

(13:17-25) **Introduction:** What are the supreme marks of Christian conduct? The third mark is obeying and praying for the leaders and being perfected in good works.

1. Mark 1: obeying leaders (v.17).
2. Mark 2: praying for one another (v.18-19).
3. Mark 3: being perfected by God and Christ (v.20-21).
4. The concluding remarks (v.22-25).

1 (3:17) **Leaders—Obedience:** there is the mark of obeying leaders. Verse seven tells us the kind of leader that is to be obeyed: leaders who have proclaimed the Word of God (v.7). It is their faith, their visionary ministry and leadership that is to be obeyed. Men who are just in the ministry as a means of livelihood or to serve mankind and who do not proclaim the Word of God are not to be followed and obeyed. They are not men who have been called to the ministry by God. Their service and deeds to mankind may be very commendable, good and helpful. But such men belong in the social services of a community, not in the pulpits of a community. The church and its pulpit *do exist* to reach and minister to the social needs of the world, but they do not exist *solely* for social ministry. The church and its pulpit exist first and foremost to *proclaim* the redemption that is in Christ Jesus. Then, after preaching redemption, the church exists to carry the message and ministry of redemption to a lost and needful world. The minister who has been truly called by God exalts Christ and the redemption that is in Him. That minister is to be obeyed. Three reasons are given for obeying him.

1. God called leaders to watch over our souls. They are concerned about our welfare, growth, holiness, purity, knowledge, faith, love—about our trials and temptations—about our sicknesses and diseases and suffering. Therefore, we should listen to them and obey their counsel and exhortation.

2. God called leaders to know their accountability. This keeps the leader from abusing us. The leader knows that he is accountable to God and will stand before God to give an account as to how he led. Therefore, we can rest assured that if a leader is God-called, he will not mislead us. He is accountable to God and he knows it.

3. God-called leaders can be grieved and hurt. If we follow them, they are filled with joy because the work of Christ goes forth. The world is reached for Christ and people are ministered to. But if we fail to follow our leaders, they are hurt and grieved, for the work of Christ is hampered and we are not growing in Christ like we should. When we oppose our leaders, we stymie our growth. We stop growing and begin to cause hurt and pain and division in the body of Christ. We become tools of destruction instead of instruments of love and care and nourishment.

And note: our disobedience and rebellion affects us. It does not profit us. We lose out on the contribution and growth the leader could have contributed to our lives.

Thought 1. How often leaders are rejected and not followed! How often some people refuse to accept the leadership of a minister or some church leader. The people are the greater losers for it. They miss out on the contribution the minister's particular gifts could have made to their lives.

“That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth” (1 Cor.16:16).

“Submitting yourselves one to another in the fear of God” (Eph.5:21).

“Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you” (Heb.13:17).

“Likewise, ye younger, submit yourselves unto the elder [leader], Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble” (1 Pt.5:5).

“And they that have believing masters [leaders], let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort” (1 Tim.6:2).

“Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken” (Jer.6:17).

2 (13:18-19) **Prayer:** there is the mark of praying for one’s minister and his ministry. Note: the author says that he has a clear conscience and that he desires to live an honest and upright life. This fact should stir the people to pray for him, His ministry is genuine. He is not a false minister; neither is he living a dishonest and impure life. Therefore, the people should be stirred to pray for him. He also wants to continue his ministry with them; therefore, he requests them to pray to that end as well. He wants to be restored to them soon, and he needs God’s help to do it. Apparently some obstacle was keeping him away from the church.

Thought 1. Believers should pray for all ministers who are living for Christ, whether they are present or absent, ministering to us or ministering somewhere else in the world.

“Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me” (Ro.15:30).

“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel” (Eph.6:18-19).

“Brethren, pray for us” (1 Th.5:25).

“Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you” (2 Th.3:1).

“Pray for us: for we trust we have a good conscience, in all things willing to live honestly” (Heb.13:18).

3 (13:20-21) **Perfection—Growth—Maturity:** there is the mark of being perfected in every good work. This is a prayer of the writer for the Hebrew believers. It gives us a most meaningful picture of God and of Christ.

1. God is the God of peace. This means that God is the *Source of peace*. A person needs to be *perfected in peace*; he needs to have peace, to experience peace day by day as he plows through life with all its trials and temptations. But note: no person can have peace apart from God, for God is the Source of peace. But if a person will turn to God, he can experience peace no matter how much trouble and stress are swirling around him. Regardless of the circumstances and situation, the God of peace can bring peace to his soul. What man has to do is turn his life over to God. Once man turns himself over to God, God plants the seed of peace within his soul and the peace just grows and grows. In fact, the more a man waters and nourishes his relationship with God, the more the seed of God’s peace takes over the man’s life. The point is this: God is the God of peace; therefore, man’s only hope for peace is to come to God. God and God alone can give man perfect peace within his heart.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Ro.5:1).

“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid” (Jn.14:27).

“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (Jn.16:33).

“For to be carnally minded is death; but to be spiritually minded is life and peace” (Ro.8:6).

“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost” (Ro.14:17).

“And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen” (Ro.16:20).

“For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us” (Eph.2:14).

“And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven” (Col.1:20).

“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Ph.4:6-7).

“Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you” (Ph.4:9).

“Now the God of peace be with you all” (Ro.15:33).

“Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you” (2 Cor.13:11).

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (1 Th.5:23).

“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant” (Heb.13:20).

2. God is the God of resurrection and of life. He raised up the Lord Jesus Christ from the dead. He had the power to raise up Christ and to give Christ a new life, a life of exaltation and glory and that lasts forever. The point is glorious: God is the God of resurrection and life. Therefore, if we turn to Him, He will raise us up and give us a new life, a life of exaltation and glory forever and ever. And if there is anything that man needs, it is life—a life that will never end—a life that is eternal and that gives us the privilege of living with God forever and ever.

“Who was delivered for our offences, and was raised again for our justification” (Ro.4:25).

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved” (Ro.10:9).

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures” (1 Cor.15:1-4).

“And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places” (Eph.1:19-20).

“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words” (1 Th.4:14-18).

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead” (1 Pt.1:3).

3. Jesus Christ is the great shepherd of the sheep. He is the One who shepherds the people of God. He is the One who guides, provides, and protects God’s people. But the Lord Jesus Christ has one trait that rises far, far above the traits of all other shepherds. Jesus Christ sacrificed His life for the sheep; He died for the sheep of God, and He did it willingly. Therefore, the sheep of God were saved. Their lives were saved and they were given the glorious privilege of living forever in the eternal pasture of God. Man needs guidance, provision, and protection; and Jesus Christ can give him all three. But man also needs deliverance from the ravaging wolves of sin and death and judgment to come. Jesus Christ, the great Shepherd, has sacrificed His own life in order to provide this deliverance for man as well.

“The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters” (Ps.23:1-2).

“He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young” (Is.40:11).

“I am the good shepherd: the good shepherd giveth his life for the sheep” (Jn.10:11).

“Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant” (Heb.13:20).

“For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls” (1 Pt.2:25).

4. Jesus Christ is the One who has established the everlasting covenant between God and man. A covenant is an agreement between two persons. The new agreement between God and man has been worked out by Jesus Christ. He has provided the way for us to approach God. What is that covenant? How can we now approach God? The covenant is the blood of Jesus Christ and the blood of Christ is the way we approach God. What does this mean? It means that Jesus Christ took our sins upon Himself and bore the guilt and judgment for our sins. When He died, He died as the Ideal and Perfect Sacrifice. He was able to do this because He was the Ideal and Perfect Man. Therefore, whatever He did was acceptable to God. He established a new and living way into God’s presence; by His death Jesus Christ has established a new covenant, a new agreement between God and man. It is now the will of God for man to approach Him through the blood of Christ; the everlasting covenant. In fact, a man is acceptable to God only if he approaches God through the blood of Christ.

“For this is my blood of the new testament, which is shed for many for the remission of sins” (Mt.26:28).

“For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people” (Heb.8:10).

“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel” (Heb.12:24).

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood” (Acts 20:28).

“Much more then, being now justified by his blood, we shall be saved from wrath through him” (Ro.5:9).

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb.9:14).

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:18-19).

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 Jn.1:7).

“And from Jesus Christ, who is the faithful witness, and the firstbegotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood” (Rev.1:5).

5. God perfects us in every good work. God has a will for every one of us, but there is only one way it can be perfected in us. Note two facts:

- ⇒ The will of God is not perfected in us by our own works and efforts. We can try and try to work up the energy to do God’s will, but we will only fail. We may show initiative and a lot of activity, but our own human efforts and work will only fail. No matter what we do, we can never perfect ourselves. Our works and efforts will eventually cease and pass away.
- ⇒ The will of God can only be perfected in us by God Himself. God Himself must work within us, stirring and energizing us to do what is well-pleasing in His sight. The word *work* has the idea of energizing. We can do God’s will only as He works within us and energizes us to do it. What determines the energy and power of God in our lives? One thing: our walk and fellowship with God. If we walk in fellowship with God—in His Word and prayer, trusting and depending upon Him—then He will stir and energize us and give us the knowledge, wisdom, ideas, and visions of what He wants done.

Remember: all this is a prayer. The writer to the Hebrews prays that God’s people will be perfected in every good work. Note the prayer as a whole, how meaningful and power-packed it is:

“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen” (v.20-21).

“For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day” (2 Cor.4:16).

“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Eph.3:20).

“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ” (Ph.1:6).

“For it is God which worketh [energizes] in you both to will and to do his good pleasure” (Ph.2:13).

“But the Lord is faithful, who shall stablish you, and keep you from evil” (2 Th.3:3).

“For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (2 Tim.1:12).

“Who are kept by the power of God through faith unto salvation ready to be revealed in the last time” (1 Pt.1:5).

4 (13:22-25) **Conclusion:** this is the conclusion of the letter to the Hebrews. Four important lessons can be gleaned from these remarks.

1. Believers are to be open to exhortation. The writer to the Hebrews pleads for the believer to receive his word of exhortation. He had written the letter to build them up in Christ and to warn them. He had written so much in so short a space; nevertheless what he had written needed to be received and heeded.
2. Believers are to be informed and aware of the conditions of saints. He informs them of Timothy’s welfare. Timothy had been released from prison.

Thought 1. Believers must keep up with each other. It is the only way we can look after and help each other and grow and develop each other.

3. Believers are to greet each other. The writer to the Hebrew believers illustrates this for us. There is no place for snobbishness in the church, no place for unfriendliness, no place for passing by each other. The church is the assembly of God’s family, a family that loves and fellowships with God and with each other.

4. Believers are to receive and bestow God’s grace upon each other. Grace means the favor and blessings of God, favor and blessings that we do not deserve, but that God showers upon us. We need the favor and blessings of God; therefore, we are to pray for them, that God will bestow them both upon ourselves and others.

THE GENERAL EPISTLE OF

JAMES

THE GENERAL EPISTLE OF JAMES

INTRODUCTION

AUTHOR: Uncertain. Probably James the Lord's brother. Note these facts.

1. There are three other men named James who are mentioned in the New Testament.
 - ⇒ There was the Apostle James, who was the Son of Zebedee and the brother of the Apostle John. It is almost impossible that he could have been the author, for he was martyred by Herod Agrippa about A.D. 44. This was some years before the letter of James was written.
 - ⇒ There was the Apostle James the less, who was the son of Alpheus and who was also the cousin of Jesus. He is a possibility, but so little is known about him that it is highly unlikely that he is the author.
 - ⇒ There was James, the father of the Apostle Judas (Lk.6:16, NASV). Nothing else is known about this James.
2. James, the Lord's brother, was well known by all believers everywhere. Being the Lord's brother was enough to give him a world-wide reputation among believers. In addition to this, he was the pastor of the great Jerusalem church which was the mother church of Christianity. Note in verse one that he simply calls himself James. He needed no other identification; everyone knew the James who was writing the letter. The point is this:
 - ⇒ James the Lord's brother was so well known that any other James would have had to identify himself to keep from being mistaken as James the Lord's brother.
3. Some argue that if the author was really James the Lord's brother, he would have mentioned the fact. A.T. Robertson has an excellent answer to this position:

"If it be urged that the author of the epistle, if related to Jesus, would have said so, one may reply that a delicate sense of propriety may have had precisely the opposite effect. Jesus had himself laid emphasis on the fact of his spiritual kinship with all believers as more important (Matt. 12:48-50). The fact that James during the ministry of Jesus was not sympathetic with His work would also act as a restraining force upon him. The brother of Jesus (see also Jude 1) naturally would wish to make his appeal on the same plane as the other teachers of the gospel. He rejoices in the title of 'servant of God and of the Lord Jesus Christ,' just as Paul did later (Rom. 1:1; Phil. 1:1; Titus 1:1) and as Jude, the brother of James, did (Jude 1)" (Studies in the Epistle of James. Nashville, TN: Broadman Press, p.2).

4. The church, from the very earliest of its tradition, has held that the author was James the Lord's brother. As RVG Tasker says,

"The tradition that became established in the Church that the Epistle was not only apostolic but should be attributed to James, the head of the Early Church at Jerusalem, ought undoubtedly to be accepted as true. Not only is it incapable of being scientifically disproved, but it has much intrinsic probability" (The General Epistle of James. "Tyndale New Testament Commentaries," ed. by RVG Tasker. Grand Rapids, MI: Eerdmans, 1956, p.21).

5. The facts about James the Lord's brother point toward him being the author.
 - ⇒ He was a brother of the Lord (Mt. 13:55; Mk. 6:3).
 - ⇒ He was an eyewitness of the risen Lord. In fact, the Lord appeared to him in a private conversation (1 Cor. 15:7). He was among those waiting for the coming of the Spirit in the Upper Room (Acts 1:14).
 - ⇒ He was an apostle. He was probably appointed after his private encounter with the risen Lord (Gal. 1:19).
 - ⇒ He became the pastor of the great Jerusalem Church. He probably assumed his duties when Peter left on his missionary journeys (Acts 12:17; etc.). Thereafter, he is by far the greatest personality in the Jerusalem Church.
 - ⇒ He was the first one told about Peter's release from prison (Acts 12:17).
 - ⇒ He was the presiding officer over the great Jerusalem Council (Acts 15).
 - ⇒ He was called a pillar of the church along with Peter and John. Paul was forced to discuss his ministry among the Gentiles with him as well as with Peter and John (Gal. 1:19; 2:9).
 - ⇒ He was the one who received the offerings brought by Paul from the Gentile churches to help the Jerusalem saints (Acts 21:18-25).
 - ⇒ He was well versed in the Old Testament (cp. Acts 15:15f; *Book of James*).
 - ⇒ He was familiar with Jesus' teachings. The epistle has around twenty quotations from the Sermon on the Mount alone.

DATE: Uncertain. Probably A.D. 45-50.

The date is disputed. Some say it is one of the earliest writings, perhaps the earliest. Others say it is a later writing. However, the arguments for the earlier date seem to fit the book more readily.

1. The church is still described in its primitive form. The word "assembly" (Greek, *synagogue*) is used instead of *church* (Jas. 2:2), and the elders of the church are mentioned, but the deacons and bishops are not (Jas. 5:14).
2. There is no mention of the Jewish-Gentile controversy nor of the great church council held in Jerusalem in A.D. 50 (Acts 15).
3. The book is a picture of what primitive Christianity meant to a Jew converted to Christ. It leaves one with the sense of *birth-pangs*, of a great transition occurring from a Jewish to a Christian way of life.

OUTLINE OF JAMES

THE PREACHER'S OUTLINE & SERMON BIBLE™ is *unique*. It differs from all other Study Bibles & Sermon Resource Materials in that every Passage and Subject is outlined right beside the Scripture. When you choose any *Subject* below and turn to the reference, you have not only the Scripture, but you discover the Scripture and Subject *already outlined for you—verse by verse*.

For a quick example, choose one of the subjects below and turn over to the Scripture, and you will find this marvelous help for faster, easier, and more accurate use.

In addition, every point of the Scripture and Subject is *fully developed in a Commentary with supporting Scripture* at the bottom of the page. Again, this arrangement makes sermon preparation much easier and faster.

Note something else: The Subjects of James have titles that are both Biblical and *practical*. The practical titles sometimes have more appeal to people. This *benefit* is clearly seen for use on billboards, bulletins, church newsletters, etc.

A suggestion: For the quickest overview of James, first read *all the major titles* (I, II, III, etc.), then come back and read the subtitles.

OUTLINE OF JAMES

GREETING: THE SERVANT OF GOD ADDRESSES BELIEVERS WORLD-WIDE, 1:1

I. TEMPTATIONS AND TRIALS: THE BASIC FACTS, 1:2-27

- A. The Essential Attitude to Trials and Temptation: Joy, 1:2-4
- B. The Way to Conquer Trials and Temptation, 1:5-12
- C. The Origin of Trials and Temptation, 1:13-18
- D. The Preparations Necessary to Withstand Trials and Temptation, 1:19-27

II. TEMPTATIONS AND TRIALS: COMMON TO ALL CHRISTIAN BELIEVERS, 2:1-26

- A. Temptation 1: Showing Partiality and Favoritism, 2:1-13
- B. Temptation 2: Professing Faith Without Works, 2:14-26

III. TEMPTATIONS AND TRIALS: COMMON TO ALL, BUT ESPECIALLY TEACHERS, 3:1-18

- A. Temptation 1: Misusing the Tongue, 3:1-12
- B. Temptation 2: Misunderstanding and Twisting True Wisdom, 3:13-18

IV. TEMPTATIONS AND TRIALS: TRIUMPHANTLY OVERCOME, 4:1-10

- A. The Causes of Temptation and Wrongdoing, 4:1-6
- B. The Way to Overcome Temptation, 4:7-10

V. TEMPTATIONS AND TRIALS: COMMON TO ALL, BUT ESPECIALLY THE GIFTED, 4:11-5:6

- A. Temptation 1: The Judge—Judging Others, 4:11-12
- B. Temptation 2: The Humanist—Boasting Self-Sufficiency, 4:13-17
- C. Temptation 3: The Rich Man—Hoarding Wealth, 5:1-6

VI. TEMPTATIONS AND TRIALS: COMBATED STEP BY STEP, 5:7-20

- A. Step 1: Be Patient—Endure—Keep Your Eyes Focused Upon the Return of the Lord, 5:7-11
- B. Step 2: Take Each Circumstance and Respond Properly, 5:12-20

TO WHOM WRITTEN: “To the twelve tribes which are scattered abroad.” It was written to Christians of the dispersion (diaspora). The word dispersion simply means to the Jews scattered around the world.

PURPOSE: James had two purposes for writing.

1. To correct a corrupted faith that was rapidly seeping into the church. Many were professing faith in Christ, but living immoral and unrighteous lives. Their faith was profession only—a faith of license with little or no restraint upon behavior.
2. To present the true faith of Christ: a faith of the heart—a faith that produces outward fruit. James’ point is very simple: a person is known to be a Christian only by his behavior. What he does proves one of two things: it proves he is a Christian or it proves he is not a Christian.

SPECIAL FEATURES:

1. James is “A General or Catholic Epistle.” That is, it is not written to a specific church or individual, but rather, it is written to all Christian believers. James is written particularly to all Jewish converts.
2. James is “The Epistle of the Royal Law.” That is, it is the epistle stressing the necessity for loving one’s neighbor as oneself. The law of Moses is called the law of liberty (Jas.2:8-12).
3. James is “The Epistle of Sermon Notes.” The characteristics of the Jewish and Greek sermons of that day are found throughout James. The epistle seems to be a collection of sermon notes centered around the theme of trials and temptations.
4. James is “The Epistle of Practical Living” or “The Epistle of the Second Stage.” Its concern is the life of the believer after he has become a Christian and has been assured of his salvation. The thrust is Christian growth.

JAMES

CHAPTER 1

GREETING: THE SERVANT OF GOD ADDRESSES BELIEVERS WORLDWIDE, 1:1

- 1 There is the servant of God
- 2 There are the believers all over the world

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

GREETING: THE SERVANT OF GOD ADDRESSES BELIEVERS WORLDWIDE, 1:1

(1:1) **Introduction:** this is a most interesting passage of Scripture. It tells us some facts about one of the brothers of the Lord Jesus, some facts about a person who lived with Jesus day by day and had an opportunity to notice what kind of life He lived. The passage is also a dynamic challenge to us. Note two points.

- 1. There is the servant of God (v.1).
- 2. There are the believers world-wide (v.1).

1 (1:1) **James—Slave—Jesus Christ, Deity:** there is the servant of God. Who is he? He simply calls himself James. He was apparently so well known among the believers throughout the world that no title was needed other than his name. This points rather strongly toward his being James, the Lord's brother. Note two touching and very important facts about what James says.

1. He simply calls himself James, "a servant of God and of the Lord Jesus Christ." He is a leader among God's people, a world renown leader. Yet his glory is not in the title of his position, but in the fact that he is a servant of God and Christ. Despite his position, and world-wide reputation, what matters to him most is the intimacy of his relationship to God and his Lord. This is clearly seen when the word *servant* is understood, for the meaning of the word shows that James deliberately chose the word to describe his relationship to the Lord.

The word "servant" (*doulos*) in the Greek means far more than just a servant. It means a slave totally possessed by the master. It means a *bond-servant* bound by law to a master. A look at the slave market of James's day shows more clearly what James meant when he said he was a "slave of Jesus Christ."

- a. The slave was owned by his master; he was totally possessed by his master. This is what James meant. James was purchased and possessed by Christ, the Son of the living God. Christ had looked upon him and had seen his rebellious and needful condition. And when Christ looked, the most wonderful thing happened: Christ loved him and bought him; therefore, he was now the possession of Christ.
- b. The slave existed for his master and he had no other reason for existence. He had no personal rights whatsoever. The same was true with James: he existed only for Christ. His rights were the rights of Christ only.
- c. The slave served his master and he existed only for the purpose of service. He was at the master's disposal any hour of the day. So it was with James: he lived only to serve Christ—hour by hour and day by day.
- d. The slave's will belonged to his master. He was allowed no will and no ambition other than the will and ambition of the master. He was completely subservient to the master and owed total obedience to the will of the master. James belonged to Christ. In fact, he fought and struggled to bring "every thought into captivity to the obedience of Christ" (2 Cor.10:3-5, esp. 5).
- e. There is a fifth and most precious thing that James meant by "a slave of Jesus Christ." He meant that he had the highest and most honored and kingly profession in all the world. Men of God, the greatest men of history, have always been called "the servants of God." It was the highest title of honor. The believer's slavery to Jesus Christ is no cringing, cowardly, shameful subjection. It is the position of honor—the honor that bestows upon a man the privileges and responsibilities of serving the King of kings and Lord of lords.
 - ⇒ Moses was the slave of God (Dt.34:5; Ps.105:26; Mal.4:4).
 - ⇒ Joshua was the slave of God (Josh.24:29).
 - ⇒ David was the slave of God (2 Sam.3:18; Ps.78:70).
 - ⇒ Paul was the slave of Jesus Christ (Ro.1:1; Ph.1:1; Tit.1:1).
 - ⇒ James was the slave of God (Jas.1:1).
 - ⇒ Jude was the slave of God (Jude 1).
 - ⇒ The prophets were the slaves of God (Amos 3:7; Jer.7:25).
 - ⇒ Christian believers are said to be the slaves of Jesus Christ (Acts 2:18; 1 Cor.7:22; Eph.6:6; Col.4:12; 2 Tim.2:24).

"If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour" (Jn.12:26; cp. Ro.12:1; 1 Cor.15:58).

"[Laboring] not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men" (Eph.6:6-7).

“And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ” (Col.3:23-24).

“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear” (Heb.12:28).

“And ye shall serve the Lord your God” (Ex.23:25).

“What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul” (Dt.10:12).

“Serve the Lord with fear, and rejoice with trembling” (Ps.2:11).

“Serve the Lord with gladness: come before his presence with singing” (Ps.100:2).

2. James says that Jesus, the carpenter from Nazareth, was the Lord Jesus Christ.

⇒ By Lord (kurios) he meant God. The word Lord (kurios) is frequently used in the Old Testament Scripture to mean God, that is Elohim or Jaweh (A.T. Robertson. *Word Pictures In The New Testament*, Vol.6. Nashville, TN: Broadman Press, 1933, p.10).

⇒ By Christ (Christos) he meant the Messiah, the Savior whom God had promised down through the centuries.

This is striking and touching, for James had lived as a brother to Jesus for years. Day in and day out, hour by hour, month by month, and year by year James had played, eaten, worked, slept, and gone to school with Jesus. He had roamed the surrounding hills with Jesus as a boy and seen Him play with other children and relate to the neighbors and adults of their neighborhood. James had seen how his brother received and responded to adult instruction, teaching, and supervision. He had also probably seen Jesus take over the head of the household when their father, Joseph, had died.

Just imagine the day by day, monthly, and yearly contact James had with Jesus, and still James calls Him...

- the Lord Jesus Christ, the Lord and Christ of the Old Testament Scriptures.
- the Lord of glory (Jas.2:1).
- the Lord who is coming again (Jas.5:7).
- the Lord whose coming draws near (Jas.5:8).

The point is this: James is saying that the Lord Jesus Christ is God, the very Son of God who is equal to God the Father. He is saying that his brother, Jesus the carpenter from Nazareth, is of the very nature and character of God, of the very being and essence of God.

Thought 1. This is a most remarkable and striking fact—glorious evidence that Jesus Christ is exactly whom He claimed to be. For James had lived as the half-brother to Jesus for some years. He was able to observe the life of his brother, and he found no fault in Him. After the Lord’s resurrection, James was able to accept the glorious truth: his brother Jesus was unquestionably the Lord of glory, the Lord Jesus Christ, the Savior of the world whom God had promised from the beginning of time.

“So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God” (Mk.16:19).

“Hereafter shall the Son of man sit on the right hand of the power of God” (Lk.22:69).

“He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all” (Jn.3:31).

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ” (Acts 2:36).

“Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins” (Acts 5:31).

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved” (Ro.10:9).

“For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living” (Ro.14:9).

“But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him” (1 Cor.8:6).

“And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places” (Eph.1:19-20).

“Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Ph.2:6-11).

“Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Rev.5:12).

2 (1:1) **Dispersion—Believers—Jews:** there are the believers scattered all over the world. But note two significant points.

1. First, James is writing to a specific group of believers: to the believers of the twelve tribes of Israel. How could this be when the twelve tribes had been scattered all over the world and had lost their identity?

This very fact gives us the answer. James is not writing to *each of the tribes* of Israel; he is writing to *all the tribes* of Israel—to all Jews wherever they might be and no matter to what tribe they belonged. James is using the title “the twelve tribes of Israel” as a comprehensive term. He is referring to all Israel, not wanting a single Jew to feel left out of his message. As the brother of the Lord Jesus Christ and as the pastor of the great Jerusalem church, what he had to say was imperative for all Jews to hear and heed. Even if a Jew was no longer in Palestine and could not trace his roots back to any particular tribe, James wanted the person to know that he was writing to him. By using the term “the twelve tribes” James left no doubt that he was writing to every Jew no matter where they were.

2. Second, James loved his people with an unusual love. They were deeply rooted in his heart, and he felt a strong calling to reach and exhort them in the Lord. This is the very reason he was writing them. Just think what an awesome task it must have been to draw up the plans by which his letter could be passed from church to church and from synagogue to synagogue all over the world. James either laid out the plans and followed through in seeing that the plans were carried out or else the Holy Spirit gave him assurance that his letter would be spread to all the Jews scattered all over the world. James had some indication that he would be reaching all Jews—the twelve tribes scattered all over. His heart longed to reach the millions of the *diaspora*. Diaspora is simply a Greek word that means all the millions of Jews scattered all over the world.

The point to see is the love and the evangelistic heart that James had for his people. True, he is writing primarily to Jewish believers, but he is also doing what he says: sending greetings to the twelve tribes of the diaspora—all the millions who are scattered all over the world. What he says is applicable to all believers of all generations.

Thought 1. What a dynamic example in love and evangelism for us. What would happen if our hearts beat with the same degree of love and evangelism—the compassion to reach the lost and suffering people of our communities, cities, and nations?

Thought 2. Look at the world-wide compassion of James. He was making an attempt to reach his people all over the world. Where is the heart for missions today? Where is the person who will totally give his heart to world missions and evangelism?

“And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem” (Lk.24:47).

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen” (Mt.28:19-20).

“And he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mk.16:15).

“Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you” (Jn.20:21; cp. 19:10).

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

“Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession” (Ps.2:8).

“Declare his glory among the heathen, his wonders among all people” (Ps.96:3).

<p>1 The fact: Will have many trials & temptations</p> <p>2 The needed attitude: Joy</p> <p>a. By knowing something: Trials & temptations work patience</p> <p>b. By doing something: Persevering</p> <p>3 The result: Makes us perfect & entire</p>	<p>I. TEMPTATIONS & TRIALS: THE BASIC FACTS, 1:2-27</p> <p>A. The Essential Attitude to Trials & Temptation: Joy, 1:2-4</p> <p>2 My brethren, count it all joy when ye fall into divers temptations;</p> <p>3 Knowing this, that the trying of your faith worketh patience.</p> <p>4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.</p>
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DIVISION I

TEMPTATIONS AND TRIALS: THE BASIC FACTS, 1:2-27

A. The Essential Attitude to Trials and Temptation: Joy, 1:2-4

(1:2-4) **Introduction:** the path of life is not an easy path to walk. It is filled with all kinds of trials and temptations, trials such as sickness, disease, accidents, disappointments, sorrows, suffering, and death; and temptations such as all the seductions to sin and evil. What we need is a guaranteed way to conquer all the trials and temptations of life. This is the glorious message of this passage: there is a way to conquer and triumph in this life, no matter how severe the trial or temptation. What is the way? It is possessing a spirit of joy and perseverance as we face the trials and temptations of life.

1. The fact: we will have many trials and temptations (v.2).
2. The needed attitude: joy (v.2-4).
3. The result: makes us perfect and entire (v.4).

(1:3-8) **Another Outline:** Endurance. This is a striking study on endurance.

1. The source: testing, trials, temptations (v.3).
2. The condition: must let trials do their work (v.4).
3. The purpose and results (v.4).
 - a. Makes one perfect.
 - b. Makes one complete.
4. The way to endure (v.5).
 - a. Ask wisdom of God.
 - 1) God gives liberally.
 - 2) God does not scold.
 - b. Ask in faith—unwavering (v.6).
 - 1) Wavering illustrated.
 - 2) Wavering receives nothing (v.7).
 - 3) Wavering shows instability—in all things (v.8).

1 (1:2) **Trials—Temptation:** the fact is certain—we will have many trials and temptations. The Greek word used for temptations or trials throughout James is *peirasmos*. It means to tempt; to try; to test; to prove. Throughout the Bible the word *peirasmos* and its various forms are used to refer to both the temptations and trials of life. But note that the word means far more than just to tempt; it means...

- to test
- to try
- to prove

That is, the temptations and trials of life are to prove us: they are for a beneficial purpose; they are permitted by God for a good purpose (W.E. Vine. *Expository Dictionary of New Testament Words*, p.116). What is that purpose? To make us stronger and more pure.

- ⇒ When we conquer temptation, we become a much more pure person—more holy, righteous, and just.
- ⇒ When we triumphantly go through the trials of life, we become a much stronger person—more steadfast, enduring, and persevering
- ⇒ When we stand up against trials and temptations, we become a dynamic witness to all those who see us: we demonstrate the living presence and power of Christ—that He actually does live in our hearts and lives and is going to give us eternal life.

As said, God allows temptations and trials for a good and beneficial purpose: to prove us—to make us much stronger and much more pure and righteous. God wants us to face the temptations and trials of life and to conquer them, and by conquering them to become much more like Christ and to make Christ more fully known to the world.

Note one other thing that James says: he says that we shall *fall into all kinds* of temptations and trials. The Greek scholar A.T. Robertson says, "It is the picture of being *surrounded* (peri) by trials" (*Word Pictures In The New Testament*, Vol.6, p.11). The idea is that of many trials and temptations, of all sorts and of all kinds of temptations and trials. But we must always remember: no matter what the trial or temptation, it is for our good and for our benefit. It is to help us. It is to prove us—to make us stronger and much more pure and righteous—to make us much more dynamic witnesses for Christ. God allows trials and temptations to make us more and more like Jesus.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor.3:18).

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor.4:17).

"Now no chastening [trial] for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb.12:11).

"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (Jas.5:11).

"But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pt.3:14-15).

"If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified" (1 Pt.4:14).

"And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev.7:14).

"But he knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10).

2 (1:2-4) **Trials—Temptations—Joy:** the attitude needed to face the trials and temptations of life is startling—it is joy. We are to face trial and temptation with a spirit of joy. How is this possible? How can a believer be joyful...

- when facing such trials as disease, accidents, pain, sorrows, disappointments, suffering, pain, and death?
- when facing the seductions of temptations?

Joy is usually not what fills our heart when we face these things. When severe trials come our way, too often we despair and become discouraged and defeated. Most of us certainly do not joy.

There is only one way to face trials and temptations with a spirit of joy: we have to *switch our thinking*; turn our attitudes about trials and temptations completely around. We have to quit thinking negatively and think positively. In the words of Scripture we must know something and we must do something.

1. We must know something: know that trials and temptations work patience (v.3). We must know what point one stressed: that trials and temptations are not to defeat and discourage us, but to prove us, to make us much stronger and more pure and righteous. The word "patience" (hupomonen) means to be steadfast; to persevere; to endure. The believer is to know that the trials and temptations of life will make him more steadfast, more persevering, and more enduring. They will make him much stronger, not weaker. They will make him strong just like Jesus and they will give him a pure and righteous character just like Jesus. When the believer keeps this fact in his mind, he can face trials and temptations much more positively. He can then begin to move toward the spirit of living joyfully in the face of trials and temptations.

2. We must do something: we must let patience work within us. As stated above, patience means to be steadfast, to persevere, and to endure. But it means more than this in the Greek. It means far more than just bearing and putting up with the trials and temptations. It means far more than just following the advice of medicine and psychology: to take it easy; to be calm; to relax in stressful situations. It means far more than learning to deny the existence of trials and temptations. Patience means...

- to persevere and keep on persevering, never giving in.
- to take the initiative and to exert the energy and effort to conquer and to gain the victory and to triumph over the trial and temptation.

Now note the point: How can we joy when a trial or temptation confronts us? By knowing that it will make us stronger and then by persevering against it and conquering it. By knowing that it is an opportunity to make us stronger and more pure just like Jesus and by using the trial or temptation to become a little stronger and a little more pure and righteous.

When we look at trials and temptations as opportunities, then we will begin to face them in joy. And when we begin to persevere and conquer them, then we will begin to walk through them in the joy of the Lord.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor.10:13).

"For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb.2:18).

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience" (Jas.1:2-3).

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas.1:12).

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pt.5:8).

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (2 Pt.2:9).

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev.3:10).

“My son, if sinners entice thee, consent thou not” (Pr.1:10).

“Enter not into the path of the wicked, and go not in the way of evil men” (Pr.4:14).

“Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God” (Ro.6:13).

“Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand” (Eph.6:13).

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness” (2 Pt.3:17).

3 (1:4) **Trials—Temptations—Endurance:** the results of facing trials and temptations can be wonderful. A most wonderful thing happens when a person perseveres and conquers the trials and temptations of life.

A person becomes more perfect (teleioi). The word does not mean perfect in the sense of becoming a perfect person. The word means *perfection of purpose*. It has to do with an end, an aim, a goal, a purpose. It means fit, mature, fully grown at a particular stage of growth. For example, a fully grown child is a perfect child; he has reached his childhood and achieved the purpose of childhood. It does not mean perfection of character, that is, being without sin. It is fitness, maturity for task and purpose. It is full development, maturity of godliness. (See note—Eph.4:12-13; cp. Ph.3:12; 1 Jn.1:8, 10.)

This means at least two things.

1. First, when a person stands against trials and temptations and conquers them...

- he perfects the purpose God intended. That is, he becomes a stronger and more pure person—a person who is a little more like Jesus.
- he perfects his task and purpose for being on earth a little bit more.

God has a twofold purpose for every believer: to become more and more like Jesus and to do a specific task or job while on earth. When the believer perseveres against and conquers trials or temptations, he perfects both purposes a little bit more. He becomes more like Jesus and he finishes his task a little more.

2. Second, a person becomes more and more complete in all parts (A.T. Robertson. *Word Pictures In The New Testament*, Vol.6, p.12). The person becomes entire (holoklerian), wholly fit, perfectly sound, complete with no weaknesses, flaws, defects, or shortcomings. This means a most wonderful thing. When a person perseveres and conquers trials or temptations...

- he becomes more entire, more fit, more sound, and more complete.
- he also eliminates more weaknesses, more flaws, more defects, and more shortcomings.

▷ Day by day—trial by trial and temptation by temptation—when a person perseveres and conquers, he becomes more and more entire. He becomes stronger and more pure and righteous—more and more like the Lord Jesus. As the last two words of verse four say, “wanting nothing.” The believer who faces trials and temptations in the joy of Christ conquers all, and he lacks nothing.

⇒ He becomes more and more perfect, fulfilling his task and purpose for being on earth a little bit more.

⇒ He becomes more and more entire and fit, eliminating more and more weaknesses and shortcomings in his life.

The person just lacks nothing. He wants for nothing. He has all the abundance and fulness of life. He walks through life conquering and triumphing over all the trials and temptations of life, no matter how severe and stressful. It may even be death, but he stands fast in his faith and conquers death. And God rewards him with an eternity of perfection, fitness, completion, and fulfillment—all forever and ever. The believer is conformed to the perfection of Jesus Christ.

“And the God of peace shall bruise [defeat] Satan under your feet shortly. The grace of our Lord Jesus Christ be with you” (Ro.16:20).

“Be ye therefore perfect, even as your Father which is in heaven is perfect” (Mt.5:48).

“In your patience possess ye your souls” (Lk.21:19).

“Rejoicing in hope; patient in tribulation; continuing instant in prayer” (Ro.12:12).

“Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you” (2 Cor.13:11).

“For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Eph.4:12-13).

“For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body” (Jas.3:2).

“Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus” (Ph.3:12).

“Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus” (Col.1:28).

“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God” (Heb.6:1).

“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise” (Heb.10:36).

“But let patience have her perfect work, that ye may be perfect and entire, wanting nothing” (Jas.1:4).

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain” (Jas.5:7).

<p>1 Ask wisdom of God</p> <p>a. God gives liberally b. God does not scold</p> <p>c. Ask in faith, never wavering 1) Wavering illustrated</p> <p>2) Wavering receives nothing 3) Wavering shows instability</p> <p>2 Rejoice in one's status</p>	<p>B. The Way to Conquer Trials & Temptation, 1:5-12</p> <p>5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.</p> <p>6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.</p> <p>7 For let not that man think that he shall receive any thing of the Lord.</p> <p>8 A double minded man is unstable in all his ways.</p> <p>9 Let the brother of low</p>	<p>degree rejoice in that he is exalted: 10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.</p> <p>11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.</p> <p>12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.</p>	<p>a. The poor: Christ exalts</p> <p>b. The rich: Christ humbles 1) A danger: False security 2) The body of the rich ages & dies</p> <p>3) The pursuits of the rich fade away</p> <p>3 Remember the reward for enduring: A crown of life</p>
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DIVISION I

TEMPTATIONS AND TRIALS: THE BASIC FACTS, 1:2-27

B. The Way to Conquer Trials and Temptation, 1:5-12

(1:5-12) **Introduction:** trials and temptations are common to us all. We all suffer such trials and temptations as...

- pain
- lust
- disease
- divorce
- loss
- cheating
- death
- sickness
- separation
- disappointments
- immorality
- emptiness
- hurt
- greed
- accidents
- anger
- loneliness
- lying

What is the worst trial that you face—right now? What is the worst temptation—the temptation that just swarms in upon you and overcomes you and leads you into sin?

Is there an escape? Is there a way to overcome the trial? the temptation? A way that can assure victory and deliverance? This is the subject of this passage: *the way to conquer trials and temptations.*

1. Ask wisdom of God (v.5-8).
2. Rejoice in one's status (v.9-11).
3. Remember the reward for enduring: a crown of life (v.12).

1 (1:5-8) **Temptation—Wisdom:** How can a believer conquer trials and temptations? First, he must ask wisdom of God. Wisdom means far more than just knowledge, far more than just being intellectual about life or some area of life. Knowledge is the grasping of facts, and most people in the world have heads full of facts.

- ⇒ Just think of all the schools in the world: schools for children, schools for young people, schools for men and women, schools for tradesman.
- ⇒ Just think of the millions of farmers, scientists, business people, tradesmen, mechanics, contractors, physicians, and on and on.

Millions and millions of us are knowledgeable. People with heads full of knowledge are very common. But when coping with the trials and temptations of life, something more than a head full of facts is needed. Being a knowledgeable person is not enough in order to be a victorious and fulfilled person in life. Much more is needed: wisdom is needed. What is wisdom? What does the Bible mean by wisdom? Wisdom is not having a head full of facts. It is not only seeing and knowing all about life, it is seeing and knowing what to do about life. Wisdom is not only seeing and knowing the truth, it is seeing and knowing what to do with the truth.

Wisdom grasps the great truths of life. It sees the trials and temptations that surround life and death, God and man, time and eternity, good and evil—the deep things of the universe and of God. But wisdom not only grasps these facts, wisdom knows what to do about them, and it does it. Wisdom not only understands the trials and temptations, but it understands what to do with them and how to do it, and it does it. Wisdom acts and conquers and gains the victory over the trials and temptations.

Now, if we lack that kind of wisdom—if we do not understand—if we do not know how to conquer life or some trial and temptation—then there is one sure way to get the wisdom:

“If any of you lack wisdom, let him ask of God...and it shall be given him” (Jas.1:5).

Asking wisdom of God is the way to conquer the trials and temptations of life. Now, note two significant points.

1. Note the wonderful promises made to us when we ask God for wisdom.
 - ⇒ God will give us wisdom.
 - ⇒ God will give us a liberal amount, an abundance of wisdom.
 - ⇒ God will not reproach or rebuke us—not scold us—for not knowing how to handle the trial of temptation. The idea is that God will not even question us for lacking wisdom and for not knowing what to do.

God loves us: we are His sons and daughters. He is our Father, and He wants to meet our every need. Therefore, God will hear our request and cry; He will give us the wisdom to conquer the trials and temptations of life.

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it” (Mt.7:24-27).

“For I will give you a mouth and wisdom, which all your adversaries shall not be able to gain-say nor resist” (Lk.21:15).

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” (Ro.11:33).

“And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus” (2 Tim.3:15).

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him” (Jas.1:5).

“But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy” (Jas.3:17).

“Happy is the man that findeth wisdom, and the man that getteth understanding: for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold” (Pr.3:13-14).

“For wisdom is better than rubies; and all the things that may be desired are not to be compared to it” (Pr.8:11).

“And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding” (Job 28:28).

“Who is wise, and he shall understand these things? prudent and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein” (Hos.14:9).

2. Note a critical fact: we have a responsibility. We must do something, and whether or not God hears us depends upon our doing this one thing. If we do it, God hears us and gives us wisdom to conquer the trials and temptations. If we do not do it, God cannot hear us. What is it that we must do? When we ask God to give us wisdom to conquer some trial or temptation, *we must ask in faith and not waver*. We must believe that God loves us and that He really cares and will hear our cries and prayers and meet our every need. When we pray and cry out to God, we cannot doubt; that is, we cannot ask and then...

- wonder if God really exists
- wonder if God is really going to hear
- wonder if God can really do what we ask
- wonder if we really know God well enough for Him to hear us
- wonder if the request is the will of God.

Such doubting cannot be heard by God. God cannot answer the prayer of a doubting person. If He did, then He would be rewarding doubt—rewarding those who do not believe or trust Him. He would be rewarding those who doubt, ignore, neglect, question, and in many cases curse, deny, and fight against Him. God cannot hear and answer a person who wavers in his faith. We must believe that God is, that He exists and that He does love and care for us and that He will hear and answer us when we ask for wisdom to face the trials and temptations of life.

Note what Scripture says about the person who wavers in faith.

- a. First, the person is just like a wave of the sea driven by the wind and tossed to and fro.
- b. Second, the person shall not receive anything of the Lord. Why? Because a person who wavers back and forth does not know the value of God’s gifts. If God granted them, the person would not always use them nor would he use the gifts like they should be used. If God gave the wisdom to a person to conquer the trials and temptations of life, the person might or might not use it or might use it irregularly. He would not value or use the wisdom or any other gift from God, certainly not to the degree that he should. He would misuse it—terribly misuse and abuse it. Therefore, the person who wavers in faith will not receive anything from God.
- c. Third, the person who wavers in faith is a double-minded person, and he is unstable in all his ways. A person who wavers in faith lives a life that is up and down, back and forth. His whole behavior is unstable and unreliable. He is like a person with two minds: he is not sure; he is uncertain; he feels *yes* and then he feels *no*. He begins and then backs up, then begins again. He believes, then he disbelieves; he acts, then he distrusts and backs up. He is unstable in his prayer and life with God.

Thought 1. What a descriptive picture of so many. This is the very reason so many of us receive so little from God. We either do not ask or else when we ask, we waver in believing that God will hear and answer us. As we

face the trials and temptations of life, we must ask God for wisdom and believe that God will hear and show us the way and the power to conquer. When we pray believing, God will hear and answer us.

“And he did not many mighty works there because of their unbelief” (Mt.13:58).

“And he said unto them, Why are ye so fearful? how is that ye have no faith?” (Mk.4:40).

“No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon” (Lk.16:13).

“Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief” (Heb.4:11).

“A double minded man is unstable in all his ways” (Jas.1:8).

“Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded” (Jas.4:8).

2 (1:9-11) **Temptation—Life, Lot in—Life, Status in:** How can a believer conquer trials and temptations? Second, he must rejoice in his status in life. It does not matter whether a person is poor or rich, healthy or unhealthy, crippled or sound, he is to rejoice in the Lord.

1. First, the believer of lowly status is to rejoice in the Lord. This does not mean that he is to rejoice because he is poor, unhealthy, or crippled. It means that he rejoices in Christ despite the circumstances—no matter how terrible. Christ loves the lowly person. Christ has saved the lowly and has promised to exalt him as a king and prince throughout all eternity. Therefore, the believer of lowly status is to have a spirit that is as strong as the spirit of a king and prince. He is to have the strongest of spirits now, while he is on earth despite his circumstances of poverty or ill health. Jesus Christ has exalted him to rule throughout all eternity in the new heavens and earth. Therefore, the believer of lowly status on this earth is to behave like a prince and a king—all as a testimony to Christ and His power to change lives. (See note, *Rewards*—Lk.16:10-12.)

“And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities” (Lk.19:17).

“Ye are they which have continued with me in my temptations” (Lk.22:28).

“Do ye not know that the saints shall judge [rule, hold authority over] the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge [oversee, hold authority over] angels? how much more things that pertain to this life?” (1 Cor.6:2-3).

“If we suffer, we shall also reign with him: if we deny him, he also will deny us” (2 Tim.2:12).

“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever” (Rev.1:5-6).

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne” (Rev.3:21).

“Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name” (Ps.91:14).

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” (Dan.12:3).

Thought 1. This is too often not the case with the lowly of this world. Too often the poor and unhealthy...

- allow their circumstances to dull, numb, or destroy their spirit and joy in life.
- become bitter against those who have more and seek to take some of what they have.
- develop a sense of inferiority and inadequacy and take on a withdrawn or slavish type of behavior.

This is wrong and destructive both to the lowly person and to everyone else involved—including family members, friends, communities, society, and the world at large. Every lowly person on the face of the earth should struggle and struggle and never cease to struggle to improve his status in life—even to the point that he can help others. This is the clear teaching of Scripture (Eph.4:28). But no person is to allow circumstances—no matter how terrible—to destroy his joy or make him bitter and inferior or withdrawn and slavish. Every human being, no matter how lowly, is needed to make his contribution to society and the world. This is especially true with believers. Believers must never forget God nor the glorious salvation and exaltation to which God has raised them. Rejoicing in one’s status in life—facing it squarely in the face and setting out to conquer it—is one of the ways to conquer the trials and temptations of life. A lowly person who does not allow his status to defeat him, but rather who conquers his status develops a strong, strong spirit. He develops such a strong spirit that with the wisdom of God He can conquer any trial or temptation thrown against him.

2. Second, the believer of rich or high status in life is to rejoice in that he is made low by God. What does this mean?

- a. First, a rich or high person is not accepted by God because of who he is or what he has. His rich and high status means absolutely nothing to God. Even if he were the ruler and owner of the whole earth, it would mean nothing to God. What is such status or wealth in comparison to the whole universe? The rich and high have to approach God bare—as nothing and as having nothing—approach Him as a little child, poor

and without anything. This is the only way God accepts any person; therefore, the rich and high are no better off than the poor and lowly. All men—no matter their status in life—stand before God as equals. Let the rich and high rejoice in God and in the fact that God accepts him, not in his rich and high status.

- b. Second, a rich and high person must use all that he has and is—all of his riches and high influence—to help meet the desperate needs of the starving, impoverished, diseased, homeless, sinful, dying, and lost of the world. This is a fact that is neglected, ignored, explained away, and in some cases denied. Nevertheless, let Scripture be true and every man a liar—as Scripture says. It is the clear teaching of Scripture (see outline and notes—Mt. 19:16-22; 19:23-26; 19:27-30 for discussion). The rich and high are to give and live just as sacrificially in meeting the needs of the lost and needy of the world as the middle and lower classes of society. This is not saying there is to be a classless society. There is not. A person of high status—a leader or manager of a business or nation—needs larger and more in order to deal with his equals in other businesses and nations, for most of them are not committed to Jesus Christ. They will not do business or respect a leader who holds the world in contempt. But when a person, especially a believer, meets his needs, that is all he is to do. He is not to hoard and bank beyond securing his family. He is to use all to meet the needs of this world—its desperate need for the gospel and for food, water, medicine, education, clothing, and housing. Note what this passage says: the rich and high must remember a critical fact:

“As the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways” (Jas.1:10-11).

“Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away” (Jas.4:14).

“For all flesh is as grass, and all the glory of man as the flower of grass The grass withereth, and the flower thereof falleth away” (1 Pt.1:24).

“The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth” (Is.40:6-7).

“I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass” (Is.51:12).

“My days are swifter than a weaver’s shuttle, and are spent without hope” (Job 7:6).

“Now my days are swifter than a post: they flee away, they see no good” (Job 9:25).

“Behold, thou hast made my days as a handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity” (Ps.39:5).

“Nevertheless man being in honour abideth not: he is like the beasts that perish” (Ps.49:12).

“For he remembered that they were but flesh; a wind that passeth away, and cometh not again” (Ps.78:39).

“For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more” (Ps.103:14-16).

“They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep” (Ps.64:6).

3 (1:12) **Temptations—Trials:** How can a believer conquer trials and temptations? Third, he must remember the reward for enduring. He shall be blessed and shall receive a crown of life. Note exactly what is said.

1. The person who endures temptation shall be “blessed” (makapios). This refers to this life, to the here and now. The word *blessed* means inward and spiritual joy and satisfaction; an inner assurance and confidence that carries one through all the trials and temptations of life no matter the pain, sorrow, loss, or grief. Simply stated, the person is secure in this life. He knows that God is looking after and caring for him and is going to deliver him from all the corruption and evil of this life including death, and give him life eternal.

“He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock” (Lk.6:48).

“Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy” (Jas.5:11).

“The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger” (Job 17:9).

2. The person shall receive the crown of life in the next world. What is the crown of life? In the Greek this is what is called “the gentive of apposition”; that is, *life itself* is the crown (A.T. Robertson. *Word Pictures In The New Testament*, Vol.6, p.17). The believer who endures the temptations of life shall be crowned with life itself, eternal life—life that will go on and on, never ending. The eternal life that will be given the believer will shine more brightly than all the earthly crowns that have ever been worn by the rulers of this world.

Thought 1. Just imagine the actual moment when Christ will crown us with the crown of life. Being crowned with the crown of life...

- will fill us with unbroken joy and rejoicing.
- will bestow upon us honor and dignity.
- will give us a deep and perfect sense of victory and triumph.
- will conform us to the image of eternal royalty.

“Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you” (Jn.14:1-2).

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (2 Cor.4:17).

“For our conversation [behavior] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Ph.3:20-21).

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy” (1 Pt.4:12-13).

“And this is the promise that he hath promised us, even eternal life” (1 Jn.2:25).

3. The person who endures trials and temptations is the person who will be blessed and receive the crown of life. Endurance is an absolute essential (see note 2, pt.1—Jas.1:2 for discussion). A person has to confront the trials and temptations with the spirit of a conqueror; he has...

- to endure
- to persevere
- to be steadfast
- to stand fast

He has to conquer and triumph through Christ Jesus our Lord, and then he shall receive the promises of God. A person has to be tried and tested and has to prove faithful. He has to endure to the end in order to be saved and to inherit the crown of life.

Thought 1. The weakling caves in. Therefore, he does not experience the sense of being blessed. He does not have the confidence and assurance of God’s presence and care nor of eternity. He is not sure that he will receive the crown of life. And Scripture says he will not receive it.

“He that endureth to the end shall be saved” (Mt.10:22).

“Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor.15:58).

“And let us not be weary in well doing: for in due season we shall reap, if we faint not” (Gal.6:9).

“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him” (Jas.1:12).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pt.1:13).

“For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully” (1 Pt.2:19).

“Behold, I come quickly; hold that fast which thou hast, that no man take thy crown” (Rev.3:11).

“Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress” (Ps.17:3).

4. The person who loves the Lord is the person who endures. He is the person who is faithful to the Lord. He follows and obeys the Lord, doing all that the Lord commands. He follows Christ, obeying His commandments and enduring all the trials and temptations of this life.

“He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him” (Jn.14:21).

“If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love....Ye are my friends, if ye do whatsoever I command you” (Jn.15:10, 14).

“There hath no temptation taken you but such a is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor.10:13).

“Though he were a Son, yet learned he obedience by the things which he suffered” (Heb.5:8).

“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth” (Rev.3:10).

<p>1 Temptation is not of God a. God is never tempted b. God tempts no man</p> <p>2 Temptation is of man, of his own lust a. There is lust & enticement b. There is the conception of lust & the birth of sin</p>	<p>C. The Origin of Trials & Temptation, 1:13-18</p> <p>13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is fin-</p>	<p>finished, bringeth forth death. 16 Do no err, my beloved brethren. 17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variability, neither shadow of turning. 18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.</p>	<p>c. There is the result: Death</p> <p>3 Temptation is not of the nature of God a. God is only good b. God gives only good gifts c. God wills only to see us born again</p>
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DIVISION I

TEMPTATIONS AND TRIALS: THE BASIC FACTS, 1:2-27

C. The Origin of Trials and Temptation, 1:13-18

(1:13-18) **Introduction—Temptation:** Where does temptation come from? Sometimes the desire and craving for things upon the earth are almost unbearable. We see something and we know that it is wrong, that we should not have it or do it, but the desire and craving become so strong that we can hardly stand it. The craving may be for things such as...

- having one's own way
- doing one's own thing
- food
- immoral sex
- possessions
- recognition or authority
- alcohol
- cigarettes
- pornography
- clothes
- position or advancement

This is what temptation is: the desire and craving for wrong things, things that God forbids and that are harmful to our human bodies and spirits. No matter what it is—even if man justifies and says that it is acceptable—it is sin if God says that it is wrong and if it harms our bodies and spirits. Therefore, when we feel an urge or craving for such things, we are being tempted, and the temptation is to be fled from.

Now, where does temptation come from? Take any of the things mentioned above, why do we desire and crave them? What causes the urge for them? Knowing the origin of temptation will help us tremendously in conquering the trials and temptations of life.

1. Temptation is not of God (v.13).
2. Temptation is of man, of his own lust (v.14-16).
3. Temptation is not of the nature of God (v.17-18).

1 (1:13) **Temptation:** temptation is not of God. Man is always blaming someone else for tempting him and leading him into sin. When Adam and Eve fell into sin, God found Adam and asked him what had happened. Adam, trying to escape the guilt, did just what all of us are prone to do: he said, "the woman who *you gave me* tempted me" (Gen.3:12). Then when God turned to Eve, Eve said: "the serpent deceived me" (Gen.3:13). The point is this: man seldom takes responsibility for his own wrong-doing.

- ⇒ Man blames woman and woman blames man.
- ⇒ Spouse blames spouse.
- ⇒ Child blames parent and parent blames child.
- ⇒ The student blames the teacher and the teacher blames the school.
- ⇒ Partner blames partner.
- ⇒ Employer blames employee and employee blames employer.

Man even jokes about temptation and sin with such quips as, "If it hadn't been there, I wouldn't have done it." It may be a second helping of food or an attractive woman or something that is just lying there looking ever so inviting, but we seldom take responsibility for having taken it. What we do is justify our behavior and try to quiet our conscience by blaming our wives, husbands, employers, lovers—just someone other than ourselves. But note what we have done: we have blamed God. How?

- ⇒ By wondering why God ever let such a thing happen to us: marry such a spouse, have such a terrible accident, and a host of other things that happen to us.
- ⇒ By thinking that God created us with desires and passions; therefore, when we slip here and there, He will understand and forgive us.
- ⇒ By thinking that God made the world as it is—everything in it; therefore, if we indulge here and there, He will understand and forgive us. It may be a second helping or a second drink or a second look at a loosely dressed woman, but we excuse ourselves with the thought that indulgence is understood by God.

God, of course, did create all things in their raw form, and He created us with desires and cravings. God created food and He gave us a desire for food so that we would eat and take care of our bodies. God gave man to woman and woman to

man so that they would keep the human race going and would build companionship, trust, family, and a world of love, peace, joy, and of worship and service to God. But God did not make us...

- to desire and then to desire for more and more.
- to crave and then to crave for more and more.

God is not the Person who arouses lustful desires and cravings within us. Note what this verse says:

“Let no man say [or think or rationalize, or justify his behavior] when he is tempted, I am tempted of God” (Jas.1:13).

1. First, God cannot be tempted with evil. God is holy, righteous, and pure. Therefore, by His very nature God can have absolutely nothing to do with evil or temptation. To tempt a person is an evil thing to do. It takes a selfish, lustful, craving, empty, lacking, carnal, self-seeking, and evil person to try to entice and seduce another person to do the forbidden thing. And God is not like this. God is the very opposite. God’s holiness does not allow Him to be tempted to do evil; He cannot be tempted to tempt man, to do such an awful and unholy thing.

2. Second, not only can God not be tempted by evil, but God *does not tempt* any person. God loves, cares, and seeks to save man, not to damage or destroy his body and spirit. When a person is tempted to do the forbidden or harmful thing, the urge and craving is not of God. God wants the person to turn away and flee the temptation, not to crumble and succumb to it.

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor.10:13).

“Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb.12:14).

“From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts” (Jas.4:1-3).

“Because it is written, Be ye holy; for I am holy” (1 Pt.1:16).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

“Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest” (Rev.15:4).

“Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne” (Ps.97:2).

“Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy” (Ps.99:9).

“The LORD is righteous in all his ways, and holy in all his works” (Ps.145:17).

“And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory” (Is.6:3).

“In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS” (Jer.23:6).

2 (1:14-16) **Temptation:** temptation is of man, of his own lust. There are three significant steps involved in temptation and sin, three steps that we must understand if we are to consistently conquer temptation.

1. There is lust and enticement. Every man—there are no exceptions—is tempted when he is drawn away by his own lusts and enticed. The word “lust” (epithumia) means to crave either good or evil. There are good desires and bad desires. The word “enticed” (deleazomenos) means to lure and bait just as a person lures and baits a fish.

The picture is this: man has good desires, natural and normal desires. Therefore, when he begins to think about or look at something, he very naturally desires it. His desire is normal behavior. The problem arises when the thing is forbidden or is harmful. If he looks at and thinks about the forbidden or harmful thing, he begins to lust and to be enticed or lured to go after it. This is the very beginning stage of temptation. Man takes his desire and focuses it upon the forbidden or harmful thing. He begins to pay attention to what he should not look at; he begins to think about the things of the flesh and of the world. Thereby he is tempted and drawn away by his own lusts and enticements.

2. There is the conception of lust and the birth of sin. The above point, point one, is what is called the conception of lust. It is a picture of birth. When a person actually begins to look at and think about the forbidden thing, desire and lust are *conceived* in his mind. He pictures the pleasure of the desire; that is, sin is actually born. Picturing—looking at or thinking about the desire—is sin. This is exactly what Christ Himself said:

“But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Mt.5:28).

The point to note is this: temptation begins with the normal and natural desires of man and with his thoughts. A person sees, smells, tastes, hears, touches, or thinks about something—something that is forbidden and harmful—and he fails to turn away and flee from it. It may be something as simple as hearing or listening to suggestive music, music about the intimacy of a relationship. Instead of fleeing, the person allows his mind to conceive the thing. He pictures the pleasure and begins to desire or lust after it. Sin is born; the wrong is committed right there in his mind. His heart is set upon the forbidden thing. He may never do the act, but he would if he had the chance and courage. Again, as Christ said:

“But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Mt.5:28).

“And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful” (Mk.4:19).

“For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet” (Ro.1:26-27).

“For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death” (Ro.7:5).

“This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would” (Gal.5:16-17).

“Mortify therefore your members [fleshly desires] which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry” (Col.3:5).

“That every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence [immorality], even as the Gentiles which know not God” (1 Th.4:4-5).

“Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death” (Jas.1:15).

“From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God” (Jas.4:1-4).

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul” (1 Pt.2:11).

“For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn.2:16).

Thought 1. The way to overcome temptation is essentially twofold.

- 1) If the temptation attacks our thoughts, then we must push the wrong thought out of our mind, and then begin to immediately focus our thoughts upon Christ and some passage of Scripture.
- 2) If the temptation comes from some attraction to our senses—seeing, hearing, tasting, and touching—then we must turn our head or body away and flee the temptation. Then immediately we must focus upon Jesus Christ and prayer and review some Scripture passage.

3. There is the result of lust and enticement: death. Man dies physically, spiritually, and eternally because of sin. When God created man, He did not create man to die. Man has chosen to die, and he dies because of sin (see DEEPER STUDY # 1, *Death*—Heb.9:27 for discussion and verses).

Thought 1. William Barclay has a thought on temptation that should challenge us to turn our total being over to Christ. We have the statements in outline form for emphasis:

“Now desire is something which can be nourished or stifled. A man can...by the grace of God, eliminate desire if he faces it and deals with it at once. But...”

- he can allow his steps to take him into certain places and certain company.
- he can encourage his eyes to linger on certain forbidden things.
- he can spend his life fomenting desire.
- he can use mind and heart and eyes and feet and lips to nourish desire.

“[However, a man] can so hand himself over to Christ and to the Spirit of Christ that he is cleansed of evil desire. He can be so engaged on good things that there is no time or place left for desire. It is idle hands for which Satan finds mischief to do; and it is an unexercised mind which plays with desire, and an uncommitted heart which is vulnerable to the appeal of lust.

“If a man nourishes and encourages desire long enough, there is an inevitable consequence. Desire becomes action. If a man thinks about anything long enough if he allows himself to desire it long enough, all the chances are that in the end he will do it. Desire in the heart in the end begets sin in the action” (The Letters of James and Peter. “The Daily Study Bible.” Philadelphia, PA: The Westminster Press, 1958, p.61f).

3 (1:17-18) **Temptation—God:** temptation is not of the nature of God. Note three significant points about God and temptation.

1. God is good and perfect. He is not God if He is not good and perfect. When we say *God*, we mean the Supreme and Majestic Being of the universe, the Being who is the Creator, the Being who is good and perfect—who is the Source of all good and perfect gifts. Being good and perfect, God can have absolutely nothing to do with temptation and sin. Therefore, He is not the One who tempts man. God is the One who gives man every good and perfect gift that man receives.

“He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he” (Dt.32:4).

“As for God, his way is perfect: the word of the Lord is tried: he is a buckler [shield] to all those that trust in him” (Ps.18:30).

“I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him” (Eccl.3:14).

“Be ye therefore perfect, even as your Father which is in heaven is perfect” (Mt.5:48).

“Good and upright is the LORD: therefore will he teach sinners in the way” (Ps.25:8).

“O taste and see that the LORD is good: blessed is the man that trusteth in him” (Ps.34:8).

“The LORD is good, a stronghold in the day of trouble; and he knoweth them that trust in him” (Nah.1:7).

“And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments” (Mt.19:17).

“Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?” (Ro.2:4).

2. God is the Father of lights and He is unchangeable. Temptation leads men into darkness, into the darkness of guilt and shame, of personal disappointment and accusation, of hurting and damaging others, of destruction and death, of secrecy and hidden affairs, of the night and closed doors, of hidden and secret acts. It is temptation that leads men into such a world of darkness, not God. God is the Father of lights, the Creator of the sun, moon, and stars and of light itself. And they are all unchangeable. By their very nature each gives off and reflects its light. So it is with God, except more so. God is light, perfect light—so perfect that there is not even a variation or shadow of turning with God. There is with the heavenly lights, but not with God. God is unchangeable. He is the God of lights. God always gives us the things that will stand in the light, things...

- that give us joy.
- that are good for us.
- that do not shame us.
- that can build us up and perfect and mature us.
- that give us assurance and confidence.
- that make us secure.
- that bring us love and joy and peace.
- that show forth Christ and God.

And note: God is said to be “the Father of lights.” He is *our Father*; He never leaves us in the dark, groping and grasping to know the truth. He always opens up the light of the truth to us. He gives us every good and perfect gift because He is the Father of lights.

“The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?” (Ps.27:1).

“For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly” (Ps.84:11).

“When I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me” (Mic.7:8).

“This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all” (1 Jn.1:5).

“And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever” (Rev.22:5).

“If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” (Lk.11:13).

“And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand” (Jn.10:28).

“But thou art the same, and thy years shall have no end” (Ps.102:27).

“And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail” (Heb.1:12).

“Pray for us: for we trust we have a good conscience, in all things willing to live honestly” (Heb.13:18).

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning” (Jas.1:17).

3. God wills only to see us born again. He wills for us to know the Word of truth. If we ever hear the word of error, it is not of God. All humanistic and false teaching about truth are not of God. It is of some other source, some source that is out to tempt man away from God and His truth. God wants man to be born again. Man has been physically born—every man—and the way of physical birth is death. Every human person shall die. But God’s will is what the Word of truth proclaims: that man can be *born again*. He can experience a spiritual rebirth and live forever with God in the new heavens and earth. We can all become one of His new creatures, a *new man* who is going to be perfected and live forever and ever. We can all be like the first fruits of the vine, a new fruit, a new creature that is unlike the physical creature that we are upon this material earth. We can be made into one of God’s new creatures—made into a perfect being who will live forever to worship and serve God in the new heavens and earth.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (Jn.1:12-13).

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God....Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (Jn.3:3, 5-6).

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor.5:17).

“And that ye put on the new man, which after God is created in righteousness and true holiness” (Eph.4:24).

“And have put on the new man, which is renewed in knowledge after the image of him that created him” (Col.3:10).

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration [the new birth], and renewing of the Holy Ghost” (Tit.3:5).

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Pt.1:23).

“Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him” (1 Jn.5:1).

<p>1 Preparation 1: Be quick to hear the Word of God a. By being slow to speak b. By being slow to anger: An angry man does not do what God says</p> <p>c. By putting aside all filthiness d. By putting aside all naughtiness e. By receiving the Word with meekness</p> <p>2 Preparation 2: Be a doer of the Word & not a hearer only a. A hearer only deceives himself b. A hearer only forgets</p>	<p>D. The Preparations Necessary to Withstand Trials & Temptation, 1:19-27</p> <p>19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: 20 For the wrath of man worketh not the righteousness of God. 21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. 22 But be ye doers of the word, and not hearers only, deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding</p>	<p>his natural face in a glass: 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. 25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. 26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. 27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.</p>	<p>what he heard</p> <p>c. A doer of the Word is blessed</p> <p>3 Preparation 3: Bridle & control the tongue</p> <p>4 Preparation 4: Practice pure religion—visit the needy and keep yourself unspotted from the world</p>
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DIVISION I

TEMPTATIONS AND TRIALS: THE BASIC FACTS, 1:2-27

D. The Preparations Necessary to Withstand Trials and Temptation, 1:19-27

(1:19-27) **Introduction:** this is a great passage of Scripture, a very descriptive passage. In no uncertain terms there are several preparations that must be made in order to overcome temptation. Without these preparations, temptation can never be conquered.

1. Preparation 1: be quick to hear the Word of God (v.19-21).
2. Preparation 2: be a doer of the Word and not a hearer only (v.22-25).
3. Preparation 3: bridle and control the tongue (v.26).
4. Preparation 4: visit the needy and keep yourself unspotted from the world (v.27).

1 (1:19-21) **Word of God—Hearing:** preparation one—be quick to hear the Word of God. The thrust of these three verses is seen in v.21: receiving the Word so that a person's soul will be saved. The greatest temptation in the world is for a person to walk through life doing what he wants and pleases, and thereby ignoring, neglecting, and rejecting God. The result is death (Jas.1:15). Therefore, if a person is to be saved—if he is to be delivered from the great temptation that will doom his soul—he must prepare himself. He must be quick to hear the Word of God. He must make sure that he hears the Word of God. How can a person make sure that he hears the Word of God? Make sure that he can receive the Word and save his soul? This passage says that he has to do five things.

1. He must be slow to speak. This means that a person must be willing to listen instead of speaking his own ideas about right and wrong and about how a person is saved. He must sit and listen instead of hanging on to his own ideas; he must be willing to listen to God's Word instead of insisting upon what he thinks.
2. He must be slow to wrath or anger. This means at least two things.
 - ⇒ A person must not react against what God says about temptation and sin nor about what God says about salvation. If a person reacts against God's plan of salvation and follows his own plan, he is dooming himself. No person can ever be saved or conquer temptation if he reacts in anger against God's Word of salvation and righteousness.
 - ⇒ A person must not become angry and act against others in wrath. Anger and wrath disturb and distract. An angry person cannot focus his thoughts and spirits upon God's Word, not enough to hear what the Word is saying. An angry person just cannot do what God says; he cannot live righteously nor receive the righteousness of God's salvation (v.20).
3. He must put aside all *filthiness*. The picture is that of *taking off* a dirty garment and putting it aside. A person must put off every dirty thing and lay it off to the side away from himself. If he enjoys the dirt and filth, then his mind is going to be on it. His mind will not be clear, not enough to hear the Word of God. William Barclay makes the point that the Greek word for "filthiness" (*ruparia*) is taken from the Greek word *rupos*. The word is sometimes used to refer to *wax in the ear* (*The Letters of James and Peter*, p.66). The picture is descriptive: a person with wax in the ear cannot hear the Word of God, not clearly. Therefore, he must take the wax out of his ear and put it away or else he will be deaf to the Word of God.
4. He must put aside all that remains of naughtiness, wickedness, and evil. The idea is this: even after putting aside all filthiness, there will still be some naughtiness or wickedness that will show up within us. Therefore, we must be alert to these uprisings and put them off and lay them aside as well. We must be completely clean and pure from all dirt and naughtiness in order to hear the Word of God.

5. We must receive the Word of God with meekness. We must be *as a child* before God our Father, that is, sit before Him meekly just as a child does his father. The idea is that we must be humble, gentle, quite, and attentive in listening to the Word of God. We must sit and listen with an open heart ready to hear exactly what our Father says.

The person who sits before God like this discovers a most wonderful thing. Note the word “engrafted” (emphuton). It means to implant; to be born within. When a person listens and hears the Word of God, it is planted within his heart and life. What God says is actually born within his heart, and the man hears exactly what God says. The Word of God is born within his heart and life and the person’s soul is saved. He conquers and triumphs over all temptation, including the terrible temptation of rejecting God and doing his own thing and living like he wants. He is saved to live eternally with God. This is the first preparation that a person must make to withstand temptation: he must be quick to hear the Word of God.

“But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty” (Mt.13:23).

“And she had a sister called Mary, which also sat at Jesus’ feet, and heard his word” (Lk.10:39).

“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls” (Acts 2:41).

“These were more noble than these in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so” (Acts 17:11).

“For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the Word of God, which effectually worketh also in you that believe” (1 Th.2:13).

“But blessed are your eyes, for they see: and your ears, for they hear” (Mt.13:16).

“But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience” (Lk.8:15).

“Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath” (Jas.1:19).

“The ear that heareth the reproof of life abideth among the wise” (Pr.15:31).

“The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge” (Pr.18:15).

“Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil” (Eccl.5:1).

2 (1:22-25) **Word of God—Works—Faithfulness:** preparation two—do the Word of God; do not be a hearer only. Contrary to what most people think, it is not enough to hear and know the Word of God; we must live and do the Word of God. Note three points.

1. The person who only hears and knows the Word deceives himself. If a person thinks that he can hear and learn the Word of God and then go out and live like he wants, he deceives himself.

Thought 1. There are many who sit under the Word of God week after week, and they learn and know as much of the Word as anyone. They think that their listening and learning makes them acceptable to God, that it makes them safe and secure. When they slip into sin, they feel that they can ask God for forgiveness and that He will forgive them. They just feel that God would never reject them. But note something, the most critical fact: God does not accept us because we hear and know the Word nor because we confess our sins. Each of these are necessary and very important, but they are not enough.

⇒ God accepts us because we *confess and repent*. Repentance means that we turn away from our sins and turn to God. God accepts us because we turn to Him and live for Him. When we believe God—really believe Him—then it is that we trust and follow Him, doing exactly what He says.

2. The person who only hears and knows the Word soon forgets what he has heard. If a person does not practice what he learns, it soon fades from memory. It is just forgotten, and it never becomes a part of the person’s life. He is like the person who looks in a mirror to see if he needs to do anything to his appearance, then walks away and thinks of something else and forgets the pimple or rustled hair that needed to be cared for.

Thought 1. How much like what happens so often. We hear the Word and are convicted of some defect, some shortcoming, some failure that we need to clean up. But as soon as we walk out from under the Word, we are distracted by the world and its affairs and we soon forget to do what the Word of God told us to do.

3. The person who hears and does the Word of God is blessed. Note that the Word of God is called the *perfect law of liberty*. This means that the Word of God will set a person free from the bondages of sin and death. The Word of God will free a person from all the temptations of this life and give him the full and victorious life for which his soul longs—a life that will continue on and on eternally with God.

A person who does and lives the Word of God will find that he is freed from all that enslaves his soul upon earth. He will discover love, joy, and peace—a soul that just soars with a sense of...

- freedom and liberty
- purpose and meaning
- security and safety
- victory over temptation
- joy and rejoicing
- assurance and confidence
- life over death
- deliverance from sin

The Word of God is the law of liberty, the law that sets a man free to know and fellowship with God forever and ever. But note a critical point: we must continue in the Word of God. We must continue to live just like it says. If we do, then we shall be blessed, made abundantly and eternally happy.

“For where your treasure is, there will your heart be also” (Mt.7:21).

“For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother” (Mt.12:50).

“And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great” (Lk.6:46-49).

“If ye know these things, happy are ye if ye do them” (Jn.13:17).

“For not the hearers of the law are just before God, but the doers of the law shall be justified” (Ro.2:13).

“But be ye doers of the word, and not hearers only, deceiving your own selves” (Jas.1:22).

“And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever” (1 Jn.2:17).

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (Rev.22:14).

3 (1:26) **Tongue—Temptation:** preparation three—bridle and control the tongue. If a person thinks that he is religious, that is, acceptable to God, and he does not bridle his tongue, he deceives himself. No matter what he thinks or professes, his religion is empty. And note: the word religious (threskos) and religion (threskeia) describes a person who is very religious, who gives great attention to religion (RVG Tasker. *The General Epistle of James*. “Tyndale New Testament Commentaries,” p.54). The person is actively religious, very faithful in his religious worship and service. But he is loose with his tongue...

- interrupting and dominating the conversation
- being easily provoked and lashing out at others
- gossiping and telling tales
- criticizing and murmuring
- judging and condemning others
- using slang and cursing
- engaging in suggestive and off-colored talk
- talking about and running down others

As stated, no matter what a person thinks—no matter how religious he is—if he does not bridle his tongue, he deceives himself. His religion is empty. He does not please God and is thereby unacceptable to God. For a person to withstand and to conquer temptation, he must bridle his tongue. This is the third preparation necessary to conquer temptations.

“Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice” (Eph.4:31).

“Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men” (Tit.3:1-2).

“And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell” (Jas.3:6).

“Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge” (Jas.4:11).

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings” (1 Pt.2:1).

“Keep thy tongue from evil, and thy lips from speaking guile” (Ps.34:13).

“He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction” (Pr.13:3).

“Whoso keepeth his mouth and his tongue, keepeth his soul from troubles” (Pr.21:23).

“If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain” (Jas.1:26).

“For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile” (1 Pt.3:10).

4 (1:27) **Religion—Believer:** preparation four—practice pure religion, visit the needy, and keep yourselves unspotted from the world. Two things are said to be necessary in this preparation.

1. A person must visit the fatherless and widows in their affliction. This certainly would apply to visiting all who have need within a community, those who are...

- | | | |
|------------|----------------------------|-------------|
| • orphaned | • newcomers | • bedridden |
| • widowed | • lost or unsaved | • lonely |
| • shut-in | • fatherless or motherless | • grieved |

Whatever the need, God expects us to visit them. He expects us to reach all within our community, and the task is not really all that difficult, not in a country where a church is in practically every community. Just think of a church within a community being surrounded by rows of houses. The minister and the members can easily visit every home by simply set-

ting up several visitation hours and simply going house to house. As they go all they have to do is share that they are visiting for Christ and the church to see if they can be of any help to the family. Letting the community know that one really cares will cause many to call upon the believers of the church when the hour of crisis strikes, and it will strike, for it strikes us all. In addition to this, every church should, of course, have a corps of genuine believers who can share Christ with the lost. Now note:

“Pure religion and undefiled before God and the Father is this, To visit....” (v.27).

“And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you” (Mt.10:12-14).

“And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them” (Lk.9:4-5).

“Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Mt.20:28).

“Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me” (Mt.25:34-36).

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world” (Mt.28:19-20).

“And he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mk.16:15).

“Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord” (Jas.5:14).

“Use hospitality one to another without grudging” (1 Pt.4:9).

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves” (Ro.15:1).

“Bear ye one another’s burdens, and so fulfil the law of Christ” (Gal.6:2).

“Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body” (Heb.13:3).

2. A person must keep himself unspotted from the world. Pure religion does not become corrupted with false beliefs or with false religion. It holds to the purity of the gospel and to the Word of God. Pure religion does not focus upon form and ritual and ceremony. It focuses upon the power of God to change lives eternally and it reaches out to change people’s lives by visiting them.

Pure religion does not become morally corrupt; it does not become entangled with the affairs and pleasures of this world. True religion stirs people to separate themselves from the things of this world that arouse their fleshly desires and cravings. True believers of true religion keep themselves unspotted from the lust of the eyes, the lust of the flesh, and the pride of life—all of this world. This is a necessary preparation if a person is to conquer the temptations and sins of this world.

“Blessed are the pure in heart: for they shall see God” (Mt.5:8).

“If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you” (Jn.15:19).

“And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation” (Acts 2:40).

“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:2).

“And they that use this world, as not abusing it: for the fashion of this world passeth away” (1 Cor.7:31).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us” (2 Th.3:6).

“Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned” (1 Tim.1:5).

“No man that warreth entangleth himself with the affairs to this life; that he may please him who hath chosen him to be a soldier” (2 Tim.2:4).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn.2:15-16).

“Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord” (Is.52:11).

“And have no fellowship with the unfruitful works of darkness, but rather reprove them” (Eph.5:11).

CHAPTER 2	
	II. TEMPTATIONS & TRIALS: COMMON TO ALL CHRISTIAN BELIEVERS, 2:1-26 A. Temptation 1: Showing Partiality & Favoritism, 2:1-13
1 The charge against showing partiality	<p>My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.</p> <p>2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;</p> <p>3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:</p> <p>4 Are ye not then partial in yourselves, and are become judges of evil thoughts?</p> <p>5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath</p>
2 The picture of partiality: Two unbelieving church visitors a. One rich—one poor b. Partiality shown to the rich	<p>promised to them that love him?</p> <p>6 But ye have despised the poor, Do not rich men oppress you, and draw you before the judgment seats?</p> <p>7 Do not they blaspheme that worthy name by the which ye are called?</p> <p>8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:</p> <p>9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.</p> <p>10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.</p> <p>11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.</p> <p>12 So speak ye, and so do, as they that shall be judged by the law of liberty.</p> <p>13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.</p>
3 The wrong of partiality a. It sets one up as a judge b. It reveals evil thoughts c. It discriminates against the poor: A people especially loved by God	<p>4 The warning against partiality</p> <p>a. It is sin; it violates the royal law of love</p> <p>b. It makes one guilty of the whole law</p> <p>c. It is just as serious as adultery and killing</p>
5 The motivations against partiality a. We shall be judged b. We shall receive exactly what we have done: A reciprocal judgment	<p>4 The warning against partiality</p> <p>a. It is sin; it violates the royal law of love</p> <p>b. It makes one guilty of the whole law</p> <p>c. It is just as serious as adultery and killing</p> <p>5 The motivations against partiality</p> <p>a. We shall be judged</p> <p>b. We shall receive exactly what we have done: A reciprocal judgment</p>

DIVISION II

TEMPTATIONS AND TRIALS: COMMON TO ALL CHRISTIAN BELIEVERS, 2:1-26

A. Temptation 1: Showing Partiality and Favoritism, 2:1-13

(2:1-13) **Introduction:** this passage begins a new section in James, a discussion of various temptations and trials that are common to all believers. There are certain temptations and trials that are constantly confronting us. One of the strongest is that of showing partiality or favoritism, of discriminating against people.

1. The charge against showing partiality (v.1).
2. The picture of partiality: two unbelieving church visitors (v.2-3).
3. The wrong of partiality (v.4-7).
4. The warning against partiality (v.8-11).
5. The motivations against partiality (v.12-13).

1 (2:1) Partiality—Favoritism: the charge against showing partiality. What does it mean to show partiality? It means to favor some people over others or to pay special attention to a person because of his wealth, social standing, position, authority, popularity, looks, or influence. Note that this charge is given to believers...

- to brothers
- to those who have faith in our Lord Jesus Christ who is the Lord of glory

Of all people upon earth, the very people who should not show partiality are believers. The reason is clearly stated in verse one.

1. Everyone who is in the church is a brother—everyone stands on an equal footing before the Lord Jesus Christ. Wealth, status, social standing, position, appearance—nothing matters except all men coming to the Lord Jesus Christ and worshipping Him.

2. Everyone who has faith in our Lord Jesus Christ bows before Him as Lord. This means that the person bows before Christ as a servant or slave. We all come to Him on an equal footing; no one is higher or more acceptable than anyone else. All are His servants or slaves. Note exactly who Jesus Christ is: He is *the Lord of glory*.

⇒ Jesus Christ is the Lord who rules and reigns in glory, in the majesty and perfection, dominion and power of God Himself. His glory is so majestic that the appearance of man fades into total oblivion—just utter nothingness—before Him. Therefore, any person who stands before Him is not thinking of his own worth and preference, but of the Lord's glory. The person who believes and worships the Lord of glory, no matter his status, realizes that he is as all men, as nothing. Therefore, he does not elevate himself nor anyone else above other people, no matter how poor and lowly they may be.

⇒ Jesus Christ is the Lord who left the glory of heaven and came to this corruptible world to save all men. He humbled Himself—laid aside the highest position of exaltation and the supreme honor of God Himself. He laid aside all the glory, majesty, brilliance, and splendor of heaven itself and came in utter poverty and humiliation to this earth in order to save us. If the Lord of glory loved us that much, then all who believe and follow Him must humble themselves and love the poor and lowly of this earth just as much. All believers must do just what the Lord of glory did: humble themselves and reach out to bring all men to the Lord Jesus Christ so that they might be saved—reach out to the poor and lowly as well as to the rich and high.

The charge is clear: believers—those who truly believe in the Lord Jesus Christ, the Lord of glory—are not to show partiality or favoritism. It is strictly forbidden.

“Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour” (Lev.19:15).

“He will surely reprove you, if ye do secretly accept persons” (Job 13:10).

“I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality” (1 Tim.5:21).

“Are ye not then partial in yourselves, and are become judges of evil thoughts?” (Jas.2:4).

“These things also belong to the wise. It is not good to have respect of persons in judgment” (Pr.24:23).

2 (2:2-3) **Partiality—Favoritism:** the picture of partiality is clearly painted. There must be no misunderstanding about what is meant by partiality. Two unbelievers visit the church. One man is sharply dressed, so much so that it is immediately noticed that he is somewhat wealthy. He has on the finest of clothes and an expensive gold ring. The other man is shabbily dressed, and it is immediately noticed that he is very poor. The Greek word for the kind of clothing he is wearing means filthy and dirty. The man is so poor that he is actually a dirty, smelly beggar or derelict from off the streets.

The point is this: What happens when these two men visit the church? The picture painted by Scripture is that of showing partiality to the rich man. The rich man is escorted to a good seat. But the poor man is told to stand or be seated over there away from everyone else. He is treated as being less important than the rest of us. He is treated no better than a servant who sits at the footstool of our feet.

Thought 1. Note that the two men represent the extreme ends of wealth and poverty. If partiality is not to be shown in this case, then it is never to be shown. There are to be absolutely no distinctions within the church, no distinctions of social class, standing, position, wealth, prestige, or recognition.

Thought 2. How often has a poor person visited a church and was not welcomed with open arms? How many of us...

- have felt uncomfortable and uneasy around him?
- have ignored, neglected, and shunned him?
- have failed to greet and welcome him?

This is not of Christ. It is wrong.

“Defend the poor and fatherless: do justice to the afflicted and needy” (Ps.82:3).

3 (2:4-7) **Partiality—Favoritism:** there are five things wrong with showing partiality and favoritism.

1. Showing partiality sets one up as the judge of men (v.4). It makes one as God; it says who can worship God and who cannot, who is acceptable to God and who is not. Only God Himself can determine who He will accept and not accept.

“Judge not, that ye be not judged” (Mt.7:1).

“Who art thou that judgest another man’s servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand” (Ro.14:4).

“Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way” (Ro.14:13).

“Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God” (1 Cor.4:5).

“There is one lawgiver, who is able to save and destroy: who art thou that judgest another?” (Jas.4:12).

2. Showing partiality reveals evil thoughts (v.4). The person who shows partiality focuses upon mundane and changeable things, things such as clothes, cars, houses, and all the other outward things that change, waste away, rot, and decay ever so rapidly. Such thoughts are corrupt because they focus upon corruptible things and neglect the person entirely. It says that material things such as clothes and cars are more important than the person himself. This, of course, is foolishness. Yet it is exactly how most people behave, for most people in the world show partiality.

Believers are never to show partiality, not to a single soul. We are to look at the person himself. What matters is his life, his health and soul, his body and spirit. What matters is that he be saved and come to know the love, joy, and peace that only Christ can bring him. Then and only then can he become a dynamic personality who can serve God and man to his fullest ability. Then and only then can he fulfill his purpose for being on earth and make the fullest possible contribution to society and Christ. But the only way he can do this is for believers to stop discriminating against him and begin to love him and win him to Christ.

“Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions” (Mt.19:21-22).

“Let no man seek his own, but every man another’s wealth” (1 Cor.10:24).

“Look not every man on his own things, but every man also on the things of others” (Ph.2:4).

3. Showing partiality discriminates against the poor and lowly, a people who are loved by God (v.5). This verse is not saying that God does not love and care for the rich and high. He does, but He also cares and loves the poor and lowly. And history shows that God has chosen the poor and lowly to be rich in faith and to inherit the kingdom. In fact, they have been the very ones who have found so much hope in the gospel and have turned to it in great numbers. Therefore, they are not to be discriminated against. Believers are not to shun them nor shut them out of the church.

“For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him” (Ps.12:5).

“Ye have shamed the counsel of the poor, because the LORD is his refuge” (Ps.14:6).

“I know that the LORD will maintain the cause of the afflicted, and the right of the poor” (Ps.140:12).

“For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, an shadow from the heat, when the blast of the terrible ones is as a storm against the wall” (Is.25:4).

4. Showing partiality shows a disgraceful attitude (v.6^a). It dishonors, humiliates, shames, disgraces, and insults the poor and lowly person. Just think of the hurt and pain within the heart of the person who is publicly discriminated against—the pain and hurt when he sees us shun, bypass, ignore, and withdraw from him. No believer is to ever make a person feel unwelcomed or of little value and worth.

Thought 1. Believers are to have open hearts and arms, welcoming everyone into their lives, homes, and churches. Believers—all believers—are to live as Christ lived: to love and care for all and to reach out for all.

“Blessed are the poor in spirit: for theirs is the kingdom of heaven” (Mt.5:3).

“The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them” (Mt.11:5).

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised” (Lk.4:18).

“But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?” (Jas.2:6).

“The poor is hated even of his own neighbor: but the rich hath many friends” (Pr.14:20).

“All the brethren of the poor do hate him: how much more do his friends go far from him? He pursueth them with words, yet they are wanting to him” (Pr.19:7).

“Then said I, Wisdom is better than strength: nevertheless the poor man’s wisdom is despised, and his words are not heard” (Eccl.9:16).

5. Showing partiality shows foolish behavior (v.6^b-7). Two things are said about the rich that need to be heeded.

⇒ The rich and high usually oppress the poor and they readily grab what they can, using the very laws of the land to do it. The idea is that they use the law unjustly in order to protect and increase their wealth and power.

⇒ The rich and high usually blaspheme the name of Christ. They blaspheme His name by denying, mocking, ridiculing, persecuting, neglecting, ignoring, and rejecting Him as the Savior of the world.

Simply stated, the rich and high usually feel self-sufficient. There is a reason: they have everything they need upon earth—food, clothing, shelter, pleasure, possessions, position, recognition, and varying degrees of authority. Therefore, they think little about needing anything. They forget two things:

⇒ that everything they have fades away ever so quickly, including their health, body, and life; that they are subject to accident, disease, and death and that it is at most just around the corner.

⇒ that they must face whatever lies right beyond this world and life: God Himself.

The point is this: Why would the church and its believers show partiality to such people over the poor of the earth? There is no question, a list of sins could be drawn up and discussed about the poor as well. But why show partiality to the rich who are the very ones who oppress the needy of the world by their banking and hoarding and often by their finagling and scheming, ignoring and neglecting. The church and its believers are not to discriminate and show partiality and favoritism to anyone.

“If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother” (Dt.15:7).

“The LORD is in his holy temple, the LORD’S throne is in heaven: his eyes behold, his eyelids try, the children of men” (Ps.11:4).

“Blessed is he that considereth the poor: the LORD will deliver him in time of trouble” (Ps.41:1).

“For he shall stand at the right hand of the poor, to save him from those that condemn his soul” (Ps.109:31).

“He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again” (Pr.19:17).

4 (2:8-11) **Partiality—Favoritism—Love:** the warning against partiality is strong. There are three warnings.

1. Showing partiality is sin; it violates the royal law of love (v.8-9). The great law of God is the law of love:

“Thou shalt love thy neighbor as thyself” (Lev.19:18; cp. Lk.10:29-37).

Note how important this law is: it is said to be the great “royal law according to the Scripture.” It is royal for at least three reasons.

a. It is the royal law of God’s kingdom. It was given by God Himself and reinforced by His Son, the Lord Jesus Christ, when He came to earth.

“And the second is like unto it. Thou shalt love thy neighbour as thyself” (Mt.22:39; cp. Lk.10:25-27).

b. It is the great law that embraces or includes all other laws. That is, if a person loves God and loves his neighbor as himself, he will automatically be obeying all the other laws.

“And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these” (Mk.12:31).

“Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal. Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely. Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law” (Ro.13:8-10).

“For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself” (Gal.5:14).

c. It is the very commandment that leads to eternal life.

“And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live” (Lk.10:27-28).

“And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment” (1 Jn.3:23).

“Beloved, let us love one other: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another. God dwelleth in us, and his love is perfected in us” (1 Jn.4:7-12).

“And we have known and believed the love that God to us. God is love; and he that dwelleth in love dwelleth in God, and God in him” (1 Jn.4:16).

The point is this: believers are to love people, not show partiality, discriminating against some. Showing partiality is sin and it makes us a transgressor of the law.

2. Showing partiality makes a person guilty of the whole law of God (v.10). How is this possible? How can a person be guilty of all the law if he breaks only one law? Men follow God or else they do not follow God. There is no such thing as subtracting the laws that one does not like and keeping the laws that one does like. Every law has been given by God. They all form a whole pattern, a complete style of life. They are all necessary to point one in the right direction and toward the right goal.

Thus, to offend in one point or to slip from one law makes one short of the goal. One side-steps from the right direction. One goes astray from the whole law of God and one becomes guilty of the whole law.

Simply stated, if a person breaks one law, he has violated the law of God, the whole package of God’s law. Although he broke only one law, he is still guilty; he is still a transgressor. He has still broken God’s law. He is no less guilty than if he had broken every law. He stands as a transgressor before God and he must be forgiven by God just as much as any other transgressor.

This is significant for us to notice and heed, for it means...

- that we cannot pick and choose what laws we will keep and what laws we will violate.
- that we cannot build up a merit system with God by keeping most of the laws and be allowed to break a few of the laws.
- that we cannot become more acceptable to God because we keep most of the laws and break only a few.
- that we are more righteous than other people because we keep more laws than they do and break fewer of what men call the more meaningful laws.

The point is this: showing partiality makes a person a terrible law-breaker, the most serious offender imaginable.

- ⇒ We are guilty of breaking the great royal law of God, the law of love, the very basic law of God’s kingdom.
- ⇒ We are guilty of breaking all the laws of God. We stand as guilty as the the most base transgressor of God’s holy law, and we are just as liable and subject to punishment as any other transgressor.

“He that despiseth his neighbor sinneth: but he that hath mercy on the poor, happy is he” (Pr.14:21).

“The thought of foolishness is sin: and the scorner is an abomination to men” (Pr.24:9).

“Therefore to him that knoweth to do good, and doeth it not, to him it is sin” (Jas.4:17).

“Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law” (1 Jn.3:4).

“All unrighteousness is sin” (1 Jn.5:17).

3. Showing partiality is just as serious a sin as adultery and killing (v.11). This is just giving an example of what has been said. But note: the verse may also be saying that partiality is *equal to murder*. Partiality is a sin that selects and favors one person over another. It ignores and neglects a person. It casts one into oblivion, wipes one out; treats one as though he is nothing, absent, or non-existent. Thus, it is comparable to murder. It is the same root, the same cause, the same selfishness, the same lust, the same sin as killing.

This stresses the seriousness of showing partiality. Scripture is clear in its warning: the church and believers are not to show partiality or favoritism to anyone. We are to love all people no matter their social standing or wealth.

“Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good” (Ro.12:9).

“Love worketh no ill to his neighbour: therefore love is the fulfilling of the law” (Ro.13:10).

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification” (Ro.15:1-2).

“For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself” (Gal.5:14).

“If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well” (Jas.2:8).

5 (2:12-13) **Partiality—Favoritism:** the motivations against showing partiality. There are two things that should stir us to love and care for all people, showing no favoritism whatsoever.

1. We shall face the judgment of God (v.12). Therefore, we should *speak and act* like people who will stand before God and give account for what we have done.

⇒ We should speak love and kindness to all people.

⇒ We should do or show love and kindness to all people.

Who a person is—his social standing and wealth, clothing and appearance—are to have no effect upon us whatsoever. We are to receive people, actually reach out to them through our speech and behavior, no matter who they are. God is going to judge us on the basis of how we have loved and reached out to people, regardless of who they are.

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day” (2 Th.1:7-10).

“And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day” (Dt.11:28).

“But if ye will obey the voice of the Lord, but rebel against the commandment of the Lord; then shall the hand of the Lord be against you, as it was against the fathers” (1 Sam.12:15).

“Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience” (Eph.5:6).

“In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ” (2 Th.1:8).

“For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him” (Heb.2:2-3).

2. We shall receive a reciprocal reward for our behavior. God is going to treat us exactly as we have treated others. If we have shown mercy, then He will show mercy to us; if we have not shown mercy, then He will not show mercy to us. And note: there is only one thing that will rejoice victoriously over judgment and that is mercy. The judgment of God is going to swoop down and consume a person who has not shown mercy. Our only hope against the burning fire of God's judgment is mercy. Therefore, we must be merciful in order to escape the terrible judgment of God.

“Blessed are the merciful: for they shall obtain mercy” (Mt.5:7).

“For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses” (Mt.6:14-15).

“Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again” (Mt.7:1-2).

“So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses” (Mt.18:35).

<p>1 Two questions a. Can a man have faith & not do good works? b. Can faith without good works save a man?</p> <p>2 The destitute Christian believer a. He claims faith, yet refuses to help the needy b. Conclusion: His faith without works is dead</p> <p>3 The two men of arrogance a. One claims faith; another claims works b. Conclusion: One's faith is shown by works</p> <p>4 The orthodox religionist a. He believes in one God, but the devils</p>	<p>B. Temptation 2: Professing Faith Without Works, 2:14-26</p> <p>14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 15 If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17 Even so faith, if it hath not works, is dead, being alone. 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: the devils also believe, and</p>	<p>tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.</p>	<p>also believe & tremble b. Conclusion: Faith without works is an empty faith</p> <p>5 The man who proved his faith by works: Abraham a. He offered up Isaac b. His faith & works were interactive c. His faith fulfilled Scripture d. Conclusion: His faith & works justified him</p> <p>6 The woman who proved her faith by works: Rahab a. She proved her faith by receiving the messengers b. Conclusion: A body without the Spirit is dead; so faith without works is dead</p>
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DIVISION II

TEMPTATIONS AND TRIALS: COMMON TO ALL CHRISTIAN BELIEVERS, 2:1-26

B. Temptation 2: Professing Faith Without Works, 2:14-26

(2:14-26) **Introduction:** the greatest tragedy of the church today is people who profess Christ and yet do not live for Christ. Millions profess Christ and they are baptized, confirmed, and made members of the church, but they do not follow nor live for Christ. They do not live pure and righteous lives, nor do they give all they are and have to reach the lost and needy of the world. Are they saved? Do they have a genuine faith? This is the discussion of this passage. This is the second temptation that is common to all Christian believers: the temptation to profess faith without works.

1. Two questions (v.14).
2. The destitute Christian believer (v.15-17).
3. The two men of arrogance (v.18).
4. The orthodox religionist (v.19-20).
5. The man who proved his faith by works: Abraham (v.21-24).
6. The woman who proved her faith by works: Rahab (v.25-26).

1 (2:14) **Faith, Dead—Works:** there are two questions that every believer needs to ask himself.

- ⇒ Can a man have faith and not do good works?
- ⇒ Can faith without good works save a man?

Every thinking person who is honest knows that the answer to these two questions is an emphatic, “No!” A person who really believes something does something; he acts. Yet this is the *curse* of Christianity and of the church. Millions profess faith in Christ and belong to the church, yet they do not live for Christ. They live for the world and self. They have been baptized and confirmed, joined the church and attend worship services, but they do what they want when they want. They just go on and live like everyone else in the world. The only difference between their lives and unbelievers is that they sometimes get up on Sunday mornings and attend church. There is little if any difference between their behavior and speech during the week.

James asks a piercing question: “What profit is it if a man says he has faith, and he does not do good works? Can his faith save him?” Note two significant facts.

1. The man *says* he has faith. But it is *only what he says*; he does nothing to show that he really believes in Christ. He does not live for Christ; he does not live righteously and godly in this present world, looking for the glorious appearing of the great God and our Savior, Jesus Christ. His faith is only a faith of speech, not of behavior and life. His faith is only a faith of profession, not of possession. His faith is only a false profession. Note verse 17 and you will see what Scripture calls his faith: a *dead faith*.

2. Note that it is called a *dead faith* three times in this passage (Jas.2:17, 20, 26). The faith of a false profession is...
- a *dead faith* (Jas.2:17, 20, 26).
 - an *unprofitable faith* (Jas.2:14).
 - a *vain, empty faith* (1 Cor.15:2).
 - a *hollow faith* (A.T. Robertson. *Studies in the Epistle of James*, p.94).
 - a *wordy faith* (RVG Tasker. *The General Epistle of James*. "Tyndale New Testament Commentaries," p.63).
 - a *spurious faith*.
 - a *Christless faith*.

The very best description is probably that of Scripture: it is a *dead faith*. It is just a *vain, empty faith, an unprofitable faith*—a faith that profits absolutely nothing. It is not enough to claim that we have faith and not live for Christ. We must believe Christ—really believe—that He is the Savior and Lord of life. If we really believe, we will do what Christ says. We will live for Christ and do the works that please Christ. We will live a *Christ-centered life, not a Christless life*. Five examples are given to illustrate the point.

2 (2:15-17) **Faith, Dead—Works:** there is the example of a destitute Christian believer. Note how the example really rebukes us, rebukes most believers and most churches throughout the world. And note, the example is dealing with believers, with brothers and sisters in the Lord.

A brother or sister faces some need or problem that makes him or her destitute. They are unable to properly dress themselves, to stay warm, and to secure enough daily food. We see them and share words of comfort with them. We speak peace and sometimes give a few items to help them in their need as they seek to solve their problem for warmth and food.

Now note: most believers and churches go this far. When a brother or sister has need, we visit, comfort, and wish them well. But this is not enough. What good is it if we do not *give them the things they need*?

The point is this: faith, if it does not do good works, is dead. True faith loves and cares and is compassionate and reaches out to help the needy. A person can talk about believing in Jesus Christ until he repeatedly, but if he is not reaching out and helping the destitute of the world just like Jesus did, his faith is dead—utterly meaningless. No person really believes in Jesus Christ unless he is following Jesus Christ and doing the works of love and righteousness which Christ did. True faith is an operative faith, a faith that really works. Therefore, if we really believe in Christ, we will follow Christ: we will take all that *we are and have* beyond our own needs and give it to meet the needs of destitute brothers and sisters throughout the world.

“Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions” (Mt.19:21-22).

“Then Peter began to say unto him, Lo, we have left all, and have followed thee” (Mk.10:28).

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal” (Mt.25:41-46).

“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Lk.9:23).

“And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled” (Lk.14:23).

“If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple” (Lk.14:26-27).

“Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did” (Acts 9:36).

“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate [give and meet needs]” (1 Tim.6:17-18).

“But to do good and to communicate [give] forget not: for with such sacrifices God is well pleased” (Heb.13:16).

3 (2:18) **Faith, Dead—Works:** there is the example of two men of arrogance. James is painting the picture of two men, but only one man speaks and what he says is only one sentence. The man says to another imaginary man: “You have faith and I have works.” The picture is that of two arrogant men.

⇒ The imaginary man has faith. He believes that he is saved by faith—that God accepts him because he believes in Jesus Christ even if he fails to live for Christ. Once he has believed in Christ—professed and been baptized and joined the church—God has accepted him and will take him to heaven when he dies.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Mt.7:21).

“He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me” (Mk.7:6).

“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Tit.1:16).

⇒ The imaginary speaker claims to have works—that God accepts him because he does good works and lives as good a life as he can. He believes that the important thing to God is to be religious and do all the good that a person can. If a person does this, God will never reject him; God will accept him no matter who he is and no matter what religion he follows.

“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast our devils? and in thy name done many wonderful works?” (Mt.7:22).

Note that James pulls no punches: it is not a matter of faith or works. To say and profess faith alone will not save a person, and to follow works to become acceptable to God will not save a person. James handles both men of arrogance with one clear statement: “Show me your faith without your works, and I will show you my faith *by my works*.”

A person who truly believes in Christ works for Christ. He follows and lives for Christ. A person who only professes Christ lives for himself, going about doing what he wants when he wants. He does not live a life of separation from the world, a life of righteousness and purity, nor does he give all he has to meet the desperate needs of this world. He professes Christ, but lives for the pleasure and things of this day and time. He knows nothing of the life of Christ, of the sacrificial giving and living that Christ lived and demands.

Note: one might prefer to look at this verse as a true believer pleading with a man of false faith. The believer says:

⇒ “You profess to have faith, but where is the proof? True faith must have proof; it must be backed up; you must show and demonstrate that you believe. I have works to back up what I profess. Show me your faith without works, and I will show you my faith *by my works*. Your faith is not seen; all I have is your word. There is no change in your life. But you can see my faith *by my works*.”

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Mt.5:16).

“And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise” (Lk.10:37).

“But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me” (Jn.5:36).

“Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works” (Jas.2:18).

“Having your conversation [behavior] honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation” (1 Pt.2:12).

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast our devils: and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Mt.7:21-23).

“He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me” (Mk.7:6).

“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Tit.1:16).

4 (2:19-20) **Faith, Dead—Works—Evil Spirits:** there is the example of the orthodox religionists. A true man of religion believes in one God: he is not an atheist nor an agnostic. He is a believer, and note: his belief in God is said to be a good thing. The man does well to believe in God. But believing in God is not enough. There is a *dead belief* and a *living belief*, a belief that does not lead to salvation and a belief that does lead to salvation.

⇒ Consider the demons or evil spirits. They believe in God; they even know that God exists. They even believe in the deity of Christ. On one occasion they cried out to Jesus, “What have we to do with thee, Jesus, thou Son of God?” (Mt.8:29). But the demons are not saved. Their belief has not affected their lives and behavior at all.

Therefore, know this, know exactly what verse 20 says: “Know, O vain man, that faith without works is dead.” Do not be vain [empty, useless, foolish], true faith is a living faith, a faith that works, a faith that stirs a person to live for Christ—to live a righteous and pure life and to give all he is and has to reach a lost and desperate world for Christ.

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Mt.5:16).

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour

Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee” (Tit.2:11-15).

“Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works” (Heb.10:23-24).

“Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works” (Jas.2:17-18).

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation [behavior] honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation” (1 Pt.2:11-12).

5 (2:21-24) **Faith, Dead—Works—Abraham:** there is the example of Abraham who proved his faith by his works. Note exactly what verse 21 says:

“Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?” (v.21).

This is a verse that causes great problems for some people, for it seems to say that when Abraham offered up Isaac in obedience to God’s instruction, he was justified. That is, Abraham was justified by works. Is a man justified by works? Is that what is meant? No! What James is saying is that Abraham *proved that he was justified; he proved that he was justified by what he did—by his works.* Abraham’s faith was *proven to be a true and living faith by his works.* How do we know that this is what James really meant? Because James says so. Note what James says:

- ⇒ Abraham’s faith wrought (worked with, cooperated with) his works (v.22). That is, his faith was acted out and proven by his works.
- ⇒ By his works Abraham’s faith was made perfect (eteleiothe), that is, finished, completed, carried to the end (v.22). Abraham’s faith was proven, shown to be a complete faith. A true and living faith works: it completes and finishes its course. If a faith does not work or act or complete or finish its course, it is a dead faith—an incomplete, unfinished, and unproven faith.
- ⇒ Abraham’s faith fulfilled Scripture. What Scripture? The Scripture that said “Abraham believed God; and it was imputed unto him for righteousness” (Gen.15:6). These words were declared some thirty years before Abraham ever offered up Isaac. God pronounced that Abraham was justified and saved thirty years before this event referred to by James. James plainly declares that when Abraham offered up Isaac he was proving his faith. In fact, there is not a chance that Abraham would have ever offered up Isaac unless he already believed in God. The reason Abraham offered up Isaac was *because he did believe God.* He believed; herefore, he did what God said. This is true with any person. If a person believes Christ, he does what Christ says; he follows Christ. If a person does not believe Christ, he does not do what Christ says. He goes about doing his own thing; he does not follow Christ.

Note that Abraham was called “the Friend of God.” This says that Abraham had an intimate relationship with God; he believed God and walked in communion and fellowship with God, following and living for God. The point is clear:

“You see then how that by works a man [proves that he] is justified, and not by *faith only*” (v.24).

Faith only is *dead faith*, an inactive and worthless faith. True faith is a living and active faith—a faith that proves itself by living for Christ and working for Christ.

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Mt.5:16).

“With good will doing service, as to the Lord, and not to men” (Eph.6:7).

“Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father” (1 Th.1:3).

“Wherefore we receiving a kingdom which cannot be moved, let us have grace [saving faith], whereby we may serve God acceptably with reverence and godly fear” (Heb.12:28).

“Serve the LORD with fear [trust, reverence], and rejoice with trembling” (Ps.2:11).

“And now, Israel, what doth the LORD thy God require of thee, but to fear [trust, reverence] the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul” (Dt.10:12).

6 (2:25-26) **Faith, Dead—Works—Rahab:** there is the example of Rahab, the converted harlot who proved her faith by works. Why mention Rahab and not end the discussion with Abraham? The point has already been clearly shown in Abraham: a living faith proves itself in works. Why then discuss Rahab the harlot? Because she was a harlot, the very lowest of society. Even the lowest person who claims to believe in God must do good works. They must clean up their lives and follow God. Rahab did. When the spies for Israel were being hunted down by the Jericho soldiers, she hid them. Why would she betray her country and protect the Israelite spies? Because she believed in God and His promises. She said to the spies:

“I know that the Lord hath given you the land [of promise]...for the Lord your God, he is God in heaven above, and in earth beneath” (Josh.2:9, 11).

She believed in God, therefore, she acted. She put her faith to work. The conclusion is descriptive:

“For as the body without the spirit is dead, so faith without works is dead also” (v.26).

A body without the spirit or breath is dead. It does not move, act, live, or work. It is empty, totally useless and worthless. It is a dead body. So it is with faith: faith without works is dead. It does not move, act, live, or work. Faith without works is empty, totally useless and worthless. It does not live for Christ, does not follow Him in righteousness or purity nor work for Him in reaching people and meeting the needs of a destitute world.

“Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Mt.20:28).

“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Lk.9:23).

“Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you” (Jn.20:21).

“He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep” (Jn.21:16).

“Bear ye one another’s burdens, and so fulfil the law of Christ” (Gal.6:2).

“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith” (Gal.6:10).

“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate [give and meet needs]” (1 Tim.6:17-18).

“Therefore to him that knoweth to do good, and doeth it not, to him it is sin” (Jas.4:17).

<p>1 Not many should become teachers, for teachers shall face a stricter judgment</p> <p>2 The tongue stumbles & sins often</p> <p>3 The tongue is a little member, boasting great things a. Two illustrations: Horses & ships b. The point: Control the tongue & the whole body is controlled</p>	<p style="text-align: center;">CHAPTER 3</p> <p style="text-align: center;">III. TEMPTATIONS & TRIALS: COMMON TO ALL, BUT ESPECIALLY TEACHERS, 3:1-18</p> <p>A. Temptation 1: Misusing the Tongue, 3:1-12</p> <p>My brethren, be not many masters, knowing that we shall receive the greater condemnation.</p> <p>2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.</p> <p>3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.</p> <p>4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.</p> <p>5 Even so the tongue is a little member, and boasteth great things. Behold, how</p>	<p>great a matter a little fire kindleth!</p> <p>6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.</p> <p>7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:</p> <p>8 But the tongue can no man tame; it is an unruly evil, full of deadly poison.</p> <p>9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.</p> <p>10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.</p> <p>11 Doth a fountain send forth at the same place sweet water and bitter?</p> <p>12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.</p>	<p>4 The tongue is a fire, a world of iniquity</p> <p>a. It defiles the whole body b. It inflames the whole life c. It has a source: Hell</p> <p>5 The tongue is a restless evil</p> <p>a. It is the only creature uncontrolled b. It cannot be tamed by man c. It is unruly, restless 1) Full of deadly poison 2) Blessing God & cursing man</p> <p>d. It should be controlled</p> <p>1) Because its behavior is inconsistent</p> <p>2) Because its behavior is contrary to our nature</p>
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DIVISION III

TEMPTATIONS AND TRIALS: COMMON TO ALL, BUT ESPECIALLY TEACHERS, 3:1-18

A. Temptation 1: Misusing the Tongue, 3:1-12

(3:1-12) **Tongue—Temptation—Teachers:** this chapter begins a new discussion—the temptations and trials common to all, but especially to teachers. Teachers are pointed out as being especially subject...

- to the sins of the tongue (v.1-12, esp. 1).
- to misunderstanding true wisdom (v.13-18, esp. v.13).

Teachers are being specially addressed. Note verse 1 where the word teacher (didaskaloi) is actually used, and verse 2 where James, who is a teacher, says *we* are all guilty of sin, especially the sin of the tongue, and verse 13-18 where the wise man (teacher) of knowledge who is within the church is addressed.

What is the first temptation common to us all, but especially to teachers? That of misusing the tongue.

1. Not many should become teachers, for teachers shall face a stricter judgment (v.1).
2. The tongue stumbles and sins often (v.2).
3. The tongue is a little member, boasting great things (v.3-5).
4. The tongue is a fire, a world of iniquity (v.5-6).
5. The tongue is a restless evil (v.7-12).

1 (3:1) **Teachers:** not many believers should become teachers because teachers shall face a stricter judgment from God. A teacher is always telling others how to live and correcting them when they come short. In fact, a teacher is responsible for the lives and spiritual growth of those under him. God holds him responsible. Therefore, if the teacher fails to live what he teaches, he shall bear a greater judgment and condemnation. The teacher must live what he preaches and teaches. Note three facts.

1. This verse stresses a pointed truth: a person should commit his life to teach only if he cannot keep from teaching. Teaching is a high calling, one of the greatest of callings. It is ranked second only to the apostles and the prophets (Acts 13:1; 1 Cor.12:28; Eph.4:11). Therefore, it has a large responsibility and is to receive the greater condemnation by God.
2. However, a person is not to fear this responsibility and neglect the gift of teaching. If he is called and gifted to teach, then he must teach. The great responsibility and potential condemnation enhances its great dignity.
3. A teacher's main tool for work is speech or the tongue. Therefore, it is the tongue and its use that will have a great bearing upon the teacher's condemnation. The tongue is where the first great temptation attacks teachers, the temptation to misuse the tongue. There are four things about the tongue that believers must know, but especially teachers.

2 (3:2) **Tongue—Teachers:** the tongue stumbles and sins often, stumbles in word after word. Note: “we all offend” (stumble, fall, sin). This includes teachers as well as other believers. No believer—no matter how great a teacher he is or who he is—is free from stumbling and falling. In fact, note what the verse says: “In many things” we all stumble. We do not just occasionally fall and sin; we are always coming up short before God. And this includes all teachers or preachers as well as all other believers. What is the proof of this? When some believers live such pure and righteous lives and walk so faithfully among us, how can Scripture say that they are always offending and stumbling? Look at the tongue; the tongue shows us. Is our tongue always showing that we are...

- patient and longsuffering
- kind
- rejoicing in the truth
- bearing all things
- believing God in all things
- hoping in God in all things
- enduring all things for God
- not bragging
- not puffed up
- not jealous
- not rude
- not provoked
- not thinking any evil thoughts or any evil thing

Only one thing can be said: how short we are of the glory of God! In no uncertain terms, the tongue shows us that we are always stumbling and coming short. This is not to excuse us nor to say that we are not to control the tongue. We are held accountable by God for every word we speak. Therefore, we must learn to control our tongues. Note why:

- ⇒ The tongue is the way to becoming a perfect (teleios) or mature and fully developed person. A person’s maturity can be measured by the control of his tongue.
- ⇒ The tongue is the way by which we can learn to control the whole body with all its appetites and passions. If a person will learn to control his tongue, he can learn to control any passion or appetite of the body.

Thought 1. The tongue speaks what is in the heart or mind, and it is the tongue that shall either justify or condemn us before God. This is exactly what Jesus said:

“O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned” (Mt.12:34-37).

The point is shocking; nevertheless the fact is a warning issued by the Lord Jesus Christ. We must always remember that the believer’s warfare is spiritual and mental:

“For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” (2 Cor.10:3-5).

3 (3:3-5) **Tongue:** the tongue is a little member that boasts great things. Two illustrations are given.

- ⇒ Consider the bit or bridle that is put in the mouth of a horse to guide and turn the horses’s body. The bit and bridle are ever so small.
- ⇒ Consider the small rudder or helm that guides a ship. It even controls the ship through the winds of a fierce storm. Note how small it is.

So it is with the tongue. It is only a little member of the body, but its destructive power is great. It can boast great things. The idea is that of making statements that stress..

- one’s ability
- one’s talents
- one’s self-sufficiency
- one’s triumphs
- one’s possessions
- one’s position
- one’s spirituality
- one’s accomplishments

A person can boast about anything and he can boast in a quiet, unassuming way or boast by *talking big*. But no matter how the boasting is done, it is destructive: it either lowers the image of a person in the eyes of others because of his boasting or makes the listener feel inferior or less of a person than the boaster. Boasting is nothing more than vain or empty talk, but its destructive force must never be underestimated.

“For the wicked boasteth of his heart’s desire, and blesseth the covetous, whom the Lord abhorreth” (Ps.10:3).

“They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him” (Ps.49:6-7).

“Whoso boasteth himself of a false gift is like clouds and wind without rain” (Pr.25:14).

“Boast not thyself of tomorrow; for thou knowest not what a day may bring forth” (Pr.27:1).

“But now ye rejoice in your boastings: all such rejoicing is evil” (Jas.4:16).

4 (3:5-6) **Tongue:** the tongue is a fire, a world of iniquity. The word “matter” (hulen) means wood or a forest, hence the matter or raw material of a thing (Marvin Vincent. *Word Studies In The New Testament*, Vol.1. Grand Rapids, MI: Eerdmans, 1969, p.747f). Therefore, the meaning is that a great forest is set on fire by only a little spark of fire. So it is with the tongue. The tongue is a fire that can set a whole forest of lives and relationships on fire, consuming and destroying all that lies in its path. It is a world of iniquity; it can cause what seems to be a world of sin and destruction when it is set ablaze. Just think about the great and terrible damage that has been done by the fire of words, rumors, talebearing, and sharp or cutting remarks. Think about the...

- marriages destroyed
- children disturbed
- friendships damaged
- reputations ruined
- wars fought
- fights aroused
- injuries caused
- bodies maimed
- promotions denied

The list could go on and on, but the point is well made. The tongue can be a little fire that sets ablaze and consumes a whole forest of people and relationships.

Note what the fire of the tongue does. It defiles the whole body and sets on fire the whole course of a man’s nature or life. The phrase “the course of nature” (ton trochon geneleos) is a descriptive phrase, very picturesque. In the Greek it means the wheel of nature, the wheel of life, the unending span of life stretching from birth to death (A.T. Robertson. *Word Pictures In The New Testament*, Vol.6, p.43). Therefore, the tongue can do just what this verse says: pollute and dirty a man’s whole body and life, the whole wheel of his life. How is this possible? Just think for a moment how all the evil of the world finds expression in our words...

- words that lead to immorality
- words that lead to wickedness
- words that are malicious
- words that are envious
- words that express lust
- words that curse and blaspheme
- words that show covetousness
- words that lead to idolatry
- words that lead to murder
- words that express anger
- words that are divisive

Name the sin, and words are involved either through thoughts of the mind or verbally through the tongue.

Note the source of a fiery tongue: hell. Satan himself is the igniter of a fiery tongue; therefore, any person who sets his tongue ablaze is following the tongue of Satan, of the fire of hell itself. This person demonstrates a hellish, Satanic heart and not the heart of Christ. The fire of hell, Gehenna, is never to be seen in the life of a believer. A believer’s tongue is never to speak forth the fiery flames of hell’s destructive words—words that are ugly, cursing, unclean, angry, divisive, unkind, suggestive, or talebearing.

“Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice” (Eph.4:31).

“Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men” (Tit.3:1-2).

“And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell” (Jas.3:6).

“Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge” (Jas.4:11).

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings” (1 Pt.2:1).

“For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life” (Ps.31:13).

“Whoso privily [secretly] slandereth his neighbour, him will I cut off: him that hath a high look and a proud heart will not I suffer” (Ps.101:5).

“He that hideth hatred with lying lips, and he that uttereth a slander, is a fool” (Pr.10:18).

“A hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered” (Pr.11:9).

“Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slander” (Jer.9:4).

“For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness” (Is.59:3).

“Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled” (Heb.12:14-15).

5 (3:7-12) **Tongue:** the tongue is a restless evil. Note: the points in the outline above show this clearly.

1. The tongue is the only creature that cannot be tamed (v.7). Men have tamed every kind of creature there is: some beasts, birds, serpents, and some creatures of the sea.
2. The tongue cannot be completely tamed by any man (v.8)—the idea is completely and fully tamed. Note that the verse says that *no man* can tame the tongue. But God can. Lehman Strauss says:

“While no man can tame the tongue, there is One who can. The Lord is no less able to control a lying, blaspheming, slanderous, gossiping tongue than He is to deliver the drunkard from alcohol, the gambler from the game table, the narcotics addict from drugs, or the lustful person from adultery” (James Your Brother. Neptune, NJ: Loizeaux Brothers, 1956, p.134).

Matthew Henry says:

“No man can tame the tongue without supernatural grace and assistance.’ The apostle does not intend to represent it as a thing impossible, but as a thing extremely difficult, which therefore will require great watchfulness, and pains, and prayer” (Matthew Henry’s Commentary, Vol.6, p.985).

The point is this: no man is able to tame his own tongue, not fully, not completely, not adequately, not enough to please God. Only Christ can control a man’s tongue—control it so that it can be under enough control to please God.

3. The tongue is unruly (akatastaton), that is, restless, uneasy, unstable, always roaming about (v.8-10). And it is full of deadly poison. It can bless God in one breath and curse men in the next, men who are made in the image of God. Note how inconsistent the tongue is: it blesses God and curses men. Imagine! The very same tongue that blesses is the same tongue that curses. How many sit in church on Sunday or at meals blessing God and then turn around on Monday and curse or use foul and off-colored language? It is the same tongue that does both. How restless it is! It is just difficult to hold the tongue still, and when it speaks, it is just as liable to speak some curse word as it is to speak some blessing.

4. The tongue must be controlled by believers. “Brothers—all who are brothers of James—brothers in the Lord—these things must not be.” It is not fitting or right for a believer’s tongue to be untamed.

- ⇒ It is totally inconsistent for a believer’s tongue to be untamed. A believer is just like a fountain, a fountain for God. Does a fountain that is supposed to bring forth sweet water bring forth bitter water?
- ⇒ It is contrary to the nature of believers to have an untamed tongue. A believer is just like a fig tree. Does the fig tree bear olives? Or a vine, figs? No fountain yields both salt and fresh water. No good tongue yields both words of blessing and words of cursing. Only an evil tongue could do this.

“Keep thy tongue from evil, and thy lips from speaking guile” (Ps.34:13).

“He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction” (Pr.13:3).

“Whoso keepeth his mouth and his tongue, keepeth his soul from troubles” (Pr.21:23).

“If any man among you seem to be religious, and bridlenth not his tongue, but deceiveth his own heart, this man’s religion is vain” (Jas.1:26).

“For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile” (1 Pt.3:10).

“And why call ye me, Lord, Lord, and do not the things which I say?” (Lk.6:46).

“Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? (Ro.2:21).

“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Tit.1:16).

“Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be” (Jas.3:10).

<p>1 The wise, understanding man or teacher a. Shows good behavior b. Shows meekness</p> <p>2 The false wisdom a. Its description: Arouses envy, selfish ambition, pride, and inconsistency b. Its source: Not of God,</p>	<p>B. Temptation 2: Misunderstanding & Twisting True Wisdom, 3:13-18</p> <p>13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. 14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. 15 This wisdom descendeth</p>	<p>not from above, but is earthly, sensual, devilish. 16 For where envying and strife is, there is confusion and every evil work. 17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. 18 And the fruit of righteousness is sown in peace of them that make peace.</p>	<p>but of the earth, sensual & demonic c. Its effects: Confusion & evil works</p> <p>3 The true wisdom a. Its source: Of God b. Its description: Pure....</p> <p>c. Its effects: The fruit of righteousness</p>
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DIVISION III

TEMPTATIONS AND TRIALS: COMMON TO ALL, BUT ESPECIALLY TEACHERS, 3:1-18

B. Temptation 2: Misunderstanding and Twisting True Wisdom, 3:13-18

(3:13-18) **Introduction:** What is wisdom, true wisdom? Misunderstanding wisdom is a temptation that attacks all men, but especially teachers. The leaders of this world—politicians, philosophers, preachers, and teachers—are all guilty of twisting and adjusting wisdom to mean what they want. But what is true wisdom, the kind of wisdom that brings about the good life—the kind of life and world that we should have? Is there a wisdom that can give us a world in which all men can live in love, joy, and peace and have all their needs met, even the need to conquer death and to bring about the fountain of youth? One of the greatest temptations that ever confronts teachers is the temptation to twist true wisdom.

1. The wise, understanding man or teacher (v.13).
2. The false wisdom (v.14-16).
3. The true wisdom (v.17-18).

1 (3:13) **Wise Man—Wisdom—Meekness:** there is the wise and understanding man. Note the question, “Who is a wise man and endued with knowledge among you?” The term “wise man” (sophos) refers to the teacher; *knowledge* refers to the expert, the skilled, the scientific, or knowledgeable person (A.T. Robertson. *Word Pictures In The New Testament*, Vol.6, p.45). By teacher, of course, is meant anyone among us who teaches the Word of God including ministers and teachers. Within our church, who are the wise teachers and leaders? Who among us is knowledgeable or understanding? Let us ask another question. What teacher among us wants to be unwise and ignorant? Are there any? Of course not. The point being stressed is this: “Do you want to be a wise teacher? Do you want to be a teacher of knowledge? Then here is how. You must do some things.”

But note this: some of the teachers to whom James was writing did not understand the meaning of true wisdom and knowledge. Some of them were acting most unwisely and about as empty headed as a person can act, yet they thought they were wise and knowledgeable. Too often the same unwise behavior has characterized ministers and teachers down through the ages, even today. This is the very reason for this passage: to stir ministers and teachers to think about how wise and knowledgeable they really are. A wise and knowledgeable teacher will demonstrate two traits.

Note the words “let him show” (deixato). It is one word in the Greek and it is emphatic, strongly emphasized. This means that the wise teacher will strongly show forth these traits. These two traits will be clearly seen in the wise teacher’s life.

1. There is the trait of good behavior and conduct. This means that the wise teacher does exactly what he should. Wisdom and knowledge have to do with how a person behaves and conducts himself, not only with knowing facts and being a scholar. A person must take the facts and apply them. This is true in any field or profession, but it is especially true in the field of Biblical teaching. A Biblical teacher must live what he teaches and preaches. He must speak words of...

- morality and purity
- righteousness and justice
- help and encouragement
- strength and edification
- ministry and challenge
- salvation and deliverance
- hope and life

But as he teaches such lessons of life, he must live a life of *good behavior and conduct*. He must be a good person and live just what he teaches and preaches. He must live a moral and pure, righteous and just life; and he must go out to minister to the needy of his community and world. The wise teacher knows that he cannot teach one thing and do something else.

Thought 1. Note a critical fact: in the eyes of Scripture the truly wise and knowledgeable teacher is not a person who has all kinds of facts and theories, speculations and notions in his mind. Rather he is a teacher who is a good person—a moral and just person, a loving and caring person—a person who lives what he knows and teaches—who shows a good behavior in all his works.

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it” (Mt.7:24-27).

“If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself” (Jn.7:17).

“Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free” (Jn.8:31-32).

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (Jn.17:3).

“Only let your conversation [behavior] be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel” (Ph.1:27).

“Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil” (1 Tim.3:7).

“Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity” (1 Tim.4:12).

“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus” (2 Tim.3:15).

“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee” (Heb.13:5).

“Who is a wise man and endued with knowledge among you? let him show out of a good conversation [conduct] his works with meekness of wisdom” (Jas.3:13).

“Having your conversation [behavior] honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation” (1 Pt.2:12).

“Likewise, ye wives be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation [behavior] of the wives; while they behold your chaste conversation coupled with fear” (1 Pt.3:1-2).

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Pt.3:10-13).

“And unto man he said, Behold, the fear of the LORD, that is wisdom; and to depart from evil is understanding” (Job 28:28).

“Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein” (Hos.14:9).

2. There is the trait of meekness. The truly wise and knowledgeable teacher will show forth “meekness” (prauteti). The word means to be gentle, tender, humble, mild, considerate, but strongly so. Meekness has the strength to control and discipline, and it does so at the right time.

- a. Meekness has a *humble state of mind*. But this does not mean the teacher is weak, cowardly, and bowing. The meek teacher simply loves people and loves peace; therefore, he walks humbly among men regardless of their status and circumstance in life. Associating with the poor and lowly of this earth does not bother the meek teacher. He desires to be a friend to all and to help all as much as possible.
- b. Meekness has a *strong state of mind*. It looks at situations and wants justice and right to be done. It is not a weak mind that ignores and neglects evil and wrong-doing, abuse and suffering.
 - ⇒ If someone is suffering, meekness steps in and does what it can to help.
 - ⇒ If evil is being done, meekness does what it can to stop and correct it.
 - ⇒ If evil is running rampant and indulging itself, meekness actually strikes out in anger. However, note a crucial point: the anger is always at the right time and against the right thing.
- c. Meekness has *strong self-control*. The meek teacher controls his spirit and mind. He controls the lusts of his flesh. He does not give way to ill-temper, retaliation, passion, indulgence, or license. The meek teacher dies to himself, to what his flesh would like to do, and he does the right thing—exactly what God wants done.

In summary, the meek man walks in a humble, tender, but strong state of mind; denies himself, giving utmost consideration to others. He shows a control and righteous anger against injustice and evil. A meek man forgets and lives for others because of what Christ has done for him.

“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted” (Gal.6:1).

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace” (Eph.4:1-3).

“In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth” (2 Tim.2:25).

“To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men” (Tit.3:2).

“Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls” (Jas.1:21).

“Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom” (Jas.3:13).

“But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price” (1 Pt.3:4).

2 (3:14-16) **Wisdom, False:** there is the false wisdom and wrong teaching of this world. This is a most tragic picture. It immediately shows us that there are teachers, ministers and laymen alike, who follow the false wisdom of the world.

1. Note the description of false wisdom and wrong teaching.

a. False wisdom and wrong teaching arouse bitter envy and jealousy. There are teachers, ministers and laymen alike, who are envious and jealous of others, of their...

- church and position
- preaching and teaching ability
- leadership and recognition
- charisma and attention
- associates and friends

Too many ministers and teachers envy others because of these things. In addition to these, the teacher is often compared with former teachers and the comparison cuts and hurts. Therefore, it is subject to creating a bitter envy against the former teacher.

One other situation needs to be noted as well. When a teacher begins to teach some false doctrine or to live an unholy life, he should be corrected by those who follow the truth of God’s Word. When he is, there is always the temptation for him to react and become bitter against those who remain true to God’s Word.

The point is this: false wisdom or wrong teaching arouses bitter envy and jealousy. It stirs up a terrible division and cleavage between the servants of God and churches. No teacher or preacher...

- should ever envy another persons ability, church, position, or recognition.
- should ever hold bitter envy against former ministers or teachers.
- should ever react against being corrected because of his novel ideas or wrong behavior.

Bitterness, envy, and jealousy—they are all wrong. They have no place among those who teach the true wisdom of God. They are aroused by a false wisdom and a wrong teaching.

“And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day” (Mt.20:11-12).

“Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up” (1 Cor.13:4).

“Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God” (Gal.5:21).

“Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel” (Ph.1:15-17).

“Envy thou not the oppressor, and choose none of his ways” (Pr.3:31).

“He that despiseth his neighbor sinneth: but he that hath mercy on the poor, happy is he” (Pr.14:21).

“Let not thine heart envy sinners; but be thou in the fear of the LORD all the day long” (Pr.23:17).

b. False wisdom and wrong teaching arouse a spirit of strife in one’s heart. The word “strife” (erithian) means friction or more accurately, selfish ambition. Unfortunately, too many of God’s people—teachers and preachers included—are selfishly ambitious. Too many want...

- to be put forward, recognized, acknowledged, and honored.
- to be known as wise and knowledgeable.
- to be seen as *the teacher, the preacher, the leader*.
- to be the builder, the creator, the founder, the originator of a new or novel idea and position or movement.

In addition to these, there are those who seek to gather cliques or parties around their position or belief. They are ambitious to be the leader and to have people recognize them as the leader, even if it means opposing the minister of God.

Note how restless the soul is in all of this. The soul is not at peace with itself nor with others. It is dissatisfied and ambitious for self, not for the cause of Christ or for the people of Christ. This is the way of false wisdom and wrong teaching: it arouses strife and selfish ambition.

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others” (Ph.2:3-4).

“Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers” (2 Tim.2:14).

“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient” (2 Tim.2:24).

“Strive not with a man without cause, if he have done thee no harm” (Pr.3:30).

“He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction” (Pr.17:19).

“A fool’s lips enter into contention, and his mouth calleth for strokes” (Pr.18:6).

“It is an honor for a man to cease from strife: but every fool will be meddling” (Pr.20:3).

“Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbor hath put thee to shame” (Pr.25:8).

“As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife” (Pr.26:21).

- c. False wisdom and teaching arouse a spirit of boasting and self-glorying. Boasting does not necessarily mean that a person goes about boasting out loud. It refers more to what a person feels within his heart. If a person follows after false wisdom and false teaching, he focuses upon himself. His thoughts are upon...

- preaching a good sermon, not reaching people for Christ.
- being recognized, not building people up.
- securing a position, not ministering to needs.

Very simply, he either seeks or feels pride in his different belief or in the position he holds. He may flaunt it publicly, making his ideas and position known, or he may just hold it silently within. In either case, his belief and position stands opposed to the wisdom and teaching of God’s Word. He has allowed false wisdom and wrong teaching to arouse a prideful and self-glorying spirit within him.

“And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted” (Mt.23:12).

“They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory” (Mk.10:37).

“Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits” (Ro.12:16).

“And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know” (1 Cor.8:2).

“For if a man think himself to be something, when he is nothing, he deceiveth himself” (Gal.6:3).

“Even so the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell” (Jas.3:5).

“But now ye rejoice in your boastings: all such rejoicing is evil” (Jas.4:16).

“For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn.2:16).

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked” (Rev.3:17).

“For the wicked boasteth of his heart’s desire, and blesseth the covetous, whom the LORD abhorreth” (Ps.10:3).

“They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him” (Ps.49:6-7).

“When pride cometh, then cometh shame: but with the lowly is wisdom” (Pr.11:2).

“Better is a little with righteousness, than great revenues without right” (Pr.16:8).

“He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction” (Pr.17:19).

“A high look, and a proud heart, and the plowing of the wicked, is sin” (Pr.21:4).

“Whoso boasteth himself of a false gift is like clouds and wind without rain” (Pr.25:14).

“Boast not thyself of tomorrow; for thou knowest not what a day may bring forth” (Pr.27:1).

“He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat” (Pr.28:25).

“For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High” (Is.14:13-14).

“Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD” (Obad.4).

- d. False wisdom and wrong teaching arouse a lie against the truth. This means at least two things.
- ⇒ First, the false teacher is inconsistent with the Word of God. He is not living and teaching the truth. He is living a lie and teaching a lie—some false doctrine, some false behavior.
 - ⇒ Second, the false teacher is inconsistent in what he teaches and does. He teaches the truth, but he does not live the truth.

“Not every one that saith unto me, Lord, Lord shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Mt.7:21).

“He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me” (Mk.7:6).

“Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law [Word of God], through breaking the law dishonourest thou God?” (Ro.2:21-23).

“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Tit.1:16).

“My little children, let us not love in word, neither in tongue; but in deed and in truth” (1 Jn.3:18).

“And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not” (Ezk.33:31-32).

2. Note the source of false wisdom and wrong teaching: they are not of God, but of the earth, sensual or unspiritual, and devilish.

- a. False wisdom is of the earth: it centers and focuses upon the earth...
- it follows the nature of men—men of the earth—instead of God and His Word.
 - it teaches the great ideas and principles of the earth instead of God and His Word.
 - it challenges people to seek after the aims of the earth and its leaders instead of the aims of God and His Word.
 - it focuses upon life now—life upon the earth—and neglects life eternal.

The point is not that the great ideas and aims of the earth and its leaders are all wrong. They are not. There are some great leaders upon earth just as there are some foolish and evil leaders. And the ideas and aims of great leaders are often for the betterment of man and the earth. Therefore, we are to do all we can to help these leaders. The point is that heavenly wisdom, the wisdom of God and His Word (the Bible) are the basis of true wisdom. Therefore, any wisdom that neglects heavenly wisdom has a serious flaw and shortcoming. No teacher, minister or layman, is to ever forget this. False wisdom and wrong teaching focus only upon the earth and neglect the wisdom from above, of God and His Word.

- b. False wisdom and wrong teaching are sensual, that is, natural and unspiritual. They are of man himself, and they focus upon man as an animal and neglect the fact that he is a spiritual being. They concentrate upon man as a physical and mental being. They stress humanism, education, technology, science, health, comfort, and peace. They tend toward bettering man’s life on earth and ignore and neglect and deny that man is spirit. They have no belief or at most a hazy belief in life after this world.
- c. False wisdom and wrong teaching are devilish or demonic. Such things as pride, self-ambition, bitterness, envy, strife, creating uneasiness and division, and teaching false doctrine are not of God. They are of the evil one, of the devil himself. Any teacher who selfishly seeks to promote self and does these things is following and acting just like the devil himself acts.

“Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid” (Is.29:14).

“For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge” (Jer.4:22).

“Professing themselves to be wise, they become fools” (Ro.1:22).

“For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain” (1 Cor.3:19-20).

“This wisdom descendeth not from above, but is earthly, sensual, devilish” (Jas.3:15).

3. Note the terrible effects of false wisdom and wrong teaching. The person who follows the false wisdom of the world, who selfishly seeks position, recognition, wealth, and authority—who seeks recognition for some novel idea or doctrine he has—who envies and strives with others—that person is a false teacher and he causes confusion and every evil work. When that person is a minister or teacher in the church...

- he causes confusion and evil in the church: people become disturbed, divided, form cliques, and begin bearing tales. They become angry and hold feelings against one another and some even leave the church and forsake God.
- he causes confusion and evil within families: various members question, wonder, and differ with other family members. They cease to grow and return to the world.
- he causes the weak to return to the world and to forsake God and His Word: the weak forsake Christ as the true Son of God, and Christ alone can save man.
- he causes persons to attach their lives to an earthly religion of ritual, ceremony, and morality—all of which die at the grave. The false teacher dooms the person to an eternity apart from the Son of God, even Jesus Christ our Lord who is the Savior of the world.

The confusion and evil caused by false wisdom and wrong teaching—by teachers who live and teach contrary to God and His Word—are endless. But this much needs to be said: the effects of wrong teaching, of following the false wisdom of this world, should cause every minister and teacher of the church to awaken and examine his life and his beliefs and ministry. The effects should stir many of us to repentance and confession before God.

“And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God” (1 Cor.2:1-5).

“For God is not the author of confusion, but of peace” (1 Cor.14:33).

“For where envying and strife is, there is confusion and every evil work” (Jas.3:16).

“But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness” (1 Th.2:4-5).

“Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his ways; for why will ye die, O house of Israel?” (Ezk.33:11).

Thought 1. This is a day when humility before God and His Word is needed. Why? Because there is so much false wisdom and wrong teaching being followed. We desperately need to turn back to the worship and ministry of God and His Word alone. We need to get away from worshipping ourselves, from following our own selfish ambitions. We need to get away from seeking position, recognition, new and novel ideas, and the human comforts and ease of this life. Our call as ministers and teachers of God is to proclaim His Word and to minister to the needs of people everywhere. The confusion and evil of the world can be corrected only by proclaiming the truth of God and His Word. This we must do. And the first step is to straighten out ourselves first. How? By humbly bowing before God in repentance and confession of our selfish ambition and lack of discipline, complacency, and worldliness. We must repent and confess our failure and turn completely away from it. And then we must get up and go forth in the strength of God’s Spirit and proclaim the pure truth of God and His Word—proclaim His Word and nothing else.

“Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Mt.11:28).

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink” (Jn.7:37).

“I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing” (Jn.15:5).

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you” (Jn.15:16).

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world” (Mt.28:19-20).

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

“But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel” (Acts 9:15).

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek” (Ro.1:16).

“And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God” (1 Cor.2:1-5).

“For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!” (1 Cor.9:16).

“To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God” (2 Cor.5:19-20).

“For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: as ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory” (1 Th.2:9-12).

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe” (1 Th.2:13).

“Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men” (1 Th.5:14).

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort will all longsuffering and doctrine” (2 Tim.4:2).

“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart” (Heb.4:12).

“Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth” (Ps.46:10).

“Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Is.1:18).

“Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me” (Is.43:10).

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, an eat; yea, come, buy wine and milk without money and without price” (Is.55:1).

“Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them” (Jer.5:14).

“Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?” (Jer.23:29).

“When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul” (Ezk.33:8-9).

“Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up” (Hos.6:1).

3 (3:17-18) **Wisdom, True—True Teaching:** there is the true wisdom of God. Note three significant points.

1. The source of true wisdom is God. True wisdom comes from above, not from this world. It comes from God, not from the princes and scholars of this earth. True wisdom does not come from seeking the knowledge and wisdom of men and of this world; it comes from seeking God—from seeking the knowledge and wisdom of God.

2. The description of true wisdom is clearly stated. What is the wisdom of God? What is this wisdom that is so superior to the wisdom of the princes and scholars of this world? What is this wisdom that the ministers and teachers of God are to be teaching? Scripture says that it is eight things.

a. True wisdom is first of all “pure” (hagne). The word means to be pure from fault and defilement; it means moral purity; to be completely separated from impurity and wrong-doing and set apart unto God. It is not being half good and half bad, but totally pure and clean (A.T. Robertson. *Word Pictures In The New Testament*, Vol.6, p.47). A person who has true wisdom lives a clean and pure life.

⇒ A truly wise person keeps his body pure. He does not damage himself by overeating, drinking, taking drugs, smoking, and letting himself become flabbly. He disciplines himself in all things and keeps himself fit in order to get maximum use out of life.

⇒ A truly wise person keeps his relationships pure. He lives a moral and just life, protecting his spouse, children, family, loved ones, the name of Christ, and his own testimony and ministry.

⇒ A truly wise person keeps himself pure before God so that his relationship with God is always open and so that God can use him as much as He wishes.

This is what true wisdom is. It is first pure, and note the word *first*. Purity is first in importance and the first thing that God gives to a man who seeks true wisdom. A wise teacher, minister and layman alike, is a teacher who lives a pure life and teaches that men must be pure before God.

“Blessed are the pure in heart: for they shall see God” (Mt.5:8).

“Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned” (1 Tim.1:5).

“Because it is written, Be ye holy; for I am holy” (1 Pt.1:16).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor.7:1).

- b. True wisdom is “peaceable” (eirenike). The word means to bind together; to join and weave together. It means that a wise teacher is bound, woven, and joined together...
- with himself
 - with God
 - with his fellow man

And the wise teacher does all he can to keep the peace and to make peace where it has been broken, whether between two individuals or two groups, a family, a community, or a nation. A wise teacher, a teacher of true wisdom, works to reconcile people to God and to each other. He works to bring men closer to God and to each other.

“If it be possible, as much as lieth in you, live peaceably with all men” (Ro.12:18).

“Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb.12:14).

“But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy” (Jas.3:17).

“Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless” (2 Pt.3:14).

- c. True wisdom is “gentle” (epieikes). The word is difficult to translate into English. It is translated by others as gentleness, forbearance, reasonableness, consideration, agreeableness, courtesy, patience, and softness. There is the tendency to say that either forbearance or gentleness is the better translation. It means that there is *something better than mere justice*—a gracious gentleness. The wise teacher is to be gentle and forbearing in dealing with other people.

Thought 1. The point is well-taken: we must be gentle and forbearing in dealing with people. The last thing that we must do is to criticize, condemn, censor, neglect, and ignore people. We must reach out to the world with the gospel, and must treat people with a *loving gentleness*. We must be gentle, having absolutely nothing to do with harshness. Too many of us are harsh and critical or neglectful and withdrawn. Too many of us are wrapped in the cloak of religion having nothing to do with reaching out to the lost. The desperate need of the hour is for us to reach out with the gospel in a spirit of *love and gentleness*.

“With all lowliness and meekness, with longsuffering, forbearing one another in love” (Eph.4:2).

“Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye” (Col.3:13).

“But we were gentle among you, even as a nurse cherisheth her children” (1 Th.2:7).

“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient” (2 Tim.2:24).

“To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men” (Tit.3:2).

“But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy” (Jas.3:17).

- d. True wisdom is “easy to be entreated” (eupeithes). The word means reasonable; being willing to listen to reason and to appeal; being willing to change when one is wrong. True wisdom is not stubborn or hard.
- ⇒ The wise teacher listens to the voice and reasoning of God and of his fellow believers, and when he is wrong, he changes his behavior.

“Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers” (1 Sam.12:7).

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Ro.12:1).

“Surely I would speak to the Almighty, and I desire to reason with God” (Job 13:3).

“Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Is.1:18).

- e. True wisdom is full of mercy (eleous). The word means to have feelings of pity, compassion, affection, and kindness. It is a desire to succor; to tenderly draw unto oneself and to care for. Two things are essential in order to have mercy: seeing a need and being able to meet that need. God sees our need and feels for us (Eph.2:1-3). Therefore, He acts; He has mercy upon us.

Note: mercy does not discriminate; it knows no discrimination at all. It has pity upon all, both saint and sinner. The wise teacher, the teacher of the true wisdom, reaches out to help those in need, no matter how low they are or how far they have fallen. The teacher who lives and shows true wisdom is the teacher who is

moved with compassion—moved so much that he reaches out to help every human being who has a problem and need.

“Blessed are the merciful: for they shall obtain mercy” (Mt.5:7).

“Be ye therefore merciful, as your Father also is merciful” (Lk.6:36).

“And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him” (Lk.10:34).

“I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out” (Job 29:15-16).

“She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy” (Pr.31:20).

“The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned” (Is.50:4).

“He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” (Mic.6:8).

- f. True wisdom is full of good fruits (karpon agathon). This means that the wise teacher actually reaches out and helps those in trouble. He does not experience feelings of compassion and then push them out of his mind. He acts; he meets needs; he helps the suffering, the shut-in, the prisoner, the widow and widower, the orphan, the single parent and the single parent child, the grieving, the poor, the destitute, the homeless, the hungry, the sinner, the backslidden, the lost, and the wicked. The teacher of true wisdom reaches out and leads his followers to reach out to the needy of their community, city, state, nation, and world. The wise teacher does all he can to meet the desperate of our world. In fact, he gives all he is and has—every dime he has—sacrificing everything beyond the needs of his own family—to meet the needs of the lost and destitute of our world. The teacher of true wisdom is totally committed to good deeds and works in order to reach people for Christ and to help them through all the problems and troubles of life.

“For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me” (Mt.25:35-36).

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal.5:22-23).

“Bear ye one another’s burdens, and so fulfil the law of Christ” (Gal.6:2).

“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith” (Gal.6:10).

“For the fruit of the Spirit is in all goodness and righteousness and truth” (Eph.5:9).

“In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity” (Tit.2:7).

“And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching” (Heb.10:24-25).

- g. True wisdom is without partiality (adiakritos). This word in the Greek actually means two things.
⇒ The wise teacher is impartial; he shows no partiality or favoritism to anyone.

“I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality” (1 Tim.5:21).

“Are ye not then partial in yourselves, and are become judges of evil thoughts?” (Jas.2:4).

“Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor” (Lev.19:15).

“He will surely reprove you, if ye do secretly accept persons” (Job 13:10).

- ⇒ The wise teacher is undivided in his convictions and judgments. He knows the truth, exactly what God’s Word says, and he will not entertain false ideas or teachings. He is totally committed and undivided in following and teaching God’s Word.

“For I determined not to know any thing among you, save Jesus Christ, and him crucified” (1 Cor.2:2).

“For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!” (1 Cor.9:16).

“Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please

men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man” (Gal.1:7-11).

“I press toward the mark for the prize of the high calling of God in Christ Jesus” (Ph.3:14).

- h. True wisdom is “without hypocrisy” (anupokritos). This means to be free from insincerity, hypocrisy, play-acting, and wearing a mask. The teacher of true wisdom does not try to fake people out; he does not teach one thing and do another thing. He does not claim to be a teacher of God and teach something else other than God’s Word; he does not claim to be a teacher of God and live an impure and unrighteous life nor an undisciplined and complacent life.

“For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation [behavior] in the world, and more abundantly to you-ward” (2 Cor.1:12).

“For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ” (2 Cor.2:17).

“And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ” (Ph.1:9-10).

“In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you” (Tit.2:7-8).

“My little children, let us not love in word, neither in tongue; but in deed and in truth” (1 Jn.3:18).

3. The effect of true wisdom is the fruit of righteousness, a life and world of righteousness. But note how righteousness is brought about: by making peace. Righteousness—men living like they should, men treating each other and treating God like they should—can never come about unless we are at peace with each other and with God. This means something of critical importance: *the greatest need that man has is for peace*—peace with each other and peace with God. The true teacher will work and work for peace, struggle and struggle to get men to make peace with each other and with God. Just picture the scene:

- ⇒ men at peace with each other
- ⇒ men at peace with God
- ⇒ a world of peace

The result would be a community and a world of righteousness—men and women living like they should—everyone experiencing and living a life of love, joy, peace, of caring and looking after each other. All things would be right, exactly like they should be. The world would be a world of righteousness, a world just like the world for which God longs. How can we ever have such a world? Only by the teachers of God—ministers and laymen alike—becoming teachers of true wisdom, teachers who make peace and who lead people to make peace with God and with each other.

“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid” (Jn.14:27).

“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (Jn.16:33).

“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost” (Ro.14:17).

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us” (Eph.2:13-14).

“And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven” (Col.1:20).

“So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory” (1 Cor.15:54).

“Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God” (Ph.1:11).

“Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you” (Hos.10:12).

<p>1 Lust: The passion for pleasure & gratification that rages within the body and its members^{DS1}</p> <p>2 Distrust: Seeking something & never trusting God or asking God for it</p>	<p style="text-align: center;">CHAPTER 4</p> <p style="text-align: center;">IV. TEMPTATIONS & TRIALS: TRIUMPHANTLY OVERCOME, 4:1-10</p> <p>A. The Causes of Temptation & Wrongdoing, 4:1-6</p> <p>From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?</p> <p>2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, be-</p>	<p>cause ye ask not.</p> <p>3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.</p> <p>4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.</p> <p>5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?</p> <p>6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.</p>	<p>3 Praying amiss: Praying with the wrong motive</p> <p>4 Worldliness: Friendship with the world</p> <p>5 Conclusion: The cure</p> <p>a. Knowing that the Spirit of God yearns over us with jealousy</p> <p>b. Knowing that God gives the humble believer grace & more grace, but God resists the proud</p>
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DIVISION IV

TEMPTATIONS AND TRIALS: TRIUMPHANTLY OVERCOME, 4:1-10

A. The Causes of Temptation and Wrongdoing, 4:1-6

(4:1-6) **Introduction:** What causes temptation and wrongdoing? We are always facing temptation and trials, and all too often we find ourselves yielding and doing wrong. This passage begins a new division in the Book of James, the all important discussion on temptations and trials and how to conquer them. But before we can conquer temptations and trials, we must understand what causes them. Just what is it that causes temptation and wrongdoing? This passage says that the cause is four things.

1. Lust: the passion for pleasure and gratification that rages within the body and its members (v.1).
2. Distrust: seeking something and never trusting God or asking God for it (v.2).
3. Praying amiss: praying with the wrong motive (v.3).
4. Worldliness: friendship with the world (v.4).
5. Conclusion: the cure (v.5-6).

1 (4:1) **Lust—Pleasure:** What is the cause of temptation and wrongdoing? First, it is lust—the passion for pleasure and gratification that rages in our bodily members. The word “lust” (hedonon) means to crave pleasure; to crave gratification. This Scripture says that lust for pleasure and gratification wars within our bodies. The picture is that of constant warfare, of our bodies craving, yearning, pulling, urging, desiring, and grasping after whatever will gratify our pleasure. We want and want, desire and desire, and the battle of wanting and desiring rages on and on within our bodies. Our bodies are a battlefield of wants and desires. Every person knows what it is to experience this warfare, to have his flesh yearning and yearning after something. Lust is strong and difficult to control. In fact, few people control it completely. A few people may control their lust in what are called the gross and visible sins such as vengeance and murder, but they gratify their lust in acceptable things such as over-eating and selfishness, in buying and hoarding more than what is needed, and in looking when they should not look.

The point is this: man is a walking civil war; lust after lust wages war within him, seeking gratification and pleasure. Man senses desire after desire, wanting to lift the restraint and to cut loose and enjoy the pleasure of the lust. It may be the lust for...

- food and more food
- drink and more drink
- drugs and more drugs
- sex and more sex
- possessions and more possessions
- money and more money
- property and more property
- land and more land
- recognition and more recognition
- popularity and more popularity
- authority and more authority
- vengeance and more vengeance

As stated, lust after lust wars within our members seeking its pleasure and gratification. Man is a civil war of lust and desire, of pleasure and gratification raging within his body and its members.

Now note the result of our lust: it is fightings and wars. Remember: the greatest need that man has is peace. (See note, pt.3—Jas.3:17-18 for more discussion.) Just imagine what the world would be like if men lived in peace with each other and with God. There would be no restlessness and uneasiness within the human soul and no fights and wars between men.

There would be no sin or evil committed against others—wife, husband, neighbor, or anyone else—because all men would be at peace with God as well as with each other. The greatest need man has is for peace. Yet, when we look at the world, what we see is anything but peace.

⇒ Peace is not what exists between men, but fightings and wars.

⇒ Peace is not what exists between men and God, but lust that wars within men's bodies—lust that explodes into evil and destructive behavior.

From whence do these fights and wars come? What causes them? Unless we know, we can never deal with them or conquer them. Therefore, we must heed Scripture: they come from lust—the passion for pleasure and gratification that rages within the human body and its members.

Thought 1. William Barclay quotes several of the great thinkers of past history who recognized this point, the point that lust and desire lie at the very root of man's problems. These are well worth our noting. (Each man's statements are stated in separate paragraphs for easier reading):

"The root cause of this unceasing and bitter conflict is nothing other than desire.

⇒ *"Philo points out that the Ten Commandments culminate in the forbidding of covetousness which is desire, for desire is the worst of all the passions of the soul. 'Is it not because of this passion that relations are broken, and this natural goodwill changed into desperate enmity? that great and populous countries are desolated by domestic dissensions? and land and sea filled with ever new disasters by naval battles and land campaigns? For the wars famous in tragedy...have all flowed from one source—desire either for money, or glory or pleasure. Over these things the human race goes mad.'*

⇒ *"Lucian writes, 'All the evils which come upon man—revolutions and wars, strategems and slaughters—spring from desire. All these things have as their fountain-head the desire for more.'*

⇒ *Plato writes, 'The sole cause of wars and revolutions and battles is nothing other than the body and its desires.'*

⇒ *"Cicero writes, 'It is insatiable desires which overturn not only individual men, but whole families, and which even bring down the state. From desires there spring hatred, schisms, discords, seditions and wars.' Desire is at the root of all the evils which ruin life and which divide men."*

⇒ William Barclay himself says, *"The New Testament is clear that this overmastering desire for the pleasures of this world is always a threatening danger to the spiritual life. It is the cares and riches and pleasures of this life which combine to choke the good seed (Luke 8:14). A man can become a slave to lusts and pleasures, and, when he does, malice and envy and hatred enter into life (Titus 3:3).*

⇒ *"The ultimate choice in life lies between pleasing oneself and pleasing God; and a world in which men's first aim is to please themselves is a world which is a battleground of savagery and division" (The Letters of James and Peter, p.116).*

DEEPER STUDY # 1

(4:1-3) **Lust—Desire:** the word is used three times in verses 1-3. In verses 1 and 3 the word *hedonon* is used. It means out of your sinful, sensual pleasures. In verse 2 the word is *epithumeite* which means a yearning passion for (A.T. Robertson. *Word Pictures In The New Testament*, Vol.6, p.49). (See DEEPER STUDY # 1, *Lust—Jn.8:44* for more discussion.)

Note that desire, lust, a yearning passion for is not always evil. In verse 5 the Spirit "lusts to envy." In Luke 22:15 Christ desires (years) to eat the passover with the apostles. What is it that distinguishes a good desire from an evil desire? At least two major things.

1. Motive: if one desires the necessities of life, his desire is good. The necessities—food, clothing, shelter, love, care—are essential for the fullness of life. When a man seeks God for these things, God provides the necessities.

2. Greed: desiring food is good, but if one desires food to "consume it upon [his] lusts," that is, he desires food and food and food, it is wrong passion. It becomes sinful, sensual pleasure. Desiring love is good, but if one desires love to *consume it upon his lusts*, that is, he desires love and love and love, it is wrong passion (1 Th.4:5).

2 (4:2) **Distrust—Lust—Desire:** What is the cause of temptation and wrongdoing? Second, it is distrust. The statement of this verse, "Ye have not, because ye ask not," means that man does not trust God nor call upon God. He just does not know God in a personal way, know Him to the point that he can ask and call upon God to meet his needs. Man does not have this kind of meaningful trust in God. Man basically distrusts God.

1. First, note this: the word for lust or desire is a different word than the word for lust in verses one and three (see DEEPER STUDY # 1—Jas.4:1-3). The word in this verse means a yearning desire or passion. Sometimes the desire is good; sometimes it is bad. For example, to desire food is good, but to desire food and more food is bad. This is the very point of this verse.

Note: we do not have our desires met because we do not trust and depend upon God to fulfill our desires. There is nothing wrong with our basic desires; they are to be met. But they are to be met by our trusting and depending upon God, acknowledging Him as the Source and Provider of every good and perfect gift. It is when we ignore, neglect, and deny God that our desires run loose and wild. It is when God is shoved aside that we begin to desire and desire to the point that we lie, steal, cheat, fight, kill, and war to gratify our desires and pleasures.

2. Second, note this: there are different levels of desires and lusts. Three levels are given in this verse.

⇒ You lust, and have not.

⇒ You desire to have and kill, and cannot obtain.

⇒ You desire to have and fight and war, yet you have not.

- a. Some desire and desire, and they do not have. They do little to fulfill their deepest desires. They think little, plan little, work little, and do little beyond indulging the basic desires for comfort and ease. They have broader and deeper desires, but they are just unwilling to do what is necessary to fulfill these desires. And most tragic of all, they do not sincerely call upon God to help them in meeting any of their desires, not even the desires for the basic necessities of life. They desire and desire, but they do not have because of their own lack of initiative and because of their distrust in God.
- b. Some desire and desire so much that they lie, steal, cheat, and kill to gratify and possess their desires. The desire may be to get such things as some person, position, recognition, land, power, or anything else on this earth. But no matter what it is, and no matter how much of it is gotten and possessed, it does not satisfy the lust and desire. The lust and desire remain, and the person craves more and more of it. The person just cannot obtain what he is after even if he lies, steals, cheats, and kills to get it.
- c. Others desire and desire so much that they are willing to fight and go to war to gratify their desires. They want something so much—some power, some land, some position, some vengeance—that they are willing to throw a whole company or nation of people into a fight or war in order to satisfy their desire and gratify their pleasure. Imagine wanting something so much that one will kill and destroy the life of another person and in the case of war, the lives of millions in order to get it.

“Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and serve the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their use one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them” (Ro.1:21-32).

“Among whom also we all had our conversation [behavior] in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others” (Eph.2:3).

“Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not” (Jas.4:2).

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him” (1 Jn.2:15).

“He that laboreth, laboreth for himself; for his mouth craveth it of him” (Pr.16:26).

“The soul of the wicked desireth evil: his neighbor findeth no favor in his eyes” (Pr.21:10).

3. Third, note this: desire is never satisfied apart from God. A person must trust and call upon God in order to have his desires fulfilled: “Ye have not, because ye ask not.” There are three reasons why trusting and calling upon God are necessary for desires to be fulfilled.

- a. Man’s deepest and most restless craving is spiritual. God has made man a spiritual being, a being who is restless until his spirit is at peace with God. Man may deny, ignore, neglect and reject this fact; nevertheless, the denial of truth does not do away with the truth. God has made man a spiritual being, a being with a soul that craves for spiritual satisfaction:
 - ⇒ Man craves for God, for the fellowship and communion, the care and security of His presence.
 - ⇒ Man craves for life, for life that is both abundant and eternal.
 - ⇒ Man craves for a perfect world.

Man desires these things; deep down within his soul he desires for spiritual satisfaction, and his spirit is restless—ever craving for more and more—until the spirit is satisfied with the knowledge of these things.

- b. Man’s spiritual desires and cravings cannot be satisfied with physical and material things. Man’s experience is this: there is that within man that lusts and craves for more and more. And as more and more is taken, the lust does not diminish; it grows. It craves for still more and more. Man’s cravings are never satisfied. They have to be controlled. If man feeds his cravings and continues to feed and feed them, he is eventually consumed by his lusts. The problem is this: man misunderstands that for which he is craving. It is an inner craving, a spiritual craving that gnaws away at him. Thus, no physical thing can satisfy that spiritual craving. A physical thing is of the earth, physical; it is not of heaven, spiritual. The spiritual craving can only be satisfied by a spiritual thing, only by the Spirit of God. Physical things only leave man dissatisfied, unfilled,

incomplete, still hungering and thirsting after pleasure and self-gratification. (See note—Jn.4:13-14 for more discussion.) Why? Because it did not come from God. Throughout history men have desired everything from food to persons, and they have used every method from arguing to war to get the *thing or person*, yet they have never been satisfied within. Why? Because what they desired was never sought from God and did not come from God.

- c. Man is not able to control his desires, not completely and not always. Man must have the presence and power of God to control all his lusts and desires. No matter what man may think and claim, history is clear evidence of the uncontrolled desires of men. In fact, any thinking and honest person can testify to his lack of control and discipline over desires and lust. We corrupt our minds, thoughts, and bodies and we hurt, disrupt, and destroy others by our uncontrolled desires and lust. It is our uncontrolled desires and lusts that are carrying everyone of us to the grave. The only escape—the only victory over the corruption of desires and lusts—is God. We must trust God and call upon God. We must consult with God about our desires and wants...
- talk with Him
 - ask His opinion
 - ask His will
 - ask if the desire is good or bad
 - ask if the need is a true need or simply the lust for pleasure or gratification

We must learn to commune and fellowship with God—to walk in Him, live and move in Him, seeking and asking His opinion, will, and help every step of every day. This is what God wants from all of us, leaders and citizens alike, ministers and laymen alike—God wants to fellowship and commune with us. He wants our acknowledgement—our worship and honor and praise of Him as the Lord and Father of the universe. Fellowship and communion with God—trusting and calling upon Him—is the only way we can ever fulfill the deepest and innermost desire of our hearts. And once the spiritual craving is satisfied, all the other desires of our lives will be fulfilled and controlled by the presence and power of God in our hearts. Prayerlessness—not knowing God and not praying to God—is the second cause of temptation and wrongdoing.

“Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God” (Ro.6:11-13).

“For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live” (Ro.8:13).

“And they that are Christ’s have crucified the flesh with the affections and lusts” (Gal.5:24).

“That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God” (1 Pt.4:2).

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever” (1 Jn.2:15-17).

“Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!” (Ps.31:19).

“Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed” (Ps.37:3).

“Commit thy way unto the LORD; trust also in him; and he shall bring it to pass” (Ps.37:5).

“Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us” (Ps.62:8).

“Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths” (Pr.3:5-6).

“Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength” (Is.26:3-4).

3 (4:3) **Distrust—Prayer:** What is the cause of temptation and wrongdoing? Third, it is praying amiss. *Amiss* simply means to pray wrongly, not to pray right. Even when a person trusts God—knows and fellowships with Him on a personal basis and wants God to help meet his needs—he can ask God for help in the wrong way. He can pray amiss, and when he prays amiss, God is unable to help him. What does it mean to pray amiss? What is a wrong prayer? Scripture tells us, and this is the reason our prayers are so often not answered: we ask for things so that we can gratify our lust and pleasure. We ask for the wrong reasons, with the wrong motives. We ask...

- for health to be more comfortable.
- for healing and a longer life to continue our comfortable lives.
- for money to have more.
- for success to be recognized.
- for position to hold authority.

- for the family to be blessed so that we can continue to enjoy their presence.

We ask this and so much more, all because we seek to gratify our own desires more and more. We seek God's blessings so that we can have more comfort, enjoyment, better food and clothes, and be accepted and recognized more.

What is the right motive for prayer? How can we pray and know that God will give the desires of our heart? *By asking for the glory of God.* When a person wants something from God, he must want it so that he can glorify God. We must always remember that what God is after is communion and fellowship with us, for us to draw closer and closer to Him, learning more and more about Him and worshipping and serving Him more and more. This is the way God is glorified, by our walking closely to Him and honoring and praising His name. Therefore, if we want anything from God, we must want it so that we can glorify Him—so that we can draw closer to Him and make Him better known to others.

1. If a person wants health, life, strength, or a strong testimony, it must be so that he can glorify God.

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Mt.5:16).

“For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor.6:20).

2. If a person wants to bear fruit in his life and work, or in his church and upon his land, it must be so that he can glorify God.

“Herein is my Father glorified, that ye bear much fruit” (Jn.15:8).

“That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ” (Ro.15:6).

3. If a person wants the basic necessities of life—food, clothing, and shelter, or purpose, meaning, and significance, or assurance, confidence, and security—or if he wants more position, authority, or money, it must be so that he can glorify God and the Lord Jesus Christ in his life and testimony.

“Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles [unbelievers] seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Mt.6:31-33).

“Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ” (2 Th.1:11-12).

“Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth” (Eph.4:28).

“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate [give]; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life” (1 Tim.6:17-19).

“And this is the confidence that we have in Him, that, if we ask any thing according to his will [glory], he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him” (1 Jn.5:14-15).

4 (4:4) **Worldliness:** What is the cause of temptation and wrongdoing? Fourth, it is worldliness. James uses strong language. He calls the people adulteresses and adulterers. He means two things.

1. Being an adulteress and adulterer means that a person is guilty of spiritual adultery. Jesus Christ holds His relationship with us in the highest regards. Our relationship with Him is to be so close that it can be described only by the closeness and intimacy of marriage. In fact, our relationship with Christ can even be closer and more meaningful than marriage. We are to know, believe, and understand Christ just as we are to know, believe, and understand our husbands and wives. But with Christ there is far more of a bond and relationship than what we can have with each other as men and women of earth. Jesus Christ actually lives within our bodies in the person of the Holy Spirit. We are to live, move, and have our being in Christ and He in us. This is the reason believers are called *the bride of Christ* (2 Cor.11:1-2; Eph.5:24-28; Rev.19:7; 21:9). The marriage relationship just comes the closest to describing the bond which Christ has with us.

The point is this: our bond with Christ is so close that when we turn away from Him to the world, it is like committing spiritual adultery. Spiritual adultery means that we turn away from God to the world—that we break our commitment to God and turn to other things; that we follow after the things of the world instead of following after God, things such as...

- | | |
|---------------|---------------|
| • money | • possessions |
| • lands | • houses |
| • position | • power |
| • cars | • clothes |
| • popularity | • honor |
| • recognition | • fame |
| • girls | • boys |

The picture of spiritual adultery shows us just how meaningful God counts our relationship with Christ: it is a relationship of love, a bond of love that can be the closest bond in all the world. If we turn away from Christ to the world, it cuts His heart with the deepest of pain—a pain beyond description—for He is God and He feels with perfect feelings. We must never forget that our Lord gave His life and died for us. He has done everything He can to save us and to create a relationship with us. And it cost Him unbelievable pain—the pain of the cross—the pain of bearing all the sins of the whole world—the pain of bearing the wrath of God against those sins—the pain of God the Father forsaking and rejecting Him when He bore our sins—such pain that it defies description—and it was all for us. Therefore, we must not hurt Him anymore. We must not crucify Christ anymore. We must not forsake Him for the world. We must not commit spiritual adultery against Him by turning to the world.

“How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him” (Heb.2:3).

⇒ Spiritual adultery is not obeying the commandment of the Lord.

“And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so” (Judg.2:17).

⇒ Spiritual adultery is idolatry, the worshipping of other gods.

“And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them” (1 Chron.5:25).

“And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall loathe themselves for the evils which they have committed in all their abominations” (Ezk.6:9).

“My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God” (Hos.4:12).

⇒ Spiritual adultery is unclean works and sinful behavior.

“Thus were they defiled with their own works, and went a whoring with their own inventions” (Ps.106:39).

⇒ Spiritual adultery is giving oneself to detestable and abominable things.

“Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?” (Ezk.20:30).

⇒ Spiritual adultery is forgetting God and turning one’s back upon Him.

“Therefore thus saith the Lord GOD; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms” (Ezk.23:35).

⇒ Spiritual adultery is refusing to turn to God and not knowing the Lord.

“They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known the LORD” (Hos.5:4).

⇒ Spiritual adultery is forsaking God.

“The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD” (Hos.1:2).

“My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God” (Hos.4:12).

“Rejoice not, O Israel, for joy, as other people: for thou hast gone a whoring from thy God, thou hast loved a reward upon every cornfloor” (Hos.9:1).

⇒ Spiritual adultery is disbelief in Christ.

“A wicked and adulterous generation seeketh after a sign; and there shall no sign [that He is the Son of God] be given unto it, but the sign of the prophet Jonas. And he left them, and departed” (Mt.16:4).

⇒ Spiritual adultery is being ashamed of Christ and His Words.

“Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels” (Mk.8:38).

2. Being an adulteress and adulterer means that a person is actually committing adultery. The people of that day lived in a generation just like all other generations, a generation where immorality and all forms of sexual vices were running rampant. As Jesus said, “This is an adulterous generation”—a generation that is so full of sexual immorality that it can be characterized as adulterous. Some believers had apparently been caught up in the immorality of the world, living lives of impurity. They are called adulterers and adulteresses because that was just what they were. They were having affairs behind closed doors and in the dark.

3. Note a third thing, the question asked by Scripture: “Do you not know that friendship with the world is enmity with God?” What does this mean? Just what Scripture says: the person who is a friend of the world is the enemy of God. What does it mean to be a friend of the world?

- ⇒ It means to live for this world and the things of the world: houses, lands, money, position, power, popularity, clothes, recognition, and anything else in this world that people focus upon and put before God.
- ⇒ It means to seek the things of this world so much that you will deceive, lie, cheat, and steal to get them.
- ⇒ It means to seek the fleshly pleasures and partying of this world.

Everything in this world passes away. This world is physical and material; therefore, it has the seed of corruption in it. Because of this it stands against God. It is not eternal nor holy and righteous like God. Therefore, any person who is a friend of this world stands against God. He stands against all that God is.

- ⇒ An impure person is an enemy of God’s purity.
- ⇒ An unholy person is an enemy of God’s holiness.
- ⇒ A deceptive, lying person is an enemy of God’s truthfulness.
- ⇒ A covetous, banking, hoarding person is an enemy of God’s heart that gives sacrificially.
- ⇒ A worldly minded person is an enemy of God’s will for man.

On and on the list could go, but the point is clear: the person who is a friend of this world, who focuses upon this world, is an enemy of God.

“No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon” (Mt.6:24).

“For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” (Mt.16:26).

“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares” (Lk.21:34).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“Set your affection on things above, not on things on the earth” (Col.3:2).

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world” (Tit.2:12).

“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God” (Jas.4:4).

“This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me” (Mt.15:8).

“Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God” (Ro.8:7-8).

“That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world” (Eph.2:12).

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn.2:15-16).

5 (4:5-6) **Conclusion—Holy Spirit:** What is the cause of temptation and wrongdoing? This passage has told us there are four causes:

- ⇒ Lust: the passion for pleasure and gratification.
- ⇒ Distrust: desiring something and never trusting God or asking Him for it.
- ⇒ Praying amiss: praying with the wrong motive.
- ⇒ Worldliness: friendship with the world.

These are the causes of temptation and wrongdoing. Now, what is the *cure* for temptation and wrongdoing? There are two cures.

1. Believers must know this: the Spirit of God yearns over us with jealousy. Note that this point is a question: “Do you think?” The point is something that we *must think about and know*. The Holy Spirit who dwells in believers...

- lusts, yearns, desires, and longs after us.
- yearns with envy and jealousy over us.

When does the Holy Spirit yearn over us with jealousy? All the time, but in a special way when temptation confronts us and we do wrong. The Holy Spirit is always yearning over us and He is always jealous over us. But if we turn away from Christ and become a friend of the world—if we become adulterers and adulteresses—the Spirit of God does not cast us off and turn away from us. He loves us and cares for us and wants to save us. He yearns and longs for us with deep, intense jealousy—yearns and longs for us to return to Christ and give Him our full devotion.

The point is this: the believer is to know that the Spirit of God is exactly like this. When the believer is heavily tempted and does wrong, he is not cast off and rejected and forsaken by God. God still loves the believer—no matter what he does. God yearns and longs for the believer to return to Him—yearns and longs with deep, intense jealousy. When the believer knows this, then he knows the first great cure for temptation and wrongdoing. And he is far more able to repent and return to God. Why? Because he is so deeply loved by God—so much so that God yearns for him with a jealous, envious love. And love attracts and pulls the believer back to God. Scripture clearly declares that God is a jealous God.

“Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God” (Ex.20:5).

“For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God” (Ex.34:14).

“They provoked him to jealousy with strange gods” (Dt.32:16).

“They have moved me to jealousy with that which is not God” (Dt.32:21).

“Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury” (Zech.8:2).

Thought 1. God has placed His Spirit into the hearts of believers to lead them through all the temptations and trials of life and to convict and lead them to repentance when they sin. The Holy Spirit yearns and covets souls; He wants no believer to turn away from Christ.

“But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (Jn.14:26).

“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged” (Jn.16:7-11).

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you” (Ro.8:9-11).

“For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God” (Ro.8:13-14).

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (1 Cor.3:16).

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor.6:19-20).

“This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would” (Gal.5:16-17).

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit” (Gal.5:22-25).

“And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption” (Eph.4:30).

“Quench not the Spirit” (1 Th.5:19).

“But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him” (1 Jn.2:27).

2. Believers must know this: God gives the humble believer grace and more grace, but He resists the proud. Grace means the favor and blessings of God, any favor and blessing which God gives. When the believer faces temptation or does wrong, God meets the believer’s need, no matter what it is: strength, wisdom, power, perseverance, patience, forgiveness. The believer does not deserve God’s grace and blessing, but God loves him. Therefore, God gives him whatever he needs. In fact, God gives more grace, that is, grace upon grace, grace and more grace.

But note a critical fact: not every believer and not every person receives God’s grace. God meeting our need is not an automatic thing. Not everyone’s needs are met. In fact, the very opposite is true. If a person is proud—if he is stiffnecked, haughty, and rebellious against God—God resists the person. God wants to pour His grace out upon the person, but if the

person hardens himself and rebels against God and continues to live on in his sin, God has no choice. God is shut out of the person's life; therefore, grace is rejected. God can do nothing for the person. But note something else as well. God has to resist the person. He has to consider the person...

- a rebel
- a curser
- an antagonist
- a traitor
- an enemy
- a sinner

God has to stand against the sinner and his evil. God has to oppose and resist and eventually put him to the most terrible shame.

But this is the glorious gospel: God gives grace and more grace to the humble. The person who turns to God away from the world and his wrongdoing will receive all the grace from God he will ever need and then some. God will look after and care for him just like a child—loving, nourishing, nurturing, feeding, clothing, sheltering, protecting, and giving more and more life to him forever and ever.

“For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted” (Lk.14:11).

“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb.4:16).

“But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble” (Jas.4:6).

“Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble” (1 Pt.5:5).

“Though the LORD be high, yet hath he respect unto the lowly, but the proud he knoweth afar off” (Ps.138:6).

“Surely he scorneth the scorners: but he giveth grace unto the lowly” (Pr.3:34).

“For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word” (Is.66:2).

B. The Way to Overcome Temptation, 4:7-10	
1 Step 1: Submit to God—resist the devil^{ps1}	7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.
2 Step 2: Draw near to God & repent a. Must have clean hands b. Must have a pure heart	8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.
3 Step 3: Be disciplined & deeply—mournfully—concerned	9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.
4 Step 4: Humble yourself	10 Humble yourselves in the sight of the Lord, and he shall lift you up.

DIVISION IV

TEMPTATIONS AND TRIALS: TRIUMPHANTLY OVERCOME, 4:1-10

B. The Way to Overcome Temptation, 4:7-10

(4:7-10) **Introduction:** temptation is the constant experience of man. Temptation comes and then comes sin. Every sin is preceded by temptation. Therefore, if we can figure out how to overcome temptation, we can wipe sin off the face of the earth. Imagine a world without sin—without war, murder, assault, divorce, immorality, hatred, anger, arrogance, haughtiness, neglect, and on and on we could go. Imagine a world where all sin was eradicated. The answer to conquering sin is to conquer the temptation. Deal with the cause, not the result. How can we overcome and conquer temptation? This is the discussion of this passage. We must do four things.

1. Step 1: submit to God—resist the devil (v.7).
2. Step 2: draw near to God and repent (v.8).
3. Step 3: be disciplined and deeply, mournfully concerned (v.9).
4. Step 4: humble yourself (v.10).

1 (4:7) **Temptation—Surrender—Satan:** How can we overcome temptation? Step one—submit yourself to God and resist the devil.

- ⇒ The word “submit” (hupotagete) means to put yourself under God, under His care, power, and strength; to yield to God, to His will, command, instructions, laws, behavior, and Word; to surrender yourself to God for Him to strengthen you so that you can do exactly what He says.
- ⇒ The word “resist” (antistete) means to take a stand against the devil; to exert the energy and effort to oppose and defeat the devil and his temptation; to keep your mind and energy focused upon counteracting and conquering the temptation of the devil.

Both of these words are military words; therefore, they are urgent and they are imperatives. They are from our military commander, God Himself. When temptation strikes, submit yourself to God. Do exactly what your military commander says. He has the overall plan and all the armament and fire power at His disposal. His grace and power can defeat the enemy.

Submit yourself to God and His Word of command. What this means is to focus your mind upon God and His Word *immediately when temptation strikes*. Turn away from the temptation, push it out of your mind and begin to think about God and go over and over His Word in your mind. Just begin to resist the devil by focusing your mind upon God and His Word. Persevere in following God’s command and in resisting the devil. When you do, the most wonderful thing will happen. The devil will flee and the temptation will be gone. Remember: this is exactly what Christ did (cp. Lk.4:4, 8, 12).

Now, note the critical point: we must both surrender to God and *resist the devil*. Both acts are required. When the devil or temptation confronts us, we can never defeat him and his hoards of evil...

- by standing and fighting alone
- by going our own way
- by giving in a little
- by refusing to listen to our Commander’s Word.

We cannot even listen to the enemy’s tempting offer—not even for a moment. Picturing the temptation moves us a long way down the road to defecting and sinning against God. The only way to conquer temptation is to immediately submit ourselves to God and to immediately resist the devil and his temptation. We may have to struggle. The images of the temptation may attack and attack us, but if we will attack back by rolling God’s Word over and over in our minds, the temptation will flee.

Thought 1. God’s instructions about how to overcome temptation work. Even if one has been enslaved by some sin for years, submitting to God and resisting the devil will cause the devil and temptation to flee. But note this: if a person has been enslaved by the sin—drugs, alcohol, illicit sex, smoking, pornography, overeating, or whatever—the temptation will continue to attack him for days and perhaps weeks and months. But the believer must

remember something: he is now in the army of God. He is now a soldier under the command of God. Therefore, every time the enemy attacks, the believer is to submit himself to God and His Word, and he is to resist the devil. He is to persevere and keep on persevering—to submit to God and resist the devil and to keep on submitting to God and resisting the devil—and he will discover a most wonderful thing. As time passes—days, weeks, or months—the devil and temptation will flee farther and farther away and attack fewer and fewer times. The believer will walk in more and more victory over the devil and his evil. The believer will never be completely without temptation, but he will walk through life more and more victoriously, triumphing more and more over all evil.

“Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil” (Eph.4:26-27).

“Submit yourselves therefore to God. Resist the devil, and he will flee from you” (Jas.4:7).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pt.5:8).

“Thy kingdom come. Thy will be done in earth, as it is in heaven” (Mt.6:10).

“And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt” (Mt.26:39).

“And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her” (Lk.1:38).

“Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God” (Ro.6:13).

“Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness” (Ps.143:10).

“Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand” (Eph.6:13).

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness” (2 Pt.3:17).

“My son, if sinners entice thee, consent thou not” (Pr.1:10).

“Enter not into the path of the wicked, and go not in the way of evil men” (Pr.4:14).

DEEPER STUDY # 1

(4:7) **Satan—Temptation—Believer, Victory:** the believer is to resist the devil. He is to overcome the *evil one*. But how?

⇒ By asking God and praying, “Deliver us from the evil one.”

“And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever” (Mt.6:13).

⇒ By quoting Scripture, fasting and praying.

“And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Mt.4:3-4).

“And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, thou shalt not tempt the Lord thy God” (Mt.4:6-7).

“And said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve” (Mt.4:9-10).

“Howbeit this kind [of evil] goeth not out but by prayer and fasting” (Mt.17:21).

⇒ By ministering in Jesus’ name.”

“And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name” (Lk.10:17).

⇒ By special sessions of prayer.

“And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren” (Lk.22:31-32).

⇒ By invoking, that is, claiming, the name and power of the God of peace.

“And the God of peace shall bruise Satan under your feet shortly” (Ro.16:20).

⇒ By forgiving others.

“To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ; lest Satan should get an advantage of us: for we are not ignorant of his devices” (2 Cor.2:10-11).

⇒ By not giving place to the devil.

“Neither give place to the devil” (Eph.4:27).

⇒ By putting on the whole armor of God.

“Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil” (Eph.6:10-11; cp. v.12-18).

⇒ By repenting and acknowledging the truth.

“In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will” (2 Tim.2:25-26; Acts 13:10).

⇒ By resisting the devil.

“Submit yourselves therefore to God. Resist the devil, and he will flee from you” (Jas.4:7; 1 Pt.5:8-9).

⇒ By being born again.

“We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not” (1 Jn.5:18).

⇒ By not fearing and by being faithful.

“Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death” (Rev.2:10-11).

2 (4:8) **Temptation—Repentance:** How can we overcome temptation? Step two—draw near to God and repent. This is the greatest privilege in all the world: to have the glorious privilege to approach and draw near God, the Sovereign Majesty of the universe, the Creator and Lord of the universe. Just think, believers can approach God and talk and share with Him anytime, anyplace. The door into God’s presence is never closed. But note what Scripture teaches: the door into God’s presence is not only open, but we are *strongly urged and encouraged* to draw near God. This verse is again a strong imperative: “Draw near to God.” The temptation strikes; it is immediate, unexpected, fierce. What can we do? What is our hope? God—draw near God. The idea is more than just submitting to God, much more. *Drawing near* means to draw ever so near, to get as close as possible to God. Get right next to Him. Begin to talk and share with Him. How do we do this?

⇒ By reading the Word of God, the Holy Bible, or if we do not have access to God’s Word when the temptation strikes, by reviewing verses of Scripture over and over in our minds.

⇒ By prayer—by asking God for strength and power, mercy and grace. But note: the prayer should be positive, focusing upon God and His strength and Word, not upon the temptation. Keep your mind off the temptation and upon God.

Focus upon God and God alone. Get close to God. Draw as near as possible to Him and note the glorious promise: God will draw near you. He will draw near and embrace you and strengthen you and deliver you. This is exactly what God promises.

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor.10:13).

“For in that he himself hath suffered being tempted, he is able to succour them that are tempted” (Heb.2:18).

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb.4:15-16).

“The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him” (Ps.28:7).

“But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God” (Ps.40:17).

“But it is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works” (Ps.73:28).

“Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (Is.41:10).

However, note that drawing near God is conditional. There is a person who God does not allow to draw near Him. Who? The person with unclean, sinful hands and an impure, wavering heart. A person must do two things before he can draw near God.

1. The person must clean his hands. Some had unclean, sinful hands and James pulled no punches. He called them just what they were: *sinner*s. If any of us have unclean hands—if we have touched what God forbids us to touch—we have not only sinned, but we are *sinner*s. A terrible title to have attached to our names. Nevertheless, Scripture says that a person who touches when God says not to touch is a *sinner*.

The point is this: our hands must be cleansed of sin before we can approach and draw near God. God will not respond—He will not draw near a person unless his hands are cleansed of sin.

“Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil” (Is.1:16).

“O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?” (Jer.4:14).

“And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord” (Acts 22:16).

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor.7:1).

“If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work” (2 Tim.2:21).

“And every man that hath this hope in him purifieth himself, even as he is pure” (1 Jn.3:3).

2. The person must purify his heart and quit wavering between God and temptation. A person cannot have a divided loyalty between God and the world. God does not allow a divided loyalty. God demands total allegiance or nothing. A person who is double-minded, who tries to follow God some of the time and the world at other times, cannot draw near God. God does not accept him nor draw near him. A person must purify his heart, turn his heart completely and totally over to the Lord Jesus Christ. A pure heart—a heart totally committed and loyal to Jesus Christ—is the only heart that God will accept and draw near.

The point is this: a person cannot draw near God, he cannot get close to God, unless he has clean hands and a pure heart, a heart totally committed to the Lord Jesus Christ. Therefore, a person must repent, turn away from all sin and draw near God. If he will, then God will draw near him and make Himself available to the person at all times.

Thought 1. The believer who has the right to draw near God is the believer who walks in open fellowship and communion with God; who keeps his hands clean and his heart pure; who walks in prayer all day long, confessing and keeping himself pure. This is the believer whom God loves and to whom God is always drawing near. This is the believer who is always fellowshiping and communing with God and who walks in triumph over temptation. The believer who is always drawing near God is the believer who is the victor over the temptations and trials of life. He is God’s great victor, the one whom God loves ever so much.

“Blessed are the pure in heart: for they shall see God” (Mt.5:8).

“And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God” (Lk.9:62).

“No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon” (Lk.16:13).

“Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord’s table, and of the table of devils” (1 Cor.10:21).

“Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned” (1 Tim.1:5).

“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb.10:22).

“A double minded man is unstable in all his ways” (Jas.1:8).

“Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded” (Jas.4:8).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

“Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images” (Hos.10:2).

3 (4:9) **Temptation:** How can we overcome temptation? Step three—be enduring, and deeply and mournfully concerned. Note how descriptive this verse is:

“Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness” (v.9).

The word for “be afflicted” (talaiporesate) means to endure toils (A.T. Robertson. *Word Pictures In The New Testament*, Vol.6, p.53); to discipline and to voluntarily abstain (William Barclay. *The Letters of James and Peter*, p.127). The picture is this: when temptation strikes us, it is not time...

- | | |
|-----------------------|-----------------------|
| • to be laughing | • to be jolly |
| • to be joking around | • to be teasing |
| • to be lighthearted | • to be unconcerned |
| • to be complacent | • to be uncomfortable |
| • to be at ease | • to be lying around |

Temptation is affliction; therefore, it is time to be disciplined and to control the comforts and joys of life. Temptation is a time for rigorous warfare—for battle and the discipline and endurance of battle.

In fact, note this: the strife of temptation is usually immediate and unexpected. Therefore, we must immediately drop whatever we are doing—immediately stop the laughter and the comforts or joy of the moment—and focus upon getting near God. Our hearts must mourn and weep under the heaviness of the temptation and its attack, mourn and weep before God, asking and begging for strength and deliverance, ask and beg lest we disappoint and cut the heart of Christ.

Thought 1. This is the way to overcome temptation, the third step to victory. As soon as we are tempted we must immediately drop whatever we are doing, the activity or comfort, the joy or laughter, and we must discipline ourselves. We must focus our hearts and minds upon God and draw near Him. We must...

- get serious
- mourn
- weep
- ask God
- beg God

When we take the temptation this seriously, God will hear our cry and deliver and save us.

4 (4:10) **Temptation—Humility:** How can we overcome temptation? Step four—humble yourselves in the sight of the Lord. God sees us at all times, even when we are tempted. Therefore, when we are tempted...

- God must not see us continuing on in our activity and comfort, laughter and joy of the moment. God must see us drawing near Him and mourning and crying for deliverance.
- God must not see a self-sufficient spirit, a spirit that overlooks calling upon Him. God must not see a spirit that ignores His Word, a spirit that faces the temptation on its own, ignoring and not even thinking about God and His Word and strength. God must see us humbly coming into His presence, calling and depending upon Him for strength and wisdom to overcome the temptation.
- God must not see us looking at the temptation and picturing how attractive and enticing it is. He must not see us revelling in the thoughts of the temptation and in picturing how nice it would be. God must not see us dallying around, thinking and picturing the attractiveness of any temptation—be it the taste of a second helping of food or a second look at an attractive man or woman or any other enticing attraction. God must see us “casting down every imagination and bringing into captivity *every thought* to the obedience of Christ” (2 Cor.10:5). Imagine! Every thought is to be captured and made obedient to Christ. Just think what this does to so much television, reading, and loose moments of wandering thoughts and undisciplined day-dreaming. We must always remember that the spiritual warfare is fought in the spirit and mind, at the very core of the heart and mind. We must commit our hearts and minds to *focus totally* upon Christ and things that are true, honest, just, pure, lovely, of good report, virtuous, and praiseworthy (Ph.4:8). We must struggle to subject every thought to Christ, to gain an unbroken communion and fellowship with Him. It will take years even for the best of us to gain such commitment and discipline of spirit and mind, but it can be done and must be done—by the Spirit of God for the sake of Christ Jesus our Lord. This unbroken communion and fellowship with Christ is what God is after. It is the very reason He created us and has now saved us.

The point is this: when a person is tempted, if he humbles himself in the sight of God, God will lift him up. God will meet his need, give him whatever he needs, and deliver him from the onslaught of temptation.

Thought 1. William Barclay has an excellent description of this point.

“Only when a man realizes his own ignorance can he ask the guidance of God. Only when a man realizes his own poverty in the things that matter will he pray for the riches of God’s grace. Only when a man realizes his weakness in necessary things will he come to draw upon his strength of God. Only when a man realizes that he cannot cope with life by himself will he kneel before the Lord of all good life. Only when a man realizes his own sin will he realize his need of a Saviour and of the forgiveness of God” (The Letters of James and Peter, p.129).

“For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted” (Lk.14:11).

“But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble” (Jas.4:6).

JAMES 4:7-10

“For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith” (Ro.12:3).

“Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus” (Ph.2:4-5).

“Humble yourselves in the sight of the Lord, and he shall lift you up” (Jas.4:10).

“Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble” (1 Pt.5:5).

“Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off” (Ps.138:6).

“For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word” (Is.66:2).

<p>1 Judging others is speaking evil of brothers</p> <p>2 Judging others violates the law of God</p> <p>3 Judging others sets one up as judge, as a lawgiver</p> <p>4 Judging others usurps God's right & authority</p>	<p>V. TEMPTATIONS & TRIALS: COMMON TO ALL, BUT ESPECIALLY THE GIFTED, 4:11-5:6</p> <p>A. Temptation 1: The Judge—Judging Others, 4:11-12</p> <p>11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.</p> <p>12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?</p>
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DIVISION V

TEMPTATIONS AND TRIALS: COMMON TO ALL, BUT ESPECIALLY THE GIFTED, 4:11-5:6

A. Temptation 1: The Judge—Judging Others, 4:11-12

(4:11-12) **Introduction:** God hates all sin, but there are a few sins that are *constantly and strongly condemned* by Scripture. Judging others—condemning, criticizing, backbiting, gossiping, speaking evil, and talking about others—is one of the sins that Scripture never lets up on. Judging others is severely condemned. This section of James begins a new discussion, the temptations and trials that confront all of us, but especially the gifted. And note what the first temptation is that confronts the person who is especially gifted: judging others. There is a strong tendency...

- for the good person to judge and criticize the bad person.
- for the gifted person to judge and criticize the less gifted.
- for the wealthy person to judge and criticize the poor.
- for the energetic person to judge and criticize the less energetic.

The bad and less gifted, the poor and less energetic judge and criticize others as well. All of us are really guilty of the terrible sin of evil speaking against other persons, but the temptation strikes at the gifted more often. The point to remember, however, is this: Scripture constantly and strongly condemns judging and criticizing others.

1. Judging others is speaking evil of brothers (v.11).
2. Judging others violates the law of God (v.11).
3. Judging others sets one up as judge, as a law-giver (v.11).
4. Judging others usurps God's right and authority (v.12).

1 (4:11) **Backbiting—Criticism—Judging Others:** judging others is speaking evil against brothers. Note three significant points.

1. "Speaking evil" (katalaleite) means to criticize, judge, backbite, gossip, censor, condemn, and grumble against another person. It means to talk about and to tear down another person; to share things about another person that cut and hurt him and that lower his image and reputation in the eyes of others. The word usually means to talk about a person behind his back, when he is not present.

2. Note that the brother has sinned. He has broken the law of God, He has failed and his failure is known. It is public knowledge, and he is being judged and criticized for his failure. He is being talked about. What he has done is being buzzed and gossiped about, and it is hurting and cutting him, damaging him more and more in the eyes of the world. Now, if we are forbidden to speak evil of a person who is really guilty of sin, how much more are we forbidden to speak against a person just because we dislike or disagree with him?

Note what the Scripture says: this is *evil speaking*. Talking about a person is *evil*. It is just as much an evil as the failure of the other person. Therefore, the person who judges is as guilty as the sinner.

3. The exhortation is strong: Christian believers are not to judge and speak evil of one another. The reason is clear: we are brothers, brothers of Christ and of one another. All of us are of the family of God. Therefore,

- ⇒ we are to be loving, caring, and looking after each other, not destroying each other.
- ⇒ we are to be supporting, encouraging, and building up one another, not tearing down one another.
- ⇒ when one of us falls and gets into trouble, we are to be reaching out and helping him up, not pushing him farther down.

When we criticize a brother or sister in Christ, we are slandering one of God's own children. Just think; we are actually slandering a son or daughter of God. This alone should keep us from speaking evil of our brothers in Christ.

Think about something else as well: there is never a spirit of evil speaking in the humble and loving person. There is only a loving compassion for others, especially for those who have come short and fallen. Therefore, when we speak evil

of another person it means that we are neither humble nor loving, but the very opposite: prideful and hateful. We are an evil speaker.

Thought 1. There are several reasons why people tend to judge and criticize.

- 1) Criticism boosts our own self-image. Pointing out someone else's failure and tearing him down makes us seem a little bit better, at least in our own eyes. It adds to our own pride, ego, and self-image.
- 2) Criticism is simply enjoyed. There is a tendency in human nature to take pleasure in hearing and sharing bad news and shortcomings about others.
- 3) Criticism makes us feel that our own lives (morality and behavior) are better than the person who failed.
- 4) Criticism helps us justify the decisions we have made and the things we have done throughout our lives. We rationalize our decisions and acts by pointing out the failure of others.
- 5) Criticism points out to our friends how strong we are. Criticism gives good feelings because our *rigid beliefs* and *strong lives* are proven again. Proven how? By our brother's failure.
- 6) Criticism is an outlet for hurt and revenge. We feel *he deserves it*. Subconsciously, if not consciously, we think, "He hurt me so he deserves to hurt, too." So we criticize the person who failed.

"For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults" (2 Cor.12:20).

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice" (Eph.4:31).

"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge" (Jas.4:11).

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings" (1 Pt.2:1).

"Whoso privily [secretly] slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer" (Ps.101:5).

2 (4:11) **Judging Others—Criticism:** judging others violates the law of God. Note exactly what Scripture says:

"He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law" (v.11).

This is a shocking statement: talking about and slandering a brother is speaking evil of the law. What does this mean? When a person talks about and condemns others, he is violating the greatest of all laws, the royal law of love: the law that plainly declares that we are to love our neighbors as ourselves (Jas.2:8). The criticizer and backbiter himself becomes guilty of transgression, and his transgression violates the greatest of all laws, the law that commands us to love one another. In fact, the criticizer and backbiter does more harm than the person he is judging. The criticizer and backbiter is speaking evil of the law; that is, he is condemning another person for some failure while he himself is standing there breaking the law. He is talking about another person and breaking the law at the same time. He is saying that the law of love is not all that important; it can be sometimes ignored, neglected, abused, and violated. The person who talks about others is guilty of double sin: he not only violates the law of love, he talks about and criticizes others for breaking some commandment or for coming short and failing in some area of life. He is a double hypocrite: he not only ignores the great law of love by talking about others, he slanders others for their failure. He is guilty of slandering others and of using the law to slander them. He is, as Scripture says, speaking evil of the law. His speaking evil against his brother does not uphold the law of love; it speaks evil and tears down the love of love.

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Mt.7:1-5).

"And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these" (Mk.12:29-31).

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (Jn.13:34-35).

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (Ro.2:1).

"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness [talk about, backbite], Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Ro.13:8-10).

“For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself” (Gal.5:14).

“If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well” (Jas.2:8).

3 (4:11) **Judging Others:** judging others sets one up as a judge or as a lawgiver. Again, note exactly what the Scripture says:

“He that speaketh evil of his brother, and judgeth his brother... *judgeth the law.*”

How is this? How does criticizing and backbiting and judging a brother make us judges of the law? When we criticize a brother, we are saying that the law he has broken is important, very important—so important that he should not have broken it—but the law of love is not important enough to keep us from criticizing him. We judge the law he has broken as important and the law of love as not so important. Note: this is a common practice of people, a very common practice. We choose which law should be kept and which can be occasionally broken. It may be the laws governing gluttony, anger, worship, sex, controlling what we look at and desire, drunkenness, covetousness, or the great law of love being discussed in this passage. But no matter what the law is, we judge the law when we *pick and choose*...

- which laws are important and which laws are not so important.
- which laws are binding and which laws are not so binding.
- which laws deserve our utmost attention and which laws do not deserve so much attention.
- which laws should be kept and which laws can occasionally be broken.

When we pick and choose, we set ourselves up above the law of God. We make ourselves the judge of the law; we make ourselves lawgivers. And note: this is not our function. Scripture declares plainly that our duty is to obey the law, not to be a judge of the law. This is exactly what the end of verse 11 says: “If you judge the law, you are not a doer of the law, but a judge” (Greek).

The person who talks about and judges a brother is not keeping the law, he is judging the law. He is saying that his brother is wrong, and that he has the right to slander his brother because he is wrong. He judges the great commandment of love to be of so little importance that he can violate it and slander his brother. The Scripture is clear: the criticizer has no right to judge his brother. He has no right to judge the law of love as unimportant. His only right is to do the law. His only duty is to keep and obey the law. He is not the judge, the person who formulates and gives the law. Therefore, he is not to criticize his brother. Contrariwise, he is to do the very thing his brother is to do: keep the law of God.

“And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye?” (Mt.7:3).

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Mt.7:21).

“And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?” (Ro.2:3).

“For not the hearers of the law are just before God, but the doers of the law shall be justified” (Ro.2:13).

“Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way” (Ro.14:13).

“But be ye doers of the word, and not hearers only, deceiving your own selves” (Jas.1:22).

“Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge” (Jas.4:11).

“And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever” (1 Jn.2:17).

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (Rev.22:14).

4 (4:12) **Judging Others:** judging others usurps God’s right and authority. This verse is clear and forceful; it is a very strong warning to the criticizer and backbiter.

“There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?” (v.12).

God alone is the great Lawgiver, and Scripture declares: “There is [only] *one* lawgiver.” He and He alone has given the laws that are to judge and condemn our neighbors. Note closely: when we judge, criticize, and backbite our brothers, we are usurping God’s right to judge men. We are setting ourselves up in the place of God, making ourselves God—claiming the right to sit in judgment upon our brother. No person, not one of us, has the right to sit upon the throne of God’s judgment. Judgment and condemnation—criticizing, talking about, and picking out the shortcomings and failures of any brother—is God’s right and His alone. No one has the right to judge but God Himself.

This is strong, very strong, but God is not going to tolerate a person setting himself up as the judge, as God Himself, over someone else—not when the one who sits in judgment is but a mere sinful man who is ever so short himself.

Note one other fact as well: judging, condemning, criticizing, and talking about a person destroys the person. This is exactly what this verse says. There is only one Person who is *able to save and destroy*—only one Person who can judge and criticize another person as being either good or bad, as either worthy of being saved or destroyed—and that Person is God. God and God alone can save and destroy, not man. Not one of us is able to know and judge the whole truth about a person. Therefore, “who are you that you judge another person”—who do you think you are? God?

Thought 1. There are several reasons why we should never criticize another person.

- 1) All the circumstances and all the facts are never known. What happened and why it happened are just not known. There are always many behind-the-scene facts. Children and parents, wife and husband, employer and employee, friend and friend—things happen when they are alone behind closed doors. And unfortunately there is something seldom remembered: when people emerge from the closed doors and enter the public, the one who does the talking does not always reveal the true facts. The spirit of talk to others is the spirit of self-justification. The spirit of silence is the spirit of caring and compassion. The spirit of silence is always the spirit which desires no hurt for others, at least no more pain than what has to be borne.
- 2) All people—religious as well as non-religious—come short, fail, and fall. And we all sin often (1 Jn.1:8, 10). No one is ever exempt from sin. When we criticize and judge, we have a problem: we forget that we are sinners. When we acknowledge our own true condition, we act with care and compassion toward all as they come short. They are failing now; we failed before. Our friend shall fail later. No one is ever exempt from sin. It is a continual cycle that is the downfall of mankind. The believer must always remember that his righteousness is Jesus Christ, and he is *always* dependent upon Christ's righteousness (2 Cor.5:21; Ph.3:8-16). He must always be seeking God's forgiveness and forgetting those things that are behind.... (1 Jn.1:9; Ph.3:13-14).

Now this does not mean that we have license to sin nor that our sin is excused. We are not to continue in sin, not by criticizing nor by doing any other evil. But we must acknowledge our weakness and remember that the person who really knows God is the person who is ever seeking God. "He that cometh to God must believe that He is, and that He is a rewarder of them that *diligently seek Him*" (Heb.11:6).

- 3) All there is to know about a person is never known. How then can we criticize? Think about childhood for a moment. Eighteen years is a long time. Day by day moves into a week, and week by week stretches into a month, and month by month lasts and lasts until a year has arrived. And year by year is a long, long time for a child to be moulded into a life. What kind of mother, what kind of father, what kind of friends did the *failing person* have to influence and mould him? What kind of genes and temperament has he inherited and developed: fiery, composed, inferior, strict, strong, lovable, shy? So much goes into influencing a human life that only God can know a person, know him well enough to judge him. Certainly we can never know one another well enough to pass judgment.
- 4) Judging others usurps God's authority. When a person criticizes another, he is saying that he is worthy and has the right to be *the judge* over other lives. He is claiming the right to be God, which is ridiculous. Yet most lay claim to the right at one time or another, and some claim the right to exercise a judgmental spirit all the time.

Note what Scripture says, "Who are thou that judgest another man's servant? To his own master [God] he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand" (Ro.14:4; cp. Jas.4:11-12).

"Judge not, that ye be not judged" (Mt.7:1).

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things" (Ro.2:1-2).

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (1 Cor.4:5).

"There is one lawgiver, who is able to save and to destroy: who are thou that judgest another?" (Jas.4:12).

<p>1 Self-sufficiency is planning without God</p> <p>2 Self-sufficiency is failure to recognize the uncertainty of life</p>	<p>B. Temptation 2: The Humanist—Boasting Self-Sufficiency, 4:13-17</p> <p>13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:</p> <p>14 Whereas ye know not what shall be on the morrow. For what is your</p>	<p>life? It is even a vapour, that appeareth for a little time, and then vanisheth away.</p> <p>15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.</p> <p>16 But now ye rejoice in your boastings: all such rejoicing is evil.</p> <p>17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.</p>	<p>3 Self-sufficiency is failure to acknowledge God</p> <p>4 Self-sufficiency is boasting, bragging, & arrogance</p> <p>5 Self-sufficiency is sin</p>
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DIVISION V

TEMPTATIONS AND TRIALS: COMMON TO ALL, BUT ESPECIALLY THE GIFTED, 4:11-5:6

B. Temptation 2: The Humanist—Boasting Self-Sufficiency, 4:13-17

(14:13-17) **Introduction:** self-sufficiency is a terrible sin in the eyes of God. The reason is because man is ever so frail, infirmed, corruptible, and subject to disease, accident, heart attacks, and death at the snap of a finger. Yet despite his frailty and the uncertainty of his life, man still ignores God and walks upon earth as though his future is totally in his hands. This is the whole philosophy of humanism, the boast that man is the ultimate being in control of his life and fate. Such a boast is utter foolishness when man is nothing more than a speck before the Omniscience (all-knowing) and Omnipotent (all-powerful) mind that created a universe that is as vast as ours. Humanism or self-sufficiency is so unreasonable and illogical that it is totally unworthy of a thinking and honest being. Yet it is the very position and philosophy, the very lifestyle chosen by so many people. This is the subject of the present passage—the terrible sin of humanism, of boasting self-sufficiency—the temptation that strikes so many of the gifted people of this earth.

1. Self-sufficiency is planning without God (13).
2. Self-sufficiency is failure to recognize the uncertainty of life (v.14).
3. Self-sufficiency is failure to acknowledge God (v.15).
4. Self-sufficiency is boasting, bragging, and arrogance (v.16).
5. Self-sufficiency is sin (v.17).

1 (4:13) **Self-sufficiency:** self-sufficiency is planning without God. There is nothing wrong with making plans. We should plan and prepare for the future. In fact, we should never fail to take the time to plan. Scripture is very clear about this: we are not to be slothful in business or in any endeavor (Ro.12:11). Believers are to plan and think about their ventures and behavior before they act. In fact, there is usually not enough planning; therefore, so much that we do comes short and turns out to have been wrong decisions. Planning before we act is not what this Scripture is talking about; it is warning us *not to plan without God*.

Yet, despite the warning of Scripture—and Scripture gives warning after warning—most men plan their lives without God. They plan as if their own wills and desires controlled the destiny of life. Note the example of Scripture (v.13): How many plan to go to the city or place where they can get gain, where they can...

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| • get a job | • enter business |
| • establish a profession | • launch a career |
| • become successful | • earn a living |
| • be famous | • gain a recognition |
| • become important | |

Yet, in all their planning they do not consider God—not to the point of making sure that it is His will and making sure that they acknowledge Him in all their ways. But why not? Why does man not acknowledge God as he lays plans and walks through his plans? Because of self-sufficiency. Most people just feel little need for God. They feel that their destiny lies in their hands; that they control their future. They feel that their future and the future of all other men lie in man's own...

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| • ability | • technology |
| • plans | • science |
| • energy | • industry |
| • effort | • education |
| • works | • training |
| • discipline | • production |
| • confidence | • economy |
| • image | • employment |

The point is this: man feels self-sufficient, perfectly capable of handling his own life and work. Therefore, he lives and works with little meaningful trust being placed in God. Man just does not acknowledge much if any need for God. Note verse 13: it pictures man's attitude rather descriptively. Man feels so self-sufficient that...

- he plans the day of his departure: *today or tomorrow*.
- he plans to seek his future in a particular city.
- he even plans how long he will seek success in his efforts: *one year*.
- he plans the details of his endeavor and work: he plans to *buy and sell*.
- he plans and projects his costs and profits, the very gain he can expect at the end of the year.

Again, this is not wrong. He not only should, but he must plan his life and work while he is on earth. It is the only way he can fulfill his purpose for being on earth. But he must seek God's will and guidance, help and care, and he must acknowledge God as he plans and lives out his plans. This is the great error of the self-sufficient person—the person who feels that man is the supreme and ultimate end of life—that man can handle his own affairs and life without God.

Thought 1. Note the great error of self-sufficiency, of planning without God. How can a person ever be sure...

- that he will ever reach the city or place of his plans?
- that he will not have an accident or be stricken with some disease?
- that something will not cut into his plans?
- that he will be able to continue in his chosen city or place?
- that people will recognize and support and patronize his work and efforts?
- that the economy and money and business will hold and continue to be successful?

A thousand possibilities exist; a thousand things can happen to our plans. Utter disruption of our future is no farther away than a split second in an automobile accident or within a doctor's routine examination. The future of every person on earth is at most a small boat on the stormy and uncertain sea of life.

“Boast not thyself of tomorrow; for thou knowest not what a day may bring forth” (Pr.27:1).

“With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: by thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches” (Ezk.28:4-5).

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal” (Mt.6:19-20).

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Mt.6:33).

“And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful” (Mk.4:18-19).

“Set your affection on things above, not on things on the earth” (Col.3:2).

“For we brought nothing into this world, and it is certain we can carry nothing out” (1 Tim.6:7).

2 (4:14) **Self-sufficiency—Life, Uncertain:** self-sufficiency is failure to recognize the uncertainty of life. There are two reasons why tomorrow is uncertain.

1. Our minds and nature are limited. We just cannot know the future. No matter what we may plan or think, we do not know what will happen tomorrow; we are completely in the dark. Think for a moment: What will happen tomorrow?

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| ⇒ an accident | ⇒ a plane crash |
| ⇒ some disease | ⇒ money lost |
| ⇒ a broken relationship | ⇒ a serious fire |
| ⇒ some bad news | ⇒ a stock market rise or fall |
| ⇒ some good news | ⇒ some stock collapse |
| ⇒ death | |

We do not know about tomorrow. In fact, we do not know what will happen one hour from now. The point is this: we forget and ignore our nature—who we are, how limited we really are, how uncertain life with all its happenings and events really is. There is a tendency within man to ignore the fact of his frailty and weakness. In all the pride and arrogance of his soul, he wants to be in control of his own life and destiny, to be completely self-sufficient. He wants to have no need whatsoever for God. But this is utter foolishness, for man cannot know what will happen tomorrow. His very nature is limited, so limited that he cannot know much about what is happening now and very little about what happened in the past. He does not and cannot know about tomorrow.

2. Our lives at most are only as a vapor that appears for a brief time and then vanishes away. Once we are born into this world, the only thing we can know for sure is that we will die; sooner or later we *will die*.

Life is just like a vapor: it appears and can be seen, but it is not solid or substantial or permanent. It is shifted and buffeted about and disappears ever so soon—all because of its nature and the changes in its environment. So it is with life: it appears and then it is gone, vanished away. The end of life will come to everyone of us, and nothing can stop it. It may come today or tomorrow, but it is coming. It may be due to...

- a faulty bolt or tire
- someone falling asleep at the controls
- an accident
- a disease
- a thief
- a heart attack
- a fire
- a drowning
- old age

We seldom know when death comes and how it will come. But come it will, and when it comes, we are snatched out into eternity never to return to this life. We are gone forever. Life is uncertain, totally uncertain. It is not even certain for today, much less for tomorrow. Therefore, refusing to face up to this fact is utter foolishness.

- ⇒ Living a self-sufficient life apart from God is the depth of foolishness.
- ⇒ Planning the future without planning for one's eternal future is the depth of foolishness.

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Ro.5:12).

“And as it is appointed unto men once to die, but after this the judgment” (Heb.9:27).

“But the rich, in that he is made low: because as the flower of the grass he shall pass away” (Jas.1:10).

“Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away” (Jas.4:14).

“For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away” (1 Pt.1:24).

“For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled” (2 Sam.14:14).

“My days are swifter than a weaver's shuttle, and are spent without hope” (Job 7:6).

“Now my days are swifter than a post: they flee away, they see no good” (Job 9:25).

“For I know that thou wilt bring me to death, and to the house appointed for all living” (Job 30:23).

“Behold, thou hast made my days as a handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity” (Ps.39:5).

“Nevertheless man being in honor abideth not: he is like the beasts that perish” (Ps.49:12).

“Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth” (Ps.90:5-6).

“For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more” (Ps.103:14-16).

“There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it” (Eccl.8:8).

“Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?” (Is.2:22).

“Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me” (Is.38:12).

“The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass” (Is.40:6-7).

“They shall not hunger nor thirst: neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them” (Is.49:10).

“I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass” (Is.51:12).

“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away” (Is.64:6).

3 (4:15) **Self-sufficiency:** self-sufficiency is failure to acknowledge God. A person should consult God in his plans and life, but most, by far most, do not. Most people go about living life like they want; they seldom consider God. But this is not the way life is to be lived. A person is to acknowledge God and confess his dependency upon God. Note that man is said to be dependent upon God for two things.

1. Man is dependent upon God for life: he should say, “If the Lord will, I shall live.” This means that whether he lives or not and how he lives is in the hands of God. Therefore, a man should depend upon God for life; he should pray and discuss his life with God, such things as...

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| • his wealth | • his welfare |
| • protection | • provision |
| • security | • food |
| • housing | • clothing |
| • fulfillment | • love |
| • joy | • peace |

Everything concerning life itself—whether we live or die and how well we live—should be discussed with God. He and He alone is in charge of life and how long we are upon this earth. He loves us and wants to look after and care for us. But we must trust and depend upon Him, fellowship and commune with Him day by day and moment by moment or else He cannot help us. Just think! We can have the love and presence, provision and protection of God. Our lives can be in the

perfect will of God. We can live and walk upon earth praying and proclaiming to the world: "If He wills, I shall live—my life and its future and destiny is in the hands and provision and protection of God, totally and completely in His keeping."

2. Man is dependent upon God for all that he does: he should say, "If the Lord wills, I shall do this or that." This means that a man is not able to do what he plans unless God wills it—not a single thing. A thousand things can happen to prevent us from carrying out our plans, even within the next hour, much less tomorrow. Therefore, a person should trust God, pray, and talk over all his ways with God...

- the ways of his work, each and every activity all through the day.
- the ways of his day, each and every turn all through the day.
- the ways of his relationships, each and every relationship all through the day.

No matter what way a person turns, the person should acknowledge God in all his ways. He should be walking and praying all day long, acknowledging God in all his ways: praying for God's will as he does this and that.

"In all thy ways acknowledge him, and he shall direct thy paths" (Pr.3:6).

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Ro.12:2).

"But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus" (Acts 18:21).

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

"For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit" (1 Cor.16:7).

"Thy kingdom come. Thy will be done in earth, as it is in heaven" (Mt.6:10).

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Mt.12:50).

"He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done" (Mt.26:42).

"And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will but as thou wilt" (Mt.26:39).

"And Mary said, Behold the handmaid of the Lord, be unto me according to thy word. And the angel departed from her" (Lk.1:38).

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (Jn.7:17).

"Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart" (Eph.6:6).

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Ro.6:13).

"Submit yourselves therefore to God. Resist the devil, and he will flee from you" (Jas.4:7).

"Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness" (Ps.143:10).

"I delight to do thy will, O my God: yea, thy law is within my heart" (Ps.40:8).

"For that ye ought to say, If the Lord will, we shall live, and do this, or that" (Jas.4:15).

4 (4:16) **Self-sufficiency—Boasting:** self-sufficiency is boasting, bragging, and arrogance. The word "boastings" (alazoniais) means an empty boaster (A.T. Robertson. *Word Pictures In The New Testament*, Vol.6, p.56). That is, it is a person who boasts about something he thinks he has, but he does not really have it. He lives in an unreal world. Any person who goes through life without God is just like this. He lives and plans, thinking that he controls his life and the future. His life is one big boast of self-sufficiency, and it is wrong, totally wrong. A thousand things can happen to change his plans—to injure him or to radically change his life and work, or to snatch his life right out of this world.

Most people boast—laymen and ministers alike—boast of their work, what they have done, their ability and possessions. But note a fact seldom thought about: most boasting is not done by word of mouth. It is done by the way we live. We boast by flaunting our abilities and successes through our possessions and activities such as expensive houses, clothes and cars, exclusive clubs, friendships, and recreation.

We have an urge, a tendency to boast and to be seen and recognized as better and more successful than others. And note what Scripture says: we rejoice in our boastings—that we are more successful in our work than some others. But such boastings—such pride and arrogance—are evil. Why? Because a man's ability and life are due to God and rest in the hands of God. And in addition to this: the future—tomorrow and even one hour from now—is in the hands of God. It may be a heart attack—it may be a thief—it may be an accident—it is all in the hands of God. What a person needs to do is trust God and commit all his ways into the hands of God, acknowledging Him in all things and at every turn of every day.

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Mt.6:34).

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou

hast provided? So is he that layeth up treasure for himself, and is not rich toward God” (Lk.12:16-21).

“For the wicked boasteth of his heart’s desire, and blesseth the covetous, whom the Lord abhorreth” (Ps.10:3).

“They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him” (Ps.49:6-7).

“Whoso boasteth himself of a false gift is like clouds and wind without rain” (Pr.25:14).

“Boast not thyself of tomorrow; for thou knowest not what a day may bring forth” (Pr.27:1).

“But now ye rejoice in your boastings: all such rejoicing is evil” (Jas.4:16).

5 (4:17) **Self-sufficiency:** self-sufficiency is sin. This is a striking definition of sin: to know that we should do something and to refuse to do it is sin. As simply stated as possible: when we know to do good and refuse to do it, it is sin. A person is to trust and acknowledge God, pray and ask God for His presence, guidance, help, care, and strength...

- when he plans today and tomorrow.
- when he goes into a city.
- when he continues in the city.
- when he buys and sells.
- when he gets gain.
- when he does this and that.

A person is to walk in fellowship and communion with God day by day and moment by moment, acknowledging Him in all his ways. He is to commit his life—all his ways—unto the Lord. Refusing to do so is sin, and the wages of sin is death—spiritual and eternal death.

“And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it” (Mt.7:26-27).

“And that servant, which knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes” (Lk.12:47).

“What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?” (Jas.2:14).

“Therefore to him that knoweth to do good, and doeth it not, to him it is sin” (Jas.4:17).

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Ro.6:23).

“For to be carnally minded is death; but to be spiritually minded is life and peace” (Ro.8:6).

“And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name [boasts, lives like] that thou livest, and art dead” (Rev.3:1).

“Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die” (Ezk.18:4).

“The man that wandereth out of the way of understanding shall remain in the congregation of the dead” (Pr.21:16).

CHAPTER 5			
	C. Temptation 3: The Rich Man—Hoarding Wealth, 5:1-6	have heaped treasure together for the last days. 4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered in the ears of the Lord of sabaoth. 5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. 6 Ye have condemned and killed the just; and he doth not resist you.	c. Shall be stored up for judgment against you 4 Summons 3: Weep & howl for the way you are living a. Have cheated, stolen, defrauded b. Have lived selfishly—in luxury c. Have fattened yourself for judgment d. Have condemned & killed the righteous
1 A strong summons—weep & howl if you are hoarding wealth	Go now ye rich men, weep and howl for your miseries that shall come upon you.		
2 Summons 1: Weep & howl, for wealth is not lasting	2 Your riches are corrupted, and your garments are moth-eaten.		
3 Summons 2: Weep & howl, for hoarding wealth condemns you	3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye		
a. Shall be a witness against you b. Shall eat you as fire			

DIVISION V

TEMPTATIONS AND TRIALS: COMMON TO ALL, BUT ESPECIALLY THE GIFTED, 4:11-5:6

C. Temptation 3: The Rich Man—Hoarding Wealth, 5:1-6

(5:1-6) **Introduction:** the rich person faces a fierce temptation, a temptation so ferocious that it will consume him unless he lives ever so close to the Lord. What is the temptation that so fiercely attacks the rich? The temptation to bank and hoard money instead of using it to meet the needs of the desperate and dying in the world. The Bible never condemns all rich persons. It only condemns the rich who store up their wealth instead of using it to reach the lost, feed the hungry, cloth the naked, shelter the cold and homeless, nurse the sick, and sound the glorious news of salvation around the world. Within this world—a world that reels under the weight of desperate needs—how can anyone keep a dime more than he needs? How can anyone keep from committing all he is and has to help and minister to people? How can anyone not live and give sacrificially in order to meet the needs of the needy? God knows that we are without excuse. This is the reason for this passage—to warn all the rich of this world—all who keep more than what they need.

1. A strong summons—weep and howl if you are hoarding wealth (v.1).
2. Summons 1: weep and howl, for wealth is not lasting (v.2-3).
3. Summons 2: weep and howl, for hoarding wealth condemns you (v.3).
4. Summons 3: weep and howl for the way you are living (v.4-6).

1 (5:1) **Riches—Wealth—Judgment:** this is a strong summons to rich people.

“You rich men, weep and howl for your miseries that shall come upon you” (Jas.5:1).

“Weep and howl” (klausate ololuzontes) means to burst into weeping and to howl with grief if you are hoarding money (A.T. Robertson, *Word Pictures In The New Testament*, Vol.6, p.57). Why? Because *miseries* (plural) are coming upon you—such miseries that are so terrible that you need to begin weeping and howling now. There shall be...

- miseries of afflictions
- miseries of emptiness
- miseries of loneliness
- miseries of purposelessness
- miseries of mind
- miseries of insecurity
- miseries of passion
- miseries in this world
- miseries in eternity
- miseries in judgment
- miseries in hell

Riches that are hoarded will fail a person; they will not satisfy and they will doom a person. They will bring all kinds of miseries upon a person. Therefore, weigh the summons of God.

2 (5:2-3) **Riches—Wealth:** God’s first summons—weep and howl, for wealth is not lasting. Note the three things mentioned.

- ⇒ There are riches that are corrupted (sesepen): the word corrupted means rotted. This would refer to such things as farm produce like wheat and vegetables or building products like wood or wallboard. Many a person gains a comfortable and lavish living and in some cases wealth through farming or construction or some other industry whose products eventually rot away.
- ⇒ There are garments that become moth-eaten. This would include the textile and clothing industries. Many gain their living and lavish lifestyle or riches through these industries.

⇒ There is gold and silver that is cankered or rusted. This refers to mineral, chemical, metal, and mining interests of the economy. Now, James knew that gold and silver did not rust, not in the ordinary sense of the word. What then does he mean? He means that if the minerals lie unused they will become coated over with filth, tarnished, corroded, and eventually worn away.

The point is this: if farm produce and building products sit unused, they rot. If textile garments sit unused, they are moth-eaten. If gold and silver sit unused, they become coated with filth and eventually corrode and waste away. The point is striking, for it is a fact seldom considered. If wealth—money or anything else—is hoarded, it is useless. It does nothing but sit there, and eventually it will be gone. It will never be used for the good that it could do. The rich person who has it will contribute nothing to his generation but...

- produce and buildings that rot.
- clothing that is eaten away.
- gold and silver that waste away.

What a terrible tragedy! To have done nothing but leave the world the material things that age, corrupt, deteriorate, rot, decay, and pass away forever and ever. Wealth—riches and material and physical things—does not last.

“The increase of his house shall depart, and his goods shall flow away in the day of his wrath” (Job 20:28).

“For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others” (Ps.49:10).

“Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven” (Pr.23:5).

“For riches are not for ever: and doth the crown endure to every generation?” (Pr.27:24).

“Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me” (Eccl.2:18).

“As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool” (Jer.17:11).

“For we brought nothing into this world, and it is certain we can carry nothing out” (1 Tim.6:7).

3 (5:3) **Riches—Wealth:** God’s second summons—weep and howl, for hoarding wealth condemns you. Wealth will condemn us in three ways.

1. Wealth will stand as a witness against us. When? Now and in the day of judgment. When we hoard money and live extravagantly and lavishly, four persons see something:

- ⇒ Every person who is concerned with the desperate needs of this world sees that we are living a selfish life. All of these care and wish that the rich and hoarding would wake up and get to the task that is theirs, the task of meeting the desperate needs of the world.
- ⇒ Every poor and needy person sees that we are living a selfish and hoarding life. They see that some of the rich care and others do not.
- ⇒ All others in the world, including those who are rich and hoarding, see that the rich are living a selfish and hoarding life. But they ignore the fact and do not care enough to change or to fulfill their duty to the world and God.
- ⇒ God sees that we are living a selfish and hoarding life. Sometimes the rich have to fear the poor, for the poor sometimes rise up against the rich and threaten and destroy their lives. But the rich must always fear God, for God is the One who can destroy both body and soul in hell.

The point is this: our wealth and hoarding stand as a witness against us even while we are on earth. But the witness that we must fear the most is the witness that shall be borne in the terrible day of eternal judgment.

2. Wealth shall eat our flesh as a fire. If we hoard money, the passion to hoard more and more money will burn within us. The more we hoard, the more we will desire and lust to hoard. Lust and more lust will burn within us, and the passion for more and more will consume us. We will never be satisfied and fulfilled in life. The fire of passion and lust for wealth will destroy us both now and forever. It will eat our flesh and become the consuming fire and passion of our lives: it will burn and burn, consume and consume until it eternally destroys us.

“And he cast down the pieces of silver in the temple, and departed, and went and hanged himself” (Mt.27:5).

“But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows” (1 Tim.6:9-10).

“Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days” (Jas.5:3).

“He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity” (Eccl.5:10).

“Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil” (Hab.2:9).

“He that is greedy of gain troubleth his own house; but he that hateth gifts shall live” (Pr.15:27).

“As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool” (Jer.17:11).

3. Wealth shall be stored up as a treasure against us in the last days. This refers to the days of coming judgment when all men shall stand and give account of themselves to God. The words *heaping together* picture working day by day and hour by hour to heap up treasures on earth, and *at the same time*, the person is heaping wrath against himself in the terrible day of God's judgment. Treasures of wealth that are heaped up become treasures of wrath heaped up—all of which will savagely fall upon the rich person. Why? Because the rich person hoards while a world of needy people die from hunger, cold, disease, and are doomed eternally.

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal” (Mt.6:19-20).

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Mt.16:27).

“But woe unto you that are rich! for ye have received your consolation” (Lk.6:24).

“But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition” (1 Tim.6:9).

“And as it is appointed unto men once to die, but after this the judgment” (Heb.9:27).

“And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear” (1 Pt.1:17).

“Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage” (Jude 14-16).

“And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were written in the books, according to their works” (Rev.20:12).

“And, behold, I come quickly; and my reward is with me, to give every man according to his work shall be” (Rev.22:12).

“I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings” (Jer.17:10).

4 (5:4-6) **Riches—Wealth:** God's third summons—weep and howl for the way you are living as a rich person. Four descriptions are given.

1. Some rich persons cheat, steal, and defraud the workers. Note what usually happens when they do: the cheated person cries out to God in his suffering. When he does, God hears him. And note who God is: the Lord of Sabaoth. This is the Hebrew word meaning Lord of hosts or Lord of armies. It refers to God's omnipotence, His unlimited power to help the poor, the disadvantaged, and the oppressed. God will execute judgment, wrath, and hell upon the oppressors. This is exactly what God will do to those who cheat and defraud the workers and laborers of the world. Rich persons can steal and defraud...

- by not paying just wages.
- by not paying a full hour or day's wage.
- by not paying for all the work done.
- by withholding more than what they should.
- by adding to the bill the laborer owes for supplies.
- by adding weight to the scales that measure what is being bought.

On and on the list could go as to how the rich cheat the worker and the poor. Scripture has much to say about cheating people out of their due wages.

⇒ The person who lies in order to get wealth is a person seeking death.

“The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death” (Pr.21:6).

⇒ The person who oppresses the poor is going to meet a day of severe need.

“He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want” (Pr.22:16).

⇒ The person who steals to get riches will suddenly die right in the midst of his day. He will prove himself to be a fool.

“As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool” (Jer.17:11).

⇒ The person who builds his estate by fraudulent means is warned and shall be condemned.

“Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work” (Jer.22:13).

⇒ The person who gets gain dishonestly shall be smitten by God's own hand.

“Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee” (Ezk.22:13).

⇒ God will never forget a single one of the dishonest works of the rich.

“Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works” (Amos 8:4-7).

⇒ The person who oppresses the worker shall face the judgment of God.

“And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers and against those that oppress the hireling [worker] in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts” (Mal.3:5).

Scripture also has much to say about treating workers justly and fairly. No person is to get money by extortion nor to charge more interest or taxes than what he should.

“To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!” (Is.10:2).

“In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord God” (Ezk.22:12).

“Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them” (Amos 5:11).

“But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest” (Mt.18:28).

“Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess” (Mt.23:25).

“And he said unto them, Exact no more than that which is appointed you” (Lk.3:13).

“Thou shalt not oppress a hired servant that is poor and needy....at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee” (Dt.24:14-15).

“Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning” (Lev.19:13).

“Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, Go, and come again, and tomorrow I will give; when thou hast it by thee” (Pr.3:27-28).

2. Note one other fact. Rich persons who hoard their money live selfishly in the luxury and pleasure of this world. They hoard and build up bank accounts and estates. They live in the pleasure of...

- | | |
|---------------|---------------|
| • big houses | • honor |
| • big cars | • fame |
| • recreation | • ego |
| • food | • self-esteem |
| • sex | • success |
| • power | • position |
| • recognition | |

They seek to live a life of pleasure and gratification, of being recognized and known as being successful and powerful, as a person who can have and enjoy what this earth has to offer. Note how a selfish life forgets God and the cries of the desperate and needy of the world.

“He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich” (Pr.21:17).

“Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else besides me; I shall not sit as a widow, neither shall I know the loss of children: but these two things shall come to thee in a moment in one day, the loss of children, and widowhood” (Is.47:8-9).

“And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection” (Lk.8:14).

“And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry” (Lk.12:19).

“But she that liveth in pleasure is dead while she liveth” (1 Tim.5:6).

“For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be” (Mt.24:38-39).

“Woe to them that are at ease in Zion....that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall” (Amos 6:1, 4).

3. Persons who hoard their money are making themselves fat for the day of slaughter. This is descriptive language; nevertheless, it is the warning of God to all of us who bank and hoard more than we need. We are rich in comparison to the poor, needy, and dying of the world. Our hoarding is adding more and more weight for the coming day of slaughter, that is, for the wrath of God’s terrible judgment.

“But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds” (Ro.2:5-6).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men” (2 Pt.3:7).

“Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

4. Some of the rich condemn and kill the righteous, and the righteous do not resist them. Note this: the one person whom the rich dislike the most is the person who teaches self-denial—that we are to give all that we are and have to meet the needs of the world. Therefore, the rich reject and condemn the righteous. The rich reject the message of self-denial and sacrificial giving that the righteous practice and teach. In addition, in a society that is given over to covetousness and pleasure, the rich and powerful will even persecute and kill the righteous because of his message.

Note: the righteous do not retaliate. They just keep on proclaiming the message of the glorious gospel of Christ Jesus. They continue to reach out to the desperate needs of the starving, diseased, poor, and needy of the world.

“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake” (Mt.5:11).

“But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles” (Mt.10:17-18).

“And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved” (Mt.10:22).

“Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?” (Mt.19:27).

“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Lk.9:23).

“If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also” (Jn.15:18-20).

“For we which live are always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh” (2 Cor.4:11).

<p>1 Be patient, for the Lord is going to come again</p> <p>2 Be as patient as the farmer, for the Lord's coming draws near</p>	<p>VI. TEMPTATIONS & TRIALS: COMBATED STEP BY STEP, 5:7-20</p> <p>A. Step 1: Be Patient—Endure—Keep Your Eyes Focused Upon the Return of the Lord, 5:7-11</p> <p>7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.</p>	<p>8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.</p> <p>9 Grudge not one against another, brethren, lest ye be condemned: behold the judge standeth before the door.</p> <p>10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.</p> <p>11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.</p>	<p>a. Believers must establish their hearts</p> <p>b. Do not grumble—lest you be judged</p> <p>3 Be as patient as the prophets in suffering, for they believed & spoke in the name of the Lord</p> <p>4 Be as patient as Job in suffering trials & temptations, for he saw the end of the Lord—that the Lord was full of compassion & mercy</p>
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DIVISION VI

TEMPTATIONS AND TRIALS: COMBATED STEP BY STEP, 5:7-20

A. Step 1: Be Patient—Endure—Keep Your Eyes Focused Upon the Return of the Lord, 5:7-11

(5:7-20) **DIVISION OVERVIEW: Temptations—Trials, Victory Over:** this begins the last section of the Book of James, a book that discusses the temptations and trials that confront and attack us day by day. It has been a helpful study, very helpful, and this last section is just as helpful. Temptations and trials must be combated step by step in order to conquer them. If we want victory over the temptations and trials of life, then we must combat them step by step. In particular, there are two steps that we must take.

1. Step 1: Be Patient—Endure—Keep Your Eyes Focused Upon the Return of the Lord (Jas.5:7-11).
2. Step 2: Take Each Circumstance and Respond Properly (Jas.5:12-20).

(5:7-11) **Introduction:** the temptations and trials of life are terrible foes. If we give in to temptations they can enslave and destroy us before we know it. Temptations can hook us on the world and its possessions and pleasures or else they can destroy our wills, families, friendships, or jobs. The trials of life can unsettle and disrupt our lives, and if we are not on guard, they can crush us through some bad happening or accident, disease or death. How can we overcome temptations and trials—conquer and gain a permanent victory over them? There are two steps. The first step is covered in this passage: *be patient—endure—keep your eyes focused upon the Lord's return.*

1. Be patient, for the Lord is going to come again (v.7).
2. Be as patient as the farmer, for the Lord's coming draws near (v.7-9).
3. Be as patient as the prophets in suffering, for they believed and spoke in the name of the Lord (v.10).
4. Be as patient as Job in suffering trials and temptations, for he saw the end of the Lord—that the Lord was full of compassion and mercy (v.11).

1 (5:7) **Patient—Jesus Christ, Return:** be patient, for the Lord is going to come again. Time and again Scripture declares in no uncertain terms that Jesus Christ is going to come again and return to earth.

⇒ Christ is coming again to reward every person for his work.

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Mt.16:27).

⇒ Christ is coming again to separate the sheep from the goats.

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats” (Mt.25:31-32).

⇒ Christ is coming again to judge both the living and the dead.

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick [living] and the dead at his appearing and his kingdom” (2 Tim.4:1).

⇒ Christ is coming again to execute judgment upon the unbelievers or the ungodly of the earth.

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have un-

godly committed, and of all their hard speeches which ungodly sinners have spoken against him [the Lord]" (Jude 14-15).

⇒ Christ is coming again to judge believers.

"For we [believers] must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor.5:10).

Note also what Scripture declares about the return of Christ and believers. It clearly declares how believers are to live.

⇒ Believers are to occupy themselves, be busy in serving the Lord until He comes.

"And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come" (Lk.19:13).

⇒ Believers are not to slack up one bit or lack a single gift until Christ returns.

"So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ" (1 Cor.1:7).

⇒ Believers are to be without spot and unrebukeable when Christ returns.

"That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ" (1 Tim.6:14).

⇒ Believers are to deny ungodliness and worldly lusts and live soberly, righteously, and godly until Christ returns.

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit.2:12-13).

⇒ Believers are to live so as not to be ashamed before Christ when He returns.

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 Jn.2:28).

Now, this is the whole point of this passage. We must be patient—endure all the temptations and trials of life, no matter how strong and terrible their onslaught may be. We must patiently combat their enslaving power and the spirit of discouragement and defeat that can sweep over our souls before we know it. The Lord is coming and He is going to reward or judge us. And one thing is sure: none of us want to be condemned when He returns (v.9). Therefore, how can we conquer the temptations and trials of life? How can we overcome them and be sure of being rewarded by the Lord when He returns? There is one way and only one way: be patient—endure—keep your eyes focused on the return of the Lord.

The word "patience" (*makrothumeo*) means longsuffering, bearing and suffering a long time, persevering, being constant, steadfast, and enduring. Note: this is a very special kind of patience—a spiritual patience that never gives in; it perseveres and suffers on and on no matter what attacks it. Two significant facts need to be noted about this spiritual patience.

⇒ First, spiritual patience is *not a passive acceptance*. It does not just lay back and accept trials and temptations as though they are a part of life and nothing can be done about them. Spiritual patience is an active, fighting endurance that confronts trials and temptations and that sets out to conquer them. Gaining the victory is the very purpose for patiently confronting and standing fast against them. The believer patiently confronts them to conquer them, not to be defeated by them.

⇒ Second, spiritual patience is a *fruit of the Spirit* (see note, pt.4—Gal.5:22-23 for discussion). When the believer faces some trial or temptation, the Holy Spirit arouses the urge to combat the situation and to conquer it. The arousal or the urge is stirred by the Spirit of God. It is up to us to respond and follow the urge of the Spirit and to persevere. It is up to us to refuse to give in to the enslavement or discouragement and defeat. This kind of patience is a spiritual patience—a work of the Holy Spirit—and it can be had only by trusting the Spirit of God. Therefore, the believer must trust the Spirit of God to stir his heart to stand fast against the temptation and trial, and then he must exert his own will and energy to conquer the situation. When the Holy Spirit does His part, the believer is to do his part. The believer is to patiently combat the temptation or trial when the Spirit of God arouses his heart. The believer is to stand fast and not to give in to the sin of the temptation or to the discouragement of the trial. He is to struggle and fight, persevere and endure—patiently suffer on and on against the temptation or trial—and all the while, he is to keep his eyes fixed on the goal and the end: the return of the Lord Jesus Christ. Keeping his eyes fixed upon the return of his wonderful Lord will stir the believer to follow the leadership and power of the Holy Spirit in combating all temptations and trials.

2 (5:7-9) **Patience—Farmer:** be as patient as the farmer, for the Lord's coming again draws near. The farmer is a good example of the kind of patient waiting believers must have as they wait for the Lord's return. The farmer plants his seed and patiently waits for the early rain to germinate the seed and the later rain to ripen the crop. Note this: the farmer

looks forward to the day of harvest with great expectation—so much so that he does all he can to protect the glorious day of harvest. He combats the trials of dry and wet weather, insects and disease, and the wild weeds and briars of the world. No matter what confronts him the farmer patiently endures the trial and combats it every step of the way. He does all he can to conquer the trial. Why? Why does he labor so diligently? Endure so patiently? Because his eyes are fixed upon the great day of harvest.

The example for believers is strong: “Believers—you also be patient—patiently endure just as the farmer. Do two things.”

1. Believers must “establish” (sterixate) their hearts. The word means to set upon; to fix upon; to make fast (W.E. Vine. *Expository Dictionary of New Testament Words*, p.41). We must set our hearts upon the Lord’s coming, for His coming is near. The idea is that it is drawing ever so close and can happen at any moment. We must focus and set our hearts upon His return—be looking for it every day just as the farmer looks for his great day of harvest. Looking for the great day of redemption—for the Lord’s glorious return—will stir us to combat temptation and trial step by step. It will stir us to patiently endure no matter the situation, and by patiently enduring we shall gain the victory over all—no matter how bad the situation may be.

“Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor.15:58).

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage” (Gal.5:1).

“And let us not be weary in well doing: for in due season we shall reap, if we faint not” (Gal.6:9).

“Only let your conversation [behavior] be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel” (Ph.1:27).

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us” (Heb.12:1).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world” (1 Pt.5:8-9).

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness” (2 Pt.3:17).

“Behold, I come quickly, hold that fast which thou hast, that no man take thy crown” (Rev.3:11).

2. Believers must not complain, murmur, and judge other believers. We must not complain about our situations, our trials and temptations, and we must not blame each other for what happens to us. This is one thing God will not tolerate. Note the Scripture: if we complain, murmur, and grumble, we shall be condemned. And, “behold, the judge stands before the door.” This is a warning, a strong warning. The Lord will judge all believers who complain, murmur, grumble, and judge others instead of conquering the trials and temptations of life. And His judgment is at hand, right at the door, ready to be executed against men.

“Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer” (1 Cor.10:10).

“Do all things without murmurings and disputings” (Ph.2:14).

“The foolishness of man perverteth his way: and his heart fretteth against the LORD” (Pr.19:3).

“Wherefore doth a living man complain, a man for the punishment [in light] of his sins?” (Lam.3:39).

3 (5:10) **Patience—Prophets:** be as patient as the prophets in suffering affliction, for they believed and spoke in the name of the Lord. What James is saying is this: “Look at the prophets. Look at those who have gone before you—men and women who believed and hoped in God and bore witness to God. They faced all kinds of trials and temptations, but they patiently endured, combated and conquered them all. Look at the prophets, and you will have a great example to follow in patient endurance.” As Hebrews says:

“[They suffered] cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth” (Heb.11:36-38).

The prophets patiently endured all the trials and temptations of life. They stood fast, held onto their faith in God, and combated the trials and temptations every step of the way. They refused to give in and to question and moan and grumble against God. Contrariwise, they continued to proclaim the salvation and hope of God for the world—continued to believe and to speak up for God despite the terrible trials and temptations that swarmed in upon them.

“And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name” (Acts 5:41).

“And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Ro.8:17).

“Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season” (Heb.11:25).

“Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience” (Jas.5:10).

“For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God” (1 Pt.2:20).

“But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you” (1 Pt.5:10).

4 (5:11) **Patience—Job:** be as patient as Job in suffering trials and temptations, for he saw the end of the Lord—that the Lord was full of compassion and mercy. Few people ever suffer the trials and temptations of life as much as Job suffered. He suffered utter bankruptcy—the loss of all his property, livestock, and employees—and then, in the severest blow of all, he lost all of his sons in an accident. In addition to all this, his wife fussed at him because he refused to complain and curse God for destroying their lives. But note this: Job never gave in to the trials or temptations. He never forsook his faith in God. He did not understand all that was happening to him, but he refused to turn against God. He stood and patiently endured, struggling to conquer all and conquer it in the name of God.

“Though he slay me, yet will I trust in him” (Job 13:15).

“Also now, behold, my witness is in heaven, and my record is on high” (Job.16:19).

“For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth” (Job 19:25).

The point is this: Job kept his eyes fixed upon the end, that is, upon the Lord and the great hope of the Lord. The Lord carried Job through all his trials and temptations by blessing him with the very presence of God Himself—with the compassion and mercy of God. Job endured; therefore, we count him blessed or happy.

Thought 1. The believer is to bear the afflictions of trials and temptations by focusing his eyes upon the end, that is, upon the coming again of the Lord Jesus Christ. As we do, the compassion and mercy of God will flow both upon and through us. God will deliver us with His very own presence. He will deliver us through all the trials and temptations of life, giving us the most victorious life imaginable.

“He that endureth to the end shall be saved” (Mt.10:22).

“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him” (Jas.1:12).

“Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy” (Jas.5:11).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pt.1:13).

“For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully” (1 Pt.2:19).

“Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world” (1 Pt.5:9).

“The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger” (Job 17:9).

<p>1 Circumstance 1: When heavily tried, do not curse or swear</p> <p>2 Circumstance 2: When your experience ranges from affliction to cheerfulness, pray & praise</p> <p>3 Circumstance 3: When you are sick, call for prayer from church leaders</p> <p>a. The steps</p> <p>1) Anoint with oil</p> <p>2) Pray</p> <p>b. The results</p> <p>1) Restored, saved</p> <p>2) Sins forgiven</p>	<p>B. Step 2: Take Each Circumstance & Respond Properly, 5:12-20</p> <p>12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.</p> <p>13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.</p> <p>14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:</p> <p>15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.</p>	<p>16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.</p> <p>17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months.</p> <p>18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.</p> <p>19 Brethren, if any of you do err from the truth, and one convert him;</p> <p>20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.</p>	<p>4 Circumstance 4: When you have sinned, confess your faults to one another & pray for one another</p> <p>a. Because the effectual, fervent prayer of a believer works</p> <p>b. Because of the dynamic example of Elijah</p> <p>5 Circumstance 5: When one is backslidden, seek him</p> <p>a. He is to be sought</p> <p>b. He is to be converted</p> <p>1) Saved from death</p> <p>2) Have his sins covered</p>
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DIVISION VI

TEMPTATIONS AND TRIALS: COMBATED STEP BY STEP, 5:7-20

B. Step 2: Take Each Circumstance and Respond Properly, 5:12-20

(5:12-20) **Introduction:** How can we combat and conquer the temptations of life? There are two steps that must be taken. The first step has been discussed in the former passage: be patient and endure—keep your eyes fixed upon the return of the Lord Jesus Christ. Now, the second step is to be taken: take each circumstance and respond to it appropriately.

1. Circumstance 1: when heavily tried, do not curse or swear (v.12).
2. Circumstance 2: when your experience ranges from affliction to cheerfulness, pray and praise (v.13).
3. Circumstance 3: when sick, call for prayer from church leaders (v.14-15).
4. Circumstance 4: when you have sinned, confess your faults to one another and pray for one another (v.16-18).
5. Circumstance 5: when one is backslidden, seek him (v.19-20).

1 (5:12) **Swearing—Cursing:** there is the first circumstance. When heavily tried or tempted, do not swear or curse. Swearing or cursing is common today, so common that it has tragically become an acceptable practice in society. It is tragic because of what Scripture says about it. Note exactly what this verse says: “Above all things, my brothers, swear not at all.” Above all things; Scripture puts swearing and cursing right at the top of the list of its prohibitions. We are not to swear and curse. Why? Why would Scripture place swearing and cursing at the top of the things not do do? Because swearing and cursing is either taking God’s name in vain or else showing man’s worthlessness. A man’s word is a reflection of himself. He is either true or false. He is either trustworthy or undependable. If his word is untrue, he has lost his trustfulness and worth. There should, therefore, be no need for oaths. There should be no need for a man’s word to be reinforced, for a man’s word not to be taken at face value. His word should stand alone, sure and factual. When it does not, and he curses or swears, he shows a heart that is disturbed, lacking, or evil. No matter who the person may be—how high or low in society—his words reveal the truth of his heart: restless, assured, peaceful, full, and good or else disturbed, insecure, lacking, and evil.

Note three significant points. (See outline, note, and especially DEEPER STUDY # 1—Mt.5:33-37 for more discussion.)

1. There are at least six types of swearing.
 - a. There is *swearing by oaths*. Jesus was put upon His oath (Mt.26:63), and Paul swore by taking an oath (2 Cor.1:23; Gal.1:20). What then does James mean by saying, “Swear not”? Simply that a man’s word should be trustworthy in his day to day speech, so trustworthy that no oath is ever necessary. His character should be his guarantee, the only guarantee he needs.

A second explanation is also possible. Men are evil, so untrustworthy in their day to day dealings that worldly men require oaths. However, as stated above, the believer’s word and character should be his bond.
 - b. There is *habitual, frivolous swearing*. The unrighteous are said to have “mouths full of cursing and bitterness” (Ro.3:10, 14).
 - c. There is *hypocritical swearing*. There are some who “bless God” in one breath and turn around and “curse men” in the next breath. “Out of the same mouth proceedeth blessing and cursing” (Jas.3:9-10).
 - d. There is *silent, universal swearing*. Every man is charged with secretly cursing others within his heart. “Thine own heart knoweth that thou thyself...hast cursed others” (Eccl.7:22).

- e. There is *evasive swearing*. Some do not use words that are foul, dirty, ugly, harsh, or binding. They would never use God's name in vain. Rather, they choose substitute words—words that are commonly used in everyday conversation, words that would never be considered swearing. Others choose what are thought to be milder curse words. By evading harsh swearing, they feel their word is not so binding. They count themselves less guilty.
- f. There is *ego swearing*. Many swear to boost their ego, their manliness around others. They feel an identity with the crowd by crossing over to the forbidden.

2. A person is not to swear by any oath, not by heaven or earth nor by any other oath. This is clearly stated by Scripture.

- a. Do not swear by heaven, for it is God's throne: the place where His glory is manifested (Is.66:1). To swear by heaven or to curse heaven is to swear by God and to curse God.
- b. Do not swear by earth, for the earth is God's footstool: the place He governs and looks over (Is.66:1; Ps.24:1). To swear by earth or to curse earth is to swear by God and to curse God.
- c. Do not swear by any other oath, for all power belongs to God. In reality, no man has any power to do anything. For example, he cannot change his stature. What power he has is given by God. In fact, the power man thinks he has can be taken away at any moment. Therefore, he really does not have the power to keep oaths. He can be disabled or snatched away at any moment. The recognition of this reality should cause a man to live so honestly and straightforwardly that his word alone is acceptable. Oaths and vows should not be necessary.

Note this: all power belongs to God; therefore, a man should stand in awe of God, not curse Him. But observe what it is that is usually cursed: God and the things of God, the very things that should not be cursed. This says much about the selfish, depraved nature of man. Cursing God is such a terrible sin that it is one of the ten commandments. A special judgment is even pronounced upon the curser (Ex.20:7). Cursing is meaningless, thoughtless, and irreverent.

“But I say unto you, Swear not at all; neither by heaven; for it is God's throne” (Mt.5:34).

“[Men] whose mouth is full of cursing and bitterness” (Ro.3:14).

“But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God” (Jas.3:8-9).

“But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation” (Jas.5:12).

“Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain” (Ex.20:7).

“And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD” (Lev.19:12).

“[The wicked person] His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity” (Ps.10:7).

“For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak” (Ps.59:12).

“As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him” (Ps.109:17).

“For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others” (Eccl.7:22).

3. A person is to let his word be so true that it is his guarantee. His word is to stand alone and be true. A man is to need no other words to show his character or strength—no curse words and no swearing words. A man should not have to say anymore than “yes I will....” or “no, I will not....” His life should be so honest and straight that no one would ever question his word. When he speaks, everyone should know that it will be done, that he will see to it that it is done. In fact, Jesus Christ said that anything more than straightforward words are of evil.

“But let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil” (Mt.5:37).

Something that is often overlooked is this fact: swearing and cursing do not make a matter more believable; they really make a matter more suspicious. A person swears something because his character or the matter is questionable. What an indictment of depravity! Yet swearing and cursing are the acceptable habits of men.

“Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men” (Mt.5:13).

“But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil” (Mt.5:37).

“Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man” (Col.4:6).

“Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus” (2 Tim.1:13).

“In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you” (Tit.2:7-8).

2 (5:13) **Prayer—Praise**: there is the second circumstance. When our experiences range from affliction to cheerfulness, let us pray and praise. When we face trouble, we pray; when we are free of trouble, we praise. This does not mean that we do not praise God in the midst of trouble nor that we do not pray in times of no trouble. We pray and praise God all the time. But when we are facing trouble, God wants us primarily seeking Him for power and deliverance and for courage to be a great witness for Him as we walk through it all. And when we are free of trouble, God wants us mainly praising and rejoicing in Him.

1. Temptations and trials afflict everyone upon earth, all kinds of temptations and trials.

⇒ There are such temptations as worldliness, lust, and pride.

⇒ There are such trials as accidents, disappointments, unfaithfulness, bad times, and bad feelings.

When such circumstances strike us, we are to combat them by prayer. We are to pray and seek God for His presence and guidance, His power and strength to walk right through the trial. And we are to ask God for the courage to be a dynamic witness for Him and His glorious salvation.

“Seek the Lord and his strength, seek his face continually” (1 Chron.16:11).

“Ask, and it shall be given you: seek, and ye shall find; knock, and it shall be opened unto you” (Mt.7:7).

“Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak” (Mt.26:41).

“And he spake a parable unto them to this end, that men ought always to pray, and not to faint” (Lk.18:1).

“Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full” (Jn.16:24).

“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints” (Eph.6:18).

“Pray without ceasing” (1 Th.5:17).

“Is any among you afflicted? let him pray. Is any merry? let him sing psalms” (Jas.5:13).

2. Most people upon earth also have times when they are free from trials and temptations. As stated, these are times when God wants us walking primarily in praise and worship of Him. This does not mean that we are to walk around boisterously, slapping everyone on the back and acting like a jolly joker. It means that we are to be *cheerful in the Lord*, showing the world that there is joy in the Lord—the joy of assurance and confidence in the eternal salvation and life that Christ provides. This is the kind of joy that is to be shown to the world, the joy of confidence and assurance in the eternal future offered by God. This is the praise that is to be constantly flowing from our lips.

“Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven” (Lk.10:20).

“And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name” (Ro.15:9).

“Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord” (Eph.5:19).

“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Col.3:16).

“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name” (Heb.13:15).

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light” (1 Pt.2:9).

“Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings” (Ps.9:11).

“Let the people praise thee, O God; let all the people praise thee” (Ps.67:3).

3 (5:14-15) **Healing—Sickness, Praying for**: there is the third circumstance. When you are sick, call for the church leaders and have them pray for you.

1. Note the four facts given in this passage.

a. “Is any sick among you?” The sick are those who are so sick that they are *shut-ins*—unable to get out and go to the ministers and leaders of the church.

b. “Is any sick among you? Let him call for the elders [ministers or leaders] of the church.” The sick person is to be so concerned over his welfare and so trusting of God that he knows that God can heal him. He also believes in prayer, that where two of three are gathered together in the name of Christ, Christ will be there in more power.

c. “Let them [the elders] pray over him, anointing him with oil *in the name of the Lord*.” Two things are done by the elders:

⇒ They pray for the sick shut-in.

⇒ They anoint him with oil.

And they do both things *in the name of the Lord*. That is, they know that the Lord alone is the Healer of our sicknesses. We are not healed by our prayers nor by oil, but by the Lord. But the elders also know two other things:

- ⇒ First, God has commanded us to pray for deliverance and healing in times of affliction and suffering.
- ⇒ Second, God has told us to anoint the sick with oil.

d. “The prayer of faith shall save the sick, and the Lord shall raise him up....” The Lord will heal the sick person and forgive his sins *because of the prayer of faith*.

2. Second, picture the scene of what is being said in this passage. A dear, dear brother or sister—one who is very dear to us—is so sick that he is bedridden. His sickness is permanent, so permanent that if he is ever going to join us in the worship of the Lord again, the Lord is going to have to miraculously heal him. Our dear brother or sister is hopelessly bedridden and will be bedridden for the rest of his life. What is he or she to do? Just lie there and give up to the trial and temptation

to limit God’s power? What should the elders (ministers and leaders) of the church do? Just encourage the dear brother to bear his affliction and suffering—to just lie there and accept his affliction with no hope of ever being healed by God?

This passage emphatically says “no!” Neither the dear brother or sister or the elders should give up to the trial or sickness. As simply as possible, Scripture says that they should do two things:

- ⇒ Gather around the sick person and pray.
- ⇒ Gather around the sick person and anoint him with oil.

But note: they are to pray in faith—pray knowing and expecting God to heal the sick person. And as already stated, the prayer of faith will save the sick person.

Now, for a couple of questions.

- ⇒ Does this work? Is this what God expects us to do when one of our loved ones or dear brothers or sisters become sick? Let us answer these questions by asking several other questions.
- ⇒ What is there in this passage or in this book that says this is not a clear instruction of Scripture? It would seem that raw honesty before the Lord—without preconceived notions—would require us to say that this instruction stands as the Lord’s instructions as much as any other in the Book of James.
- ⇒ Why not do this? What is wrong with going to a dear brother or sister—one whom we love ever so deeply and one who has been *among us* as one of God’s faithful worshippers and servants—and putting a little oil on his head and praying for God to heal him? He is a dear brother who is hurting, suffering, and racked with excruciating pain, and he has been given no hope. What is wrong with us doing all we can for him? What is wrong with praying with all the faith we can arouse within our hearts and minds?

All believers, of course, have to answer these questions for themselves; but as we answer them, we must be honest—honest to God and His Word and honest to ourselves and our loved ones. There is no question—absolutely no question—these instructions are in the Word of God. Their presence and clear instructions cannot be denied. What, then, are we to do? What does God want us to do? Regardless of what men say and do, what does God really want us to do? What does His Word say?

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Mt.7:21).

“And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you” (Mt.17:20).

“And all things, whatsoever ye shall ask in prayer, believing, ye shall receive” (Mt.21:22).

“Jesus said unto him, If thou canst believe, all things are possible to him that believeth” (Mk.9:23).

“According to the custom of the priests’ office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense” (Lk.1:9-10).

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (Jn.15:7).

“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints” (Eph.6:18).

“Is any among you afflicted? let him pray. Is any merry? let him sing psalms” (Jas.5:13).

3. Note the instruction to anoint with oil. Why would Scripture tell us to anoint the sick with oil? There are two excellent reasons.

- a. Oil is a symbol of the Holy Spirit, of His presence. The oil helps the sick person to focus and concentrate upon the presence of the Holy Spirit and His power. It is often difficult for a sick person to focus and concentrate. This is especially true with those who are hurting and suffering, racked with excruciating pain. It is also true of those with jerky and short attention spans. The oil—its presence and placement upon the body—helps the sick focus and concentrate upon the Holy Spirit, His presence and power.
- b. Oil is a symbol of God’s care, comfort, and joy, of His mercy to us. It is the oil of gladness. Therefore, oil actually focuses the attention and stirs the sick to believe in God’s will to be merciful and His desire to fill the believer’s heart with gladness.

“Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows” (Ps.45:7).

“Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows” (Heb.1:9).

Thought 1. William Barclay has a comment well worth our noting:

“The Church has always cared for her sick; and in the Church there has always resided the gift of healing. The social gospel is not an appendix to Christianity; it is the very essence of the Christian faith and life” (The Letters of James and Peter, p.153).

4 (5:16-18) **Confession:** there is the fourth circumstance. When you have sinned, confess your faults to one another and pray for one another. Does this mean that believers are to go around confessing all their sins in all their intimacies and ugliness? No! This is not what this passage is talking about. It is referring to certain types of sins or to certain times when we are to confess our sins. We should confess our sin...

- when the sin has been a wrong or injustice done against someone else.
- when we have misled or lied to someone.
- when we have offended someone or caused someone to stumble and sin.
- when restitution should be made.
- when we have publicly committed some crime and public forgiveness is required.
- when a trusted minister or Christian counselor may be able to help us in seeking repentance and restoration before God and man.

Note why we should confess our faults to one another: so that we can pray for one another. Prayer is of critical importance for one reason:

⇒ “The effectual, fervent prayer—the earnest, working power of prayer...avails much” (v.16).

As has already been seen, prayer—a real prayer of faith—heals a sick believer (v.15). And now in this verse, prayer that is really earnest is a prayer that works and heals a sin-sick soul (v.16).

Elijah is an excellent example of the power of prayer. He was a man just like us, a human being who had passions and feelings just like we have and who faced the same temptations and trials that we do. Yet Elijah earnestly prayed for it not to rain, and it did not rain for three years and six months. Then he prayed again for it to rain, and it rained and the earth bore its fruit (cp. 1 Ki.17:1f; 18:1f; Lk.4:25). The point is this: prayer—earnest and fervent prayer—is effective; it works. God hears and answers prayer.

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened” (Mt.7:7-8).

“Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full” (Jn.16:24).

“Is any among you afflicted? let him pray. Is any merry? let him sing psalms” (Jas.5:13).

“Howbeit this kind goeth not out but by prayer and fasting” (Mt.17:21).

“And all things, whatsoever ye shall ask in prayer, believing, ye shall receive” (Mt.21:22).

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (Jn.15:7).

“And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one’s bands were loosed” (Acts 16:25-26).

“And he prayed again, and the heaven gave rain, and the earth brought forth her fruit” (Jas.5:18).

5 (5:19-20) **Backsliding:** there is the fifth circumstance. When a believer has backslidden, seek him. This is speaking of believers: *brothers, if any of you stray from the truth.* Note that believers can....

- stray away from the truth (v.19).
- walk in the way of error (v.20).

When this happens, the believers of the church are to seek to convert him, that is, to lead him to repentance. The word *convert* means to turn, hence to take him by the hand and lead him to repentance. What a descriptive picture: loving one another so much that as soon as a believer slips into sin...

- we take him by the hand.
- we turn him around and lead him to repent.

Thought 1. What a different place the church and world would be if we loved one another so much that we actually did this! How desperately such a ministry of reclamation and restoration is needed today! What is to prevent ministers from arousing their people to set up ministries of reclamation and restoration?

Note: if we turn a believer around from his sin, we save his soul from death and cover a multitude of sin. What is meant by death here? The great Greek scholar A.T. Robertson says that the person saved here is a believer being won back to Christ: “the soul of the sinner [hamartolon] won back to Christ...It is the ultimate and final salvation here meant by the future [sosei]”—that is by the words “shall save” (*Word Pictures In The New Testament*, Vol.6, p.67). (See notes—Heb.10:26-27, but especially DEEPER STUDY # 1—1 Jn.5:16 for more detailed discussion.) Once a believer’s soul has been saved, restored back to Christ, a multitude of sins becomes covered and forgiven by the blood of Christ.

JAMES 5:12-20

Note this about temptation and trials. Seeking others for the Lord strengthens one against temptations and trials. The Christian witness becomes a student of the gospel and of man. He learns all he can about the faults and needs of men and all he can about God and His provision. The knowledge of both strengthens his own faith.

“Blessed is he whose transgression is forgiven, whose sin is covered” (Ps.32:1).

“And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven” (Mt.18:3).

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord” (Acts 3:19).

“Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee” (Acts 8:22).

“If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land” (2 Chron.7:14).

“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon” (Is.55:7).

“But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die” (Ezk.18:21).

THE FIRST EPISTLE OF

PETER

THE FIRST EPISTLE GENERAL OF PETER

INTRODUCTION

AUTHOR: Simon Peter, the Apostle (1 Pt.1:1).

The author claims to be an eyewitness of Christ's sufferings (1 Pt.5:1). Peter was an apostle of the Lord Jesus and he witnessed the sufferings of Christ. He is the best known among the apostles.

1. He was a businessman, a fisherman (Mk.1:16-20).
2. He became a disciple through the witness of his own brother (Jn.1:40-42).
3. He was given the name of Peter by the Lord Himself (Jn.1:41-42; cp. Mt.16:16-18).
4. He was one of three men who were apparently closer to the Lord than others who followed the Lord—one of three who formed an inner circle around Christ. James and John were the other two (Mt.17:1-2; Mk.5:37; 9:2; 14:23).
5. He was a natural born leader and became the leader of the twelve apostles (Mt.19:27; Mk.8:29; Jn.6:67-68; Acts 1:15; 2:14; 4:8-12; 15:7).
6. He publicly denied Christ at the crucifixion, but he later repented rather bitterly (Mt.26:69-75).
7. He had a private interview with the *risen* Lord which deeply affected him (1 Cor.15:5; cp. Jn.21:7, 15-21).
8. He was filled with God's Spirit on the day of Pentecost and immediately became the leader of the early church (Acts 2:1f).
9. He was chosen by God to become the missionary apostle to the circumcision, the Jews of the dispersion (Gal.2:7-8, 11-21). Eventually, he travelled further and further afield (see outline—Acts 9:32-12:25).
10. He was martyred by crucifixion in Rome under Nero (around AD 68), according to tradition. It is said that he felt so unworthy to be crucified like his Lord that he begged to be crucified upside down. Interestingly, tradition also says that Peter's wife served with him in the ministry. William Barclay quotes a touching picture by Clement of Alexandria who said that she was martyred with Peter: "On seeing his wife led to death, Peter rejoiced on account of her call and her conveyance home, and called very encouragingly and comfortingly, addressing her by name: 'Remember thou the Lord'" (Stromateis 7:6). (*The Gospel of Matthew*. "The Daily Study Bible." Philadelphia, PA: The Westminster Press, 1956, p. 313).

DATE: Uncertain. Probably A.D. 63-67. The early date is indicated by the following facts.

1. The organization of the church seems to be in its primitive form. Only elders are mentioned. Deacons are not mentioned (cp. 1 Pt.5:1).
 2. The theology of the epistle is stated in the purest and simplest form possible.
 3. The scribe, Silvanus, was the one to whom Peter actually dictated the epistle. He could possibly be the missionary associate of Paul who is also known as Silas (1 Pt.5:12).
 4. The epistle was written after some of Paul's letters were penned. Peter knew of Paul's writings (2 Pt.3:15).
- The first three facts point toward an early dating; the last fact would place the writing after Paul's epistles. If tradition is correct, the writing would be before Nero's death. It was probably written A.D. 63-67.

TO WHOM WRITTEN: "To the strangers scattered throughout" five Roman provinces (1 Pt.1:1).

These strangers or pilgrims of the Lord included both Jewish and Gentile believers. It is definitely clear that some Gentiles, probably many, had been reached for the Lord (1 Pt.1:14; 4:3-4).

Peter wrote the epistle from Babylon (1 Pt.5:13). There were three Babylons.

1. The historical Babylon in Mesopotamia. However, the church in this Babylon was scattered under severe persecution by Caligula (about A.D. 41).
2. The Babylon of Egypt. There is nothing known about Peter ever being there.
3. The symbolic Babylon, Rome itself. Throughout history the name of Babylon has stood for evil; therefore, when Rome began its harassment and persecution of the church, Christians began to refer to Rome as Babylon (see Rev.17:18). Peter was probably in Rome when he wrote the epistle.

PURPOSE: There are at least two reasons for Peter writing this letter.

1. To challenge and strengthen believers to stand against the onslaught of persecution being levelled against them. This is Peter's primary purpose. (See Special Feature, point 3.)
2. To reinforce the glorious truth that the believer is only a stranger and a pilgrim upon the earth (1 Pt.1:1-4; 2:11; cp. Heb.11:13). Peter sensed that the message of holiness and dedication was especially needed during this period of persecution. There was a strong temptation to return to the world in order to save one's life and property.

SPECIAL FEATURES:

1. I Peter is "A General Epistle." That is, it is not written to a specific church or individual, but rather, it is written to all Christian believers.
2. I Peter is "An Epistle of Pastoral Warmth." It bristles with tenderness, love, understanding, and encouragement. It is a warm epistle, flowing from the depth and richness of a pastor's heart (see 1 Pt.1:8, 17, 19, 22; 2:2-4, 7, 11, 25; etc.)
3. I Peter is "The Epistle for the Suffering Church." The church was being severely persecuted, suffering "many trials" (1 Pt.1:6) They were suffering "wrongfully" (1 Pt.2:19), suffering *for righteousness' sake*, that is, having to suffer for standing up for the name of Christ. Malicious charges were made against them (1 Pt.2:12, 15; 3:16; 4:14). Their suffering is mentioned at least sixteen times.

4. I Peter is "An Epistle of the True Grace of God" (1 Pt.5:12). Peter reveals that the *true grace of God* involves three stages.
 - a. There is the grace of salvation (1 Pt.1:10).
 - b. There is the grace of redemption, that is, the end of one's salvation (1 Pt.1:13).
 - c. There is the grace that carries one through life day by day (1 Pt.1:2; 3:7; 4:10; 5:5).
5. I Peter is "An Epistle Emphasizing the Second Coming." The coming again of Jesus Christ is mentioned around eight times (1 Pt.1:5, 7, 13; 2:12; 4:13, 17; 5:1-4). It is a dominant theme upon Peter's mind.
6. I Peter is "A Pilgrim Epistle." It is written to the strangers and pilgrims whose home is in heaven, but who are presently plowing their way through this life (1 Pt.1:1-4; 2:11; cp. Heb.11:13).
7. I Peter is "The Epistle of the Missionary Apostle to the Jews." Peter was given the primary responsibility of reaching the circumcision throughout the world. He was the apostle to the Jews (Gal.2:7-8, 11-21). (See Author, point 10.)

OUTLINE OF FIRST PETER

THE PREACHER'S OUTLINE & SERMON BIBLE™ is *unique*. It differs from all other Study Bibles & Sermon Resource Materials in that every Passage and Subject is outlined right beside the Scripture. When you choose any *Subject* below and turn to the reference, you have not only the Scripture, but you discover the Scripture and Subject *already outlined for you—verse by verse*.

For a quick example, choose one of the subjects below and turn over to the Scripture, and you will find this marvelous help for faster, easier, and more accurate use.

In addition, every point of the Scripture and Subject is *fully developed in a Commentary with supporting Scripture* at the bottom of the page. Again, this arrangement makes sermon preparation much easier and faster.

Note something else: The Subjects of FIRST PETER have titles that are both Biblical and *practical*. The practical titles sometimes have more appeal to people. This *benefit* is clearly seen for use on billboards, bulletins, church newsletters, etc.

A suggestion: For the quickest overview of FIRST PETER, first read *all the major titles* (I, II, III, etc.), then come back and read the subtitles.

OUTLINE OF FIRST PETER

I. HOW TO BE SECURE THROUGH SUFFERING: KNOW THAT YOU ARE SAVED, 1:1-12

- A. Know that You Are the Chosen of God, 1:1-2
- B. Know the Believer's Living Hope, 1:3-5
- C. Know the Truth About Trials and Temptations, 1:6-9
- D. Know the Wonder and Greatness of Salvation, 1:10-12

II. HOW TO LIVE THROUGH SUFFERING: GIVE YOUR LIFE TO GOD, 1:13-3:12

- A. Get Your Mind Ready, 1:13-16
- B. Live on Earth in the Fear and Reverence of God, 1:17-21
- C. Love One Another Fervently, 1:22-25
- D. Strip Off Some Things and Crave the Word of God, 2:1-3
- E. Come to Christ, the Living Stone, 2:4-8
- F. Know Who You Are: The People of God, 2:9-10
- G. Abstain from Fleshly Lusters, 2:11-12
- H. Submit to the State, 2:13-17
- I. Submit to Masters or Employers, 2:18-20
- J. Follow Christ's Great Suffering, 2:21-25
- K. Submit to One's Own Husband, 3:1-6
- L. Understand One's Wife, 3:7
- M. Live at Peace with Others, 3:8-9
- N. Love and Enjoy Life, 3:10-12

III. HOW TO HANDLE AND CONQUER SUFFERING: LIVE FOR RIGHTEOUSNESS AND NOT FOR EVIL, 3:13-4:19

- A. Stand Up For Christ: Suffer for Righteousness' Sake, 3:13-17
- B. Understand the Death and Triumph of Christ, 3:18-22
- C. Arm Yourself with the Mind of Christ, 4:1-6
- D. Live Under the Shadow of History's Climax, 4:7-11
- E. Stand Up Under the Fiery Trial of Persecution, 4:12-19

IV. HOW THE CHURCH IS TO FUNCTION UNDER SUFFERING: BE FAITHFUL, 5:1-14

- A. The Duties of the Elder or Minister, 5:1-4
- B. The Duties of the Believer (Part I): Humility and Subjection, 5:5-7
- C. The Duties of the Believer (Part II): Vigilance and Resistance Against the Devil, 5:8-9
- D. The Suffering of the Believer and God, 5:10-14

THE FIRST EPISTLE GENERAL OF PETER

CHAPTER 1

I. HOW TO BE SECURE THROUGH SUFFERING: KNOW THAT YOU ARE SAVED, 1:1-12

A. Know That You Are the Chosen of God, 1:1-2

Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

- 1 They are believers, believers who are only strangers scattered over the earth
- 2 They are people elected (chosen) by God^{DS1}
- 3 They are people set apart to God & covered by the blood of Christ^{DS2}
- 4 They are people who obey God
- 5 They are people who experience grace & peace

DIVISION I

HOW TO BE SECURE THROUGH SUFFERING: KNOW THAT YOU ARE SAVED, 1:1-12

A. Know that You Are the Chosen of God, 1:1-2

(1:1-2) **Introduction:** Peter is writing to people who were hurting and suffering, people who were being ridiculed and persecuted because they lived for Jesus Christ. Throughout the Roman Empire believers had been attacked and were being savagely persecuted—so much so that they had been forced to flee for their lives. They had been forced to leave everything behind: homes, property, estates, businesses, jobs, money, church, friends, and fellow believers. Believers had apparently taken their families and what belongings they could carry and fled for their lives. Peter is writing to five Roman provinces where most of the believers had apparently tried to hide and find safety. But note how the church is continuing on as an underground church.

Imagine the fear, uncertainty, and insecurity; the wandering about and the searching for a safe place and for a way to earn a living. In some cases, the believers did not even know where their next meal would come from. The church and its dear believers were fleeing for their lives. All the feelings that attack human emotions when a person is being hunted down for brutal slaughter were attacking these believers: fear, concern, restlessness, sleeplessness, anxiety, stress, uncertainty, insecurity, and a pounding heart at the slightest shadow or noise.

The believers desperately needed strong encouragement. But how? How do you shore up and strengthen a person who is suffering and hurting so much? How can a person be secure through suffering and persecution? There is one way and only one way: he must know that he is saved and be absolutely sure that he is under the care and love of God. This is the discussion of the first section of First Peter. It clearly tells us how to be secure through suffering. Our security is this: knowing that we are saved, that we belong to God and are looked after by God.

The first thing to know about our salvation is this: *know that you are the chosen of God.*

- 1. They are believers who are only strangers or pilgrims (chosen) scattered over the earth (v.1).
- 2. They are people elected by God (v.2).
- 3. They are people set apart to God and covered by the blood of Christ (v.2).
- 4. They are people who obey God (v.2).
- 5. They are people who experience grace and peace (v.2).

1 (1:1) **Believers—Chosen, The:** the chosen are believers, believers who are only strangers scattered over the earth. This is the descriptive picture being painted in verse one. Believers are only strangers (parepidemois) on earth. The word means pilgrim, sojourner, visitor, or exile. The idea is that of a person visiting a place for a while, but he is not a permanent resident. Believers are citizens of heaven; their home is in heaven *with God*, not on earth with the rulers of this world. The rulers and people of this earth may persecute believers, but believers are here on earth only temporarily—only as strangers, pilgrims, sojourners, and exiles. This is significant; it means two things:

- 1. It means that where we live on this earth does not matter all that much. No matter where we live, it is not our permanent home. Our home is in heaven. We may be forced to leave our homes and countries because of trouble and persecution—we may be poor and suffer great hardship in this life, but it is only for a brief time. We are only strangers and pilgrims on earth. We shall soon be called to go home—to go to our permanent home in heaven and be there forever and ever. And there shall be no hunger or poverty or suffering or hardship in heaven.

2. It means that we should keep our eyes and minds...
- focused upon heaven as our permanent home.
 - focused upon how short life is.
 - focused upon how uncertain, insecure, and short-term all things upon earth really are.

“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth” (Heb.11:13).

“For here have we no continuing city, but we seek one to come” (Heb.13:14).

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul” (1 Pt.2:11).

“And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage” (Gen.47:9).

“For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding” (1 Chron.29:15).

“Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were” (Ps.39:12).

“I am a stranger in the earth: hide not thy commandments from me” (Ps.119:19).

2 (1:2) **Election—Foreknowledge—God:** the chosen are elected by God. They are actually called the elect, a people who had been elected or chosen by God. This means a most wonderful thing. It means that believers have the highest position in all the world, the position of being *God’s own holy and beloved children* (cp. Col.3:12).

- ⇒ Believers have been elected to be *holy*. The word “holy” (*hagios*) means separated or set apart. God called believers out of the world and away from the old life it offered, the old life of sin and death. He called believers to be separated and set apart unto Himself and the new life He offers, the new life of righteousness and eternity.
- ⇒ Believers have been elected to be the *beloved* of God. God has called believers to turn away from the old life that showed hatred toward God, the old life that rejected, rebelled, ignored, denied, and was constantly cursing in the face of God. God has called believers to be the beloved of God, the persons who receive His love in Christ Jesus and who allow Him to shower His love upon them.

If God loves believers this much, enough to actually choose and elect them to be His very own holy and beloved people, then God will look after and take care of them. No matter how ridiculed, abused, and persecuted—no matter how poor, hungry, troubled, and distressed—no matter how great the hardship, God will meet the need of the dear believer, the one whom He has elected to be His own. (See note, *Chosen—2 Th.2:13* for more discussion. Remember that the Thessalonian believers were suffering trouble and persecution even as these believers were. The truths of election and predestination were used by both Paul and Peter to encourage believers when they were suffering great trouble and hardship. These are wonderful truths to encourage us when we have to face the great trials of this world.)

Note one other point: how believers are elected. They are elected by the *foreknowledge of God*. What does this mean? Foreknowledge can mean two things.

First, foreknowledge means that God sees the future. No matter how far a person looks into the future, God has already seen it. God knows...

- exactly what will happen, every single event and consequence.
- exactly what could happen (but will not), every single possibility and its consequences.

Foreknowledge means that God knows exactly what all men will do, every single act and consequence. God has one supreme overall view of all things—all things past, present, and future. But note: in this meaning foreknowledge does not determine anything; it only faces and forecasts what shall be. It is somewhat like an astronomer who can foresee the exact position and size of the moon on the first day of the month. He knows the future because He foresees the events that will take place with the moon between now and then. God has one supreme panoramic view of all things past, present, and future.

Second, foreknowledge means to foreordain, determine, appoint, and predestine. This is definitely the meaning in Acts 2:23:

“Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.”

God did not just foresee the death of Christ, He foreordained it. Peter himself makes this point:

“[Christ] who verily was foreordained before the foundation of the world, but was manifest in these last times for you” (1 Pt.1:20).

The foreknowledge of God is a most wonderful truth for the believer. God is in total control. He not only can foresee all events, He can foreordain and control them—work them all out for good. Just imagine! Every single event on earth is worked out for good by God. He works the events out for His people. No matter how much trouble and hardship we suffer, no matter how little we may understand, God knows and will work it all out for our good. Why? Because we are His elect, His holy and beloved people. The chosen of God are those who are elected according to the foreknowledge of God: elected because He foresaw them and ordained them to be His holy and beloved people. (See note, *Foreknowledge—1 Pt.1:2* for more discussion and verses.)

DEEPER STUDY # 1

(1:2) **Foreknowledge:** the word “foreknowledge” (prognosis) means to see before; to know beforehand; to see and know the future; to foreordain.

God is God; therefore He sees the future. No matter how far a person looks into the future, God sees it. God knows...

- exactly what *will* happen, every single event and its consequences.
- exactly what *could* happen (but will not), every single possibility and its consequences.

Therefore God knows...

- exactly what man *will* do, every single act and its consequences.
- exactly what man *could* do (but will not), every single possibility and its consequences.

God is God. He is eternal and omniscient (knowing all). He knows the past, the present, and the future. And note: He knows it all eternally, forever. God knew...

- every event of world history before the *foundation of the world*.
- every event of a person's life before the *foundation of the world* (cp. Eph.1:4).

Now in light of this, a question arises that is extremely important. If God knew all the terrible consequences of evil and death that would enter and overtake the world, if He knew the world would even kill His Son, why did He go ahead and create the world? Why did He not choose another way to do things? In the simplest terms possible, there are at least two reasons.

1. God wanted a creature, a being with free will. God created man because God willed to have the *presence* of a being who could *freely choose*...

- to love and worship Him.
- to obey and fellowship with Him.
- to serve and reign with Him.

In His foreknowledge, God knew that some would choose Him and some would reject Him. But He was willing to face...

- the pain and hurt to His heart,
- the abuse and shame to His person,
- the rejection and rebellion against His will,

...in order that some might know His glorious mercy and grace and experience all the glory of Himself and of heaven. (See outline and note—Ro.9:22-24; Eph.1:5-6; 2:7 for more discussion.)

2. God did not choose another way to create and deal with man...

- because the way God created man was the best way: perfect, in a perfect environment, with free choice and will, and in perfect fellowship with God (cp. Gen.2:16-17).
- because the way God deals with man is the best way: in love, in the mercy and grace of His Son. Love is the greatest force on earth. It is the very nature of God Himself (1 Jn.4:8). Love will change and transform, help and give, win and conquer when nothing else will. Love will cause a person to reach out and help another and even cause a person to sacrifice his life quicker than any other force on earth (Jn.3:16; 15:13; Ro.5:8).

Note one other point that is critical, a point that stresses the glorious love and care of God: it is the determinate counsel of God.

The word “determinate” (horismenei) means pre-determined, appointed, decreed, ordained, planned, purposed. It is a plan set within bounds, within a certain boundary. It is a purpose that is set, marked out, determined, decreed to happen.

The word “counsel” (boulei) means to advise, design, will; to give a piece of advice. It carries the force of being willed and determined. Since God knows exactly what *would* happen in every situation, He plans for the best thing to happen. God takes counsel, puts all things under advisement and chooses the best way.

We may not understand some things that happen nor why they happen the way they do. We may think something else or some other way would have been better. But we must remember two things.

1. We cannot see into the future. No man can. We cannot know what would have happened if another way had been chosen. We cannot know what would have happened...

- to us
- to others
- to the world

In every situation or event there are many other things that could have taken place. This is true of every situation, whether we call it *good or bad*. Think for a moment.

- ⇒ What would have taken place if the situation had been replaced by some other happening?
- ⇒ What would have taken place if another way had been chosen?
- ⇒ What and how much would be changed for the worse eventually, if not now?

We cannot know. But we can know this: God knows, for He deals with the future as well as the present. God deals with eternity, with the whole view. Therefore another situation, another way could have changed things for the worse. Simply stated...

- God knows the future, everything that could happen as well as what is best and should happen.
- God takes counsel, purposes, determines, plans and chooses the best thing to happen.

2. We who love God and are called according to His purpose know that all things work together for good. How do we know? Because we *do* love God and *are called* according to His purpose.

God knew that we would say “Yes” to Jesus, that we would love and follow Him. Therefore, God called us.

“For whom he did *foreknow*, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren” (Ro.8:29).

Note why we are predestinated. This is the key: “that he [God’s Son] might be the firstborn among many brethren.” God has determined that Jesus might have many brothers, many who will live and fellowship with Him as the first Person, the pre-eminent Person throughout the universe.

This is the reason God chooses the very best events and the very best way for us. It is the reason He works all things out for good for believers. God knows all the possibilities; therefore, He is able to take counsel and determine, to plan the very best for us. *Believe and trust this glorious truth.*

“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” (1 Cor.2:9).

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen” (Ro.11:33-36).

“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Eph.3:20).

“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ” (Ph.1:6).

“Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!” (Ps.31:19).

A STUDY OF SOME SCRIPTURES DEALING WITH GOD’S FOREKNOWLEDGE AND DETERMINATE COUNSEL

(A study giving comfort and security—God is in control.)

1. The Scripture dealing with God’s foreknowledge.

a. God’s foreknowledge concerns Christ.

“Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain” (Acts 2:23).

“Who verily was foreordained before the foundation of the world, but was manifest in these last times for you” (1 Pt.1:20).

b. God’s foreknowledge concerns believers.

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied” (1 Pt.1:2).

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn [preeminent Person] among many brethren” (Ro.8:28-29).

(Note. These two verses actually show that God acts or predestines on the basis of His foreknowledge, of His counsel.)

c. God’s foreknowledge concerns Israel.

“God hath not cast away his people which he foreknew. Wot [know] ye not what the scripture saith of Elias? how he maketh intercession to God against Israel” (Ro.11:2).

2. The Scripture dealing with God’s determination. (See Subject Index *Predestination* for more discussion.)

a. God’s determination concerns Christ.

“And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!” (Lk.22:22).

“Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain” (Acts 2:23).

“And declared [determined, marked, planned] to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Ro.1:4).

“And he commanded us to preach unto the people, and to testify that it is he which was ordained [determined, appointed] of God to be the Judge of quick and dead” (Acts 10:42).

“Because he hath appointed [determined, appointed] a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead” (Acts 17:31).

b. God's determination concerns salvation and security for believers.

"Again, he limiteth [determines, sets, appoints, plans] a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts" (Heb.4:7; cp. 2 Tim.1:9; Heb.13:8).

3. The Scripture dealing with God's counsel.

a. God's counsel concerns Christ.

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23).

"For to do whatsoever thy hand and thy counsel determined before to be done" (Acts 4:28).

b. God's counsel concerns believers and salvation.

"For David, after he had served his own generation by the will [counsel] of God, fell on sleep, and was laid unto his fathers, and saw corruption" (Acts 13:36).

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will" (Eph.1:11).

fc "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath" (Heb.6:17).

c. God's counsel concerns God's plan for the world.

"For I have not shunned to declare unto you all the counsel of God" (Acts 20:27).

d. God's counsel concerns those who reject Him.

"But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (Lk.7:30).

3 (1:2) **Sanctification—Holy Spirit, Work:** the chosen are sanctified by the Holy Spirit and covered by the blood of Christ. What does this mean? It means that a person cannot be saved anytime he wants and any way he wants. It means that a person cannot just choose some religion and some particular time of life to come to God. Two things are absolutely necessary for a person to be saved and to receive eternal life.

1. First, a person must be sanctified by the Holy Spirit of God (see DEEPER STUDY # 1, *Sanctification*—1 Pt.1:15-16 for more discussion). To be *sanctified* means to be set apart unto God; to be *made holy, pure and righteous* unto God. Before a person can come to God, he must be attracted and pulled to God—convicted that he should turn to God. He must be convicted that he needs the forgiveness and acceptance of God. This is the work of the Holy Spirit. And this is the reason a man must turn to God when he feels the conviction of sin and his great need for God. This conviction is the Holy Spirit working within him, struggling to set the man's life apart unto God—to save him and to give him eternal life. The Holy Spirit wants *every one of us* to be God's; to be set apart unto God, living holy, righteous, and pure lives; and He wants us living with God forever and ever—throughout all eternity. But remember what is stated above: a person cannot just turn to God by himself, by following some earthly religion or some earthly way to God. The only way a person can turn to God and be acceptable to God is by the Holy Spirit. The person must respond to the conviction of the Holy Spirit when the Holy Spirit draws and convicts him: he must be sanctified, set apart unto God to live a holy, righteous, and pure life.

Thought 1. This stresses the utter necessity of responding to the Spirit of God when we feel Him working within our hearts. All of us have sensed Him convicting us and we have delayed making a decision. Remember what happened? His conviction left us. He spoke to us, convicted and pulled us to make the decision, but we pushed it aside and said, "Later." And He left us. The conviction and desire to make the decision was soon gone. The point is forceful: we must respond and *respond immediately* when the Spirit of God works within us. We must make the decision...

- to be set apart unto God for salvation and eternal life.
- to be set apart unto God to live a life that is totally different from the life we have been living, a life that is more holy, righteous, and pure.

Note the end or purpose of sanctification: that we might be obedient to God. The one thing God wants is the same thing that any good father wants: obedient children. God wants us to love, fellowship, and commune with Him day by day and to follow His instructions. God knows and understands life, for He created life. Therefore, He wants the very best for all of us. This is the reason He has done so much to save us. His whole purpose—the very end toward which He has done all—is to lead us to a life of obedience. Obeying God is the only way we can know a full and complete life. Therefore, obedience is the purpose and end of sanctification.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor.1:30).

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor.7:1).

“That he might sanctify and cleanse it with the washing of water by the word” (Eph.5:26).

“If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work” (2 Tim.2:21).

“Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb.12:14).

“Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name” (Heb.13:12-15).

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied” (1 Pt.1:2).

“Because it is written, Be ye holy; for I am holy” (1 Pt.1:16).

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless” (2 Pt.3:11-14).

2. Second, a person must be sprinkled or covered by the blood of Jesus Christ. What does this mean? It means to be justified by His blood.

“Much more then, being now justified by his blood, we shall be saved from wrath through him” (Ro.5:9; see note, Justification—Ro.5:1 for more discussion).

We have broken the law of God. We have neglected God, ignored God, cursed God, rebelled against God, and rejected God. We have chosen to live like we want, to do our own thing, and we have refused to live like God says. Therefore, we stand before the law of God guilty. As with all law, we must bear...

- the penalty of the law
- the judgment of the law
- the condemnation of the law
- the punishment of the law
- the wrath of the law

We stand before the wrath of God—His law, His justice—and there is no escape. We have broken the law of God; therefore, the penalty has to be paid. *But this is the glorious gospel:* Jesus Christ has paid the penalty for us. He has stepped forth and offered His life as a substitute and sacrifice for us. He has borne the judgment and condemnation of our transgression. How could He do this? Because He was the Son of God and He lived a perfect and sinless life when He was upon earth. He stood before God as the Perfect and Ideal Man, as the Ideal Righteousness that could cover all men. Consequently, when He died on the cross, His death was the perfect and ideal sacrifice for sins. His blood—the blood He shed for us—was the perfect and ideal sacrifice for transgressions. Therefore, His blood can cover us and all of our transgressions.

This is the way we are saved and the way we receive eternal life; this is the way we are made acceptable to God: by being sprinkled or covered by the blood of Jesus Christ. The blood of Jesus Christ covers all our transgressions and makes us guiltless before God—perfect and acceptable to Him.

This is the chosen of God—a people chosen to come to God by being sprinkled with the blood of Jesus Christ, God’s dear Son.

“Much more then, being now justified by his blood, we shall be saved from wrath through him” (Ro.5:9).

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb.9:14).

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:18-19).

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 Jn.1:7).

“Unto him that loved us, and washed us from our sins in his own blood” (Rev.1:5).

DEEPER STUDY # 2

(1:2) **Jesus’ Blood—Death:** Peter says the blood of Jesus Christ was symbolized in the Old Testament. There are three references to the sprinkling of the blood, and all three references have meaning for the believer.

1. The blood symbolized cleansing from sin. A believer was looked upon as becoming defiled while he walked throughout the world. Thus, he was occasionally to make sacrifice and be sprinkled with the blood of the sacrifice

(Num.19:9; Heb.9:13). A man who was cleansed from leprosy was also sprinkled with blood—the blood of a bird (Lev.14:1-7).

2. The blood symbolized obedience to God. God made several great promises to Israel. But the promises were conditional; Israel had to obey the law of God. If Israel obeyed, God promised to bless the nation beyond imagination. This is what is meant by *God's covenant relationship* with Israel. God made a covenant with Israel, but the covenant was conditional upon their obedience.

The symbol of God's covenant relationship, of His promises, was blood. There was a ceremony in which the people surrounded the tabernacle and promised to obey God, and then Moses took an animal sacrifice and sprinkled half the blood on the altar and half the blood on the people (Ex.24:3-8; Heb.12:24). Note that the Lord Himself called the sprinkled blood, "My blood of the new covenant" (Mt.26:28; Mk.14:24).

4 (1:2) **Obedience—Chosen, The:** the chosen are the people who obey God. The only kind of faith that really saves a person is the kind of faith that is obedient, that diligently seeks God. Believing faith is obedient faith. A person who really believes in Christ, who really trusts the blood of Christ to cover his transgressions, obeys Christ. This is exactly what Scripture says.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him" (Heb.11:6).

"And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb.5:9).

Now, note the verse: the very end or purpose of sanctification is that we might be obedient to God. The one thing God wants is obedience—obedient children—the very same thing that any good father wants. God wants us to follow His Word and its instructions. Why? Because God knows and understands life. God created and made life; therefore, He knows exactly how life has to be lived in order to get the most out of it. God is God and He is a God of love; consequently He wants the very best for us. This is the reason He has done so much to save us; this is the reason He has given us His Word and its instructions. His whole purpose—the very end toward which He has done all—is to lead us to a life of obedience. Obeying God is the only way we can know a full and complete life.

Thought 1. This means a most significant thing: the persons who are truly chosen by God are those who are obeying God. It does not matter what a person may be professing; it does not matter to which church or religion a person may belong. What matters is obedience: is the person obeying God? Is he truthfully believing and trusting, surrendering and casting his life upon the Lord Jesus Christ and His blood to cleanse him from all transgressions?

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Mt.7:21).

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth [obeys]" (Ro.10:3-4).

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit.2:14).

"And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb.5:9).

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him" (Heb.11:6).

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 Jn.1:7).

"And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment" (1 Jn.3:23).

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev.22:14).

5 (1:2) **Grace—Peace—Chosen, The:** the chosen are people who experience grace and peace.

1. Grace (*charis*) means the *undeserved favor and blessings* of God. (See notes—Ro.4:16; DEEPER STUDY # 1—1 Cor.1:4; DEEPER STUDY # 1—Tit.2:11-15.) The word *undeserved* is the key to understanding grace. Man does not deserve God's favor; he cannot earn God's approval and blessings. God is too high and man is too low for man to deserve anything from God. Man is imperfect and God is perfect; therefore, man cannot expect anything from God. (See DEEPER STUDY # 1, *Justification*—Gal.2:15-16 for more discussion.) Man has reacted against God too much. Man has...

- rejected God
- rebelled against God
- ignored God
- neglected God
- cursed God
- sinned against God
- disobeyed God
- denied God
- questioned God

Man deserves nothing from God except judgment, condemnation, and punishment. But God is love—perfect and absolute love. Therefore, God makes it possible for man to experience His grace, in particular the favor and blessing of salvation which is in His Son, Jesus Christ. (See DEEPER STUDY # 1, *Grace*—1 Cor.1:4 for more discussion.)

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“Being justified freely by his grace through the redemption that is in Christ Jesus” (Ro.3:24).

“For ye know the grace of our Lord Jesus Christ, that though he was rich yet for your sakes he became poor, that ye through his poverty might be rich” (2 Cor.8:9).

“In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace” (Eph.1:7).

“That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus” (Eph.2:7).

“But my God shall supply all your need according to his riches in glory by Christ Jesus” (Ph.4:19).

“And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus” (1 Tim.1:14).

2. Peace (eirene) means to be bound, joined, and weaved together. It means to be assured, confident, and secure in the love and care of God. It means to have a sense, a consciousness, a knowledge that God will...

- provide
- guide
- strengthen
- sustain
- deliver
- encourage
- save
- give life, real life both now and forever

A person can experience true peace only as he comes to know Jesus Christ. Only Christ can bring peace to the human heart, the kind of peace that brings deliverance and assurance to the human soul.

“Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled; neither let it be afraid” (Jn.14:27).

“These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (Jn.16:33).

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Ro.5:1).

“For to be carnally minded is death; but to be spiritually minded is life and peace” (Ro.8:6).

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal.5:22-23).

“I will both lay me down in peace, and sleep: for thou, Lord only makest me dwell in safety” (Ps.4:8).

B. Know the Believer's Living Hope, 1:3-5

1 The source of the hope: The God & Father of our Lord Jesus Christ

- a. By the mercy of God
- b. By the new birth
- c. By the resurrection of Christ

2 The inheritance of the hope

- a. Incorruptible, undefiled
- b. Does not fade away
- c. Reserved in heaven

3 The assurance of the hope

- a. Kept by God's power
- b. Guarded by faith

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

DIVISION I

**HOW TO BE SECURE THROUGH SUFFERING:
KNOW THAT YOU ARE SAVED, 1:1-12**

B. Know the Believer's Living Hope, 1:3-5

(1:3-5) **Introduction—Hope:** this is a rich, rich passage of Scripture. It is one of those passages that is so rich that it would take an eternity to grasp all that is taught herein. And note the most wonderful thing: it has to do with the believer's glorious hope. What is the great hope of the believer? It is eternal life—the glorious privilege of living forever with God. Just imagine living face to face with God forever! No greater privilege could ever be given man. Note that our hope is said to be a *living hope*.

- ⇒ A living hope means that it is not a dead, lifeless hope. It is not the kind of hope that we use to stir positive thinking for the moment but does nothing for us beyond the grave; not the kind of hope that gives us meaning and motivation for life but is dead and lifeless beyond this life. Despite all the earthly benefit we get from positive thinking and motivational hope, these have no meaning beyond this life and the grave.
- ⇒ A living hope means that it is not a *probable hope*; it is not the kind of hope that may or may not come to pass.

The hope that God gives is a *living hope*, a hope that is real and true, that actually exists. A *living hope* is active and functioning; it acts and works both within the heart of the believer and within heaven apart from the believer. Eternal life is a *living hope* because it is reality; it is a life that really exists in another world, the spiritual world, that is more real than the world in which we live. The believer's hope for eternal life lives, acts, and works within the believer now, even while he is on earth. It is not that the believer is going to receive eternal life; he has already received eternal life. His hope for eternal life is living, acting, and working within him right now. This is the glorious hope of the believer, the living hope of living forever with God face to face.

1. The source of the hope: the God and Father of our Lord Jesus Christ (v.3).
2. The inheritance of the hope (v.4).
3. The assurance of the hope (v.5).

1 (1:3) **Hope, Believer's—Mercy:** there is the source of the hope. The source is the God and Father of our Lord Jesus Christ. Note who our Lord Jesus Christ is.

- ⇒ He is *our Lord*, the One to whom we have surrendered and subjected our lives; the One who sits in the spiritual and heavenly world at the right hand of God the Father.
- ⇒ He is *Jesus*, the carpenter from Nazareth, the Man who claimed to be the Son of God and who was sent into the world as the Savior of men.
- ⇒ He is *Christ* the Messiah who was promised by God to save men.

This means a most wonderful thing: if we follow the Lord Jesus Christ, then the God and Father of Jesus Christ becomes our God and Father. And note: He is the God who gives eternal life. This too means a most wonderful thing: God is not off in outer space someplace, far removed from us, a god with little or no interest in our welfare. God is near at hand, all about us, living within the spiritual world and dimension, longing to relate to us and to look after and care for us, and to give us eternal life. Jesus Christ shows us this. This was the way His Father took care of Him; and if we follow Christ, it is the way God, *even our Father*, takes care of us. He gives us the most wonderful of gifts: eternal life—the *living hope* of living forever with Him even as Christ our Lord is now living with Him in heaven.

Thought 1. Note: eternal life exists nowhere else. Only the God and Father of our Lord Jesus Christ possesses eternal life. Therefore, if a person wants to know God and to receive eternal life, he has to come to the Lord Jesus Christ. The person has to trust Christ if he wants the God and Father of Christ to give him eternal life. And

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we must always remember: only the God and Father of the Lord Jesus Christ can give a person the living hope of living forever.

Now, how does God go about giving us the living hope of eternal life? This is a critical question, for when we look around our world all we see is corruption and death. We are born and then before we know it, it is time to die. There is so little time in between birth and death. And even while we are here on earth there is sin, shame, accident, disease, suffering, evil, cursing, lying, stealing, deception, assaults, murders, wars—so much corruption that death just seems to engulf the earth. The thinking and honest person knows that he and everything else including the world itself are dying. How then does God stop this process of corruption and death? How does God go about giving us the living hope of eternal life?

1. The living hope comes by the mercy of God. This is the basis of our hope; it could be no other way. Man is just so sinful he has only one hope: the hope that *God will have mercy upon him*. Just think how we have treated God. We have...

- ignored Him
- neglected Him
- failed Him
- rebelled against Him
- rejected Him
- cursed Him
- disobeyed Him
- sinned against Him
- disbelieved Him
- turned away from Him

The list could go on and on, but the point is clearly seen. Our only hope is the mercy of God. If we are going to ever be accepted and given the living hope of living forever and ever, then God has to be merciful. He has to have mercy upon us.

The word “mercy” (eleos) means feelings of pity, compassion, affection, and kindness. It is a desire to succor; to tenderly draw unto oneself and to care for. Two things are essential in order to have mercy: seeing a need and being able to meet that need. God sees our need and feels for us (Eph.2:1-3). Therefore, He acts; He has mercy upon us. How? By doing two things:

- ⇒ God withholds His judgment.
- ⇒ God provides a way for us to be saved.

And note that God is said to have abundant (great, overflowing, endless, boundless) mercy. His mercy just flows on and on; it is ever covering us and creating the living hope and presence of eternal life within our hearts.

“For God hath concluded them all in unbelief, that he might have mercy upon all” (Ro.11:32).

“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)” (Eph.2:4-5).

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Tit.3:5).

“But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children” (Ps.103:17).

“It is of the LORD’S mercies that we are not consumed, because his compassions fail not” (Lam.3:22).

“Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy” (Mic.7:18).

2. The living hope comes by the new birth. Note the words *begotten again* or *born again*. There is no hope for eternal life unless a person is *born again* by the Spirit of God. A person has to be regenerated and made into a *new man* before he can ever live forever.

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God” (Jn.3:3).

“Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again” (Jn.3:5-7).

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor.5:17).

“And that ye put on the new man, which after God is created in righteousness and true holiness” (Eph.4:24).

“And have put on the new man, which is renewed in knowledge after the image of him that created him” (Col.3:10).

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Pt.1:23).

“Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him” (1 Jn.5:1).

3. The living hope comes by the resurrection of Jesus Christ from the dead. Jesus Christ was raised from the dead to live forever in heaven with His Father. How does His resurrection give us the hope of living forever? By three things.

- a. First, God has proven that He has the power to raise the dead. There should never be any question about this; for God, if He is truly God, has unlimited power to do anything. But His power to raise the dead and to keep them from ever dying again is now proven beyond all question: it is proven by the fact that He has raised Jesus Christ from the dead and exalted Him into heaven never again to die.

- b. Second, the fact that God raised Jesus Christ from the dead proves that Jesus Christ is exactly who He claimed to be: the Son of God who came into the world to save men. God would have never raised Christ if He had been a liar and deceiver. Jesus Christ is *the Savior* of the world; therefore, God raised Him from the dead.
- c. Third, Jesus Christ is the Son of God, the Perfect and Ideal Man who lived a sinless life when He was upon earth. Therefore, He stands before God as the Perfect and Ideal Man. What this means is most significant. Being the Perfect and Ideal Man, whatever He does is acceptable to God. When He arose from the dead, His resurrection was the perfect and ideal resurrection. Therefore, it can stand for and cover every man's resurrection. If we are *in Christ*—if we really *believe in Christ*—then God can *count us* in the ideal resurrection of Christ. God can raise us up to live with Him forever and ever just as He did with Christ. Remember why—because Jesus Christ arose and has given us the ideal and perfect resurrection, and the Ideal can stand for and cover the resurrection of all others.

“Who was delivered for our offences, and was raised again for our justification” (Ro.4:25).

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Ro.10:9-10).

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures” (1 Cor.15:1-4).

“And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places” (Eph.1:19-20).

“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him” (1 Th.4:14).

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively [living] hope by the resurrection of Jesus Christ from the dead” (1 Pt.1:3).

2 (1:4) Hope, Believer's—Inheritance, Spiritual: there is the inheritance of the hope. The inheritance is the eternal life that God gives us, but the inheritance of eternal life involves the most wonderful gifts imaginable.

There Shall Be the Inheritance of a New Nature or State of Being

- ⇒ Being adopted as a son of God (Gal.4:4-7; 1 Jn.3:1).
- ⇒ Being made blameless and harmless (Ph.2:15).
- ⇒ Being given eternal life (Jn.3:16; 1 Tim.6:19).
- ⇒ Being given an enduring substance (Heb.10:34).
- ⇒ Being given a glorious body (Ph.3:11, 21; 1 Cor.15:42-44).
- ⇒ Being given eternal glory and honor and peace (Ro.2:10).
- ⇒ Being given eternal rest and peace (Heb.4:9; Rev.14:13).
- ⇒ Being given the blessings of the Lord (Pr.10:22).
- ⇒ Being given the knowledge of Christ Jesus (Ph.3:8).
- ⇒ Being given durable riches and righteousness (Pr.8:18).
- ⇒ Being made priests (Rev.20:6).
- ⇒ Being given a crown of incorruption (1 Cor.9:25).
- ⇒ Being given a crown of righteousness (2 Tim.4:8).
- ⇒ Being given a crown of life (Jas.1:12).
- ⇒ Being given a crown of glory (1 Pt.5:4).

There Shall Be the Inheritance of Work or Position and Rule

- ⇒ Being made exalted beings (Rev.7:9-12).
- ⇒ Being made ruler over many things (Mt.25:23).
- ⇒ Being given the Kingdom of God (Jas.2:5; Mt.25:34).
- ⇒ Being given a position of rule and authority (Lk.12:42-44; Lk.22:28-29; 1 Cor.6:2-3).
- ⇒ Being given eternal responsibility and joy (Mt.25:21, 23).
- ⇒ Being given rule and authority over cities (Lk.19:17, 19).
- ⇒ Being given thrones and the privilege of reigning forever (Rev.20:4; 22:5).
- ⇒ Being given the privilege of surrounding the throne of God (Rev.7:9-13; 20:4).
- ⇒ Being made priests (Rev.20:6).
- ⇒ Being made kings (Rev.1:5; 5:10).

There Shall be the Inheritance of Wealth

- ⇒ Being made an heir of God (Ro.8:16-17; Tit.3:7).
- ⇒ Being given an incorruptible inheritance (1 Pt.1:3-4).

- ⇒ Being given the blessings of the Lord (Pr.10:22).
- ⇒ Being given durable riches and righteousness (Pr.8:18).
- ⇒ Being given unsearchable riches (Eph.3:8).
- ⇒ Being given treasures in heaven (Mt.19:21; Lk.12:33).

Note how our inheritance is described in verse four. It is most descriptive, an astounding picture of the new heavens and earth that are coming and of our life in God's new and eternal world.

“To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (v.4).

1. Our inheritance is “incorruptible” (aphtharton). The word means that it cannot perish; it does not age, deteriorate, or die; it does not have the seed of corruption within it.

Thought 1. Matthew Henry points out that everything on earth changes from better to worse, but not our inheritance. It is perfect and incorruptible. It never changes, and it shall never cease to be the most perfect inheritance and gift imaginable (*Matthew Henry's Commentary*, Vol.6. Old Tappan, NJ: Fleming H. Revell, p.1005.).

2. Our inheritance is “undefiled” (amianton). The word means that it cannot be polluted or defiled, dirtied or infected. It means that our inheritance will be without any flaw or defect; it will be perfectly free from sickness, disease, infections, accident, pollution, dirt—from any defilement whatsoever. There will never be any tears over what happens to oneself or over the damage or loss of some possession.

3. Our inheritance *does not fade away* (amaranton). It will last forever and ever. The splendor and beauty of it all—of life and of all the positions and possessions which God shall give us—none of the splendor and beauty shall fade or diminish whatsoever. Nothing, not even our energy and bodies, shall wear out or waste away.

4. Our inheritance is in heaven; it is reserved there for us. It is actually being held there by God for us. God is simply waiting for us to finish our task here on earth and to come to Him. Then He will give us our inheritance.

Note a critical point: the persons who are to receive the inheritance are those who have received the mercy of God, been born again, and are trusting the resurrection of Jesus Christ to cover their resurrection (v.3).

“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified” (Acts 20:32).

“To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me” (Acts 26:18).

“The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Ro.8:16-17).

“And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise” (Gal.3:29).

“[Christ] in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will” (Eph.1:11).

“The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints” (Eph.1:18).

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light” (Col.1:12).

“Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ” (Col.3:24).

“That being justified by his grace, we should be made heirs according to the hope of eternal life” (Tit.3:7).

“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation” (Heb.1:14).

“Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath” (Heb.6:17).

“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith” (Heb.11:7).

“Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward” (Heb.11:26).

“Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?” (Jas.2:5).

“To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (1 Pt.1:4).

3 (1:5) **Hope, Believer's:** there is the assurance of the hope. How do we know for sure that we will receive the inheritance? The temptations and trials of life are so forceful and threatening, how do we know that we will receive the living hope of eternal life and its glorious inheritance? How do we know that we will not fall and come short of the great day of redemption? There are two answers.

1 PETER 1:3-5

1. There is the assurance of God's power. God's power keeps us. The word "kept" (phrouroumenous) means to guard; to garrison; to protect. It is a military term; therefore it has the idea of might and strength. The might and strength of God's power protect us throughout our journey in life—through all the trials and temptations of life—and God will see to it that we shall reach the glorious end of life: salvation. God Himself, in His sovereign and omnipotent power, will see to it that we receive eternal life and the inheritance that is being reserved for us.

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (Jn.17:11).

"Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Ro.16:25).

"But the Lord is faithful, who shall stablish you, and keep you from evil" (2 Th.3:3).

"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim.1:12).

"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through the faith unto salvation ready to be revealed in the last time" (1 Pt.1:4-5).

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24).

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev.3:10).

"And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of" (Gen.28:15).

"For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off" (Ps.37:28).

"Behold, he that keepeth Israel shall neither slumber nor sleep" (Ps.121:4).

2. There is the assurance of faith. We are kept not only by God, but...

- by our faith in the Lord Jesus Christ.
- by our faith in God's power.

No person shall ever receive the hope of eternal life or of God's glorious inheritance unless he truly believes in God's Son, the Lord Jesus Christ. Belief in Christ is absolutely essential. But once we have truly trusted Christ as our Savior, we are saved; we shall receive eternal life and the great inheritance of God's promise.

But note: a true faith is a *continuing faith and trust* in God's power. And a *continuing faith* is diligent and vigilant. It is a faith that loves Christ with all its heart and life. It is a faith that seeks to follow Christ and to please Him in all that it does. Therefore, a continuing faith is a faith that lives a holy, righteous, and pure life and that serves the Lord Jesus Christ. Simply stated, the person who truly believes in Jesus Christ gives *all he is and has* to the Lord Jesus Christ: he gives *all that he is and has* to spread the love of Christ around the world. True faith is a real commitment that obeys and follows Christ and that trusts the power of God to deliver him through all the trials and temptations of life. This is the kind of faith that keeps a person. The person who has this kind of faith has the assurance that he will receive eternal life and the promise of the inheritance. God gives the true believer this kind of assurance.

"That whosoever believeth in him should not perish, but have eternal life" (Jn.3:15).

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jn.5:24).

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (Jn.11:25).

"I am come a light into the world, that whosoever believeth on me should not abide in darkness" (Jn.12:46).

"But these are written, that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name" (Jn.20:31).

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43).

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39).

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Ro.10:9).

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim.3:15).

"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him" (1 Jn.5:1).

<p>1 Know the fact: Life is full of trials & temptations a. They are only for a season b. They bring heaviness</p> <p>2 Know the purpose for trials & temptations a. To test & prove our faith</p>	<p>C. Know the Truth About Trials & Temptations, 1:6-9</p> <p>6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried</p>	<p>with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: 8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: 9 Receiving the end of your faith, even the salvation of your souls.</p>	<p>b. To bring praise, honor, & glory to both Christ & us</p> <p>3 Know how to conquer trials & temptations</p> <p>a. By your love for Christ b. By your belief in Christ c. By your joy & glory d. By your salvation</p>
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DIVISION I

**HOW TO BE SECURE THROUGH SUFFERING:
KNOW THAT YOU ARE SAVED, 1:1-12**

C. Know the Truth About Trials and Temptations, 1:6-9

(1:6-9) **Introduction:** this passage is one of the great passages dealing with the trials and temptations of believers.

1. Know the fact: life is full of trials and temptations (v.6).
2. Know the purpose for trials and temptations (v.7).
3. Know how to conquer trials and temptations (v.8-9).

1 (1:6) **Trials—Temptations:** know the fact—life is full of trials and temptations. Any thinking person can look around and see that life is bombarded with all kinds of trials and temptations. There are all kinds of trials, such as...

- sickness
- disease
- suffering
- sorrows
- ridicule
- abuse
- loss
- disappointment
- criticism
- loneliness
- emptiness

There are also all kinds of temptations such as...

- greed
- selfishness
- hoarding
- drunkenness
- deceit
- strife
- immorality
- sorcery
- indulgence
- backbiting
- whispering
- revellings
- drugs
- anger
- gluttony
- envy
- jealousy
- uncleanness

The list of trials and temptations in the world are as unlimited as acts of behavior. For every act there can be the sin of too much or the sin of too little, the sins of commission or the sins of omission. Life is fraught with trials and temptations.

This is especially true with genuine believers, for believers stand in opposition to the selfish, immoral, greedy, and unjust ways of the world. This goes against the grain of the world because the world is in opposition to God. Just note the world's cursing of God and its flaunting of sex even for advertising purposes. These are excellent examples of the world's opposition to God. Therefore, the world often persecutes believers who proclaim the need for man to turn to God. The world persecutes believers through ridicule, mockery, abuse, and silence; through bypassing them, holding them down, shutting them out, and ignoring them; through confiscating their property, destroying their reputation, and in some cases imprisoning and killing them. Every genuine believer who lives for Christ knows what it is to be shunned and withdrawn from and to be persecuted to some degree, no matter what society he lives in.

This was the case with the believers to whom Peter was writing. They were being severely persecuted because of their stand for Christ. They had been forced to flee for their lives and to leave everything behind: homes, property, estates, businesses, jobs, money, church, friends, and fellow believers. They were suffering trial after trial, experiencing what we see so often portrayed in the media: people flooding the roadways fleeing with whatever possessions they can carry by hand, fleeing the tyranny of the persecution of dictators and evil men. The difference with believers is that they often suffer at the hands of people because of their testimony for Christ. And this was, in fact, the case with the early believers who were receiving this letter from Peter.

As stated, the fact of trials and temptations is clear to any thinking person: we live in a world of trials and temptation. In addition, the believer has to bear the added trial of persecution because of his testimony for Christ. Now, note two things that are said.

1. Trials and temptations are only for a season; they are only for a little while, for a short time. The idea is that our salvation is at hand; we shall soon be delivered from the sufferings of this earth. Therefore, we can stand up under whatever suffering is attacking us.

2. Trials and temptations cause a heaviness within us. The word "heaviness" (lupethentes) means to be grieving; to suffer sorrow, stress, pressure, and mental anguish. We all know what it is to feel heavy and weighed down with grief; to suffer stress and pressure; to be mentally in anguish, wondering, questioning, and suffering under the weight of trial or temptation.

Thought 1. This is a dark picture of the world and of life, a picture of all kinds of trials and temptations. But we must face reality; it is a fact. As we walk throughout life, we are bombarded with all kinds of trials and temptations. Our human experience proves it. But why face it? Why think about it? Why not ignore the fact, think positively, and look at only the good and move on? There is one reason: facts cannot be handled unless they are dealt with. Ignoring and denying trials and temptations will not conquer them, not permanently and not eternally. The only way we can ever conquer anything—no matter the trial or temptation—is to squarely face it and fight against it. The way to conquer the trials and temptations of life is the subject of this great passage.

“Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God” (Acts 14:22).

“By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience” (Ro.5:2-3).

“For that which I do I allow not: for what I would, that do I not; but what I hate, that do I” (Ro.7:15).

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor.10:13).

“We are troubled on every side, yet not distressed; we are perplexed, but not in despair” (2 Cor.4:8).

“For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know” (1 Th.3:4).

“I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life” (Rev.2:9-10).

“Man that is born of a woman is of few days, and full of trouble” (Job 14:1).

“Trouble and anguish have taken hold on me: yet thy commandments are my delights” (Ps.119:143).

2 (1:7) **Trials—Temptations:** know the purpose for trials and temptations. When a believer is saved, why does God not just go ahead and give him a trouble-free, perfect life? Sometimes it would seem that God should do this. If God loves us and really cares for us then He should not let terrible things happen to us. Why does God let them happen? Why do the trials and temptations of life fall upon us, especially with such heaviness and sorrow? Scripture says there are two reasons why the believer is tried and tempted.

1. The believer’s faith must be tried. The word “tried” (dokimion) means to prove; to test; to strengthen; to show that your faith is genuine (A.T. Robertson. *Word Pictures In The New Testament*, Vol.6. Nashville, TN: Broadman Press, 1933, p.83).

It is just like gold. Gold has to be put to the fire in order to clean out all the impurities and dross and to make it pure and clean. Now note what this verse says: we are much more precious than gold. Gold perishes, but not believers. Believers are to live forever. Therefore, if gold has to be put to the fire to be made clean and pure, how much more do we?

The point is striking: God uses the fire of trials and temptations for a good purpose. He uses them to make us clean and pure and to make us trust Him more and more.

⇒ When we are faced with some trial or temptation, we draw nearer to God. We cry out to God more than when things go well. We even tend to clean up our lives in order to secure His help as we go through the trial. We just live more pure, clean, and righteous lives. In fact, the greater the trial and temptation, the more we see that we need God. And the more we see our need for God, the closer we usually draw to Him; and the closer we draw to Him, the cleaner we live. The fire of trials causes us to live purer, cleaner lives, while learning to trust God more and more.

This is a most wonderful point: our trials and temptations are purposeful. God uses them to make us much more pure and to stir us to draw closer and closer to Him and to trust Him more and more. We become a stronger person through trials—much stronger, much more steadfast, persevering, and enduring.

There is another fact that should be noted as well. When our faith is tried and proven, when we walk strongly through the trials and temptations of life, the world sees it. They see the power of Christ in our lives and the rejoicing of our hearts in Him. Some are attracted and want to know Christ for themselves. Standing fast through the trials and temptations of life wins people to Christ. God uses the trials and sufferings of life to pour His strength into us and to attract the lost to want Him in their lives.

“For thou, O God, hast proved us: thou hast tried us, as silver is tried” (Ps.66:10).

“Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction” (Is.48:10).

“In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old” (Is.63:9).

“He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock” (Lk.6:48).

“Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is” (1 Cor.3:13).

“Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress” (Ps.17:3).

“Before I was afflicted I went astray: but now have I kept thy word” (Ps.119:67).

“And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God” (Zech.13:9).

“And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness” (Mal.3:3).

“But he knoweth the way that I take when he hath tried me, I shall come forth as gold” (Job 23:10).

“Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby” (Heb.12:11).

“That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ” (1 Pt.1:7).

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you” (1 Pt.4:12).

2. The believer’s faith is tried in order to show forth the praise, honor, and glory of Jesus Christ and of the believer. When Jesus Christ appears—when He returns to earth—two things are going to be seen.

⇒ First, Jesus Christ is going to be seen exalted higher than the heavens themselves; He is going to be seen in all the honor and glory of the universe.

⇒ Second, believers are going to be seen exalted higher than anyone could ever ask or even think; they are going to be exalted in the very same honor and glory of Christ Himself. They are going to be seen as joint-heirs with Christ in receiving all the inheritance that God Himself possesses. Just imagine! All the honor and glory that the Lord Jesus Christ Himself possesses shall be poured out upon believers.

This is the reason God allows us to suffer trials and temptations on earth: not only to make us purer and stronger, but to better prepare us for the honor and glory of heaven. The more we suffer here on earth, the more we ache for heaven. There is also the idea of vindication, of proving that the claims of Christ and of our faith in His claims are true. In that glorious day when Christ returns, the world of unbelievers—all of them—will see once for all that Jesus Christ is truly the Son of God and that our faith in Him is real. Christ and His followers will be vindicated. Christ and all believers shall be exalted in the honor and glory of all the worlds and of all the dimensions of beings. And all unbelievers shall witness the glorious event.

“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you” (Mt.5:11-12).

“Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear” (Mt.13:43).

“Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them” (Lk.12:37).

“And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (Jn.14:3).

“And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Ro.8:17).

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (2 Cor.4:17).

“Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Ph.3:21).

“When Christ, who is our life, shall appear, then shall ye also appear with him in glory” (Col.3:4).

“That they all might be damned who believed not the truth, but had pleasure in unrighteousness” (2 Th.2:12).

“For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance” (Heb.10:34).

“Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward” (Heb.11:26).

“And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away” (1 Pt.5:4).

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is” (1 Jn.3:2).

3 (1:8-9) **Trials—Temptations:** know how to conquer trials and temptations. The trials and temptations of life are not to defeat or discourage us. On the contrary, we are to conquer them. We are to use them as stepping stones to become

stronger and stronger in life. But how? How can we conquer trials and temptations when they are so devastating, destructive, powerful, damaging, and threatening?

Scripture gives four ways.

1. Trials and temptations are to be conquered by our love for Jesus Christ. We do not see Christ, but we love Him. Think about it: we have transgressed God's law. We have ignored, neglected, and disobeyed God; rejected and cursed God. We have even committed high treason and rebelled against God. Therefore, we are guilty and must bear the judgment and condemnation. We must bear the punishment for our rebellion against God. We are to die without God—to be exiled and cut off from God forever and ever. But note the glorious love of Jesus Christ. He has stepped forward and offered Himself as a substitute and sacrifice for us. Jesus Christ has taken our guilt upon Himself. He has died for us; He has borne our judgment, condemnation, and punishment. No one could ever do any greater thing for us than what Jesus Christ has done. He has loved us supremely: He has died for us even when we have rejected and disbelieved Him. This is the great love of Jesus Christ for us. And this is the reason we love Him. We love Him because He has done so much for us—gone to the ultimate limit to save us by bearing the judgment for us.

Now, note what the verse says: we have not seen Him, but *we love Him*. We do not have to see Christ to stand up for Him and to please Him. Christ does not have to be standing over our shoulder for us to stand against trials and temptations. We love Christ; therefore, we...

- obey Him
- keep His commandments
- turn away from temptations
- walk through trials

It is our love for Christ that stirs us to stand up for Christ against all the trials and temptations of life, no matter how severe and ferocious they are. True love does all it can to keep from hurting the person loved. In fact, when we love someone, we do all we can to please that person, no matter what it may cost us—even if it costs us our life. So it is with our love for Christ. If we truly love Him, then we will never hurt Him—not by displeasing Him, not if we can help it. On the contrary, if we really love Christ, we do exactly what He says: we stand against all the destructive trials and temptations that devastate human life and doom it for eternity. We stand and bear all the sufferings in order to prove the power of Christ. We want some people to see the power of Christ and the great hope He gives—we want them to see so that they will turn to Him for salvation. How do we overcome trials and temptations? First, we conquer them by our love for Christ.

“If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever” (Jn.14:15-16).

“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (Jn.14:23).

“If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love....Ye are my friends, if ye do whatsoever I command you” (Jn.15:10, 14).

“Grace be with all them that love our Lord Jesus Christ in sincerity” (Eph.6:24).

“I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints” (Phile.4-5).

“Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory” (1 Pt.1:8).

2. Trials and temptations are to be conquered by our belief in Jesus Christ. Again, note the verse: we do not see Jesus, but we do believe in Him. The word “believing” (pisteuontes) is in the present continuous tense. That is, it is continuous action, continuous belief—a belief that continues on and on in believing and trusting in Jesus Christ. The point is clear: if we are continuing to believe in Jesus Christ, then we are following Christ. We are doing what He says...

- rejecting and turning away from all temptations.
- standing firm and relying upon His presence and power to conquer and to carry us through all trials.

“Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent” (Jn.6:28-29).

“Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked” (Eph.6:16).

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb.11:6).

“My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed” (Jas.1:2-6).

“Even so faith, if it hath not works, is dead, being alone” (Jas.2:17).

“And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment” (1 Jn.3:23).

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” (1 Jn.5:4-5).

3. Trials and temptations are to be conquered by rejoicing and by the unspeakable joy that fills our hearts. The unspeakable joy of Christ is not always present, but it often is. We are creatures of emotion, creatures who do not experience any one feeling for more than a brief period. But every genuine believer experiences the unspeakable joy here and there. Words cannot describe it: it is just being full of glory, just as Scripture says in this verse. Matthew Henry states:

“This joy is inexpressible, it cannot be described by words; the best discovery is by an experimental taste of it; it is full of glory, full of heaven. There is much of heaven and the future glory in the present joys of...Christians” (Matthew Henry’s Commentary, Vol.6, p.1007.)

The point is this: joying and rejoicing in the Lord and His presence will stir us to stand against temptations and trials. Joy and rejoicing will help us to focus upon Christ and His glorious power.

“These things have I spoken unto you, that my joy might remain in you, and that your joy might be full” (Jn.15:11).

“Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full” (Jn.16:24).

“And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name” (Acts 5:41).

“And when they had laid many stripes unto them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them” (Acts 16:23-25).

“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost” (Ro.14:17).

“As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things” (2 Cor.6:10).

“Rejoice in the Lord alway: and again I say, Rejoice” (Ph.4:4).

“And let us consider one another to provoke unto love and to good works” (Heb.10:24).

“For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds” (Heb.12:3).

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy” (1 Pt.4:12-13).

“Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them” (Ps.126:2).

“I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels” (Is.61:10).

4. Trials and temptations are to be conquered by keeping our eyes focused upon the salvation of our souls. This is the end, the very goal toward which we are moving, the salvation of our souls. As in any work or task, we must keep our eyes upon the goal. The more focused we are upon the goal, the stronger we become to stand against all obstacles. So it is with salvation. The more we focus upon the salvation of our souls, the stronger we become...

- to reject and turn away from temptation.
- to conquer the trials of life.

“And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved” (Mt.10:22).

“He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God” (Jn.3:18).

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit” (Ro.8:1).

“Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us” (Ro.8:34).

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Ro.10:9-10).

“Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls” (Jas.1:21).

“Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ” (2 Pt.1:10-11).

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (Rev.22:14).

D. Know the Wonder & Greatness of Salvation, 1:10-12

- 1 **Salvation required special men, special prophets, to share the message**
- 2 **Salvation was to be the personal experience of God's grace**
- 3 **Salvation was a mystery**
- 4 **Salvation was to be wrought by the sufferings & glory of the Messiah**
- 5 **Salvation was destined for future believers**
- 6 **Salvation is now proclaimed in the gospel**
- 7 **Salvation is so glorious that it arouses the angels to understand & look into it**

10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

DIVISION I

**HOW TO BE SECURE THROUGH SUFFERING:
KNOW THAT YOU ARE SAVED, 1:1-12**

D. Know the Wonder and Greatness of Salvation, 1:10-12

(1:10-12) **Introduction:** this is a great description of salvation. It describes the wonder and greatness of salvation, the glorious truth that God saves men from death and exalts them into the glories of heaven. Salvation is so glorious a work that even the angels are aroused to look into it and to understand what it means (v.12).

1. Salvation required special men, special prophets, to share the message (v.10).
2. Salvation was to be the personal experience of God's grace (v.10).
3. Salvation was a mystery (v.11).
4. Salvation was to be wrought by the sufferings and glory of the Messiah (v.11).
5. Salvation was destined for future believers (v.12).
6. Salvation is now proclaimed in the gospel (v.12).
7. Salvation is so glorious that it arouses the angels to understand and look into it (v.12).

1 (1:10) **Salvation—Prophets:** salvation required special men, special prophets, to proclaim the message. The message of salvation was so important that a whole new order of men was required to proclaim it: that of prophets. The prophets were men who were called and chosen by God to do two things:

- ⇒ to *proclaim* God's salvation to man.
- ⇒ to *prophesy and predict* how God was going to save man.

Both functions were necessary. The prophet had to proclaim salvation to the people of his own generation and to predict how God was going to save the people of all generations. But note this: the predictions of the future salvation were not the prophet's own predictions. He had not been called to proclaim his own ideas and message; he had been called to proclaim the salvation of God Himself. He was a man given a very special call, a call to the most important task in all the world: the task of proclaiming the glory and wonder of God's salvation. God was making it possible for man to be saved and to live eternally.

"There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe" (Jn.1:6-7).

"The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come" (Mt.22:2-3).

"And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind" (Num.16:28).

"And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face" (Dt.34:10).

“Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me” (Is.6:8).

“Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me” (Is.48:16).

“And the LORD hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear” (Jer.25:4).

“I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me” (Jer.35:15).

2 (1:10) **Salvation—Grace:** salvation was to be the personal experience of God’s grace. Grace is the favor of God showered upon men—men who do not deserve His favor. Grace is the mercy and love that God gives to men who...

- ignore Him
- neglect Him
- rebel against Him
- curse Him
- reject Him
- disobey Him
- disbelieve Him
- transgress against Him
- sin against Him
- fail to love Him

This, of course, includes us all, for we have all *come short of God’s glory*. We are all imperfect; we all have the seed of corruption within our bodies that causes us to age, deteriorate, and move ever so rapidly toward the grave. But this is the grace of God: a way has been provided for us to be counted perfect—a way for the seed of corruption to be removed out of our body and to be replaced with a seed of incorruption—a way for us to be delivered from death and to live forever. How? By God’s grace. The grace of God is the message of eternal salvation. We can now be saved from death and judgment—eternally saved—by experiencing God’s grace.

“But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they” (Acts 15:11).

“Being justified freely by his grace through the redemption that is in Christ Jesus” (Ro.3:24).

“For the grace of God that bringeth salvation hath appeared to all men” (Tit.2:11).

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life” (Tit.3:5-7).

3 (1:11) **Salvation:** salvation was a mystery. The prophets did not understand all that God was telling them to proclaim. Note the verse: in particular, they did not know when the Messiah would be sent to earth. The Greek scholar A.T. Robertson states it well: “The prophets knew what they prophesied, but not at what time the Messianic prophecies would be fulfilled” (A.T. Robertson. *Word Pictures In The New Testament*, Vol.6, p.85).

The prophets prayed and asked God time and again, and they diligently sought to understand the age when the Messiah would be sent to save man. They wanted to know what the age would be like, the characteristics and signs of the time.

⇒ They wanted to know the very same thing that the Lord’s disciples wanted to know when they asked about the Lord’s return: “When shall these things be? and what shall be the sign of thy coming, and of the end of the world?” (Mt.24:3).

⇒ They wanted to know the very same thing that believers want to know today when they discuss the Lord’s return: When is Christ going to return and what are the signs of His return?

The picture is this: they actually hungered and thirsted to understand all they could about God’s promised Messiah and salvation. They prayed and diligently sought, sought just as diligently as miners who dig and dig down through the earth and then drill and drill through the rock until they reach the pure ore (Matthew Henry. *Matthew Henry’s Commentary*, Vol.6, p.1008.).

Thought 1. What a challenge to us! If these great men of God had to search and search for the truth of God’s Word and salvation, how much more do we? We are without excuse. We have the prophets as dynamic examples of men who hungered after God’s salvation.

“Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter” (Jn.13:7).

“I have yet many things to say unto you, but ye cannot bear them now” (Jn.16:12).

“Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy scriptures)” (Ro.1:1-2).

“Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began” (Ro.16:25).

“For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known” (1 Cor.13:12).

“Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit” (Eph.3:5).

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim.2:15).

“As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious” (1 Pt.2:2-3).

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is” (1 Jn.3:2).

4 (1:11) **Salvation—Jesus Christ, Death:** salvation was to be wrought by the sufferings and glory of the Messiah. The Spirit of Christ, the Holy Spirit, told the prophets that God was going to save man by doing two things. (See note—Jn.1:45 for a complete list of the prophecies about Jesus Christ and their fulfillment.)

1. God would send the Messiah into the world to die for man’s transgressions; the Messiah would take the guilt of man’s transgressions upon Himself and bear the judgment and punishment of man’s guilt.

“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all” (Is.53:4-6; cp. Ps.22; Is.52:13-15; 53:1-12).

“But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled” (Acts 3:18).’

2. God would raise up the Messiah from the dead and exalt Him to the throne of God Himself.

“He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it” (Is.25:8. Fulfilled in 1 Cor.15:54.)

“So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory” (1 Cor.15:54).

“For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited” (Is.54:3. Fulfilled in Acts 13:34.)

“And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David” (Acts 13:34).

“For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption” (Ps.16:10. Fulfilled in Acts 2:25-28, 31.)

“For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance....He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption” (Acts 2:25-28, 31).

“Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles” (Acts 26:22-23).

“Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself” (Lk.24:25-27).

5 (1:12) **Salvation—Fulness of Time:** salvation was destined for future believers, for all who have lived since Christ came. The prophets proclaimed salvation through the coming Messiah. They even proclaimed that He was to suffer and die and be raised and exalted to God’s right hand. But they never had the privilege to see Christ nor to know exactly how He would suffer and be raised from the dead and exalted. The fulness of time—zero B.C. and A.D.—had not yet happened. But now it has: the fulness of time has come and God has sent forth His Son, made of a woman, to redeem all mankind. Salvation and the full picture of how the Messiah would die for the sins of the world are now known. All men are, therefore, without excuse if they refuse the wonder and greatness of God’s eternal salvation.

“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father” (Gal.4:4-6).

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain” (Jas.5:7).

“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Pt.3:9).

“I have waited for thy salvation, O LORD” (Gen.49:18).

“And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation” (Is.25:9).

“Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our souls is to thy name, and to the remembrance of thee” (Is.26:8).

“O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble” (Is.33:2).

6 (1:12) **Salvation—Gospel:** salvation is now proclaimed in the gospel. The word *gospel* means good news and good tidings. It is the glorious message of God’s salvation, of the death of Jesus Christ who died for our sins and was raised again for our justification. It is the glorious news that if we truly believe in Jesus Christ, then...

- God counts our faith as the righteousness of Jesus Christ. Therefore, we are able to stand before God as righteous, as acceptable to Him.
- God counts us as having already died in the death of Jesus Christ. Therefore, having died in Christ, we never have to die. We shall never taste or experience death. When we are ready to depart this world, in the blink of an eye God will transfer us into heaven and into His very presence.

This is the gospel, the good news of God’s eternal salvation. The duty of man is clear: he must believe the gospel and commit his total being to Christ Jesus the Lord and begin to follow and live for Him. Note a significant fact: salvation is the good news of God. It is not the ideas, opinions, and thoughts of a man. Men may have their own ideas about how man can be saved, but their ideas are just that—ideas. Their thoughts are not the thoughts of God; their good news is not the good news of God. The end result of their ideas and opinions is the grave. No man can save men—not beyond the grave. At most, all man can do is delay and extend life a little while longer. No man can give life to any other man. The messages of men about life and the salvation of life are meaningless and empty. The only gospel that is true is God’s gospel. His gospel and His gospel alone is the gospel of salvation. The *wonder and greatness of salvation* is just this: God has loved us and spoken to us. He has loved us so much that He has sent His Son into the world to die for us and to save us. God has saved us; He has spoken to us in His Son—spoken the glorious gospel of eternal salvation.

“That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:15-16).

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (Jn.20:31).

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Ro.5:1).

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Ro.10:9-10).

“Even as Abraham believed God, and it was accounted to him for righteousness” (Gal.3:6).

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Mt.24:14).

“And he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mk.16:15).

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures” (1 Cor.15:1-4).

7 (1:12) **Salvation—Angels:** salvation is so glorious that it arouses the angels to understand and look into it. The angels are not able to experience salvation, for they are of the spiritual world. But what God is doing in salvation is so astounding and glorious that they stand in stark amazement at God’s workings (see note—Eph.3:10-12 for more discussion).

Thought 1. No believer, layman or minister, should ever treat the gospel of salvation lightly. It is so glorious and so astounding that it demands the utmost diligence and effort...

- in studying
- in witnessing
- in praying
- in living
- in teaching and preaching
- in ministering and serving

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” (Ro.11:33).

“For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God” (Ro.14:11).

“Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Ph.2:9-11).

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seal thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever” (Rev.5:9-13).

<p>1 Focus upon the coming grace & salvation of God a. Gird up the loins of your mind b. Be sober</p>	<p>II. HOW TO LIVE THROUGH SUFFERING: GIVE YOUR LIFE TO GOD, 1:13-3:12</p> <p>A. Get Your Mind Ready, 1:13-16</p> <p>13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought</p>	<p>unto you at the revelation of Jesus Christ; 14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance: 15 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy.</p>	<p>c. Hope to the end for God's salvation</p> <p>2 Focus upon obedience a. Do not be conformed b. Reason: No longer ignorant of God</p> <p>3 Focus upon holiness^{DS1} a. God is holy b. God has called you</p> <p>c. Scripture demands holiness</p>
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DIVISION II

HOW TO LIVE THROUGH SUFFERING: GIVE YOUR LIFE TO GOD, 1:13-3:12

A. Get Your Mind Ready, 1:13-16

(1:13-16) **Introduction:** this passage begins the longest section of First Peter. Remember: the believers were suffering terrible persecution. They had lost their homes, property, money, possessions, and friends. They had been forced to flee for their lives, perhaps carrying only what they could by hand. They were being persecuted because of Christ. They were living for Christ and proclaiming the salvation and hope of eternal life in Him. People were willing to hear about salvation, hope, and eternal life in Christ; but they did not want to hear about repentance, that they had to repent in order to be saved and to receive eternal life. They were just like people of all ages: they did not want to hear about righteousness and godliness, about a Lord to whom they had to give *all they were and had*. Therefore, the people turned against the believers. The believers had fled into other countries trying to escape the fury of the persecution. They were naturally disappointed and experiencing the dread of fear. They needed to be encouraged and strengthened to continue on for Christ. But what was the best way for Peter to do this? What could be said to encourage a people who had lost everything and were having to flee for their lives?

There was only one message that could encourage and strengthen them: the glorious message of the gospel of salvation. They needed to keep their eyes upon the grace and salvation of God. This is what Peter had preached. Up until now he had proclaimed the wonder and greatness of salvation. Now something else was needed. When we are facing the trials and temptations of life, it is not enough to keep our eyes upon salvation. We must also act; we must do some things. When we undergo the trials of life, whether persecution and suffering or temptation and sin, we must act. We must dedicate our lives to God, and we must get our minds ready. We must concentrate upon some things. We must focus and zero in on three things in particular.

1. Focus upon the coming grace and salvation of God (v.13).
2. Focus upon obedience (v.14).
3. Focus upon holiness (v.15-16).

1 (1:13) **Grace—Mind—Sober—Hope:** focus upon the coming grace, the salvation of God. Remember: grace is the favor of God showered upon us. We do not deserve His favor, for we have not believed God, not perfectly. We have disobeyed, transgressed, cursed, neglected, ignored, and rebelled against God. Nevertheless God has favored us. He loves us; therefore He has provided a way for us to be saved. He has sent His Son into the world to take all of our transgressions upon Himself and to bear the judgment for us. This is what is meant when Scripture says that *Jesus Christ died for us*. He took the guilt of our transgressions against God upon Himself, and He bore the judgment and punishment for us. This is God's grace to us, the great favor and blessing which He has bestowed upon us, even our salvation. We can now be saved from sin and from death; we can now live with God eternally. But note a critical fact: we are not in heaven with God yet. We are not saved from the presence of sin and death yet. We are still living in this world and in the presence of evil and corruption. We shall be delivered some day; we shall be perfected and never know sin and death. But we are not there yet. However the day is coming, the day that is known as the glorious day of redemption or the glorious day of our salvation. The glorious day is coming, the day when Jesus Christ shall burst open the heavens above and return to earth to save and perfect us eternally. Therefore pursue that day; pursue the grace, the glorious salvation of God that is to be brought to us at the revelation of Jesus Christ. Go after God's grace—diligently go after it. Make sure, absolutely sure, that you do not miss God's grace. Pursue God's grace and salvation by doing three things.

1. Gird up the loins of your mind. This means to gather up all loose thoughts; to gird up your mind and thoughts; to concentrate and focus your attention upon your coming salvation. During Peter's day men wore robes, and they wore a belt around their waist. When they were set on some strenuous action, they gathered up their robe and tightened it under the belt so that the robe would not flop around and hinder their work. The believer is to gather up the loins of his mind, gather up all the loose thoughts and focus and concentrate upon the grace and salvation of God. He is to strain to control every thought, to focus upon...

- "whatsoever things are *true*
- "whatsoever things are *honest*
- "whatsoever things are *just*
- "whatsoever things are *pure*
- "whatsoever things are *lovely*

1 PETER 1:13-16

- “whatsoever things are of good report
- “if there be any virtue, and if there be any praise, think on these things” (Ph.4:8).

Note how clearly and simply Scripture states this: we are not to allow our thoughts to roam about and harbor thoughts of lust and worldliness. We are to focus our thoughts upon things of virtue and of praise. We are not to allow thoughts that tear down our moral and godly fiber.

Scripture is even more clear and forceful in another passage:

“For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” (2 Cor.10:3-5).

The very warfare of the believer is spiritual and mental. Therefore, the believer must...

- cast down imaginations.
- cast down every high thing that exalts itself against the knowledge of God.
- bring into captivity every thought to the obedience of Christ.

Imagine—*every thought* is to be captivated for Christ. “Believers, gird up the loins of your mind. Gather up *all the thoughts* of your mind and focus upon the grace and salvation of God.”

“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace” (Ro.8:5-6).

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:1-2).

“For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ” (1 Cor.2:16).

“For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” (2 Cor.10:3-5).

“And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness” (Eph.4:23-24).

“Let this mind be in you, which was also in Christ Jesus” (Ph.2:5).

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” (Ph.4:8).

“And have put on the new man, which is renewed in knowledge after the image of him that created him” (Col.3:10).

“Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee” (Is.26:3).

2. Be “sober” (nephontes). Sober means two things:
- ⇒ Not to become intoxicated with drugs or alcohol of any kind.
 - ⇒ To be sober in mind and behavior; to be controlled in all things; not to be given over to indulgence, license, or extravagance. It is the opposite of indulgence, of indulging in anything such as eating, drinking, recreation, or whatever. It means to live a sober, solid, and controlled life.

The believer is to be sober as he pursues the coming grace and salvation of God. He is not to indulge and gratify his flesh in...

- drugs or alcohol
- food
- sleep
- recreation
- sex
- clothing
- possessions
- position
- recognition
- authority
- power
- pornography
- vehicles
- relaxation

The believer is to live a well-balanced life. He is to be sober, controlled, solid, and steady. He is to keep all things in the proper place. He is to be sober, focused and concentrated upon the grace and salvation of God.

“Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation” (1 Th.5:6-8).

“Even so must their wives be grave, not slanderers, sober, faithful in all things” (1 Tim.3:11).

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present

world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:11-13).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pt.1:13).

“But the end of all things is at hand: be ye therefore sober, and watch unto prayer” (1 Pt.4:7).

3. Hope to the end for the grace and salvation of God. Our hope must be kept alive. There is a *dead hope* and a *lifeless hope*. A *dead hope* is the hope that so many people have, the hope that they will be acceptable to God when they die. But they seldom think about the fact; they just let their hope lie dormant in their mind. It is the hope, the feeling that most people have, the feeling that God would never reject them, not in the final analysis. Whatever life there is that follows death—they are not sure what it will be like—they feel they will be okay and acceptable. They are not *perfect*, but they are not unacceptable to God. This is a *dead hope*, an occasional thought that they will be okay in whatever life follows death.

Note the exhortation of Scripture: hope to the end for the grace and salvation of God. Begin to hope now and keep on hoping to the very end. This is a living hope, the hope demanded by Scripture. Pursue, seek, and go after the grace and salvation of God. Hope for it and keep on hoping for it. Hope until the revelation of Jesus Christ. He is going to rent the clouds above and return to earth and save us from the sin and death and the evil and corruption of this world. Therefore, hope and keep on hoping, pursue and keep on pursuing, for the coming grace and salvation of God.

“For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?” (Ro.8:24).

“For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel” (Col.1:5).

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:11-13).

“That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec” (Heb.6:18-20).

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (1 Pt.1:3-4).

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure” (1 Jn.3:1-3).

2 (1:14) **Obedience:** focus upon obedience. There is a sharp contrast in this verse. Note exactly what it says.

“As obedient children, not fashioning yourselves according to the former lusts in your ignorance” (v.14).

The phrase “obedient children” means *children of obedience*. That is, believers are to be so obedient to God that obedience becomes the basic trait of their lives. Obedience is to be so characteristic of our lives that we can be called *children of obedience*. However, in contrast to being *children of obedience* is the phrase “fashioning yourselves according to the former lusts.” As stated this is a sharp contrast. It pictures us as *children of lusts*. That is, we used to be so given over to our own desires, to doing our own thing, that we could be called *children of lusts*.

This is not a pretty picture, but it is exactly what a person without Christ is: a *child of desire*, a person who lives just like he wants to live. He does what he wants to do instead of what God says to do. He obeys himself, his own desires, not God and His Word. Therefore, he is a child of desires, a *child of lusts*. What kind of lusts or desires are being talked about? All kinds. There are the lusts and desires for...

- money
- sex
- popularity
- authority
- possessions
- food
- recognition
- housing
- property
- position
- clothing

Man must have the necessities of life. God made him to desire these things. But when we begin to desire and lust and crave these things it becomes wrong. Our focus and concentration in life becomes the lust of these things, getting more and more of them and gratifying our flesh. The lust of the flesh and of the eyes will enslave and consume us. This is a fact of human nature that is too often ignored and neglected. Note why: because of man’s ignorance.

Man is ignorant of God. Man does not know God, not personally, not in a close relationship that fellowships and communes with God day by day. When man thinks of God, he thinks of some misty Being or Force who is far away in outer space someplace, too far removed for us to relate to Him in a personal way. Therefore, man feels that he is free to do his own thing and to go his own way through life. And before man knows it, lust has gripped his life. Whatever it is that excites him or gives him purpose in this world, that thing enslaves man. The result is either obsession or emptiness. The per-

son is either controlled and dominated by his lust or else left in despair and discouragement because his lust does not satisfy him.

The point is this: God is not far off and removed from man. God has revealed Himself in the Lord Jesus Christ. Therefore, man is to look at Jesus Christ and see God, and he is to follow the Lord Jesus Christ. Man is to obey God; he is to obey God so much that he will become a child of obedience. The world and its lusts are no longer to control our lives. The Lord Jesus Christ is to dominate our lives. We are to focus and concentrate upon Him and the glorious grace and salvation that He is to bring at His revelation.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Mt.7:21).

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it” (Mt.7:24-27).

“For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother” (Mt.12:50).

“He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him” (Jn.14:21).

“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (Jn.14:23).

“If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love....Ye are my friends, if ye do whatsoever I command you” (Jn.15:10, 14).

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (Rev.22:14).

“This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul” (Dt.26:16).

“This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success” (Josh.1:8).

3 (1:15-16) **Holiness:** focus upon holiness. Holy (hagios) means to be righteous, pure, sinless, and godly; to be perfect, complete, and fulfilled in every possible sense; to be separated and entirely different from all other beings and things. The believer is to be holy, that is...

- righteous, pure, sinless, and godly.
- perfect, complete, and fulfilled.
- separated, entirely different from all who live worldly.

There are three reasons why believers are to live holy lives.

1. God is holy. He is the very embodiment and perfection of absolute holiness (see *Deeper Study # 1, Holy—* 1 Pt.1:15-16 for more discussion).

- ⇒ God is the embodiment of absolute righteousness, purity, sinlessness, and godliness.
- ⇒ God is the very embodiment of absolute perfection, completeness, and fulfillment.
- ⇒ God is the very embodiment of absolute separation—different and set apart and separated from all else.

2. God has called believers to be holy in all of life. God’s very purpose in saving us is to have a people who will be just like Him and who can live with Him eternally. God’s purpose is for us...

- to be holy, righteous, pure, sinless, and godly.
- to be perfect, complete, and fulfilled.
- to be separated from the world and set apart unto Him.

God does not want us corruptible and dying with the world. God wants us holy; He wants us set apart to be just like Him. God wants us to live with Him eternally. But to live with Him eternally, we must be like Him: we must be holy. Therefore, we must pursue, seek, and go after holiness. We must live holy, pure, righteous, and godly lives. We must seek and go after God; we must seek to be like God while on this earth. If we do, then God gives us the most glorious of hopes: the hope of eternal salvation.

3. Scripture demands holiness. It is written in Scripture: “Be ye holy; for I am holy” (Lev.11:45; 19:2; 20:7, 26). We have no choice: this is the command of Scripture itself. If we wish to be God’s, then we must live like God. We must live lives that are holy.

“For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy” (Lev.11:45).

“That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life” (Lk.1:74-75).

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor.7:1).

“Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb.12:14).

“Because it is written, Be ye holy; for I am holy” (1 Pt.1:16).

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness” (2 Pt.3:11).

“Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy” (Ps.99:9).

“And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory” (Is.6:3).

“Who shall not fear thee, O Lord, and glorify thy name: for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest” (Rev.15:4).

DEEPER STUDY # 1

(1:15-16) **Holy—Saint—Sanctification:** (hagios): all three of these words and their various forms (holiness, saints, and sanctification) are translated from one Greek word *hagios*. Its Hebrew equivalent is *kadosh*. It is difficult to translate into English although its meaning is easy to grasp. Its basic meaning is to be separated, set apart, and different. Morally, it means pure, sinless, righteous, holy. Something holy is set apart, separated, different from all other persons or things. It is something that God has set aside for Himself. Man cannot set it aside as holy. It has to be set aside by God Himself.

A study of the word *holy* shows the movement of God in history.

1. God is said to be preeminently and supremely holy (Lk.1:49; Jn.17:11; 1 Pt.1:15). He possesses an incomparable majesty, so supremely majestic that there are beings who do nothing but surround His throne day and night singing out the praises of His holiness (Is.6:1f; Rev.4:8).

2. Things that have a special connection to God are said to be holy. The ground upon which Moses stood when God confronted him was said to be holy (Ex.3:1-5; Acts 7:33). The temple was said to be holy (Mt.24:15), and the Holy of Holies in particular was holy (Heb.9:2-3). The mount where Christ was transfigured was called holy (2 Pt.1:18). The covenant that God made with Abraham was holy (Lk.1:35). The gospel and Scriptures are called holy (Mt.7:6; Ro.1:2). Anything that becomes associated with God is set apart unto God in a very special sense and becomes different from other things.

3. The Jews are called a *holy nation* (Ex.19:6). They were set apart in a very special way to God. The Old Testament deals primarily with the Jews and their special relationship to God: “Ye shall be holy unto me; for I, the Lord, am holy, and have separated you from other people, that ye should be mine” (Lev.20:26; cp. Dan.7:18, 22).

⇒ The Jewish people were *holy* in that they were to be different from other nations, different in that they were to believe God and serve Him faithfully. God knew them in a very special way above all the nations of the earth (see *Deeper Study # 1—Jn.4:22; Deeper Study # 1—Ro.4:1-25*).

⇒ The Jewish priesthood was *holy*, different from other men (Lev.21:6). The people’s tithe or tenth was *holy*, different from other money and goods and used for different purposes (Lev.27:30, 32). The temple was *holy*, different from other buildings (Ex.26:33).

But note this: the Jews refused to play the part in history that God wanted them to play. The Old Testament is a continuous record of their rejection of God’s will. And when God sent His Son into the world, they committed the supreme and lasting rejection. They refused to acknowledge Him and put Him to death.

4. Jesus Christ is said to be holy in a very special way.

⇒ Before His birth, the angel said to Mary, “That holy One who shall be born of thee shall be called the Son of God” (Lk.1:35).

⇒ Mary worshipped Him in song and praise before His birth saying, “Holy is His name” (Lk.1:49f). He was the only begotten Son of God, *holy*, revered, and worthy of veneration and worship.

⇒ The people recognized that He was *sanctified* by God (Jn.10:36; cp. 6:69).

⇒ The mentally ill and demon-possessed recognized Him as the Holy One of God (Mk.1:24; Lk.4:34).

⇒ The church worshipped Him as “the Holy Child of God” (Acts 4:27, 30).

Note this: Jesus Christ Himself was the transition from God’s dealing with the Jewish nation as holy to a new people as holy. When the Jews rejected God’s Son, they showed their ultimate refusal to follow God, to be holy and separated unto Him. Therefore, God had no choice but to raise up another people to be separated unto Him. The new people are those of all nations and peoples who believe and follow Christ as the Lord of their lives.

5. The church is now said to be the holy people of God. The privileges and responsibilities of following God were taken from Israel and given to the church (Jn.17:14, 16; Ro.11:16f).

⇒ The church is called a *holy nation* and a *royal or holy priesthood*, a people made up of genuine believers from all nationalities and languages and races (1 Pt.2:5, 9).

⇒ The church is a people who set themselves apart unto God as holy and separated and different, who utterly trust Him and abandon themselves to follow Him.

⇒ The church is now the dwelling place for God’s presence. Believers are being built “together for a habitation of God through the Spirit” (Eph.2:21-22). The church in some unique and spiritual sense, by an act of God, becomes the very body of Christ (Eph.1:22-23). The church, the body of believers when meeting together locally, now replaces the temple of the Old Testament (see note—1 Cor.3:16).

6. But there is something even more precious and hallowed to real believers. The body of the individual believer becomes holy, for the Spirit of God dwells within the believer’s body (1 Cor.6:19-20). The body of the believer becomes the dwelling place for God’s very presence, and the body replaces the holy of holies within the inner sanctuary of the temple. Thus, believers are called *saints or holy ones* (Acts 9:13, 32, 26:10; Ro.1:7. See note, *Saint—Ph.1:1*).

<p>1 Because you call God "Father" 2 Because God shall judge the world 3 Because you are a stranger & pilgrim on earth 4 Because you have been redeemed a. Redeemed from an empty life b. Redeemed freely—not</p>	<p>B. Live on Earth in the Fear & Reverence of God, 1:17-21 17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: 18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by</p>	<p>tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 20 Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, 21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.</p>	<p>redeemed by corruptible things c. Redeemed by the blood of Christ 1) He was sinless 2) He was foreknown 3) He has now come & been revealed 5 Because you believe in the God who raised up & glorified Christ</p>
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DIVISION II

**HOW TO LIVE THROUGH SUFFERING:
 GIVE YOUR LIFE TO GOD, 1:13-3:12**

B. Live on Earth in the Fear and Reverence of God 1:17-21

(1:17-21) **Introduction:** How can we stand against the trials and temptations of life? When we are severely attacked to such a point that we cannot understand, how can we bear it? Is there anything anywhere that can help us to bear it? Yes! There is the fear of God. If a person fears God and fears Him enough, he will stand against temptation and he will endure the trials of life.

But note: most people do not like to talk about *fearing God*. To fear God is thought to be psychologically unsound and emotionally disturbing. It is said to drive people into all kinds of emotional problems. Because of these charges, many have shied away from preaching and teaching *the fear of God*. But note: Is this true? Is it true that preaching and teaching *the fear of God* causes problems for people? One thing is sure: this is not what Scripture proclaims. Scripture proclaims that man must fear God or else he will be doomed forever. Therefore, whatever is causing man's psychological and emotional problems, it is not the *fear of God*, not the *true fear of God*.

What does Scripture mean by the *fear of God*? It means two things.

⇒ To fear God means to hold Him in fear, dread, and terror.

⇒ To fear God means to hold Him in awe, to reverence the holiness, power, knowledge, wisdom, judgment and wrath of God.

What Scripture teaches is this: man must reverence God and hold God in the highest esteem and honor. Only if man reverences God will he worship and serve God. Therefore, the fear that God wants man to have is a fear of reverence and awe, a fear that will stir man to love God with the deepest of emotions, with a true honor and esteem. But if man fails to reverence and love God, then he must fear the judgment and wrath of God. Why? Because man will have to bear the judgment of God. Therefore, fear is man's only hope; it is one of the forces that can drive him to cry out for the mercy of God.

This is the subject of this passage. We are to live on earth in the fear of God.

1. Because you call God "Father" (v.17).
2. Because God shall judge the world (v.17).
3. Because you are a stranger and pilgrim on earth (v.17).
4. Because you have been redeemed (v.18-20).
5. Because you believe in the God who raised up and glorified Christ (v.21).

1 (1:17) **God, Father:** believers are to reverence God because *they call God "Father"*. A father is to be revered: every child is to reverence his father. The word *reverence* means to hold one's father in the highest esteem and to honor and respect him. It means to hold one's father in such esteem that one fears lest he displease and hurt his father. This is especially true of God. God is our Father. He has adopted us as His children through the Lord Jesus Christ. Therefore, we are to reverence Him. We are...

- to honor and respect Him.
- to hold Him in the highest esteem.
- to fear lest we displease and dishonor Him and bring pain to His heart.

The point is this: if you call God "Father," then live like it. Stay true to Him. Stand against all the trials and persecutions, temptations and evils of this life. Call upon your Father; ask for His help and strength. But reverence Him; show honor and respect by living for Him.

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name" (Mt.6:9).

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Mt.7:11).

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (Jn.1:12).

“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father” (Ro.8:15).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father” (Gal.4:4-6).

“And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear” (1 Pt.1:17).

2 (1:17) **Judgment:** believers are to reverence God because *God shall judge the world*. Note that the word “fear” (phoboi) is used. It means to hold God in reverence and awe. The judgment of God should strike fear, dread and terror within us, for it is to be the most fearful, dreaded and terrorizing experience imaginable. In fact, the human mind cannot even picture how awful and frightening it will be to be judged and cut off from God for eternity. Two things are said about the judgment of God.

1. Every person is going to be judged. No one shall escape. Every person will come to the day when he will stand all alone in a private interview with God. In that moment he shall stand face to face with God for one purpose and one purpose alone: to be judged.

2. It is the works of a person that are to be judged. No false profession will stand in that day. When God reveals the person’s works, his works will show that he never really trusted in Christ. He only said that he believed Christ, but his life and works will prove differently. It will be seen that he lived a lie. His life and works will show that he lived for the world and its possessions and pleasure.

Thought 1. We must never forget: a person is saved by faith in Christ, by a faith that lives for Christ and continues to live for Christ. A person who believes in Christ lives for Him. The person believes; therefore he lives day by day doing exactly what he believes. There just is no such thing as faith without works to *back up the faith*. If a person truly believes, then he does what he believes. His works follow his belief. This is the reason it is our works that shall be judged: our works will reveal exactly what we believe.

3. God will judge without partiality. God has no favorites. It does not matter who the person is: high or low, rich or poor, sinner or saint, good or bad, righteous or evil—all shall be judged and favoritism will be shown to no one. Peter, Paul, Martin Luther, Pope Paul, Billy Graham, Caesar, George Washington, John Kennedy, Winston Churchill, Martin Luther King, Einstein, Hitler, Stalin, Genghis Khan, Bill, Henry, Jane, Elizabeth—every human being who has ever lived, both high and low, will be judged; and we shall all be judged on an equal basis. There will be no partiality and no favoritism shown to a single person.

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Mt.16:27).

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats” (Mt.25:31-32).

“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor.5:10).

“And as it is appointed unto men once to die, but after this the judgment” (Heb.9:27).

“And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear” (1 Pt.1:17).

“The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men” (2 Pt.3:7).

“Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world” (1 Jn.4:17).

“Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works” (Rev.20:12).

“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be” (Rev.22:12).

“Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work” (Ps.62:12).

“I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings” (Jer.17:10).

3 (1:17) **Sojourner—Pilgrim—Worldliness:** believers are to reverence God because *they are sojourners on earth*. The word “sojournings” (paroikais) means to dwell alongside; to be passing by. It is the picture of a pilgrim or stranger who is in a foreign country and is only dwelling there or passing by for a brief time. This is the believer here on earth. He is not a permanent resident on earth. He is only passing through the earth to a better world. This means a most wonderful thing: when a person is a stranger or pilgrim in a foreign land, his mind and heart are home. He lives in a consciousness of home. So it is with the believer: his thoughts are upon home. He lives and walks in the consciousness of being in heaven with God. This is his attitude and his thoughts as he walks through his pilgrimage upon earth. He travels through life with his mind and heart upon heaven, his permanent home.

“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city” (Heb.11:13-16).

“For here have we no continuing city, but we seek one to come” (Heb.13:14).

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul” (1 Pt.2:11).

“And I have also established my covenant with them, to give the land of Canaan [a type of heaven], the land of their pilgrimage, wherein they were strangers” (Ex.6:4).

“For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding” (1 Chron.29:15).

“Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were” (Ps.39:12).

“I am a stranger in the earth: hide not thy commandments from me” (Ps.119:19).

4 (1:18-20) **Redemption—Jesus Christ, Blood:** believers are to reverence God because *they have been redeemed*. The word “redeem” (lutron) means to set free or deliver by paying some ransom. Note three significant points.

1. We need to be redeemed, to be set free from the empty life that we have been taught to live by our forefathers. This is exactly what Scripture says:

“Ye were...redeemed...from your vain conversation [life] received by tradition from your fathers” (v.18).

The life which most fathers teach is a vain and empty life. It focuses upon the world, its possessions and pleasures...

- | | | |
|---------------|---------------|---------------|
| • jobs | • investments | • recognition |
| • professions | • retirement | • fame |
| • money | • recreation | • popularity |
| • housing | • position | • honor |
| • property | • authority | • prestige |
| • enjoyment | • pleasure | • comfort |
| • ease | | |

Note carefully: these things do not satisfy the human heart. They are necessary to human life; we must have the basic necessities in order to sustain life. But physical and material things do not satisfy or fulfill the human heart. Only one thing can do that: God—the presence of God living in the heart and giving the person the perfect assurance of living forever with God. Therefore when a person focuses upon the world, its pleasures and possessions, he becomes vain. His heart becomes empty, void, unfulfilled, and incomplete. The worldly heart senses a lack of permanent purpose, meaning, and significance. Why?

⇒ Because the worldly person has little assurance that he is acceptable to God. Why? Because his life and thoughts are not focused upon God; they are focused upon the world.

⇒ Because the worldly person is not sure he will live forever. Why? Because his life is not focused upon heaven; it is focused upon this world, upon getting all the possessions and pleasures he can to live comfortably.

⇒ Because the worldly person transgresses the law of God. He neglects, ignores, rejects, rebels, and curses God. He is simply guilty of transgressing the law of God; therefore, he must bear the judgment and punishment for having violated God and His law. He must die, be exiled and cut off from God eternally. The worldly person has chosen to live without God; therefore, his desire will be granted. He will never have to live with God. He will continue on and on without God—exiled, cut off from God forever and ever.

The point is this: we need to be set free and delivered from the empty life that we have been taught to live. Our forefathers were wrong. A worldly life does not work. It only leaves us empty and void, incomplete and unfulfilled, and it dooms us to death, to an eternity apart from God.

“And he did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin” (1 Ki.22:52).

“He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly” (2 Chron.22:3).

“But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them” (Jer.9:14).

“Thus saith the Lord; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked” (Amos 2:4).

“But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition [teaching]?” (Mt.15:3).

“Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others” (Eph.2:2-3).

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ” (Col.2:8).

“Not giving heed to Jewish fables, and commandments of men, that turn from the truth” (Tit.1:14).

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers” (1 Pt.1:18).

“For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries” (1 Pt.4:3).

2. We are freely redeemed: redemption does not cost us a penny. We are not redeemed by silver and gold. Note why. Because they are corruptible; that is, silver and gold perish. Money passes away. Therefore, if we were able to buy redemption with money, our redemption would last only as long as our money lasted. When it deteriorated and passed away, the payment for our ransom would no longer exist. Therefore, God’s righteousness and justice would no longer be able to accept us. Once again, we would stand guilty before Him. Why? Because God is eternal; therefore, the ransom demanded by His justice is an eternal ransom. If we are going to be delivered from this corruptible world and given eternal life, then the ransom paid for our release has to be an eternal ransom—a ransom that will last as long as we are going to be living. This is the reason silver and gold are totally inadequate in redeeming us.

Thought 1. The most precious thing on earth to men is silver and gold. But even if a man had all the silver and gold in the world, he could not use them to buy his redemption. Yet, how many try to please God and to secure His approval by making gifts to the church and special projects to help the needy and the community?

3. We are redeemed by the precious blood of Christ. A.T. Robertson says, “The blood of anyone is ‘precious’ [costly] far above gold or silver, but that of Jesus immeasurably more so” (A.T. Robertson. *Word Pictures In The New Testament*, Vol.6, p.90). How is it that the blood of Christ redeems us?

a. First, Jesus Christ was just like the Passover lamb, “without blemish and without spot.” When Jesus Christ came to earth, He never sinned; He never transgressed the law of God. He stood before God as the Perfect and Ideal Man. He was acceptable to God, perfectly acceptable. As the Ideal and Perfect Man, whatever Jesus Christ did, it would stand for and cover man. Therefore, when Jesus Christ died, He was able to take all of man’s guilt and judgment upon Himself and die for man. He was able to bear the judgment and punishment of transgression for man. The death or blood of Jesus Christ is the eternal ransom for man. When we believe in Jesus Christ, really trust Him, God counts us as having died in Christ. Therefore, having died with Him, we shall never die. When it is time for us to depart this world, quicker than the blink of an eye, God shall transfer us into heaven, into His very own presence. Jesus Christ has redeemed us; He has paid the ransom and delivered and set us free from sin and its penalty of death.

“Being justified freely by his grace through the redemption that is in Christ Jesus” (Ro.3:24).

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree” (Gal.3:13).

“In whom we have redemption through his blood, even the forgiveness of sins” (Col.1:14).

“[Christ] who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Tit.2:14).

“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us” (Heb.9:12).

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers” (1 Pt.1:18).

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation” (Rev.5:9).

b. Second, God foreordained that Christ redeem us by His blood, foreordained it even before the foundation of the world. The word “foreordained” (prognosmenou) means foreknown. The word is used three different ways in Scripture:

⇒ to know something beforehand, ahead of time.

⇒ to know something immediately by loving and accepting and approving it.

⇒ to elect, foreordain, and predetermine something.

Note that all three meanings are at work in this passage. Before the world was ever created, God knew, approved, and predestined Christ to redeem man by coming to earth and dying for man. (See DEEPER STUDY # 1, *Foreknowledge*—1 Pt.1:2 for more discussion.)

“Known unto God are all his works from the beginning of the world” (Acts 15:18).

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren” (Ro.8:29).

“God hath not cast away his people [Israel] whom he foreknew” (Ro.11:2).

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained [foreknown] before the foundation of the world, but was manifest in these last times for you” (1 Pt.1:18-20).

“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity” (2 Tim.2:19).

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied” (1 Pt.1:2).

- c. Third, Christ has now come. God has now revealed and sent Him to redeem us. And note the statement: “in these last days.” Time is short, very short. There is little time left for us to be redeemed. Century after century has already passed.

“And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel” (Mk.1:15).

“But when the fulness of the time was come. God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father” (Gal.4:4-6).

“For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time” (1 Tim.2:3-6).

“But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour” (Tit.1:3).

“For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself” (Heb.9:26).

5 (1:21) **Faith—Jesus Christ, Resurrection:** believers are to reverence God because they believe in God who raised up and glorified Christ. Who is the God whom believers trust and call upon? The God who raised up and glorified the Lord Jesus Christ. This means two most wonderful things: if God raised up Christ, He will also raise us up. If God glorified Christ, He will also glorify us. He knows how to raise us up and to glorify us and He has the power. He has proven it by raising up and glorifying Christ.

⇒ Jesus Christ pleased God, pleased Him perfectly. God accepted Jesus Christ, and He has proven it in the most supreme way possible: He has raised Christ up from the dead and glorified Him. Therefore, the person who believes in Jesus Christ—who really trusts the blood of Jesus Christ to cover his sins—who really honors God’s Son enough to cast his whole life and eternity upon Christ—that person can rest assured that God will accept him. God will raise him up and glorify him with Christ.

⇒ God knows how to raise up and glorify the dead, and He has the power to do it. He has proven His omniscience (supreme knowledge) and omnipotence (supreme power) by raising up and glorifying Christ. Therefore, the person who believes in Jesus Christ can rest assured that God knows how to raise him up and to glorify him forever and ever.

Note one other fact: we believe in God “by Him,” that is, by Christ. Christ is the Mediator between God and men, the only Person who is perfect and ideal. Therefore, He alone can make us acceptable to God. If we are going to approach God, we must come by Jesus Christ.

“Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent” (Jn.6:28-29).

“And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day” (Jn.6:40).

“Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live” (Jn.11:25).

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Ro.5:1).

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Ro.10:9-10).

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures” (1 Cor.15:1-4).

“Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you” (2 Cor.4:14).

“And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places” (Eph.1:19-20).

“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words” (1 Th.4:14-18).

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively [living] hope by the resurrection of Jesus Christ from the dead” (1 Pt.1:3).

“And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment” (1 Jn.3:23).

<p>1 Reason 1: You have purified your souls a. By obeying the truth b. By the Spirit's power</p>	<p>C. Love One Another Fer- vently, 1:22-25 22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:</p>	<p>incorruptible, by the word of God, which liveth and abideth for ever. 24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: 25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.</p>	<p>God^{DS1} a. The Word is incorruptible b. The Word lives forever</p>
<p>2 Reason 2: You are born again by the Word of</p>	<p>23 Being born again, not of corruptible seed, but of</p>	<p>3 Reason 3: Your flesh withers & falls away a. Life is short, just like grass b. The Word & the believer endure forever</p>	

DIVISION II

**HOW TO LIVE THROUGH SUFFERING:
GIVE YOUR LIFE TO GOD, 1:13-3:12**

C. Love One Another Fervently, 1:22-25

(1:22-25) **Introduction—Love:** there is no greater force than love. If two people truly love each other, they will do anything for the other. There is no greater bond on earth than true love. This is especially true of the love between believers. Why? Is there a difference between the love that believers have for one another and the love that neighbors have for one another? Scripture says yes, emphatically yes. Believers are to have a different kind of love than neighbors have for one another. The love that believers are to have for one another is what the Greek calls *philadelphia* love, a very special kind of love. The word is “scarcely found except in Christian writings” (B.C. Coffin. *First Peter*. “The Pulpit Commentary,” Vol.22, ed. by HDM Spence and Joseph S. Exell. Grand Rapids, MI: Eerdmans, 1950, p.11.) *Philadelphia love* means *brotherly love*, the very special love that exists between the brothers and sisters within a loving family, brothers and sisters who truly cherish each other. It is the kind of love...

- that binds one another together as a family, as a brotherly clan.
- that binds one another in an unbreakable union.
- that holds one another ever so deeply within the heart.
- that knows deep affection for one another.
- that nourishes and nurtures one another.
- that shows concern and looks after the welfare of one another.

The importance of believers loving one another with a *philadelphia love* cannot be over-stressed. Note what verse 22 says:

⇒ We are to have *unfeigned love* for our Christian brothers. Unfeigned means genuine, sincere, without pretension, hypocrisy, or play-acting. We are not to pretend, play, and act like we love one another; we are to love one another genuinely and sincerely.

But note this: there can be no mistake about the importance of love, for verse 22 says more and it is forceful: “See that ye love one another with a pure heart fervently.” The word “fervently” (*ektenos*) “does not mean ‘with warmth’ but rather ‘with full intensity’.” It literally means to *stretch love fully out* or to love one another *in an all out manner* (Alan M. Stibbs. *The First Epistle General of Peter*. “The Tyndale New Testament Commentaries,” ed. by RVG Tasker. Grand Rapids, MI: Eerdmans, 1959, p.94).

This is the love believers are to have for one another, a *philadelphia* kind of love. Now note: there are four reasons why we are to love one another fervently.

1. Reason 1: you have purified your souls (v.22).
2. Reason 2: you are born again by the Word of God (v.23).
3. Reason 3: your flesh withers and falls away (v.24-25).

1 (1:22) **Salvation—Obedience—Purity:** believers are to love one another because they have *purified their souls*. This means that the soul of a true believer is cleansed of sin. He is forgiven and purified from every sin he has ever committed. His soul is pure and clean, completely free from all guilt and moral dirt, pollution, and corruption. The true believer is no longer guilty of any misbehavior or sin, no matter what it is. He stands before God with a pure and clean soul, a soul that is perfect and acceptable to God.

But note a significant point—note what it is that cleanses the believer’s soul: it is obedience to the truth. The believer obeys the truth and as he obeys the truth, the Spirit of God continually cleanses his soul from sin. This is critical to note: a person is cleansed only while he is walking in the truth, only while he is obeying the truth of God’s light. When a person walks in the light of the truth, the Spirit cleanses his soul through the blood of Christ.

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 Jn.1:7).

This is the reason we are to love our brothers. God has cleansed our souls from sin for the very purpose of loving others, and we are obedient when we love them. It is a circle: we are obedient when we love them and we love them when we

are obedient. God has cleansed our souls so that we can love people with a clean and pure heart—with no restraints of guilt or shame or weakness whatsoever. Therefore, let us love one another in the freedom of a pure and clean soul.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35).

“He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him” (Jn.14:21).

“If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love....This is my commandment, That ye love one another, as I have loved you” (Jn.15:10-12).

“Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good” (Ro.12:9).

“And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you” (1 Th.3:12).

“Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned” (1 Tim.1:5).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

“And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment” (1 Jn.3:23).

2 (1:23) **Born Again—New Birth—Word of God:** believers are to love one another because they have been born again by the Word of God. All believers have been spiritually born again and spiritually remade. They have been spiritually created into new men and new women, created anew by God to be brothers and sisters to one another and to love one another. Note two points.

1. First, believers are not born again by corruptible seed, that is, not by the seed of mere man who is corruptible. If we were born again by the work of some man, we would still be corruptible. We would still be...

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|----------------|-------------|--------------|
| • abusive | • selfish | • deceptive |
| • self-seeking | • jealous | • envious |
| • hypocritical | • withdrawn | • snobbish |
| • prideful | • arrogant | • neglectful |
| • angry | • bitter | • hateful |

This is the behavior of corruptible seed; it is the nature of human beings. It is the way man acts toward others. But this is not to be the nature of believers, for believers have been born again.

2. Second, believers are born again by the incorruptible seed, by the Word of God itself. God spoke and convicted us and led us to repent of our sins and turn to Him. It may have happened when we were reading God’s Word or thinking about God or when we were listening to some preacher proclaim God’s Word. It does not matter when or how we were born again. What matters is that it has happened. When we turned from sin to God, God spoke the Word and quickened our spirits, making them alive to Him and His Word.

Note that God’s Word is the *incorruptible seed*; it is the seed that is planted within our hearts and lives. The word incorruptible means that it does not perish. Imagine! The Word of God *recreates us*, and it is incorruptible. This means a most wonderful thing: we are incorruptible; we will not age, perish, deteriorate, or decay. As this verse says, “the Word of God...lives and abides forever.” Therefore, we shall live and abide forever.

The point is this: as born again brothers and sisters, God has put His incorruptible Word into our hearts. And the very first Word or commandment to believers is to love one another. Therefore, we must love one another with a pure heart fervently. We must obey God.

“And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment” (1 Jn.3:23).

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God....Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (Jn.3:3, 5-6).

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor.5:17).

“And that ye put on the new man, which after God is created in righteousness and true holiness” (Eph.4:24).

“And have put on the new man, which is renewed in knowledge after the image of him that created him” (Col.3:10).

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Tit.3:5).

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Pt.1:23).

“Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him” (1 Jn.5:1).

DEEPER STUDY # 1

(1:23) **Born Again—New Birth:** a spiritual birth, a rebirth of one's spirit, a new life, a renewed soul, a regenerated spirit. It is the regeneration and renewal of one's spirit and behavior (2 Cor.5:17). It is the enduement of a new life, of a godly nature (2 Pt.1:4). The new birth is so radical a change in a person's life that it can be described only as being *born again*. Something so wonderful happens to the soul that it is just like a *new birth*. It is a spiritual birth, a birth beyond the grasp of man's hands and efforts. It is so radical, so life-changing, and so wonderful that it can be wrought only by the love and power of God Himself.

The New Testament teaching on the new birth is rich and full.

1. The new birth is a necessity. A person will never see (Jn.3:3) nor ever enter (Jn.3:5) the Kingdom of God unless he is born again (Jn.3:7).

2. The new birth is a spiritual birth, the birth of a new power and spirit in life. It is not reformation of the old nature (Ro.6:6). It is the actual creation of a new birth within—spiritually (Jn.3:5-6; cp. Jn.1:12-13; 2 Cor.5:17; Eph.2:10; 4:24). (See notes—Eph.1:3; 4:17-19; DEEPER STUDY # 3—4:24.) A person is spiritually born again:

a. By water, even the Spirit.

“Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (Jn.3:5; see Deeper Study # 2—Jn.3:5).

b. By the will of God.

“Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures” (Jas.1:18).

c. By incorruptible seed, even by the Word of God.

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Pt.1:23).

d. By God from above. The word *again* (ana) in the phrase “born again” also means *above*.

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead” (1 Pt.1:3; cp. Jn.1:12-13).

e. By Christ, who gives both the *power and right* to be born again.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (Jn.1:12-13).

3. The new birth is a definite experience, a real experience. A person experiences the new birth:

a. By believing that Jesus is the Christ, the Son of God.

“Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him” (1 Jn.5:1; cp. Jn.3:14-15).

b. By the gospel as it is shared by believers.

“For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel” (1 Cor.4:15).

“I beseech thee for my son Onesimus, whom I have begotten in my bonds” (Phile.10).

c. By the Word of God or by the Word of Truth.

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Pt.1:23).

“Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures” (Jas.1:18).

4. The new birth is a changed life, a totally new life. A person proves that he is born again:

a. By doing righteous acts.

“If ye know that he is righteous, ye know that every one that doeth righteousness is born of him” (1 Jn.2:29; cp. Eph.2:10; 4:24).

b. By not practicing sin.

“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God” (1 Jn.3:9).

“We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not” (1 Jn.5:18).

c. By loving other believers.

“Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God” (1 Jn.4:7).

d. By overcoming the world.

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even our faith*” (1 Jn.5:4).

e. By keeping himself.

“We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not” (1 Jn.5:18).

f. By possessing the divine seed or nature.

“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God” (1 Jn.3:9).

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Pt.1:23).

“Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me” (2 Pt.1:14; cp. Col.1:27).

3 (1:24-25) **Death—Flesh—Word of God:** believers are to love one another because their flesh withers and falls away ever so quickly (cp. Is.6-8). Note two facts.

1. Life is ever so short. It lasts no longer than the grass that appears so quickly and then withers away or the flower that appears just as quickly and falls away.

Note the phrase “glory of man.” People work and work to be glorious, to be...

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| • attractive | • recognized | • esteemed |
| • acceptable | • charming | • dignified |
| • honorable | • appealing | • beautiful |
| • upstanding | | |

But no matter how much glory man achieves, he ages, wrinkles, deteriorates, and passes off the scene. His flesh is no more than the grass that withers, and the glory of his flesh is no more than the flower that falls away. But this is not true with the believer.

“Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth....For the wind passeth over it, and it is gone; and the place thereof shall know it no more” (Ps.90:5-6, 16).

“The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth” (Is.40:6-7).

“I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass” (Is.51:12).

“But the rich, in that he is made low: because as the flower of the grass he shall pass away” (Jas.1:10).

“For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away” (1 Pt.1:24).

“Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity” (Ps.39:5).

“Nevertheless man being in honour abideth not: he is like the beasts that perish” (Ps.49:12).

“For when he dieth he shall carry nothing away: his glory shall not descend after him” (Ps.49:17).

“For he remembered that they were but flesh; a wind that passeth away, and cometh not again” (Ps.78:39).

“For he knoweth our frame; he remembereth that we are dust” (Ps.103:14).

“My days are swifter than a weaver’s shuttle, and are spent without hope” (Job 7:6).

“The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he?” (Job 9:24).

“Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?” (Is.2:22).

“Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it” (Is.5:14).

“Mine age is departed, and is removed from me as a shepherd’s tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me” (Is.38:12).

“Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away” (Jas.4:14).

2. The believer endures forever: “the Word of the Lord endureth forever” (v.25). The Word of the Lord lives in the heart and life of the believer. Therefore, the believer lives forever (v.23). What is this word that endures forever? It is the Word of the gospel that is preached to you. If we receive the word of the gospel—really bring it into our lives—it will live within us forever and keep us living forever.

The point is this: believers have received the Word of the Lord into their lives. Therefore, they are going to be living together forever. We are the family of God. Therefore, we are to live and act like the family of God; we are to love one another with a pure heart fervently.

“For ever, O Lord, thy word is settled in heaven” (Ps.119:89).

“The grass withereth, the flower fadeth: but the word of our God shall stand for ever” (Is.40:8).

“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Mt.5:18).

“Heaven and earth shall pass away, but my words shall not pass away” (Mt.24:35).

“But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you” (1 Pt.1:25).

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Ro.8:15-17).

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures” (1 Cor.15:1-4).

“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father” (Gal.4:4-6).

CHAPTER 2

D. Strip Off Some Things & Crave the Word of God, 2:1-3**1 The things to strip off**

- a. Malice—guile—hypocrisy
- b. Envy—evil speaking

2 The one thing to crave: The Word

- a. The charge: Desire
- b. The purpose: To grow
- c. The result: You taste the Lord's grace

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord is gracious.

DIVISION II

**HOW TO LIVE THROUGH SUFFERING:
GIVE YOUR LIFE TO GOD, 1:13-3:12****D. Strip Off Some Things and Crave the Word of God, 2:1-3**

(2:1-3) **Introduction:** this is a forceful passage of Scripture. It uses some descriptive, active words. The imperative "laying aside" means *to strip off*, and the imperative "desire" means *to crave*. Believers are to strip off some things and crave the Word of God.

1. There are things that have to be stripped off (v.1).
2. There is one thing that has to be craved: the milk of God's Word (v.2-3).

1 (2:1) **Maturity—Growth, Spiritual:** the believer is to strip off some things. The Greek word for "laying aside" (apothemenoi) means to put off one's clothing; to cleanse oneself of those things that defile. Both meanings are applicable in this verse (A.T. Robertson, *Word Pictures In The New Testament*, Vol.6, p.94). There are some things that defile the believer. He is to take these things and strip them off just as he would strip off his clothes; he is to cleanse himself from all that defiles him. Five things in particular are mentioned, and note: all five have to do with what has just been said in the former passage. We are to love one another with a pure heart fervently. The very things that we are to strip off are the things that dirty and soil our love. They have to do with how we treat one another, with our behavior toward our Christian brothers and sisters.

1. Believers must strip off "malice" (kakian). The word means two things.
 - a. In a general sense it means wickedness, all kinds and forms of evil. It is a word that strikes at all the vices of men.

"Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Ro.1:29-32).

- b. In a narrow sense it means malice, deep-seated feelings against a person; hatred that lasts on and on; intense and long-lasting bitterness against a person. It means ill will, actually wishing that something bad would happen to a person. It means to be vicious, spiteful, and to hold a grudge. It means that a person has turned his heart over to evil:

- ⇒ He no longer has any good feelings toward the other person—none whatsoever.
- ⇒ He could care less if something bad happened to the person.

The charge is strong: believers are to strip off malice—all of their evil and wickedness and all of their ill feelings against others. Believers are to be pure and clean, and they are to live pure and clean lives before their brothers and sisters in the Lord.

"Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Cor.5:8).

"Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men" (1 Cor.14:20).

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice" (Eph.4:31).

"But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth" (Col.3:8).

“For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another” (Tit.3:3).

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings” (1 Pt.2:1).

2. Believers must strip off “guile” (dolon). The word means to deceive and mislead people; to set bait so as to catch them; to bait or deceive in order to achieve one’s own end. It means to be two-faced. Note that guile or deception has to do primarily with words. When a person wants something, he tries to get it...

- by flattery
- by false promises
- by false tales
- by suggestive talk
- by off-colored suggestions
- by enticing words
- by outright lying

When a person wants something, he looks at the other person’s weakness or ignorance, and he tries to appeal to it. He appeals to it by deceiving and beguiling the person. The exhortation is strong: believers must strip off guile. We must not deceive and mislead people.

3. Believers must strip off “hypocrisies” (hupokriseis). The word means one who pretends, puts on a show, acts out something he is not. At first the word simply meant one who replied or answered another person. Then it came to mean acting, as actors play-acted the lines of a scene. Finally, the word was used in the worst sense: play-acting, pretending; one who wore a mask to hide his real self; one who acted one way, but who was really another way; one who put on an outward show.

Note that the plural *hypocrisies* is used. All kinds of hypocrisies are meant. A person is a hypocrite...

- when he acts as though he loves and believes God, but he does not live like God tells him to live.
- when he pretends to be following God, but he is living like he wants to live.
- when he shows a concern for the things of God, but his real concern is for the things of the world.
- when he professes to believe God’s Word, but he questions it and adds and takes away from it.
- when he acts as though he cares for people, but he is really full of selfishness, self-seeking, possessiveness, hoarding, envy, and pride.
- when he courts friends, but he is after something.
- when he acts friendly, but he could care less.
- when he promises, but he never intends to keep his promise.

Thought 1. Jesus warns hypocrites, severely warns them. Believers must, therefore, strip off any semblance of hypocrisy. Hypocrisy is one of the sins that God hates above all others.

- ⇒ Hypocrites shall receive the greater damnation (Mt.23:14).
- ⇒ Hypocrites are children of hell (Mt.23:15).
- ⇒ Hypocrites are fools and blind (Mt.23:17, 19).
- ⇒ Hypocrites are blind guides (Mt.23:24).
- ⇒ Hypocrites are full of extortion and excess (Mt.23:25).
- ⇒ Hypocrites are full of all uncleanness (Mt.23:27).
- ⇒ Hypocrites are serpents, a generation of vipers (Mt.23:33).
- ⇒ Hypocrites shall not escape the damnation of hell (Mt.23:33).

“Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity” (Mt.23:28).

“Beware ye of the leaven of the Pharisees, which is hypocrisy” (Lk.12:1).

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron” (1 Tim.4:1-2).

“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Tit.1:16).

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings” (1 Pt.2:1).

“For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee” (Pr.23:7).

“When he speaketh fair, believe him not: for there are seven abominations in his heart” (Pr.26:25).

4. Believers must strip off “envies” (phthonous): a person without God lives in envy (phthonoi). The word means that a person covets what someone else has, covets it so much that he wants it even if it has to be taken away from the other person. He may even wish that the other person did not have it or had not received it. We may look at people and envy their...

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| • money | • possessions | • social status |
| • position | • popularity | • recognition |
| • looks | • clothes | • authority |

Note that the plural *envies* is used. This means all kinds of envies and jealousies; it means that we are not to look at a person and envy to be like them nor to have what they possess. The results of envy are terrible; envy takes a terrible toll upon the life and body of a person.

- ⇒ A person who envies *does not have peace or happiness*. He is dissatisfied with what he is and has and is always wanting more and more of what others have.
- ⇒ In addition to this, envy often drives a person into *crime and lawlessness* in order to get what he craves.
- ⇒ On top of this, envy often leads to *physical problems* such as migraine headaches, high blood pressure, ulcers, and other illnesses.
- ⇒ Envy also causes *emotional problems* ranging from mild neurosis or depression to psychotic behavior.

But thanks be to God our Savior. He saves and delivers us from envy. Through Christ He gives us real life, and He satisfies our hearts and lives with pleasures forevermore (Ps.16:11). Therefore, we must strip off all envies. We must love one another and joy in the persons and possessions of others. We must love them, support and build them up, not envy and wish to see them torn down.

“A sound heart is the life of the flesh: but envy the rottenness of the bones” (Pr.14:30).

“Let not thine heart envy sinners: but be thou in the fear of the LORD all the day long” (Pr.23:17).

“Be not thou envious against evil men, neither desire to be with them” (Pr.24:1).

“Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying” (Ro.13:13).

“Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up” (1 Cor.13:4).

“Let us not be desirous of vain glory, provoking one another, envying one another” (Gal.5:26).

5. Believers must strip off “evil speakings” (katalalias). This means to criticize, judge, backbite, gossip, censor, condemn, and grumble against another person. It means to talk about and to tear down another person; to spread tales about another person that cut and hurt him and that lower his image and reputation in the eyes of others. The word usually means to talk about a person behind his back when he is not present.

Note that the brother has sinned. He has broken the law of God. He has failed and his failure is known. It is public knowledge, and he is being judged and criticized for his failure. He is being talked about. What he has done is being buzzed and gossiped about, and it is hurting and cutting him and damaging him more and more in the eyes of the world. Now, if we are forbidden to speak evil of a person who is really guilty of sin, how much more are we forbidden to speak against a person just because we dislike or disagree with him?

Note what the Scripture says: this is *evil speaking*. Talking about a person is *evil*. It is just as much an evil as the failure of the other person. Therefore, the person who judges is as guilty as the sinner.

The exhortation is strong: Christian believers are not to judge and speak evil of one another. The reason is clear: we are brothers, brothers of Christ and of one another. All of us are of the family of God. Therefore...

- we are to be loving, caring, and looking after each other, not destroying each other.
- we are to be supporting, encouraging, and building up one another, not tearing down one another.
- when one of us falls and gets into trouble, we are to be reaching out and helping him up, not pushing him farther down.

When we criticize a brother or sister in Christ, we are slandering one of God’s own children. Just think: we are actually slandering a son or daughter of God. This alone should keep us from speaking evil of our brothers in Christ.

Think about something else as well: there is never a spirit of evil speaking in the humble and loving person. There is only a loving compassion for others, especially for those who have come short and fallen. Therefore, when we speak evil of another person it means that we are neither humble nor loving, but the very opposite: prideful and hateful. We are an evil speaker.

Thought 1. There are several reasons why people tend to judge and criticize.

- 1) Criticism boosts our own self-image. Pointing out someone else’s failure and tearing him down makes us seem a little bit better, at least in our own eyes. It adds to our own pride, ego, and self-image.
- 2) Criticism is simply enjoyed. There is a tendency in human nature to take pleasure in hearing and sharing bad news and shortcomings about others.
- 3) Criticism makes us feel that our own lives (morality and behavior) are better than the person who failed.
- 4) Criticism helps us justify the bad decisions we have made and the bad things we have done throughout our lives. We rationalize our decisions and acts by pointing out the failure of others.
- 5) Criticism points out to our friends how strong we are. Criticism gives good feelings because our *rigid beliefs* and *strong lives* are proven again. Proven how? By our brother’s failure.
- 6) Criticism is an outlet for hurt and revenge. We feel *he deserves it*. Subconsciously, if not consciously, we think, “He hurt me so he deserves to hurt too.” Therefore, we criticize the person who failed.

“For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults” (2 Cor.12:20).

“Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice” (Eph.4:31).

“Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge” (Jas.4:11).

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings” (1 Pt.2:1).

“Whoso privily [secretly] slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer” (Ps.101:5).

2 (2:2-3) **Maturity—Growth, Spiritual:** the believer is to crave one thing—the milk of God’s Word. Note three points.

1. The charge is an imperative, a command: “You desire, crave, and yearn the sincere milk of the Word. And the craving and yearning are to be constant.”

a. The word “desire” (epipotesate) means to crave, yearn, and long for the Word of God. It is a strong word, very strong. It paints the picture of being an absolute essential, of hungering and thirsting after the Word. If a believer is to grow, it is absolutely essential that he hunger and thirst after the milk of the Word.

Thought 1. Too many believers crave the Word here and there, sporadically. Growth can come only as we live in the Word day by day.

b. The word “sincere” (adolos) means unadulterated, unmixed with anything else. Men may seek the milk of other things; they may seek to be fed and satisfied by such things as...

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| • religion | • psychology | • power |
| • philosophy | • counseling | • fortune |
| • education | • health | • fame |
| • possessions | • science | • comfort |
| • pleasure | | |

But none of these are pure. There are specks and dust and particles within every pursuit on earth—particles that make everything on earth weak and infirmed and to some degree harmful. In addition and most tragic of all, every pursuit of man is doomed to pass away when man passes away. But there is one thing that is unadulterated; one thing that is completely and perfectly pure with no mixture whatsoever, and that is the Word of God. The Word of God lives and abides forever; therefore, we must crave and yearn for the Word of God. It is our only hope of enduring forever.

c. The word “milk” usually refers to the food needed by immature believers. That is, it is usually used to make a distinction between the milk and the meat or mature teachings of the Word. But this is not the case with the present passage. A distinction is not being made between believers. All believers are seen as needing to grow and to learn more about the Lord. All believers are to desire the milk (food) of the Word.

2. The purpose for craving and yearning after the Word is that we may grow. The most ancient Greek manuscripts have the words “unto salvation”—“that we may grow *unto salvation*.” The idea is that we may grow up to full salvation, until we reach full maturity.

The Greek word that is translated “the word” (logikos) is translated by some commentators as *spiritual* or *reasonable*. That is, the verse is made to read “desire pure spiritual milk” or “desire the reasonable and intelligent milk.” However, the correct translation seems to be “desire the sincere milk of the Word.” This has clearly been the emphasis of Peter throughout this whole passage. His subject and thrust has been the Word of God (cp. 1 Pt. 1:23-25). William Barclay states it as well as it can be stated:

“Logos is the Greek for word, and logikos means belonging to the word. This is the sense in which the Authorized Version takes the word, and we think that it is entirely correct. Peter has just been talking about the word of God which lives and abides for ever (1 Peter 1:23-25). It is the word of God which is in his mind; and we think that what Peter means here is that the Christian must desire with his whole heart the nourishment which comes from the word of God, for by that nourishment he can thrive and grow up until he reaches salvation itself. In face of all the evil of the heathen world the Christian must strengthen his soul and his life with the pure food of the word of God” (The Letters of James and Peter. “The Daily Study Bible.” Philadelphia, PA: The Westminster Press, 1958, p.227).

3. ♣ The result of craving the Word of God is a most wonderful promise: we taste that the Lord is gracious. God feeds us, nourishes and nurtures us. He reveals and feeds our souls, teaching us all about His grace, His wonderful salvation and promises to us.

- ⇒ He teaches us how to live pure and clean lives; how to conquer the temptations of life; how to walk through the trials of life.
- ⇒ He teaches us all about the great salvation and promises He has made.
- ⇒ He teaches us all about Himself and the Lord Jesus Christ and the glorious hope we have of living with the Lord forever and ever.
- ⇒ He teaches us how to worship, praise, and honor Him as we walk in this corruptible world.

God just takes His Word and feeds us, nourishes and nurtures us in His marvelous grace. As we crave and yearn for His Word, He grows us more and more into His image.

“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified” (Acts 20:32).

“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Col.3:16).

1 PETER 2:1-3

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim.2:15).

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim.3:16).

“Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food” (Job 23:12).

“The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes” (Ps.19:8).

“Thy word have I hid in mine heart, that I might not sin against thee” (Ps.119:11).

“How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!” (Ps.119:103).

“Thy word is a lamp unto my feet, and a light unto my path” (Ps.119:105).

“The entrance of thy words giveth light; it giveth understanding unto the simple” (Ps.119:130).

“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts” (Jer.15:16).

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Pt.1:23).

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts” (2 Pt.1:19).

“But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever” (2 Pt.3:18).

<p>1 Picture 1: Christ is the Living Stone: He was rejected by men, but chosen by God</p> <p>2 Picture 2: Believers are living stones</p> <p>a. Believers are being built into a spiritual house</p> <p>b. Believers are a holy priesthood</p> <p>c. Believers are a fulfillment of prophecy</p>	<p>E. Come to Christ, the Living Stone, 2:4-8</p> <p>4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,</p> <p>5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.</p> <p>6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief</p>	<p>corner stone, elect, precious: and he that believeth on him shall not be confounded.</p> <p>7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,</p> <p>8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.</p>	<p>3 Picture 3: Unbelievers are disobedient builders</p> <p>a. They disqualify the stone</p> <p>b. Christ is made the Head of the corner anyway</p> <p>c. They stumble over & are offended by the stone</p> <p>d. The reason: They disobey the Word</p>
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DIVISION II

HOW TO LIVE THROUGH SUFFERING: GIVE YOUR LIFE TO GOD, 1:13-3:12

E. Come to Christ, the Living Stone, 2:4-8

(2:4-8) **Introduction:** this is a picture of the great house that God is building, the church of the Lord Jesus Christ. There are three pictures painted.

1. Picture 1: Christ is the Living Stone; He was rejected by men, but chosen by God (v.4).
2. Picture 2: believers are living stones (v.5-6).
3. Picture 3: unbelievers are disobedient builders (v.7-8).

1 (2:4) **Jesus Christ, Chief Cornerstone—Stone, The:** there is the first picture—Jesus Christ is the Living Stone. How can a stone be living? It cannot. This is simply a picture of how God looks at Christ and His followers: they are like a building that is being built by God Himself. The foundation of God's building is His Son, the Lord Jesus Christ. If a person wants to be a part of God's building, he has to place his life upon the foundation Stone, Christ Himself. But note what this verse says: the living stone was rejected by men. When men looked at the Stone (Christ)...

- it was not wanted.
- it did not fit in with their plans.
- it was useless and unsuitable for what they were building.
- it was not worth the price.

Men rejected Christ because they wanted to build their lives like they wanted. They wanted to do their own thing. Therefore, they cast the Stone of God aside. But note: the stone has been chosen of God. It is the very stone that God has chosen to be the foundation stone for life. It is the only stone that can support and bear the weight of life. And note: the stone chosen by God is a living stone. What does this mean? God is eternal; hence, the building of God will last forever and ever. Therefore, the cornerstone laid by God is bound to be eternal; it shall never deteriorate or waste away. The cornerstone is living and shall exist forever and ever.

The symbolism of the living cornerstone says three significant things.

1. The living cornerstone is the first stone laid. All other stones are placed after it. It is the *preeminent* stone in time. So it is with Christ; He is *the first* of God's new movement.

⇒ Christ is the *captain* of salvation. All others are crew members who follow Him.

“For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings” (Heb.2:10).

⇒ Christ is the *author* of eternal salvation, of our faith. All others are the readers of the story.

“And being made perfect, he became the author of eternal salvation unto all them that obey him” (Heb.5:9).

“Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Heb.12:2).

⇒ Christ is the *beginning and the ending*. All others come after Him and are under Him.

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty” (Rev.1:8; cp. 21:6; 22:13).

⇒ Christ is the *forerunner* into the very presence of God. All others enter God's presence after Him.

“Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec” (Heb.6:19-20).

2. The cornerstone is the supportive stone. All other stones are placed upon it and held up by it. They all rest upon it. It is the preeminent stone in position and power. So it is with Christ; He is the support and power, the Foundation of God's new movement.

⇒ Christ is *the Head cornerstone*, the only true foundation upon which man can build. All crumble who are not laid upon Him.

“For other foundation can no man lay than that is laid, which is Jesus Christ” (1 Cor.3:11).

⇒ Christ is *the chief cornerstone* upon which all others are fitly formed together. All who wish to be fitly formed together have to be laid upon Him.

“And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit” (Eph.2:20-22).

⇒ Christ is *the living stone* upon which all others have to be built if they wish to live and be a part of God's spiritual house. All others have to be built upon Him if they wish to live and have their spiritual sacrifice accepted by God.

“To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Pt.2:4-5).

3. The living stone is the stone to which men must come if they are to become a part of God's building. It is to Christ that we must come. No one can be a part of God's building unless he places himself upon the foundation stone laid by God. God accepts no one who refuses to become a part of His building. And God is just like all builders; He has a foundation upon which all workers must lay the stones of their lives.

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock [Christ and His Word]; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it” (Mt.7:24-27).

“For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God” (1 Cor.2:11).

“Nevertheless the foundation of God [Christ] standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity” (2 Tim.2:19).

2 (2:5-6) **Believers:** there is the second picture—believers are living stones. Remember: God is eternal which means that His building is eternal. The Foundation Stone laid by Him shall never decay nor waste away. Christ lives forever and ever. Therefore, when we place our lives upon the living stone of God, the living stone supports and holds us up eternally. We become living stones, stones that shall exist forever and ever. Note three significant facts.

1. Believers are being built up into a spiritual house (v.5). This is a picture of the church that God is building all over the earth. It includes all believers of all generations. It is a picture of what is called the universal church or universal temple of God. Note that God's house is a *spiritual house*. What does this mean? It means that God's house is spiritual as opposed to physical. A physical house is not permanent; it ages, deteriorates, and wastes away. But not God's spiritual house. The spiritual world or dimension is the real world, the world that is permanent and eternal. Therefore, the spiritual house of God does not age, deteriorate or decay. This means two wonderful things.

a. First, when we turn to God and lay our lives upon the foundation stone of Christ, we become a part of God's spiritual house. We shall never die or waste away, but we shall live permanently, forever and ever in God's spiritual and eternal house.

b. Second, there are many stones who are going to live forever with us. It takes many stones to build a great building, and the same is true of God's spiritual house. We are only one of many who are being placed into God's great spiritual house. The point is this: there is no room for pride, arrogance, envy, jealousy, criticism, backbiting, anger, accusations, discrimination, prejudice, or wrath among God's building; no room for a stone to become puffed up over another stone.

All living stones are needed in God's house. In fact, the house cannot be completed unless there are enough stones to build it. There is a place for all of us, and we are going to exist together forever. Therefore, we are to place ourselves and take our place in the house of God. We are to place ourselves right where we belong and do our part in holding up the building. We are not to seek the place or position or function of any other stone. We are not to weaken the building to any degree.

Thought 1. William Barclay tells a story from Sparta and then drives the point home with a striking application.

"There is a famous story from Sparta. A Spartan king boasted to a visiting monarch about the walls of Sparta. The visiting monarch looked around and he could see no walls. He said to the Spartan king, 'Where are these walls about which you speak and boast so much?' The Spartan king pointed at his bodyguard of magnificent Spartan troops. 'These,' he said, 'are the walls of Sparta, and every man of them a brick.'

"Now, the point is quite clear. So long as a brick lies by itself it is useless. It only becomes of use when it is built into a building. That is why it was made; and it is in being built into a building that it realizes its function and the reason for its existence. It is so with the individual Christian. To realize his destiny he must not remain alone, but must be built into the fabric and edifice of the Church" (The Letters of James and Peter, p.231).

2. Believers are a holy priesthood (v.5). The chief function of the priest is to stand between God and men, to represent men before God and to present men to God. Man has just never felt worthy enough to approach God; he has usually felt that God was so far away that he could never reach God. Therefore, man has felt the need for priests to carry his case before God.

The point to note is man's thoughts about God, how far away he thinks God is—so far away that man needs a priest, some godly person to represent him before God. But note the Scripture: believers are being built up as an holy priesthood. Every single believer now stands before God as a priest. He can now approach God on his own. God is not far off and removed from man. Any person who turns to God and lays his life upon the foundation of Christ becomes a part of God's spiritual house. That person is in the very house of God itself. He can talk and share with God whenever he chooses. He can worship and praise God and cry out for God's help and deliverance any time he wishes. The believer himself is now a priest before God. (See DEEPER STUDY # 1, *Priest*—1 Pt.2:9 for more discussion.)

Thought 1. The priesthood of the believer is one of the great teachings of Scripture. Just imagine! We stand before God as a priest, as one who has access into God's presence any time of any day. There is no reason whatsoever why we should ever be overcome by any problem or trouble in this life. We are in the house of God. We can approach Him anytime and receive whatever we need to meet the demands of life: wisdom, provision, resource, or strength.

Now note why we are made priests before God: that we might offer spiritual sacrifices to God. In the past men have brought their sacrifices to priests and had the priests present their sacrifices to God. But now believers themselves are made priests for this very purpose: that they might offer up their own sacrifices to God. Men are now to bring their own offerings and sacrifices to God. They themselves are now the priests in the house of God. However, note a critical point: their sacrifices are made acceptable only by Jesus Christ. A person has to have his life lying upon the foundation of Christ. He must be trusting and believing in the support and power of Christ to make him a part of God's house. The only sacrifices that God accepts are the sacrifices made within His house. Scripture says that the believer is to make the following sacrifices.

⇒ He is to sacrifice his body as a living sacrifice to God. He is not to be conformed to this world.

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Lk.9:23).

"And whosoever doth not bear his cross [sacrifice himself], and come after me, cannot be my disciple" (Lk.14:27).

"For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify [put to death, sacrifice] the deeds of the body, ye shall live" (Ro.8:13).

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Ro.12:1-2).

"And they that are Christ's have crucified the flesh with the affections and lusts" (Gal.5:24).

"Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all" (Ph.2:17).

"For I am now ready to be offered, and the time of my departure is at hand" (2 Tim.4:6).

⇒ He is to sacrifice his life to God as he walks day by day. He is to follow God in love, even as Christ loved us and gave Himself as an offering and a sacrifice to God.

“Be ye therefore followers of God, as dear children; and walk in love, as Christ hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour” (Eph.5:1-2).

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren” (1 Jn.3:16).

⇒ He is to offer the sacrifice of praise to God continually.

“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name” (Heb.13:15).

“And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing” (Ps.107:22).

“I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD” (Ps.116:17).

“The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the LORD” (Jer.33:11).

“But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD” (Jonah 2:9).

⇒ He is to offer the sacrifices of good works and gifts and money.

“But to do good and to communicate [give] forget not: for with such sacrifices God is well pleased” (Heb.13:16).

“Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth” (Lk.12:33).

“I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive” (Acts 20:35).

“Distributing to the necessity of saints; given to hospitality” (Ro.12:13).

“Let him that is taught in the word communicate [give] unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith” (Gal.6:6-10).

“That they do good, that they be rich in good works, ready to distribute, willing to communicate [give]” (1 Tim.6:18).

⇒ He is to offer spiritual sacrifices, that is, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and self-control.

“Ye also, as lively [living] stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Pt.2:5).

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal.5:22-23).

“Offer the sacrifices of righteousness, and put your trust in the LORD” (Ps.4:5).

⇒ He is to sacrifice his life in order to lead people to faith in Christ.

“Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. Yea, and if I be offered upon the sacrifice and service of your faith [in Christ], I joy, and rejoice with you all” (Ph.2:16-17).

“And he saith unto them, Follow me, and I will make you fishers of men” (Mt.4:19).

“Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest” (Jn.4:35).

“For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel’s sake, that I might be partaker thereof with you” (1 Cor.9:19-23).

“He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him” (Ps.126:6).

3. Believers are a fulfillment of prophecy (v.6. Cp. Ps.118:22; Is.28:16.) The prediction that the Messiah would be the chief cornerstone of God’s building was made centuries before Christ ever came into the world. Note the four great things predicted:

- ⇒ That God Himself would lay the chief cornerstone. God Himself would send the Messiah into the world and use Him as the foundation of God’s eternal house.
- ⇒ That God would select or elect Him to be the chief cornerstone. There would be plenty of philosophies, religions, and ideas about how to best build a world and life for man. But God would choose only one foundation stone for the world and life: Jesus Christ.
- ⇒ That God would count His foundation stone precious. The stone selected by Him would be the most precious thing in all the universe: it would be His very own Son. He would choose His own Son to become the Foundation Stone for men’s lives and for the eternal world God was planning. There is nothing in the world that is any more precious to God than His own dear Son. Therefore, God would count Him precious, the only thing precious enough to serve as the Foundation Stone for the eternal house of God.
- ⇒ That believers would not be confounded (kataischunthēi), that is, put to shame, disappointed, and confused. Believing and trusting in Jesus Christ—leaning upon him and building upon Him—is the only way to keep from being eternally confused, shamed, and disappointed.

The point is this: believers—their salvation in Christ—are the fulfillment of this prophecy. God predicted that He would be building a spiritual and eternal house for believers. He laid the foundation when He sent Christ into the world, and believers have been laying the stones of their lives upon Christ ever since. How? By believing in Him, that is, by laying their lives upon Him or by building upon Him. The result has been phenomenal: those who have built upon Christ have experienced a most wonderful thing. All the confusion, shame, and disappointment in this life and the fear of judgment in the next life have disappeared. Believers are now flooded with life, a life that just overflows with love, joy, peace, victory, and triumph and with confidence and assurance that all things shall be well in the future.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (Jn.1:12).

“That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:15-16).

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” (Ro.1:16).

3 (2:7-8) **Unbelievers—Lost, The—Unsaved, The:** the third picture—unbelievers are pictured as disobedient builders.

Christ has done so much for man, He should be the most precious thing in a man’s life. But the greatest tragedy in all of history is that He is not considered to be precious by some people. He is to believers, but they are a small minority of people. The vast, vast majority of people are unbelievers. They just do not believe that Jesus Christ is the foundation stone for their lives. The four points of the Scripture state it well.

1. Unbelievers disqualify the stone. They look at the various foundation stones of life and...

- they do not want the Stone [Christ].
- they do not think that the Stone will fit in with their plans.
- they do not believe the Stone [Christ] will suit what they are building.
- they do not believe the Stone [Christ] is worth the price. They just do not think the Stone [Christ] is worth all they are and have.

The point is forceful: they reject and disqualify the stone. They do not want Christ enough to give all they are and have in order to get him.

2. Christ is made the Head of the corner anyway. Despite the rejection of men, Christ is made the chief cornerstone of the only permanent and lasting building. God selected and elected Him despite man. And if man is to become a part of an eternal house that lasts forever and that brings an abundance of life, he has to lay his life upon the foundation of Christ.

3. Unbelievers stumble over the stone of Christ. He is a rock that offends them. What does this mean? When people look at Jesus Christ, they stumble over Him; they do not understand...

- how He could be anything other than a man just like the rest of us.
- how He could be born of a virgin, God incarnate in human flesh.
- how He could live a sinless life, live without committing a single sin.
- how His death could be any more than the death of a martyr who died for a great cause.
- how His resurrection is anything but a tall tale made up by His followers to secure more and more followers.

Simply stated, many people do not understand nor believe that Jesus Christ is the Son of God, that He was sent into the world by God to save men; that He was able to live a sinless life because He was the God-Man who had come to earth for that very purpose; that He died and arose from the dead as the Perfect and Ideal Man so that His ideal death and resurrection could cover man.

People just stumble over the facts or else they are offended by Christ because He lays the burden of total commitment upon man. After all, if Jesus Christ is truly who He claimed to be, we owe Him our lives—all that we *are and have*. Most men are not willing to give up the right to their lives and property. They are even offended at this demand of Christ. Therefore, they stumble over Him. But note:

- ⇒ to stumble means that we have tripped up and fallen, that we damage ourselves.
- ⇒ to be offended means that we hurt ourselves.

Note another fact: what we are stumbling over. We are actually stumbling over the Word, the very Word of God itself. What is so awful about this? The Word of God is the only incorruptible seed on earth that lives and abides forever (cp. 1 Pt.1:23-25). If we reject the glorious gospel of God's Word, the glorious gospel that Jesus Christ is the Foundation Stone of God's building, then we are rejecting the only hope of living forever. We are appointing ourselves to a state of unbelief and disobedience to God. That is, we are steeping ourselves in more and more unbelief and becoming harder and harder to the gospel. We are living lives that are becoming more and more disobedient.

"Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe" (Lk.22:67).

"Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness" (Jn.3:11).

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (Jn.3:16-18).

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jn.3:36).

"I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (Jn.8:24).

"But though he had done so many miracles before them, yet they believed not on him" (Jn.12:37).

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb.3:12).

"Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb.4:11).

"Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD" (Jer.6:15).

F. Know Who You Are: The People of God, 2:9-10
1 Know what kind of people you are

- a. A chosen generation
- b. A royal priesthood^{DS1}
- c. A holy nation
- d. A special people

2 Know what your purpose is: To show His praises
3 Know what has happened to you

- a. Have become the people of God
- b. Have now received mercy

9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

DIVISION II

HOW TO LIVE THROUGH SUFFERING: GIVE YOUR LIFE TO GOD, 1:13-3:12

F. Know Who You Are: The People of God, 2:9-10

(2:9-10) **Introduction:** know who you are. You are not a people who stumble over Christ, a people who question His claims and deity and refuse to believe Him. You are a people who believe Christ, a people who are building your lives upon the Foundation Stone of God's Son. You have taken your lives and laid them upon Him; you have entrusted your whole being into the keeping of Christ. Therefore, know who you are: you are the people of God, the people He is building to live with Him forever and ever. (See outline and notes—1 Pt.2:4-8 for more discussion.)

1. Know what kind of people you are (v.9).
2. Know what your purpose is: to show His praises (v.9).
3. Know what has happened to you (v.10).

1 (2:9) **Believers—Church:** know what kind of people you are. Once you believe in God's Son, the Lord Jesus Christ, you become very, very special to God. You become special because you trust His Son. God the Father has only one Son...

- only one Son who has God's perfect nature, who is holy, righteous, and pure, loving, kind and gentle just as God is.
- only one Son who came to earth to save men by dying for them by showing them how much God loves them.

God loves His Son so much that when a person trusts His Son—really believes and trusts Him—God will do anything for that person. The person becomes very, very special to God. God takes all believers and does four wonderful things for them.

1. Believers become a "chosen generation" (genos eklekton). The Greek words actually mean a *chosen or elect race*. Peter takes the term from the Old Testament where God stated the same thing about Israel.

"My people, my chosen. This people have I formed for myself" (Is.43:20-21).

The idea is that of a new race of people, a new species that differs entirely from the other races upon earth. This is a shocking statement to some people; nevertheless it is exactly what the Word of God claims. God is actually creating a new race of people upon earth. How? How can it be that believers from China, Russia, Asia, Africa, India, Europe, the Americas, the Islands, Canada, and all the other nations of the world form a new race of people? By the Spirit of God. The Spirit of God is changing people inwardly, not outwardly. He is not changing facial and skin features. These mean little; they are only superficial differences that change, age, perish, die, and decay ever so rapidly. God is changing people within their hearts and minds and lives, changing them where it really matters. God is implanting His divine nature within believers. When a person believes in Jesus Christ, God's divine nature is immediately implanted into his heart and life.

⇒ The person is *born again*.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (Jn.3:3).

"Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (Jn.3:5-6).

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pt.1:23).

"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him" (1 Jn.5:1).

⇒ The person receives a *renewed mind*.

“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:2).

“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit [mind] the things of the Spirit” (Ro.8:5).

⇒ The person becomes a *new creature*.

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor.5:17).

“For in Christ Jesus neither circumcision [a religious ritual] availeth any thing, nor uncircumcision, but a new creature” (Gal.6:15).

⇒ The person becomes a *new man*.

“And that ye put on the new man, which after God is created in righteousness and true holiness” (Eph.4:24).

“And have put on the new man, which is renewed in knowledge after the image of him that created him” (Col.3:10).

⇒ The person receives a *new spirit*.

“And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of the flesh, and will give them a heart of flesh” (Ezk.11:19).

“Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” (Ro.6:4).

“But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter” (Ro.7:6).

(See note—Eph.4:17-19 for more discussion on the New Race of People God is creating.)

2. Believers become a *royal priesthood*. To a person who has never given his life to Jesus Christ, God seems far away and off in outer space someplace. God just does not seem that concerned with human life. There is no personal relationship and little, if any, fellowship and communion with God. A day by day relationship that praises and honors God and brings one's needs to God and knows that God will meet one's needs—all this is missing to the person who has never committed his life to Christ. God seems unapproachable and unreachable and out of range of man's day to day affairs. Without Jesus Christ a person just has no access and no closeness to God. This is the reason men have always felt the need to have priests, a body of people who would dedicate their lives to God and who would carry the needs of men before God. Men have felt the need to have a representative before God, some godly priest who could present his needs to God.

This is the glorious message of the gospel: when we receive Jesus Christ as our Savior, God creates us into a royal priesthood. God makes a royal priest out of everyone of us. He gives us open access into His presence forever and ever. We can actually approach God anytime. In fact, God expects us to live in His presence—to fellowship, commune, and walk in His presence all day every day.

Note the word “*royal*,” a royal priesthood. This simply means that we are priests of royalty, priests who belong to the Sovereign Majesty of the universe, the King of kings and Lord of lords. We are the priesthood of God Himself, the priests who rule and reign with Christ and who serve and worship God face to face, day by day, hour by hour and moment by moment. We are the priests who live and move and have our being in His presence, who walk and live in open communion with Him.

Thought 1. How many of us actually walk and live in the presence of God like this? How many know what it is to have an *unbroken communion* with God? How many know what it is to be praying always? May God convict our hearts and stir us to recommit our lives to prayer and communion—to praying always—to seeking an unbroken communion and fellowship with Him every moment of the twenty four hours of every day.

“Ye also, as lively [living] stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Pt.2:5).

“And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever” (Rev.1:6).

“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years” (Rev.20:6).

“And ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel” (Ex.19:6).

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (Jn.15:7).

“For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” (2 Cor.10:3-5).

“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints” (Eph.6:18).

“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are good report; if there be any virtue, and if there be any praise, think on these things” (Ph.4:6-8).

“Pray without ceasing” (1 Th.5:17).

“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb.10:22).

“Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded” (Jas.4:8).

3. Believers become a *holy nation*. This is a very meaningful title for believers. Just think about it: God is building a *new nation* of people. He is drawing people from all over the world, people from all the nations of the world, and creating a new nation. What is the nation? It is the *holy nation* of God. Remember: the word “holy” (hagios) means separated, set apart, and different. Any person who is willing to separate from the sin and evil of this world and set his life apart unto God, God will take that person and make him a citizen of His holy nation. This is what holy means: to be different from the world, from its sin, evil, and death. It means to be separated from the evil life of the world and set apart to the holy life of God. The person who turns to God becomes a citizen of God’s holy nation:

- ⇒ He serves the Sovereign Head of God’s nation, even God Himself.
- ⇒ He obeys the laws of God’s nation.
- ⇒ He is dedicated to follow the customs and life-style of God’s nation.
- ⇒ He speaks up for and defends the nation of God.

“And ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel” (Ex.19:6).

“For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy” (Lev.11:45).

“And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein” (Is.35:8).

“That ye would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life” (Lk.1:74-75).

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor.7:1).

“And that ye put on the new man, which after God is created in righteousness and true holiness” (Eph.4:24).

“To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints” (1 Th.3:13).

“Because it is written, Be ye holy; for I am holy” (1 Pt.1:16).

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?” (2 Pt.3:10-12).

4. Believers become a “peculiar people” (laos eis peripoiesin). The Greek means...

- “a people for God’s own possession” (A.T. Robertson. *Word Pictures In The New Testament*, Vol.6, p.98).
- “the people to be His very own” (Charles B. Williams. *The New Testament in the Language of the People*. “The Four Translation New Testament.” Printed for Decision Magazine by World Wide Publications of Minneapolis. New York, NY: Iversen Associates, 1966).
- “a people saved to be His own” (William F. Beck. *The New Testament in the Language of Today*. “The Four Translation New Testament.” Printed for Decision Magazine by World Wide Publications of Minneapolis. New York, NY: Iversen Associates, 1966).

This is a most precious thought: that God makes us His very own people, a very special possession of His. Possession has the idea of value, of worth and preciousness. We are more precious to God than all the precious gems and treasures of the world. Possession also has the idea of provision, protection, and security. We are God’s possession, His very special people; therefore, He will provide and protect us and make us secure in every sense of the word.

“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine” (Ex.19:5).

“For thou art a holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth” (Dt.14:2).

“But [God] made his own people to go forth like sheep, and guided them in the wilderness like a flock” (Ps.78:52).

“Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture” (Ps.100:3).

“And he [John the Baptist] shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord” (Lk.1:17).

“Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name” (Acts 15:14).

“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory” (Eph.1:13-14).

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Tit.2:11-14).

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light” (1 Pt.2:9).

“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with me, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God” (Rev.21:3).

DEEPER STUDY # 1

(2:9) **Priest—Priesthood—Mediator:** a priest is a person who has access into God’s presence, who represents men before God and God before men. He is a mediator between God and men: he offers sacrifices and makes prayer to God for men. The priest was always looked upon as the one person who could carry a man’s case before God and God would accept the man because of the priest’s intercession.

1. Throughout Israel’s history the high priest was the chief priest who essentially had four functions.
 - ⇒ He supervised the other priests.
 - ⇒ He made a sin offering (Lev.4).
 - ⇒ He offered a sacrifice on the Day of Atonement (Lev.16).
 - ⇒ He was shown the will of God (Num.27:21; Neh.7:65).
2. The development of the priesthood seems to have been as follows: at first, individuals were priests (Gen.4:3-4). Later on the head of a family, usually the father, began to serve as the priest (Gen.8:20; 12:7; 13:8; 26:25; 31:54). When God created the nation Israel and gave Israel the law at Mount Sinai, He said that the nation was to be unto God “a kingdom of priests” (Ex.19:6). But Israel failed to obey God’s law. So God turned to one family of Israel, Aaron’s family, and appointed them as the priests who were to minister to the nation (Ex.28:1; Lev.21:16-24).
3. In the New Testament Jesus Christ is said to be the perfect and eternal High Priest of God Himself (see outlines—Heb.7:1-8:5; 10:1-18). The sacrifice which He offered to God for men was the death of Himself. What this means is this: Jesus Christ has made the perfect and eternal sacrifice to God. He died for our sins, paid the penalty and judgment of death for us. No other sacrifice by death has to be made. God has accepted Christ’s sacrifice of Himself—eternally. Before Christ the presence of God was said to dwell in the Most Holy Place of the Tabernacle and Temple. Only the High Priest could enter the Most Holy Place and that only once a year. It was separated from men by a veil. But when Christ died, Scripture says that the veil was torn from top to bottom *by an act of God* (Mt.27:51). The torn veil is also said to be a symbol of Christ’s body which was sacrificed or torn upon the cross (Heb.10:20). All believers now have access to God through the death of Christ—into the holiest of holies right along with Christ (Heb.10:19-22).
4. Since Christ, the individual believer has become his own priest before God; that is, he has the right to approach God for himself. As priest, the believer has two functions: he is to offer intercession and he is to offer sacrifices to God. He makes the following sacrifices to God.
 - ⇒ He sacrifices his own body (Ro.12:1; Ph.2:17; 2 Tim.4:6; Jas.1:27; 1 Jn.3:16).
 - ⇒ He sacrifices praise to God continually (Heb.13:15; cp. Ex.25:22).
 - ⇒ He sacrifices his substance (Ro.12:13; Gal.6:6, 10; Tit.3:14; Heb.13:2, 16; 3 Jn.5-8).
 - ⇒ He sacrifices his service “to do good” (Heb.13:16).

- 2** (2:9) **Purpose, Believer’s:** know what your purpose is. Why does God do so much for believers? There is one supreme reason:

“That ye should show forth the praises of him who hath called you out of darkness into his marvellous light” (v.9^b).

The statement “that ye might show forth” (*hopos exageilete*) means to speak forth; to tell out; to publish abroad; to set forth. The word “praises” (*aretas*) means virtues, excellencies, and the supreme and eminent qualities of God (Alan Stibbs. *The First Epistle General of Peter*. “The Tyndale New Testament Commentaries,” p.104). The very task of the believer is to witness for God, to share the glorious message of God. What is that message? Note the verse: “the praises of Him who has called you out of darkness into His marvelous light.” The message that we are to share is the glorious message of salvation. God will deliver man out of darkness into the light. This is what He has done for believers. Therefore, we are to proclaim the glorious truth that God has saved us through the Light of the world, through Jesus Christ Himself. He has saved us out of the darkness of sin and death and delivered us into the light of eternity. We shall live forever. We are to praise God, proclaim the glorious message of His marvelous light or salvation.

“And he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mk.16:15).

“We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; ye also believe, and therefore speak” (2 Cor.4:13).

“Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God” (2 Cor.5:20).

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

“For we cannot but speak the things which we have seen and heard” (Acts 4:20).

“Come and hear, all ye that fear God, and I will declare what he hath done for my soul” (Ps.66:16).

“I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses” (Is.63:7).

“They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name” (Mal.3:16).

3 (2:10) **Believers:** know what has happened to you. Two great facts about believers are covered in this verse.

1. In the past believers were not a people, but now they have been made into the people of God. This is striking language. What does it mean *not to be a people*? Are unbelievers not a people? It means to be without purpose and significance in life; to be missing the very point of life, the very reason for living. It means God created man and gave man life. If man does not live that life, then he is not living, not in the real sense of living. He exists, but he is missing out on life, on what life really is. He is missing the very purpose, meaning, and significance of life. He shall never fulfill, satisfy, or complete the purpose of life.

But when a person comes to God’s Son, when a person enters the light of Christ, God saves him and gives him the light of life. He is given the light of life’s purpose, meaning, and significance. He becomes a member of the people of God. He fulfills, satisfies, and completes life and all that life is meant to be.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (Jn.1:12).

“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father” (Ro.8:15).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father” (Gal.4:4-6).

“For thou art a holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth” (Dt.14:2).

“When Israel was a child, then I loved him, and called my son out of Egypt” (Hos.11:1).

2. In the past believers had not received mercy, but now they have received mercy. Before we were saved we were like everyone else: we ignored, neglected, cursed, rebelled against, and rejected God. We refused to change our lives and to cry out for the mercy of God; therefore, God could not have mercy upon us. But when we repented and turned to God, God had mercy upon us and saved us. He forgave our sin and neglect and brought us into His love and grace and gave us the glorious privilege of living with Him forever. God had mercy upon us and allowed us the glorious privilege of becoming a member of the people of God.

“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast” (Eph.2:4-9).

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Tit.3:5).

“But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children” (Ps.103:17).

“It is of the Lord’s mercies that we are not consumed, because his compassions fail not. They are new every morning” (Lam.3:22-23).

“And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil” (Joel 2:13).

“Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy” (Mic.7:18).

<p>1 Reason 1: You are strangers & pilgrims on earth</p> <p>2 Reason 2: Lust wars against your soul</p> <p>3 Reason 3: Unbelievers are watching</p> <p>a. They speak against you</p> <p>b. They can experience the “day of visitation” through your testimony</p> <p>1) By your good works</p> <p>2) Will glorify God</p>	<p>G. Abstain from Fleshly Lusts, 2:11-12</p> <p>11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;</p> <p>12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.</p>
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DIVISION II

HOW TO LIVE THROUGH SUFFERING: GIVE YOUR LIFE TO GOD, 1:13-3:12

G. Abstain from Fleshly Lusts, 2:11-12

(2:11-12) **Introduction:** we live in a day when the flesh is exalted and lust is honored. A person’s esteem and worth and image are often determined...

- by how much of the world he possesses
- by how much money he has
- by how much power he has
- by how much worldly recreation and pleasure he is able to enjoy
- by how famous he becomes
- by how many people he conquers in face to face confrontations or in bed sexually

The flesh is exalted and lust is honored. But this is not the way of God and His Word. Scripture is clear: abstain from fleshly lusts.

1. Reason 1: you are strangers and pilgrims on earth (v.11).
2. Reason 2: lust wars against your soul (v.11).
3. Reason 3: unbelievers are watching (v.12).

1 (2:11) **Strangers—Pilgrims:** abstain from fleshly lusts because you are strangers and pilgrims on earth.

1. The word “stranger” (paroikoi) means someone who dwells alongside or is exiled, but his home is elsewhere. It is the picture of a foreigner who is in a country for a while, long enough to rent or lease a house, but he is not a permanent resident. He has no legal rights or status. He is a stranger, an exile who dwells in a strange land (B.C. Coffin. *First Peter*. “The Pulpit Commentary,” Vol.22, p.72). What Peter is saying is this: the believer is a stranger, a foreigner, an exile on earth. He is a resident, but he is not a citizen of this earth. He has no legal status in the world. He is not to follow the standards and the ways of the world. He belongs to God and to heaven; therefore, his legal status is in heaven. He is to follow the standards and the ways of God. The believer’s laws are the laws of God, the highest and most moral and just laws in all the universe. The believer has no right to live by the standard and laws of the world, for they are far lower than the standards and laws of God. The believer is to live as a stranger on earth, as one whose heart and mind are upon a far greater home and world. The believer’s heart is to be upon perfection of life and morality and justice, a home and world where perfection is the rule and standard.

Thought 1. This does not mean that the believer does not obey the legal laws of a land. He does; all foreigners are to obey the laws of a land when they visit that land. In fact, believers will go far beyond obeying human laws and do much more when they obey God’s laws. God’s laws and standards stress perfect behavior plus love, and there is no greater law than love. Therefore, the believer is to abstain from fleshly lusts because such lusts are of the world, and he has no right to partake of those fleshly lusts. He is to obey the laws of God which forbid such sins and immoralities.

“For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Ph.3:20-21).

“And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the lamb’s book of life” (Rev.21:27).

“For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding” (1 Chron.29:15).

2. The word “pilgrim” (parepidemos) has more of a temporary idea than *stranger* (paroikoi). Pilgrim has the idea of a visitor or sojourner, of a foreigner who may be visiting and staying for a while but not long enough to lease a house.

The point is this: the believer is only passing through the earth on his way home to heaven. Heaven is his home, and his heart and mind are at home. He lives in a consciousness of home and his thoughts are upon home. He lives and walks in the consciousness of being in heaven with God. This is his attitude, his thoughts as he walks through his pilgrimage upon earth. He travels through life often moving from city to city, but his mind and heart are always upon heaven which is his permanent home.

Note what this means in so far as the world is concerned: the believer does not become entangled with the world and its affairs. His customs and lifestyle come from heaven, not from the earth. He does not practice the customs and lifestyle of the earth but of heaven.

“By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God” (Heb.11:9-10).

“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: to be called their God: for he hath prepared for them a city” (Heb.11:13-16).

“For here have we no continuing city, but we seek one to come” (Heb.13:14).

2 (2:11) **Flesh—Lust:** abstain from fleshly lusts because they war against the soul. The term “fleshly lusts” (sarkikon epithumion) means the evil desires, urges, passions, and lusts of the flesh. It means to have a yearning passion for the things of the flesh. Every person has experienced the flesh...

- | | | |
|------------|-------------|------------|
| • yearning | • craving | • grasping |
| • pulling | • hungering | • grabbing |
| • desiring | • thirsting | • taking |
| • wanting | • longing | |

Every person knows what it is to have his flesh lusting after something, to have it yearning and yearning to lay hold of something. The flesh is strong and difficult to control, and it never lets up its assault against the will.

1. What are the lusts of the flesh? What kinds of sins are being referred to by Scripture? Scripture means far more than the sexual sins usually thought about when the lusts of the flesh are mentioned. They are listed in Galatians 5:19-21. When they are read they paint a picture of human nature that is seen or experienced by us all every day:

- a. *Adultery* (moicheia): sexual unfaithfulness to husband or wife.
- b. *Fornication* (porneia): a broad word including all forms of immoral and sexual acts. It is pre-marital sex and adultery; it is abnormal sex, all kinds of sexual vice.
- c. *Uncleanness* (akatharsia): moral impurity; doing things that dirty, pollute, and soil life.
- d. *Lasciviousness* (aselgeia): filthiness, indecency, and shamefulness.
- e. *Idolatry* (eidololatreia): the worship of idols, whether mental or material; the worship of some idea of what God is like, of an image of God within a person’s mind; the giving of one’s primary devotion (time and energy) to something other than God. (See note, *Idolatry*—1 Cor.6:9 for detailed discussion.)
- f. *Witchcraft* (pharmakeia): sorcery; the use of drugs or of evil spirits to gain control over the lives of others or over one’s own life. In the present context it would include all forms of seeking the control of one’s fate including astrology, palm reading, seances, fortune telling, crystals, and other forms of witchcraft.
- g. *Hatred* (echthrai): enmity, hostility, and animosity. It is the hatred that lingers and is held for a long time, a hatred that is deep within.
- h. *Variance* (ereis): strife, discord, contention, fighting, struggling, quarreling, dissension, and wrangling. It means that a man fights against another person in order to get something: position, promotion, property, honor, or recognition. He deceives, doing whatever has to be done to get what he is after.
- i. *Emulations* (zeloi): wanting and desiring to have what someone else has. It may be material things, recognition, honor, or position.
- j. *Wrath* (thumoi): indignation; a violent, explosive temper; anger; quick and explosive reactions that arise from boiling emotions. But it is anger which fades away just as quickly as it arose. It is not anger that lasts.
- k. *Strife* (eritheiai): conflict, struggle, fight, contention, faction, and dissension; a party spirit; a cliquish spirit.
- l. *Seditions* (dichostasiai): division, rebellion, standing against others, and splitting off from others.
- m. *Heresies* (aireseis): rejecting the fundamental beliefs of God, Christ, the Scriptures, and the church; believing and holding to some teaching other than the truth.
- n. *Envyings* (phthonoi): this word goes beyond jealousy. It is the spirit...
 - that wants not only the things that another person has, but begrudges the fact that the person has them.
 - that wants not only the things to be taken away from the person, but wants him to suffer through the loss of them.
- o. *Murders* (phonois): to kill; to take the life of another person. Murder is a sin against the sixth commandment.
- p. *Drunkenness* (methai): taking drink or drugs to affect one’s senses for lust or pleasure; becoming tipsy or intoxicated; partaking of drugs; seeking bodily or sexual pleasure through drink or drugs.
- q. *Revellings* (komoi): carousing; uncontrolled license, indulgence, and pleasure; taking part in wild parties or in drinking parties; lying around indulging in feeding the lusts of the flesh.

2. Note that the flesh wars against the soul. The flesh has within it base and unregulated urges and passions. A man senses the desire and urge to do what he likes, to lift the restraints and to follow his own desires and passions. He knows he should not do it, but the pull and desire tugs and struggles and wars against the soul.

a. The flesh keeps a person from doing what he would. Every person has experienced the power of the flesh; everyone has caved in to the flesh and done something that he did not want to do. He fought against doing it—knew it was harmful or hurtful—yet he could not resist the flesh. He gave in to the power of the flesh and did it. He...

- | | | |
|-----------------|-------------------|---------------------------|
| • overate | • did evil things | • acted selfishly |
| • became angry | • lusted | • committed immorality |
| • began smoking | • became prideful | • cheated, lied, or stole |
| • got drunk | • cursed | |

Note another fact as well. All of us have been tempted, and we have known how to combat and overcome the temptation. However, the flesh was so strong we just did not struggle long enough to overcome it. The struggle we experienced involved that of...

- | | |
|----------------|--------------------|
| • controlling | • being patient |
| • reaching out | • showing kindness |
| • loving | • giving |
| • sacrificing | • helping |
| • giving in | • showing kindness |

The point is this: the flesh is so strong that it often keeps us from doing what we would. The only hope of ever controlling the flesh is to walk in the Spirit of God—in His presence and power.

“For that which I do I allow not: for what I would, that do I not; for what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me” (Ro.7:15-20).

“For the weapons of our warfare are not carnal [fleshly], but mighty through God to the pulling down of strong holds” (2 Cor.10:4).

b. Now note a fact of critical importance: the flesh in itself is not sinful. The flesh or human body is God given; it is for God’s use. In fact, when a person is converted to Christ, his body becomes a temple for God to dwell in through the Holy Spirit. The Christian is not told to cleanse himself from the flesh but from “the lust of the flesh” (Gal.5:16), “the filthiness of the flesh” (2 Cor.7:1), and from “the works of the flesh” (Ro.13:12; Gal.5:19). The works of the flesh are the fruit of indwelling sin, and sin originates in the heart not in the flesh.

3. The exhortation is strong: “abstain from fleshly lusts, which war against the soul.” We must abstain from them, for they do unbelievable harm and damage to the soul.

a. Fleshly lusts enslave and weaken the freedom of the soul. Lust enslaves, no matter what the lust is:

- ⇒ Lust for drugs enslaves.
- ⇒ Lust for alcohol enslaves.
- ⇒ Lust for cigarettes enslaves.
- ⇒ Lust for sex enslaves.
- ⇒ Lust for pornography enslaves (films or magazines).
- ⇒ Lust for position and power enslaves.
- ⇒ Lust for money enslaves.

The more a man follows the lusts of his flesh, the more freedom and liberty he loses. He becomes a slave to that which he sets his heart upon. If he sets his mind and thoughts upon the flesh and its lusts, he will enslave himself to fleshly lusts. He finds himself enslaved and in bondage to those lusts and finds it very difficult to break away from them.

b. Fleshly lusts disturb and often destroy the peace and security, assurance and confidence of the soul. When the believer came to Christ, one of the first things Christ did was give him peace and security of soul. If the believer turns back to the world and follows his fleshly lusts, he breaks his peace with God and loses the security of God’s presence and guidance and protection.

c. Fleshly lusts hamper the growth of the soul. The soul living in the lusts of the flesh is destroying its fruit, not growing and proclaiming the fruit of the Spirit (Gal.5:22-23).

d. Fleshly lusts doom the soul to defeat, sorrow, brokenness, and eventually to eternal separation from God.

Thought 1. The exhortation is strong: believers must abstain from fleshly lusts, for they war against the soul.

“And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell” (Mt.5:29).

“Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin” (Ro.6:6).

“But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof” (Ro.13:14).

“This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh” (Gal.5:16).

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry” (Col.3:5).

“For this is the will of God, even your sanctification, that ye should abstain from fornication” (1 Th.4:3).

“Abstain from all appearance of evil” (1 Th.5:22).

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul” (1 Pt.2:11).

“That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God” (1 Pt.4:2).

3 (2:12) **Witness—Witnessing:** abstain from fleshly lusts because unbelievers are watching you. The world watches everything a genuine believer does. If a person really follows Christ—if he is genuine—then the world watches. This is the reason for this exhortation: we must live honest lives before the world, always abstaining from fleshly lusts.

The word “honest” (kalos) means a good life, a life that is honorable, righteous, pure, lovely, decent, excellent, upright, and noble. It means a life that is without blame, that cannot be justly or accurately blamed with any sin or evil. The world watches a genuine believer to see if he really lives what he professes. Therefore, we must live honest lives, lives that are just what we profess: holy, righteous, and pure. Note two reasons why:

1. Unbelievers speak evil of believers. Some will always speak evil of genuine believers. If a person really lives for Christ, his righteous and self-denying life convicts those who love the world and its pleasures and possessions. Therefore, they talk about, joke, mock, ridicule, abuse, and persecute the believer when they can.

The point is this: the believer must never add fuel to the fire. He must never give the world a chance to justly accuse and down him. The believer must abstain from fleshly lusts: he must live an honest life, do exactly what he proclaims and professes.

2. Unbelievers must have a chance to be saved. If we live dishonest and fleshly lives—go against all that we proclaim and stand for—then unbelievers will know we are hypocrites. They will not be attracted to Christ. We must, therefore, live for Christ and do good works. When unbelievers see our righteous lives and good works, they will experience the day of God’s visitation and glorify God. The day of visitation means two things:

⇒ the day a man is visited by God to bring the man to repentance and salvation.

⇒ the day God will visit the earth for final judgment.

The day of visitation is the day of God’s inspection and salvation, the day when He saves a man. It is also the day when He returns to earth as Savior and Lord. The idea is that unbelievers will be won to Christ by our honest lives and glorify God in the great day when He shall visit the earth.

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Mt.5:16).

“For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing” (1 Th.1:8).

“Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity” (1 Tim.4:12).

“In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity” (Tit.2:7).

“Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works” (Jas.2:18).

“Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom” (Jas.3:13).

“Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation” (1 Pt.2:12).

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?” (2 Pt.3:10-12).

<p>1 Submit to national & local officials^{DS1} a. Because they are sent by God b. Because they execute justice for God</p>	<p>H. Submit to the State, 2:13-17</p> <p>13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise</p>	<p>of them that do well. 15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: 16 As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. 17 Honour all men. Love the brotherhood. Fear God. Honour the king.</p>	<p>c. Because good behavior silences the critics of Christ</p> <p>2 Live as free citizens, yet as servants of God</p> <p>a. Honor all men, v.17 b. Love the brotherhood c. Reverence God d. Honor the king</p>
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DIVISION II

**HOW TO LIVE THROUGH SUFFERING:
GIVE YOUR LIFE TO GOD, 1:13-3:12**

H. Submit to the State, 2:13-17

(2:13-17) **Introduction:** remember, the church and its believers were being severely persecuted by the government and the society of that day. The believers had even been forced to flee their homes. They had to leave everything behind: money, clothes, property, jobs, and professions. In light of such severe persecution, what was to be the attitude and behavior of the believers toward the government and its authorities? This is a critical question because of the periodic persecution of the church by society and government. History reveals that the genuine church is constantly suffering persecution of some sort.

1. Submit to national and local officials (v.13-15).
2. Live as free citizens, yet as servants of God (v.16-17).

1 (2:13-15) **Citizenship—Law, Civil—State:** first, submit to national and local officials. This is a hard pill to swallow when one is being persecuted and has lost so much because of the persecution. But note: the word *submit* is an imperative; it is a strong command. God expects believers to submit themselves to the laws of government, and note the word *every*: every ordinance or institution is to be obeyed. Every level of government, local as well as state and national government, is to be obeyed. Why is this so important? The reason is self-evident; it is perfectly clear: without law and the keeping of the law society would be in utter chaos.

- ⇒ Lawlessness would run wild.
- ⇒ No one would be safe to walk the streets.
- ⇒ People would have to live behind closed doors.
- ⇒ Abuse, attacks, murder, and war would be a constant threat.
- ⇒ No property would be safe.
- ⇒ There would be no public roads, transportation, water, sewage, or electrical systems, for there would be no law to collect taxes. And even if there was, no one would honor it.
- ⇒ There would be no military police or fire protection for the same reason.

Without law and the keeping of the law there can be no society and no community, no life together, no bond to tie people together. Law, rulers, and their authority are an utter necessity to keep people from becoming wild beasts in a jungle of unrestrained selfishness and lawlessness.

Chaos is not God's will for the world; law and order are God's will. God wills men to live in a world of love, joy, and peace—a world of perfect law and order. Therefore, the believer is to set the example: he is to obey the rulers and the laws of his community and nation. He is to show how *loving and joyful, peaceful and wonderful* life can be if people will obey God and obey the civil authorities of this world. (See notes—Ro.12:18; 13:1; 1 Pt.2:13-17 for the believer's duty when rulers and laws oppose God.) There are three reasons why believers are to obey civil rulers.

1. Civil rulers are sent by God; civil authority is ordained by God. That is, the existence, the authority, the position, the offices of government are ordained by God. It is God's will that government exist and that persons have the authority to rule within the state. There are three institutions ordained by God: the family, the church, and the government. All three exist because God set them up as the means by which men are to relate to each other and to Himself as God.

- ⇒ God has ordained that the family exist as the means by which family members share together, and that the office of parents rule within the family.
- ⇒ God has ordained that the church exist as the means by which people share with God, and that the office of church leaders exercise authority within the church.
- ⇒ God has ordained that the government exist as the means by which citizens relate to each other, and that the office of government officials exercise authority within the state.

The institutions and their authority are ordained by God, and men are responsible for how they carry out the functions of the institutions. Each of the three institutions have leaders who are faithful and do an excellent job, and each have leaders who are totally disobedient to God and do a terrible job. This includes the men who hold authority within various levels of government as well as men serving on various levels in the church and family. The fact to remember is that government is ordained by God, and rulers are answerable to Him: they shall give an account to God.

“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God” (Ro.13:1).

“It is an abomination to kings to commit wickedness: for the throne is established by righteousness” (Pr.16:12).

“And in mercy shall the throne be established: and he shall sit upon it in truth” (Is.16:5).

However, the *thrust* of this passage is not the rulers of government; the *thrust* is the believer and his duty to the state. Usually, the believer can do little about how the authorities in government conduct their affairs, but the believer can do a great deal about his behavior as a citizen within the state; and God is very, very clear about the believer’s behavior. Keep in mind that the *infamous Nero* was ruling as the emperor when God led Peter to give these instructions. The believer is to obey all civil authority, no matter who it is.

2. Civil authorities execute justice for God. They rule to execute punishment for evil-doers and to reward those who do well and work good throughout the state. Rulers are not ordained by God to be a restraint upon good works, but upon evil. Civil authorities and laws exist to restrain evil; therefore, any believer who breaks the law can expect to be punished by the state. For this reason, the believer...

- should fear the state enough to obey its laws.
- should do that which is good and lawful.

By fearing and doing that which is good and lawful, the believer has the *praise* of the state. The idea is that the believer contributes to the good and to the praise of the state. He helps to build up righteousness and truth within the state, and thereby he is able to be the citizen of a good and praiseworthy state. The believer has the praise of the state; he is allowed to live in peace as a citizen of the state.

Thought 1. Note that civil government and law are a *restraint* upon evil. The power of evil and corruption is so strong that when men are without law, they go on a rampage of selfishness and sin, looting and stealing, assault and immorality, destruction and murder. History and the breakdown of law within communities, cities, societies, and even families provide ample evidence. When law does not exist or when law is not enforced, evil runs rampant. Society desperately needs to heed this fact.

“Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other that is contrary to sound doctrine” (1 Tim.1:9-10).

3. The believer’s good behavior is to silence the critics of Christ. In the days of the early church, the church and its believers were under severe attack from the state and society. People wanted nothing to do with Christ and His demand for self-denial and holy living. They wanted to live like they wanted and to do their own thing. The very idea that a person had to give all he was and had to Christ and His cause of world-evangelization—that they had to sacrifice themselves to meet the desperate needs of a dying world—was the last thing upon their minds and the very last thing they were going to accept. Therefore, the government and society were set upon stamping out the church and anyone who refused to turn away from Christ and His cause.

Note: the Scripture calls anyone who persecutes the church and believers “foolish men.” Imagine rejecting a person just because he teaches...

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| • love and joy | • morality and purity |
| • peace and health | • justice and righteousness |
| • long-suffering and gentleness | • discipline and control |
| • rule and authority | |

Any person who opposes the great virtues of life and the teaching of the great virtues is doing a foolish thing, a very, very foolish thing. But note a significant fact: the believer who continues to live for Christ by doing good will eventually silence the critics. It may take some time, but eventually the righteous and godly behavior will overcome the lies and attacks of the vicious and evil of the earth. This is the third reason why we are to obey rulers—so that our lawful and righteous behavior will silence any question about Christ and His great cause. (Note: Is there ever a time when believers are not to obey the state? See DEEPER STUDY # 1—1 Pt.2:13-15 for more discussion.)

“Thou shalt not revile the gods [God, R.S.V.], nor curse the ruler of thy people” (Ex.22:28).

“I counsel thee to keep the king’s commandment, and that in regard of the oath of God” (Eccl.8:2).

“They say unto him, Caesar’s. Then saith he unto them, Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s” (Mt.22:21).

“Then said Paul, I wist [knew] not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people” (Acts 23:5).

“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God” (Ro.13:1).

“Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work” (Tit.3:1).

“Submit yourselves to every ordinance of man for the Lord’s sake” (1 Pt.2:13).

“Honour all men. Love the brotherhood. Fear God. Honour the king” (1 Pt.2:17).

DEEPER STUDY # 1

(2:13-15) **The State—Government:** the Christian must render to Caesar the things of Caesar (Mt.22:21), but he must also render to God the things that are God's. He has a higher authority than the state—God Himself. Thus, when the state begins to fail in executing justice *under and for God*, the Christian must hearken to God and not to the state (cp. Acts 4:19; 5:29). There are times when the Christian serves the highest good of the state by refusing to obey the state and insisting on obedience to God. By such he bears a greater witness, and he works for greater justice by effecting change within the state. (See notes—Mk.12:16-17; Ro.13:1-7.)

2 (2:16-17) **Citizenship—Government:** live as free citizens, yet as servants of God. When a person receives Jesus Christ as his Savior, the person subjects himself to God above all other laws. If man's law stands against God's law, the believer obeys God rather than man. But note: there is a danger that the believer can use his liberty as a cloak or veil to act maliciously against the state. He can disobey laws because he claims they are unjust when in fact they are not. It is just a matter that he does not like the law. William Barclay states it well:

“Any great Christian doctrine can be perverted into an excuse for evil. The doctrine of grace can be perverted into an excuse for sinning to one's heart's content. The doctrine of the love of God can be sentimentalized into a defence for breaking the law of God. The doctrine of the life to come can be perverted into a reason for neglecting life in this world. And there is no doctrine so easy to pervert as the doctrine of Christian freedom and Christian liberty.

“There are hints in the New Testament that it was frequently so perverted. Paul tells the Galatians that they have been called to liberty, but they must not use that liberty as an occasion for the flesh to do as it wills (Galatians 5:13). In 2 Peter we read of those who promise others liberty and who are themselves the servants of corruption (2 Peter 2:19)” (The Letters of James and Peter, p.245f).

The point is this: believers are the servants of God, not the servants of their own ideas and thoughts. They are to serve God and His call, not their own lusts and desires. They have no right to break the laws of government unless the laws are directly opposing God and His law. In dealing with government and living as citizens of the state, they have four clear duties. These duties are demanded of every servant of God. Note how pointed and brief they are.

1. Honor all men. Respect and esteem all citizens as your fellow-citizens. Remember the early church and its believers: how they were surrounded by heathen worshippers of idols and by the most corrupt people who wallowed around in a cesspool of immoral, unjust, and drunken behavior. Yet, Scripture is here saying honor *all men*, these as well as the more controlled and disciplined. Note: this does not mean to honor them because of their sin, but to honor them...

- because they are God's creation.
- because their souls are of more value than all the wealth in the world.
- because of any virtue and good and order they have in their lives.
- because they contribute to the work, defense, and structure of the nation.

All persons are to be honored, respected, and esteemed. No person is to be mistreated, no matter who he may be: rich or poor, corrupt or clean, bad or good, evil or righteous, destructive or constructive. We must try to reach all persons on earth for Christ. They need to make their contribution to society. They need to be doing all the good they can for society. No person is to ever be counted beyond reach.

“But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him” (Lk.10:33-34).

“And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold” (Acts 28:2).

“Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved” (1 Cor.10:33).

“For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich” (2 Cor.8:9).

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others” (Ph.2:3-4).

“Honour all men. Love the brotherhood. Fear God. Honour the king” (1 Pt.2:17).

2. Love the brotherhood. This means to love all believers whoever they may be, regardless of color, nationality, or beliefs. If a person is a *brother in Christ*, a true brother, we are to love him. Note: it is not enough to honor and respect a brother. Something far more is expected: love, a true brotherly love. And remember what love means: it means to care and look after one another...

- to teach one another
- to feed one another when needed
- to support one another
- to help one another
- to protect one another
- to share with one another
- to fellowship and commune with one another
- to pray and worship with one another

Love is the very opposite of criticizing, backbiting, grumbling, murmuring, and being divisive. We are to love the brotherhood of all believers everywhere.

“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets” (Mt.22:37-40).

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35).

“This is my commandment, That ye love one another, as I have loved you” (Jn.15:12).

“Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good” (Ro.12:9).

“And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you” (1 Th.3:12).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

3. Fear God. Do not fail in your duty to obey God as a citizen nor as a member of God’s church. Fear God. His will and commandments are to be obeyed. Fear what will happen if you disobey God. The idea is that judgment is coming and disobedience will bring the judgment of God down upon you.

“And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell” (Mt.10:28).

“And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear” (1 Pt.1:17).

“And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul” (Dt.10:12).

“Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread” (Is.8:13).

4. Honor the king or supreme authority of the nation. Remember: the evil and infamous Nero was on the throne when this was being written and the believers were being persecuted by the authorities (Nero ruled A.D. 54-68). But note: believers are to be a people of order and discipline, of righteousness and justice. They are to set a dynamic example of love and peace so that some can be won to Christ and be saved for eternity.

“Then said Paul, I wist [knew] not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people” (Acts 23:5).

“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God” (Ro.13:1).

“Thou shalt not revile the gods, nor curse the ruler of thy people” (Ex.22:28).

<p>1 Submit in fear</p> <p>2 Submit to both the good & the unfair master or employer</p> <p>3 Submit for conscience' sake, that is, conscience toward God</p> <p>4 Submit in order to secure God's acceptance</p>	<p>I. Submit to Masters or Employers, 2:18-20</p> <p>18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.</p> <p>19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.</p> <p>20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.</p>
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DIVISION II

HOW TO LIVE THROUGH SUFFERING: GIVE YOUR LIFE TO GOD, 1:13-3:12

I. Submit to Masters or Employers, 2:18-20

(2:18-20) **Introduction:** William Barclay points out that there were millions and millions of slaves in the Roman Empire during the days of Paul. He says that there were over sixty million (*The Letters of James and Peter*, p.249). The gospel was bound to reach many of these, and the churches all over the Empire were bound to be filled with slaves. For this reason the New Testament has much to say to slaves (1 Cor.7:21-22; Col.3:22; 4:1; 1 Tim.6:1-2; Tit.2:9-10; 1 Pt.2:18-25 and the whole book of Philemon is written to a slave). However, slavery is never directly attacked by the New Testament. If it had been, there would have probably been so much bloodshed the scene would have been unimaginable! The slave owners and government would have...

- attacked the church, its preachers and believers, seeking to destroy such a doctrine.
- imprisoned and executed any who refused to be silent about such a doctrine.
- reacted and killed all of the slaves who professed Christ.

The Expositors Greek Testament has an excellent statement on how Christianity went about destroying slavery:

"Here, as elsewhere in the NT, slavery is accepted as an existing institution, which is neither formally condemned nor formally approved. There is nothing to prompt revolutionary action, or to encourage repudiation of the position...the institution is left to be undermined and removed by the gradual operation of the great Christian principles of...

- *the equality of men in the sight of God*
- *a common Christian brotherhood*
- *the spiritual freedom of the Christian man*
- *the Lordship of Christ to which every other lordship is subordinate"* (Salmond, SDF. *The Epistle to the Ephesians*. "The Expositor's Greek Testament," Vol.3, ed. by W. Robertson Nicoll. Grand Rapids, MI: Eerdmans, 1970, p.377).

The instructions to slaves and masters in the New Testament are applicable to every generation of workmen. As Francis Foulkes says, "...the principles of the whole section apply to employees and employers in every age, whether in the home, in business, or in the state" (*The Epistle of Paul to the Ephesians*. "Tyndale New Testament Commentaries," ed by RVG Tasker. Grand Rapids, MI: Eerdmans, p.167.)

1. He is to submit in fear (v.18).
2. He is to submit to both the good and the unfair master or employer (v.18).
3. He is to submit for conscience' sake, that is, his conscience toward God (v.19).
4. He is to submit in order to secure God's acceptance (v.20).

1 (2:18) **Slaves—Employees:** the Christian slave or workman is to subject himself to his master or employer and he is to subject in the fear of God. The word *subject* means to be submissive and to obey. He is to follow the instructions of the person over him. In the workplace there is no instruction that is not to be obeyed. This, of course, does not mean he is to obey when the orders are contrary to the teaching of Scripture and damaging to himself or to others. However, it does mean that the Christian workman is to do what he is told to do. Why? Because he has been given the privilege of a job, the privilege...

- to earn a livelihood and to provide for himself and his family.
- to serve humanity through providing some needed product or service.
- to earn enough to help meet the desperate needs of the world and to carry the gospel to the world.

The attitude of the Christian workman is that the energy and effort he puts into his job is important to the Lord. Note: the slave and employee is to subject “with all fear.” This does not mean that he fears his master or employer, but rather God. He is to labor fearing the Lord. This is to be the very mark of the Christian workman. It is to be his fear and reverence for the Lord that stands out to those working around him. Every man is to be judged for what he does upon this earth, judged for the kinds of things he does and judged for how diligently he did the good things. The Christian workman knows...

- that God is watching his diligence.
- that God is going to reward him for his diligence.
- that the heavenly work that is to be awarded him is being determined by his faithfulness and diligence upon earth.

Therefore, the Christian workman labors ever so diligently in the fear and reverence of the Lord—labors arduously lest he become a castaway and miss out on the best that God has.

“But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” (1 Cor.9:27).

“And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell” (Mt.10:28).

“And his mercy is on them that fear him from generation to generation” (Lk.1:50).

“But in every nation he that feareth him, and worketh righteousness, is accepted with him” (Acts 10:35).

“And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear” (1 Pt.1:17).

“What man is he that feareth the LORD? him shall he teach in the way that he shall choose” (Ps.25:12).

“Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!” (Ps.31:19).

2 (2:18) **Slaves—Employees—Masters—Employers:** the Christian slave or workman is to subject himself to both the good and the unfair master. Note two things.

1. It is a wonderful thing when a Christian workman can have a good and gentle master or employer. It is even more wonderful when the employer himself is a Christian. Under a good and gentle employer the workman can expect to be treated justly and fairly and in a brotherly spirit. However, the workman faces a serious danger, the danger of feeling that he should...

- be given special treatment.
- be allowed to slack off some.
- be treated with more leniency.
- be given more consideration.
- not be as readily corrected or rebuked for inefficiency or mistakes.

In the case of slaves in the Roman empire, or for that matter anywhere else, the slave would have faced the temptation to *despise or be disrespectful* of his master. He could have easily felt that a master, upon becoming a believer, should grant his freedom or at least show some favor. However, the fact that a master became a Christian did not mean that a believing slave was to appeal for better and easier treatment. On the contrary, the believing slave was to become the best worker he could because the master was now a Christian believer.

Once the believing slave became the best worker possible—once he began to work diligently as though he was working for Christ—then he could expect to reap some benefits from having a Christian master. He could expect to reap benefits such as fair and decent and brotherly treatment. Believing slaves were to treat believing masters as brothers, faithful and beloved, and there was to be a greater testimony because of greater production and efficiency and fruitfulness.

The point is this: the Christian workman is to give great service to a Christian employer because faithfulness bears fruit. Both the workman and employer doing the best they can will bear more fruit of the Spirit and a greater production of work. Thereby they will together bear a greater testimony for Christ.

Thought 1. In reality, being a slave or a master has nothing to do with a person’s commitment to life and work. The believing Christian, whether slave or master, is to do the very best he can at whatever he is doing. His state or condition or environment or circumstance is to have nothing to do with faithfulness to his work. He is to do his very best no matter who or where he is. (See note—1 Cor.7:20-23; 7:24. Cp.Eph.6:6-7; Col.3:23-25.)

2. There is the Christian workman’s duty to the unfair and cruel masters or employers. The Christian workman is to subject even to the overbearing and crooked employers. Why? Why would Scripture demand such a thing? The Book of First Timothy tells us: “Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed” (1 Tim.6:1).

God does not want His name blasphemed. He wants no believer failing in his duty to love and to witness to all men. God wants all men to be won to Christ, no matter who they are or how unfair and cruel they may be. This may be a bitter pill to swallow; nevertheless, it is what God says. What is often overlooked is this: if the workman does not give a full day’s work for a full day’s wage, he dishonors the name of Christ. If the workman is lazy, slothful, and beating time, or if he is disrespectful, the employer or supervisor knows something: the God of the new convert is a laugh, for He is inactive and dead. God has made no difference in the life of the workman. Therefore, the employer or supervisor blasphemes the name of God and the teachings of the gospel.

“Servants [workmen], be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free” (Eph.6:5-8).

“Servants [workmen], obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons” (Col.3:22-25).

- 3** (2:19) **Slaves—Employees:** the Christian slave or workman is to subject for conscience’ sake, that is, his conscience toward God. As A.T. Robertson says: “Suffering is not a blessing in and of itself, but, if one’s duty to God is involved (Acts 4:20), then one can meet it with gladness of heart” (*Word Pictures In The New Testament*, Vol.6, p.103). Alan Stibbs says:

“[Conscience] is best understood in the sense of consciousness....The whole phrase, therefore, means prompted by a conscious awareness of God’s presence and will. Such a man knows that God sees, and knows what God expects. His concern is to please Him” (The First Epistle General of Peter. “The Tyndale New Testament Commentaries,” p.115).

Pulpit Commentary says:

“Conscience of God; that is, consciousness of God’s presence, of His will, of our duties to Him” (B.C. Coffin. First Peter. “The Pulpit Commentary,” Vol.22, p.75.)

The point is this: the Christian workman is to subject himself to his master or employer in order to please God. God loves all employers, no matter how unjust or unfair, and God wants every employer to be reached for Christ. The only hope of his ever being reached is for Christian believers to live pure, holy, and righteous lives before him and then sharing Christ with him as opportunity arises. If the Christian workman fails to live for Christ by shirking or failing in his duty at work, then he is failing to please God. His conscience is going to bug, convict, and cause problems for him. His fellowship with God is broken, and he is living a lie, walking contrary to God’s standard.

“And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men” (Acts 24:16).

“Wherefore ye must needs be subject, not only for wrath, but also for conscience sake” (Ro.13:5).

“For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation [behavior] in the world, and more abundantly to you-ward” (2 Cor.1:12).

“Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned” (1 Tim.1:5).

“Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck” (1 Tim.1:19).

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb.9:14).

“Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation [behavior] in Christ” (1 Pt.3:16).

- 4** (2:20) **Slaves—Employees:** the Christian slave or workman is to subject in order to secure God’s acceptance. This verse is as direct and straightforward as it can be.

⇒ No person is going to be acceptable to God if he does wrong; but if he does well, he shall be acceptable to God. It is that simple; the fact that a person might suffer for doing good has nothing to do with it. God is good; therefore, for a person to be acceptable to God, the person must do good.

Now, put the verse in context. It is talking about Christian slaves and workmen. It does no good and there is no glory to suffer for wrongdoing. But if you do good and people mistreat you for doing good, then you are going to be acceptable to God. You are acceptable not because you suffered, but because you did good. If a Christian workman is to be acceptable to God, he must do good, work and labor just as Christ tells him to do.

The point is this: the Christian workman is to work heartily as to the Lord and not to men. This is exactly what Scripture declares.

“And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons” (Col.3:23-25).

The word “heartily” (ek puches) means *out of the soul*. The Christian workman’s labor is to arise out of his soul, from the innermost part of his being. He is not working for the men of this earth, but for the Lord. He is working for the deepest reason possible, for a reason that arises out of his very soul: the Lord Jesus Christ has told him to work and to work

diligently. The Lord Jesus is his Lord; therefore, the Christian workman does what his Lord says. But note: there are two other critical reasons why he works diligently.

1. Diligent work will be rewarded by Christ. On earth the workman may be mistreated, used, misused, abused, cheated, by-passed, and taken advantage of; but the Lord knows, and He is going to abundantly reward the diligent workman. In fact, the reward of the inheritance simply explodes the human mind. It stretches far beyond and above all that we can ask or even think. It includes a new body that will be eternal, a new heavens and earth, and positions of enormous leadership, authority, and service for the Lord Jesus. (See notes—Lk.16:10-12; Ro.4:13; DEEPER STUDY # 4—8:17 for more discussion.)

“Moreover it is required in stewards, that a man be found faithful” (1 Cor.4:2).

“Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor.15:58).

“As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God” (1 Pt.4:10).

2. Slothful work and idleness will be judged by Christ. Many workmen do wrong on the job; they do wrong by...

- | | |
|-----------------------|------------------|
| • being slothful | • cheating |
| • being lazy | • stealing |
| • being irresponsible | • lying |
| • being unconcerned | • being careless |
| • being unproductive | • being selfish |
| • being uncaring | • being unfair |
| • being prejudiced | |

The list could go on and on. The point is this: every single person on earth is going to face God for the wrong he has done on the job. He will give an account for his labor and be judged exactly for what he has done. And note: there is no respect of persons. Everyone is going to stand before God—no matter who he is.

“His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord” (Mt.25:23).

“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor.5:10).

“But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons” (Col.3:25).

	J. Follow Christ's Great Suffering,^{DS1} 2:21-25	not; but committed himself to him that judgeth righteously:	
1 The great call of believers: To suffer for Christ even as He suffered for us	21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:	24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.	d. He suffered to the ultimate degree: Bore our sins in His own body
2 The great suffering of Christ	22 Who did no sin, neither was guile found in his mouth:	25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.	e. He suffered that we might live unto righteousness
a. He suffered <i>for us</i>	23 Who, when he was reviled, reviled not again; when he suffered, he threatened		3 The great need that believers have^{DS2}
b. He did not deserve to suffer: He had lived a sinless & perfect life			a. We were going astray
c. He voluntarily & willingly suffered			b. We have now returned

DIVISION II

HOW TO LIVE THROUGH SUFFERING: GIVE YOUR LIFE TO GOD, 1:13-3:12

J. Follow Christ's Great Suffering, 2:21-25

(2:21-25) **Introduction:** the one thing that God wants is a genuine life. He wants believers to live for Christ, to live exactly what they profess. He wants us to follow Christ ever so closely, and He wants us to bear whatever suffering has to be borne in following Him. This is the great discussion of this great passage: follow Christ in His suffering. In these words we have one of the clearest and most descriptive pictures of what the sufferings of Christ were.

1. The great call of believers: to suffer for Christ even as He suffered for us (v.21).
2. The great suffering of Christ (v.21-24).
3. The great need that believers have (v.25).

DEEPER STUDY # 1

(2:21-25) **Jesus Christ, Death:** there are at least four references to Isaiah 53 in this passage: v.22 (Is.53:9); v.23 (Is.53:7); v.24 (Is.53:5, 12); v.25 (Is.53:6).

It should be remembered that Peter was an eyewitness to Jesus' life and sufferings upon the cross. He says three things about the death of Christ (see note—Eph.5:2; cp. 2 Cor.5:21).

1. Christ "suffered for us" (v.21). That is, His death took the place of sinners.
2. Christ "did no sin" (v.22). That is, He was sinless; He had lived a perfect and righteous life. Therefore the sins He bore in death were not His sins but the sins of men.
3. Christ "bore our sins in His own body" (v.24). That is, the suffering Jesus bore was the penalty due sin.

In the Old Testament, the words "bore our sins" means to be answerable for sin; to endure its penalty; to die for sinners (Ex.28:43; Lev.24:15-16; Is.53:12). Thus, the death Jesus bore was substitution; He bore the sins due others. It is this act that shows the supreme love of God for man.

1 (3:21) **Suffering—Believers—Call:** there is the great call of believers—to suffer for Christ even as Christ suffered for us. Believers are called to suffer for Christ. What does this mean?

- ⇒ Any person who follows Christ—who lives a pure and righteous life—is going to be rejected by the world. The world wants little to do with purity and righteousness. People want to live like they want and to do their own thing. Therefore, they ridicule, mock, ignore, abuse, bypass, ignore, and persecute anyone who lives a strict life of purity and righteousness.
- ⇒ Any person who lives a self-denying life—who sacrifices all he is and has to meet the needs of a lost and dying world—is going to be rejected by the world. People are not willing to live unselfish and sacrificial lives to meet the needs of the poor, starving, diseased, and lost masses of the world. People want more and more comfort and recognition, possessions and pleasure, money and property. Therefore, they want little to do with a person who sacrifices and proclaims a message of sacrifice.

But note: this is the very life to which Christ calls us. In fact, it is the only call Christ gives to men: the call to holy and sacrificial living—the call to love God and people, to love God so much that we live godly lives and to love people so much that we help them even to the point of sacrifice.

The point is this: Christ suffered for us. He gave everything He was and had to meet our need. Therefore, we are to follow His example. We are to live holy lives and sacrifice all we are and have to meet the needs of the world; and we are to suffer whatever ridicule, abuse, and persecution comes our way. Scripture is strong about this:

- ⇒ Note the word *example*. Christ has left us an "example" (hupogrammon). The word means the pattern of some picture or letter that a teacher gives to the pupil. The pattern is to be copied or reproduced. The idea is that an exact copy is to be made; every detail of the pattern is to be reproduced. The exhortation is that we are to be an exact copy of Christ; we are to follow the pattern of Christ in every detail.
- ⇒ The word "follow" (epakolouthesete) is the picture of a guide leading us along a most difficult and rocky path, so difficult that we must actually put our feet in his footprints (B.C. Coffin. *First Peter*. "The Pulpit Commentary," Vol.22, p.75.). We are to follow Christ step by step, moment by moment, and day by day.

Remember the point: Christ has given us a great call—to follow Him and to suffer for Him and His cause even as He suffered for us. What is His cause? To love God supremely by living a holy life and to love the lost and dying of the world by meeting their desperate needs.

2 (2:21-24) **Jesus Christ, Death:** there was the great suffering of Jesus Christ. Remember how close Peter was to Jesus. He was the big fisherman, the leader of the twelve apostles, one of the three closest persons to Christ when Christ was upon earth (James and John were the other two). If anyone knew Christ during the Lord's ministry, Peter knew Him. What we are about to read and study is exactly what Peter thought about Christ and His death. Therefore, what is being said needs to be closely observed and heeded. Peter says five things about the death of Christ.

1. Christ suffered "for us" (v.21). The word "for" (huper) is a simple word with profound meaning when used with the death of Christ. It proclaims the most wonderful truth known to man. Note this striking truth: it does *not mean* that Christ died only as an example for us, showing us how we should be willing to die for the truth or for some great cause. What it means is that Christ died *in our place, in our stead, in our room, as our substitute*. This meaning is unquestionably clear. (See notes—Eph.5:2; DEEPER STUDY # 1—1 Pt.2:21-25 for more discussion.)

- a. The idea of sacrifice to the Jewish and pagan mind of that day was the idea of a life given in another's place. It was a *substitutionary sacrifice*.
- b. The idea of sacrifice is often in the very context of the words, "Christ gave Himself *for us*" (Eph.5:2).

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (Jn.6:51).

"I am the good shepherd: the good shepherd giveth his life for the sheep" (Jn.10:11).

"As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep" (Jn.10:15).

"He prophesied that Jesus should die for that nation" (Jn.11:51).

"Greater love hath no man than this, that a man lay down his life for his friends" (Jn.15:13).

"And for their sakes I sanctify myself, that they also might be sanctified through the truth" (Jn.17:19).

(Cp. Ro.8:32; Gal.1:4; 2:20; Eph.5:2; 1 Tim.2:6; Tit.2:14.)

2. Christ did not deserve to suffer (v.22). He had lived a sinless and perfect life (v.22; cp. Is.53:9). Peter clearly says that Jesus Christ "did no sin, neither was guile [deceit] found in his mouth." Jesus Christ never sinned and never deceived a person. Remember: Peter has already declared this amazing fact:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [behavior] received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pt.1:18-19).

This means the most wonderful thing: Jesus Christ is the Perfect and Ideal Man. Since He never sinned, there is no unrighteousness in Him. He stands before God as the Perfect and Ideal Man, the very embodiment of righteousness. Therefore, His righteousness can cover and stand for man. Any person who truly believes in Jesus Christ is accepted in the righteousness of Jesus Christ. The person is covered by the perfect and ideal righteousness of Jesus Christ.

"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth" (Is.53:9).

"Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" (Jn.8:46).

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor.5:21).

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb.4:15).

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb.7:26).

"But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pt.1:19).

"Who did no sin, neither was guile found in his mouth" (1 Pt.2:22).

3. Christ willingly and voluntarily suffered (v.23). This is seen in three facts.

- a. He was reviled, but He did not rail back at the attackers. The picture is that He was cursed, blasphemed, ridiculed, mocked, and railed at; but He bore it all willingly and voluntarily. He did not have to bear it. He was the Son of God, and He could have stopped everyone in their tracks. But He had come to save them, not to condemn them.
- b. He suffered, was abused, beaten, pushed around, and crowned with a crown of thorns; but He suffered it willingly. He did not even threaten the unbelievers and persecutors.
- c. He committed Himself to God knowing that God would vindicate Him. He knew that God judges righteously and fairly; therefore, He committed His life into the hands of God. The word "committed" (paredidou) means to hand over; to deliver into the hands of. Jesus Christ handed over His life to God; He delivered His life into the hands and keeping of God. Again, He did not have to suffer death, for He had

the power to stop it all. But He had come to save men; therefore he willingly suffered, committing His death and cause into the hands of God. He knew that God would raise Him up and prove His claim to be the Son of God, the Savior of the world.

“I am the good shepherd: the good shepherd giveth his life for the sheep” (Jn.10:11).

“As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep” (Jn.10:15).

“Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father” (Jn.10:17-18).

“And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour” (Eph.5:2).

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren” (1 Jn.3:16).

4. Christ suffered to the ultimate degree: He bore our sins in His own body (v.24). Nothing could be any clearer to the honest and open heart:

“[Jesus Christ] who his own self bare our sins in his own body on the tree” (1 Pt.2:24).

Jesus Christ took our sins upon Himself—the guilt, judgment and punishment—and bore them for us. This is what is meant when we say that *Jesus Christ died for us*. He took all the sins of all men of all time upon Himself. He bore all the sin—all the guilt, judgment and punishment of sin and He died for it all. He bore the penalty for our sins.

How could Christ do this? How could one person bear the sins of all people? By having lived a sinless life. Jesus Christ was the Perfect and Ideal Man; therefore, whatever He did was acceptable to God. When Jesus Christ died, His death was the death of the Ideal and Perfect Man. Therefore, His death stands for and covers the death of all men.

“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Is.53:5).

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree” (Gal.3:13).

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man” (Heb.2:9).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Pt.3:18).

5. Christ suffered for sins that we might die to sins and live unto righteousness (v.24). What does this mean? How can a person die to sins? By believing in Jesus Christ and His death for our sins. There is no other way to die to sins. Every honest and thinking person knows this. We all sin and are ever so short of perfection and righteousness. Our only hope of ever being counted righteous and acceptable by God has to be through the righteousness of some ideal and perfect person. It has to be, for there is no righteous man. None of us have ever seen or ever will see a man who is perfect and sinless and righteous. But this is the glorious gospel: the righteousness and death of Jesus Christ covers us. When we truly believe that Jesus Christ died for us, God takes our belief and counts it so.

⇒ He counts us as having died when Christ died.

⇒ He counts the death of Christ for our death.

Jesus Christ died for us; He bore the penalty, the judgment, and the punishment for our sin. Therefore, when we really believe and trust Jesus Christ as our Savior, we become free of sin. God actually accepts us in the righteousness of Jesus Christ. God no longer charges or counts sin against us. We are freed of sin and we stand before God as righteous and perfect—all because of Christ. We are healed of all our sins by the stripes which He suffered and bore. (See note, *Justified*—Ro.5:1 for more discussion.)

“For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus” (Ro.3:23-24).

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Ro.5:1).

“Much more then, being now justified by his blood, we shall be saved from wrath through him” (Ro.5:9).

“For he that is dead is freed from sin” (Ro.6:7).

“Who shall lay any thing to the charge of God’s elect? It is God that justifieth” (Ro.8:33).

“Even as Abraham believed God, and it was accounted to him for righteousness” (Gal.3:6).

“And they that are Christ’s have crucified the flesh with the affections and lusts” (Gal.5:24).

“For ye are dead, and your life is hid with Christ in God” (Col.3:3).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

3 (2:25) **Salvation—Jesus Christ, Names and Titles, Shepherd and Bishop:** there is the great need that believers have: to return to the Lord. Believers need to always remember what they were, and note: what is said about their past is true of all men.

1. Believers had been as sheep going astray. They had wandered away from God. They had been attracted by the greener grass of the world and had forsaken God for the world and its food and pleasures. They had wanted to live and wander about as they desired and to do their own thing. Therefore, they turned away from God and His pasture.

2. Believers had, however, returned to the Shepherd and Bishop of their souls. They had repented and turned back to God.

- a. They had returned to the Shepherd of their soul. The shepherd is a picture of Christ, a picture of the love, peace, joy, care, provision, protection, and security which He gives to those who turn to Him and follow Him day by day. (See DEEPER STUDY # 2—1 Pt.2:25 for more discussion.)
- b. They had returned to the Bishop of their souls. The word “bishop” (episkopon) means overseer and caretaker, guardian, protector, guide, and director (William Barclay. *The Letters of James and Peter*, p.258). It is the picture of Christ watching over our souls and looking after them with the greatest of care. Jesus Christ is our Overseer, Caretaker, Guardian, Protector, Guide, and Director. When we come to Him, He takes complete charge of our lives.

“And saying, Repent ye: for the kingdom of heaven is at hand” (Mt.3:2).

“Blessed are they that mourn: for they shall be comforted” (Mt.5:4).

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38).

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord” (Acts 3:19).

“Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee” (Acts 8:22).

“If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land” (2 Chron.7:14).

“He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy” (Pr.28:13).

“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon” (Is.55:7).

“Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD” (Jer.3:13).

“But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die” (Ezk.18:21).

DEEPER STUDY # 2

(2:25) **Shepherd:** the Shepherd leads and shepherds the sheep. He loves them as His own; therefore He must lead them to the green pastures and still waters. He must see that they are nourished and protected and given the very best care possible. (See note—Mk.6:34 for more discussion, what happens to sheep without a Shepherd.)

1. He feeds the sheep even if He has to gather them in His arms and carry them to the feeding pasture.

“He shall feed the flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young” (Is.40:11).

2. He guides the sheep to the pasture and away from the rough places and precipices.

“The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me” (Ps.23:1-4).

3. He seeks and saves the sheep who get lost.

“For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?” (Mt.18:11-12).

“I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick” (Ezk.34:16).

1 PETER 2:21-25

4. He protects the sheep. He even sacrifices His life for the sheep.

“I am the good shepherd: the good shepherd giveth his life for the sheep” (Jn.10:11).

“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant” (Heb.13:20).

5. He restores the sheep who go astray and return.

“For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls” (1 Pt.2:25).

6. He rewards the sheep for obedience and faithfulness.

“And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away” (1 Pt.5:4).

7. He shall keep the sheep separate from the goats.

“And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left” (Mt.25:32-33).

CHAPTER 3		
<p>1 Live in subjection to your own husband</p> <p>2 Live a chaste life</p> <p>3 Live a reverent life before God</p> <p>4 Do not dress to attract attention</p>	<p>K. Submit to One's Own Husband, 3:1-6</p> <p>Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;</p> <p>2 While they behold your chaste conversation coupled with fear.</p> <p>3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wear-</p>	<p>of gold, or of putting on of apparel;</p> <p>4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.</p> <p>5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:</p> <p>6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.</p> <p>5 Adorn your heart with a meek & quiet spirit</p> <p>a. The great example of the holy women of old</p> <p>b. The great example of Sarah, the spiritual mother of believers</p>

DIVISION II

HOW TO LIVE THROUGH SUFFERING: GIVE YOUR LIFE TO GOD, 1:13-3:12

K. Submit to One's Own Husband, 3:1-6

(3:1-6) **Introduction:** What is the duty of the Christian wife to her husband and of the Christian husband to his wife? This is the discussion of this passage and of the next passage. Remember: the major subject of chapters 1:13-3:12 is *giving your life to God*. If a woman wants to give her life to God, then she has to give herself, that is, submit herself, to her *own* husband. Scripture says that she has to do five specific things.

1. Live in subjection to your own husband (v.1).
2. Live a chaste life (v.2).
3. Live a reverent life before God (v.2).
4. Do not dress to attract attention (v.3).
5. Adorn your heart with a meek and quiet spirit (v.4-6).

1 (3:1) **Wife—Family—Marriage:** the wife's duty is to subject herself to her *own* husband even if he does not obey God's Word. Scripture is clear and pointed about this. The word "subject" (*hupotassomenai*) means just what it says—to be in subjection; to submit oneself. The Greek scholar Marvin Vincent says that it is used of the *submission of servants* (*Word Studies In The New Testament*, Vol.1. Grand Rapids, MI: Eerdmans, 1946, p.65). (Cp. 1 Pt.2:18.) The word means that a Christian wife is to place herself under the authority and control of her husband; that she is to subject and submit herself to her own husband's authority, control, and leadership. There is no question but that this is what the word means.

⇒ Vine says that it is primarily a military term meaning to *rank under* (*Expository Dictionary of New Testament Words*. Old Tappan, NJ: Fleming H. Revell, 1966).

⇒ Robertson says that the word has a military air and that the word is the same kind of obedience that a citizen is to give to the government. (See his comments on Col.3:18, *Word Pictures In The New Testament*, Vol.6.)

In modern society this is strong; in fact, it is too strong for many. Many reject the idea of woman's subjection as archaic, outdated, and old-fashioned. Some even react in anger and hostility against the Word of God and those who preach the duty of wives.

Are they right? Has Scripture gone too far in declaring that wives should be subject to their husbands? Has God made a mistake within the order of the family? To the Christian, the answer is *no*. The problem is not in what God has said, but in our *understanding of what He has said* or in our rebellion against what He wills. Any wife who reacts to God's command is reacting either because she does not understand what God is saying or is just *unwilling to give her life to God and follow Him as He says*. What does God mean by subjection? God does not mean *dictatorial subjection*...

- that a wife is to subject herself to a tyrant.
- that a wife is to submit herself to the demands of a husband who acts like a beast.
- that a wife is to be a slave or footstool for the husband.
- that a wife is to serve her husband without restraint.
- that a wife is to be treated as inferior to her husband.

What God means by subjection is order, cooperation, relationship, and partnership—that a husband and wife are to walk *together, hand in hand*, throughout life. Every body of people—even when the body is only two persons—must have a leader who takes the lead in plowing through the wilderness of the world and its trials and temptations and difficulties. Between the two, wife and husband, one of them has to be the primary leader. God's order for the two is that the husband take the lead. The Christian wife, in obedience to her Lord, subjects herself to her husband's leadership, authority, and control.

Note one other factor that points out just how seriously God takes the wife's subjection to her husband. Even if the husband does not obey God's Word, the wife is to subject herself to him. Imagine what is being said to the wife, how strong this exhortation is:

- ⇒ Some husbands are unbelievers; they just refuse to heed God's Word.
- ⇒ Some husbands not only fail to believe in God, they rebel against and curse God. And they make life difficult for their wives because their wives do trust God.
- ⇒ Some husbands disobey God's Word by living unholy and sinful lives, and they neglect and ignore their wives.
- ⇒ Some husbands are believers in Christ, but they do not obey God's Word. They, too, mistreat their wives.

What does God expect of the wife? This passage of Scripture is clear: the wife is to subject herself to her own husband. But note why: that the husband may be won to Christ by the godly behavior of the wife. By living a life of purity and reverence, and by demonstrating a quiet and meek spirit, the wife stands a good chance of winning her husband to the Lord.

Just what Scripture means by subjection is clearly stated. Four things are meant. These are covered in the next four notes.

2 (3:2) **Wife—Marriage:** the wife is to subject herself by living a chaste life. The word "chaste" (hagnen) means to be pure from all fault; to be clean and holy and free from all defilement; to act and behave in the most pure and modest way possible. When a woman marries a man, she sets herself apart for him and him alone. She keeps herself clean and pure for him and for him alone. Note that the verse says, "Wives, be in subjection to your *own husbands*." She does not subject or give herself to some other husband or man. She is her husband's and his alone.

Thought 1. A dirty wife or husband is never to be named among Christian believers. Nothing destroys the testimony of believers any more than sexual impurity. And nothing affects the love and the trust that couples can put in one another any more than sexual impurity. For this reason, the Christian wife is to subject herself to her own husband by living a chaste life.

"Blessed are the pure in heart: for they shall see God" (Mt.5:8).

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Mt.5:28).

"For this is the will of God, even your sanctification, that ye should abstain from fornication" (1 Th.4:3).

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned" (1 Tim.1:5).

"That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Tit.2:4-5).

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb" (Rev.14:4).

3 (3:2) **Wife:** the wife is to subject herself out of her fear and reverence for God. To fear God means that the wife stands in awe and reverence of all that God is—in reverence and awe of the magnificence of God's being. She stands in awe and reverence of His love, care, power, justice, and judgment. It is this that stirs her to live for God and to do what God says. She knows that God will strengthen her to live as she should: to subject herself to her husband no matter how much he fails to obey God's Word. And she fears lest she herself fall under the condemnation of God.

It is this fear and reverence that makes her subject herself to her husband. It is this fear and reverence for God that attracts her husband and wins him to the Lord.

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Mt.10:28).

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" (1 Pt.1:17).

"Honour all men. Love the brotherhood. Fear God. Honour the king" (1 Pt.2:17).

"Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness" (Ps.29:2).

"Let all the earth fear the LORD: let all the inhabitants of the worlds stand in awe of him" (Ps.33:8).

"O magnify the LORD with me, and let us exalt his name together" (Ps.34:3).

"O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth" (Is.25:1).

4 (3:3) **Wife—Dress:** the wife is to subject herself by not dressing to attract attention. The word "adorning" is really an accurate translation of what Scripture means. The word means the dress, ornaments, and arrangement of clothing upon the body; but the word also refers to behavior and demeanor, that is, the way a woman carries herself, walks, moves, and behaves in public. Remember: this passage is being written to genuine Christian women—women who truly believe in the Lord and wish to honor the Lord and to have a strong testimony for Him. The Christian woman wants to guard her clothing and to dress modestly; she wants to watch the way she dresses, walks, moves, and behaves in public. She wants to bring honor to the Lord and to build a strong testimony—a testimony that she does love the Lord and has committed her life...

- to help people, not to seduce them.
- to serve people, not to destroy them.
- to point people to Jesus, not to attract them to herself.
- to teach people righteous behavior, not fleshly and worldly behavior.

The point is that the wife does not dress, walk, move, speak, or behave to attract attention to her body. She is not to adorn herself...

- with *plaiting the hair*: elaborate hairstyles; hairstyles that are so different that they break away from acceptable custom and attract attention to herself.
- with gold or expensive clothing: elaborate jewelry and clothing that is extravagant, ostentatious, flamboyant, and that attracts attention to herself.

How a woman dresses shows whether she lives in the fear and reverence of God or has desires for the world and the gaping and lustful attention of men. The Christian wife is not to adorn herself in a sensual or excessive manner.

- ⇒ She is not to adorn herself with unusual hairstyles.
- ⇒ She is not to adorn herself with extremely expensive clothes and jewelry.
- ⇒ She is not to adorn herself in any manner that will be immodest or impure and unclean.
- ⇒ She must not dress or behave *in any manner that would not be modest enough to appear before and to be seen by God*—in any manner that does not show fear and reverence for God.
- ⇒ She must not adorn herself in any manner that would cause her to be proud or puffed up.
- ⇒ She must not adorn herself with any dress or behavior that would attract and cause sensual or tempting thoughts to a man. (This shows anything but fear and reverence for God.)

“Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God” (Ro.6:13).

“In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works” (1 Tim.2:9-10).

“Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands” (1 Pt.3:3-5).

Thought 1. A wife who dresses, walks, moves, speaks, and behaves to attract attention to herself (her body) is a great disappointment to her husband. Such behavior cuts and hurts her husband deeply. He may not admit it, out of pride. But such behavior mars his respect and love for his wife, usually forever.

5 (3:4-6) **Wife—Dress:** the wife is to subject herself by adorning her heart and spirit, by focusing upon the hidden man of her heart. The *hidden man of the heart* means the inner life, the inward person, the new creation that Christ has made her. Jesus Christ has given her a new heart, a new life, a new character. He has made her a new person, a totally new person. He has recreated her heart and spirit. Therefore, the Christian woman, the woman who has truly believed and surrendered her heart to Jesus Christ, focuses upon adorning her heart and spirit, but...

- not with *corruptible things* such as clothes which pass out of style, become moth-eaten, wear out, age, and deteriorate.
- not with *corruptible things* such as gold and jewelry that can be stolen and that are useless when we lie sick and that are left behind when we die and that always deteriorate and waste away.
- not with *corruptible things* such as hairstyles that soon pass out of style.

All earthly things are corruptible and soon fall to the ground just as our hair does. These are not the things that a Christian wife focuses upon. She does not adorn herself with corruptible things. What then does she adorn herself with?

- *With a quiet and meek spirit.*

The Christian woman focuses upon her heart, upon the things that are hidden and that cannot be seen by the naked eye, upon developing a quiet and meek spirit.

- ⇒ *A meek spirit* means a spirit that is gentle, tender, humble, mild, and considerate. It is a spirit that is disciplined and under control at all times. It does not flare up, talk back, act defensively, cut in, rant, rave, or go on and on, talking and talking. Neither does a meek spirit whine or whimper or act persecuted or take on a martyr complex because the husband does not obey God’s Word. A meek spirit is as stated: gentle, tender, meek, considerate, disciplined, and controlled.

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal.5:22-23).

“Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls” (Jas.1:21).

“But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price” (1 Pt.3:4).

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⇒ A *quiet spirit* means a quiet and peaceful spirit, a spirit that is at peace with God and with itself and that builds peace with its husband. A quiet spirit spreads peace all throughout its home and around to everyone who enters its home.

Note that the meek and quiet spirit is of great value to God. God has His eyes upon the Christian woman who has a meek and quiet spirit: “in the sight of God [they are] of great price.”

“Stand in awe, and sin not: commune with your own heart upon your bed, and be still” (Ps.4:4).

“Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth” (Ps.46:10).

“An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him” (Pr.17:11).

“Better is a handful with quietness, than both the hands full with travail and vexation of spirit” (Eccl.4:6).

“And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you” (1 Th.4:11).

“But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price” (1 Pt.3:4).

There is a strong reason why Christian women should focus upon adorning their hearts with a meek and quiet spirit. It was exactly what the holy women of history did, including Sarah who is the spiritual mother of every Christian woman. Note these facts.

- ⇒ This is not a new commandment. Holy women have always subjected themselves to their own husbands. Women who have loved and trusted God have subjected themselves to God and to their own husbands (v.5).
- ⇒ Holy women *trusted in God*, not in fashionable hairstyles, clothes, and jewelry (v.5).
- ⇒ Holy women, by trusting in God, sought inward beauty, not outward beauty. They adorned themselves with a meek and quiet spirit, not with the worldly concerns and cares of this life (v.5).
- ⇒ Holy women, including Sarah, the spiritual mother of all believers, obeyed their own husbands and acknowledged their leadership in the family (v.6).
- ⇒ Christian women, the holy women of today, are not to live in fear and terror of their husbands, even if they do not obey God’s Word. They are to trust God and His care and strength and to do well; that is, they are to adorn their hearts with a meek and quiet spirit.
- ⇒ Christian women who truly trust God and who do well are the true daughters of Sarah. What is the significance of this? Sarah is the first great woman of belief. She stands as the spiritual mother of all women who believe. Every Christian woman who truly believes and adorns her heart with a quiet and meek spirit is a daughter of Sarah, a true daughter of God.

Thought 1. The point is made as strongly as it can be made: the Christian wife must win her husband to the Lord by subjecting herself to him. What is meant by subjection? It means...

- that she lives a chaste or pure life.
- that she lives in the fear and reverence of God.
- that she does not dress and behave to attract attention.
- that she adorns her heart with a meek and quiet spirit.

“And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband” (1 Cor.7:10).

“Wives, submit yourselves unto your own husbands, as it is fit in the Lord” (Col.3:18).

“Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve” (1 Tim.2:11-13).

“Even so must their wives be grave, not slanderers, sober, faithful in all things” (1 Tim.3:11).

“That they may teach the young women to be sober, to love their husbands, to love their children” (Tit.2:4).

“Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation [behavior, conduct] of the wives” (1 Pt.3:1).

“She looketh well to the ways of her household, and eateth not the bread of idleness” (Pr.31:27).

“Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee” (Gen.3:16).

<p>1 Dwell with your wife</p> <p>2 Live with your wife in knowledge</p> <p>3 Honor your wife</p> <p>a. As the weaker vessel</p> <p>b. As a joint heir</p> <p>c. The reason: Failure hinders your prayers</p>	<p>L. Understand One's Wife, 3:7</p> <p>7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.</p>
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DIVISION II

HOW TO LIVE THROUGH SUFFERING: GIVE YOUR LIFE TO GOD, 1:13-3:12

L. Understand One's Wife, 3:7

(3:7) **Introduction:** What is the duty of the Christian husband? Scripture pulls no punches with the husband. He is to live with his wife, not with some other woman, and he is to understand and honor her with the highest esteem.

1. Dwell with your wife (v.7).
2. Live with your wife in knowledge (v.7).
3. Honor your wife (v.7).

1 (3:7) **Husbands—Family—Marriage:** husbands are to dwell with their wives. The Greek word “dwell with” (sunoikein) means to live with; to remain with; to reside with; to dwell together. Alan Stibbs points out that it is a word that is often used in the Greek for sexual intercourse. It is similar to the Hebrew verb *to know* which means that a man and woman *know* each other sexually (cp. Gen.4:1; Mt.1:25). (*The First Epistle General of Peter*. “The Tyndale New Testament Commentaries,” p.127).

The point is this: the husband is to *dwell with his wife* and with no one else. He is not to *know* anyone else; he is not to have sexual intercourse with any other woman. The husband has a wife and he is to dwell with her in purity, righteousness, and holiness, and not as an adulterer.

Note one other fact as well: to dwell with his wife means that he is not to be gone all of the time. He stays at home and dwells with her: he is a close and supportive companion. He is not out and away from the home all of the time pursuing his own interests and hobbies. A good husband dwells at home; he is close to his wife and he is supportive of her in all of life. In fact, the term *dwell with* actually means to dwell together. The husband and wife are a team; they are as one body, one body that dwells and lives and moves together. This is not to do away with individuality. But individuality never has been and never will be the problem within a marriage of normal people. The problem with normal people will always be denying self and sacrificially giving oneself to one's spouse. *Husbands* must always remember this: they are to dwell with—to live and move and have their being with—their wives.

“For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder” (Mk.10:7-9).

“And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh” (Gen.2:23-24).

“Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun” (Eccl.9:9).

2 (3:7) **Husbands—Family—Marriage:** husbands are to live with their wives in knowledge. This is an eye-opener, a fact that is too often ignored and neglected. But the Scripture is clear: a husband is not to be ignorant in living with his wife. He is to know and understand...

- the marriage relationship: what marriage is and what it is to be.
- his wife: her nature and emotional makeup; what she needs and wants emotionally and spiritually, her strengths and weaknesses.
- the Word of God: what God says about the husband and his duties.

A husband is to be a knowledgeable and understanding person. He is to live with his wife, not as a thoughtless and ignorant fool, not as a blind and close-minded beast, not as a detached and inconsiderate observer. The husband is not to be a fool, beast, or observer. He is to be a man of knowledge, a husband who knows and understands his wife and marriage and understands God and his own duty as a husband.

Thought 1. Matthew Henry states it in a simple and pointed way:

“*[Husbands are to dwell] with the wife according to knowledge; not according to lust, as brutes; nor according to passion, as devils; but according to knowledge, as wise and sober men, who know the word of God and their own duty*” (Matthew Henry's Commentary, Vol.6, p.1023.)

3 (3:7) **Husband—Marriage:** husbands are to honor their wives. The word “honor” (timen) means to value; to esteem; to prize; to count as precious. A husband is to count his wife as a precious gem, as a prize of extreme value. He is to highly esteem her, set her up on a pedestal before his very eyes. Note three points.

1. The husband is to honor his wife as the weaker vessel. By nature, the wife is just more delicate and frail. This means that the husband is...

- to protect her.
- to be the primary provider.
- to take the lead.
- to oversee the family and its welfare.
- to be the driving force.
- to plow the way.
- to be the initiator.

Husbands are to honor their wives by loving and tenderly taking care of them. They are to look after and care for them with warmth and tenderness, treating them in the most precious of spirits and esteeming them ever so highly.

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it” (Eph.5:25).

“Let thy fountain be blessed: and rejoice with the wife of thy youth” (Pr.5:18).

2. The husband is to honor his wife as a *joint heir* of the grace of life. Note this point: in God’s eyes men and women are joint or equal heirs. The husband is not above the wife nor the wife above the husband. God has no favorites. Spiritual gifts and rights are given equally to wives and husbands. Women receive the spiritual gifts of God just as readily as men do.

The point is well made: husbands are to honor their wives as being equal in life. Life is a grace; it is an undeserved gift of God. Therefore in life, the husband is to treat the wife as an equal. He is not to be a tyrant, not to dominate and enslave her to serve and to meet his needs and wants. He is to be understanding, loving, gentle, and considerate. He is to honor her as a fellow heir of life, of the wonderful grace and gift of life that God has given us all.

“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Ro.8:15-17).

“For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s, and heirs according to the promise” (Gal.3:27-29).

“That being justified by his grace, we should be made heirs according to the hope of eternal life” (Tit.3:7).

3. Failure to honor the wife hinders the prayers of the husband. God will not answer the prayers of any husband who dishonors his wife, no matter who he is or how much he professes Christ. What God hears is the sigh of the wife, not the prayers of a mean and domineering husband. The husband can cry out to God all he wants, but God’s back is turned away from him and toward the sigh of the wife. God is going to hear the broken and contrite heart, not the prayers of the arrogant and dominating spirit. Both husband and wife must love one another and live as God says to live, both fulfilling their duty to one another, if they wish God to answer their prayers.

“If I regard iniquity in my heart, the Lord will not hear me” (Ps.66:18).

“But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear” (Is.59:2).

M. Live at Peace with Others, 3:8-9

- 1 **Be of one mind**
- 2 **Have compassion**
- 3 **Have brotherly love**
- 4 **Have pity**
- 5 **Be courteous**
- 6 **Do not retaliate, but bless those who do evil against you**
 - a. Do not react
 - b. Bless, that is, forgive
 - c. You shall be rewarded

8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

DIVISION II

**HOW TO LIVE THROUGH SUFFERING:
GIVE YOUR LIFE TO GOD, 1:13-3:12**

M. Live at Peace with Others, 3:8-9

(3:8-9) **Believers—Peace:** this is a great passage for believers. It deals with peace. We are to live at peace with other Christian believers. When the world looks at believers, they are to see a most unusual unity, a spirit of oneness that is not found anyplace else on earth. They are to see believers who are so unified and so closely knit together that they are as brothers and sisters—brothers and sisters who stand together, who love and support each through all the trials and temptations of life. The world is not to see believers...

- arguing
- bickering
- biting
- brawling
- grumbling
- griping
- enticing
- complaining
- in division

The world is to see believers unified, standing together through thick and thin regardless of circumstances. How can believers live in unity? How can people with such diverse personalities and backgrounds be closer than earthly brothers and sisters? In the clearest of terms this verse spells out how in six points.

1. Be of one mind (v.8).
2. Have compassion (v.8).
3. Have brotherly love (v.8).
4. Have pity (v.8).
5. Be courteous (v.8).
6. Do not retaliate, but bless those who do evil against you (v.9).

1 (3:8) **Unity—Brotherhood—Mind:** believers must be of one mind (homophrones). The word means to be likeminded; to be of the same mind. Believers must keep their minds on the same things. They must focus their minds upon Jesus Christ and His mission.

1. Believers must keep their minds upon becoming just like Jesus, upon being conformed to the image of Christ.

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren” (Ro.8:29).

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Cor.3:18).

“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death” (Ph.3:10).

“And have put on the new man, which is renewed in knowledge after the image of him that created him” (Col.3:10).

2. Believers must keep their minds upon living holy, righteous, and pure lives.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:1-2).

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor.7:1).

“Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb.12:14).

“But as he which hath called you is holy, so be ye holy in all manner of conversation [behavior]; because it is written, Be ye holy; for I am holy” (1 Pt.1:15-16).

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation [behavior] and godliness, looking for and hasting unto the coming of the day

of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (2 Pt.3:11-12).

3. Believers must keep their minds upon developing spiritual character and fruit.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal.5:22-23).

4. Believers must keep their minds upon carrying out the ministry and mission of Christ.

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mt.20:28).

"For the Son of man is come to seek and to save that which was lost" (Lk.19:10).

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you" (Jn.20:21).

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor.5:20).

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim.2:2).

- 2** (3:8) **Compassion—Sympathy:** believers must have compassion for one another. The word compassion (*sumpatheis*) means sympathy; to actually feel with others. It means to feel for others so much that...

- one suffers with those who suffer.
- one weeps with those who weep.
- one rejoices when others are honored.
- one understands the pressure that a leader is under when he has to lead.
- one hurts with those who are criticized and attacked.
- one grieves with the sorrows of others.

Unity cannot exist unless believers feel compassion and sympathy for one another. Believers cannot be selfish and aloof; they cannot be seeking attention and seeking to get their own way if they are to be unified. Unity demands sympathy; unity demands that believers feel for one another—that they feel deeply, so deeply that they actually experience what other believers experience: pain, hurt, abuse, suffering, joy, and rejoicing.

"Rejoice with them that do rejoice, and weep with them that weep" (Ro.12:15).

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Ro.15:1).

"Bear ye one another's burdens, and so fulfil the law of Christ" (Gal.6:2).

- 3** (3:8) **Love, Brotherly:** believers must have brotherly love for one another. "Brotherly love" (*philadelphoi*) has already been discussed by Peter (see note, *Love*—1 Pt.1:22-25 for discussion).

- 4** (3:8) **Pity—Tenderhearted:** believers must have pity for one another. The word "pity" (*eusplagchnoi*) means to be tenderhearted; to be sensitive and affectionate toward the needs of others; to be moved with tender feelings over the pain and sufferings of others. We live in a world that desperately needs pity, a world of extreme suffering. So many suffer and continue to suffer without ever having their needs met. The means and resources to meet their needs exist, but so many within the world have become hardened to the sufferings of others. They bank, hoard, and build up asset after asset instead of sacrificing and reaching out to meet the needs of the world. But this is not to be true of the believer. Believers are to have pity upon the sufferings of others. Believers are to feel pity to the point that they are moved to act, moved to sacrifice and to reach out and meet the needs of the suffering.

Again, note how pity leaves no room for selfishness. Pity demands that a person deny himself and help others in their desperate needs and sufferings. Note also how pity draws people together. Helping and ministering to one another binds and knits people together. Having pity—feeling for one another and sacrificing and reaching out to help one another—unites people together. A great bond is created between the believer and those to whom he ministers.

"I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35).

"Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body" (Heb.13:3).

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas.1:27).

- 5** (3:8) **Courteous—Humility:** believers must be "courteous" (*tapeinophrones*). The word means to be humble-minded; to be lowly in mind. It means to offer oneself as lowly and submissive; to walk in a spirit of lowliness; *to present* oneself as lowly; to be of low degree and low rank; not to be highminded, proud, haughty, arrogant, or assertive.

Note: a humble person may have a high position, power, wealth, fame, and much more; but he carries himself in a spirit of lowliness and submission. He denies himself for the sake of Christ and in order to help others.

Men have always looked upon humility as a vice. A lowly man is often looked upon as a coward, a cringing, despicable, slavish type of person. Men fear humility. They feel humility is a sign of weakness and will make them the object of contempt and abuse and cause them to be shunned and overlooked.

Because of all this, men ignore and shun the teaching of Christ on humility. This is tragic:

- ⇒ for a humble spirit is necessary for salvation (Mt.18:3-4).
- ⇒ for God's idea of humility is not weakness and cowardice.

God makes people strong, the strongest they can possibly be. By humility God does not mean what men mean. God infuses a new and strong spirit within a person and causes that person to conquer all throughout life. He just does not want the person walking around in pride. He wants the person to do what the definition says: *to offer* himself in a spirit of submissiveness and lowliness; not to act highminded, proud, haughty, arrogant, or assertive.

Humility is to be developed. Scripture tells us how:

“Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls” (Mt.11:29).

“Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven” (Mt.18:3-4).

“And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted” (Mt.23:12).

“Mind not high things, but condescend to men of low estate. Be not wise in your own conceits” (Ro.12:16).

“Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love” (Eph.4:1-2).

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others” (Ph.2:3-4).

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye” (Col.3:12-13).

“Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time” (1 Pt.5:6).

6 (3:9) **Believers, Life and Walk:** do not retaliate, but bless those who do evil against you. This point refers to both believers and unbelievers. As tragic as it is, some believers do evil and rail against other believers. Nevertheless, no matter the source of the evil and railing, true believers are not to retaliate. What are they to do when someone does evil against them?

1. The believer is not to react; he is not to return evil for evil to anyone. In the world and in the course of behavior between men, everyone is mistreated and reacted against at one time or another. Therefore, the believer suffers evil and mistreatment just as everyone else does—just in the course of behavior as a man. However, the genuine believer suffers additional evil: he suffers evil and mistreatment because he is a follower of Jesus Christ. As a follower of Christ...

- the believer is living a life of righteousness and purity, honesty and truthfulness; and such behavior is often opposed by the world. Therefore, the worldly person often opposes and abuses the believer.
- the believer is bearing testimony to the corruption of the world and to God's salvation; to man's need to escape the corruption by turning to Jesus Christ and His righteousness. Again, the worldly person often opposes the message of Jesus Christ and His righteousness.

The point is this: the believer is not to react against a person who mistreats and does evil against him. There are at least two reasons why he is not to react.

- a. Reaction will most likely lose the friendship of the person and lose all hope of ever reaching the person for Jesus Christ. The evil doer will be able to say, “A Christian did that to me.” The believer will have made Christ an *unappealing* Savior. On the other hand, if the believer returns good for evil, he opens the door for eventual friendship and bears testimony to the love of God for all men, even for those who do evil.
- b. Reaction is not the way of God or of Christ.

“But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also....That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust” (Mt.5:39, 45).

“Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing” (1 Pt.3:9).

“See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men” (1 Th.5:15).

“Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the LORD” (Lev.19:18).

“Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee” (Pr.20:22).

“Say not, I will do so to him as he hath done to me: I will render to the man according to his work” (Pr.24:29).

1 PETER 3:8-9

2. The believer is to bless those who do evil against him. The word “bless” (eulogountes) means to speak well of.
- It means to *speak well to our persecutors*. We do not react against them by cursing, speaking harshly, or striking out at them. We do not try to hurt them either verbally or physically. On the contrary, we seek to find something that is commendable about them and we commend them for it.

“Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing” (1 Pt.3:9).

“Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (Eph.4:31-32).

- It means to *speak well about our persecutors*. When speaking to others, we do not down the persecutor, but we mention some commendable trait. We praise some *good thing* about the person; we do not tear him down.
- It means to *pray for our persecutors*. We must do as Jesus said and did.

“But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you” (Mt.5:44).

“Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots” (Lk.23:34).

Thought 1. Think of the impact upon persecutors when an attitude of love and blessing is demonstrated toward them. Every persecutor would not be won to Christ, but every persecutor would have a strong witness that could be used by the Holy Spirit in the persecutor’s quiet, thoughtful moments; and some persecutors would be won to Christ. This is what God is after.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:16).

- It means to do good to our persecutors.

“But I say unto you which hear, Love your enemies, do good to them which hate you” (Lk.6:27).

“But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil” (Lk.6:35).

“Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head” (Ro.12:20).

“See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men” (1 Th.5:15).

“If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him” (Ex.23:5).

“If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink” (Pr.25:21).

3. The believer who blesses those who do evil against him will be greatly rewarded. Note: the believer is actually called to receive a blessing. The Amplified New Testament states it well:

“For know that to this you have been called, that you may yourselves inherit a blessing [from God]—obtain a blessing as heirs, bringing welfare and happiness and protection” (v.9).

The idea is that believers shall inherit eternal life. If they forgive others, God will forgive them. God will forgive them and give them the inheritance of heaven, of eternal life itself.

“But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven” (Mt.5:44-45).

“For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses” (Mt.6:14-15).

“And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses” (Mk.11:25).

“And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (Eph.4:32).

“Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye” (Col.3:13).

	N. Love & Enjoy Life, 3:10-12
1 Step 1: Stop your tongue	10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:
a. From speaking evil	
b. From speaking deceitfully	
2 Step 2: Turn away from evil & do good	11 Let him eschew evil, and do good; let him seek peace, and ensue it.
3 Step 3: Seek peace & pursue it	
4 Step 4: Remember the source of life, the Lord Himself	12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.
a. He sees & hears the righteous	
b. He is against evildoers	

DIVISION II

HOW TO LIVE THROUGH SUFFERING: GIVE YOUR LIFE TO GOD, 1:13-3:12

N. Love and Enjoy Life, 3:10-12

(3:10-12) **Introduction:** we live in a world that is full of sickness and desperate needs. Many are hungry, homeless, dressed in rags, diseased, and physically and emotionally ill. And to top it off, millions are lonely, empty, and unfulfilled. They feel they have no significant purpose in life. They do not love or enjoy life: life is more routine and drudgery than enjoyment. This is the subject of this great passage: how to love and enjoy life. There are four steps to loving and enjoying life. (Note that these verses are a quotation of Ps.34:12-16.)

1. Step 1: stop your tongue (v.10).
2. Step 2: turn away from evil and do good (v.11).
3. Step 3: seek peace and pursue it (v.11).
4. Step 4: remember the source of life, the Lord Himself (v.12).

1 (3:10) **Tongue:** first, stop your tongue. If you wish to love and enjoy life, the very first thing you must do is stop your tongue. Few tongues are disciplined and controlled. By far most tongues run, wag, and blaze ever so loosely.

The tongue is easily stirred to run loose. It is easily ignited and just as easily set ablaze. The tongues of so many people are ever so ready...

- to react
- to attack
- to defend
- to rail
- to poison
- to cut
- to hurt

A tongue that runs loose and is not controlled and disciplined knows little love and little enjoyment of life. What can be done? How can a person control and discipline his tongue? By doing two things:

1. A person must stop his tongue from speaking evil. Note: the honest and thinking person knows that no person can control and discipline his tongue perfectly. But Scripture is clear: God does not excuse us, and He expects us to stop our tongue from speaking evil. What we must remember—every couple and every believer—is that there is a vast difference between the *occasional offender* and the *constant offender*. An evil tongue is a tongue that constantly...

- cuts in and takes the floor
- reacts
- refuses instructions
- curses
- backbites
- argues
- interrupts and disrupts others
- defends oneself
- retaliates
- gossips
- criticizes

The list could go on and on until every act of behavior is covered. It is very difficult to live with a constant offender of the tongue. A person whose tongue constantly does evil is destroying his or her life. And we must always remember that an evil tongue is a tongue that is constantly doing evil, evil that ranges all the way from constantly interrupting and disrupting others over to cursing and blaspheming the name of God. An evil tongue shows disrespect for others regardless of what a person claims. It shows disrespect and displeasure.

Note what the antidote is: "Let him refrain his tongue from evil." This is an imperative, a command. The believer is personally responsible. He is to stop his tongue—hush, be quiet, quit allowing his tongue to do evil.

2. A person is to keep his lips from speaking guile. The word "guile" (dolon) means deceit. A deceitful tongue is...
 - a false tongue
 - a cheating tongue
 - a treacherous tongue
 - a deceptive tongue
 - a lying tongue
 - a mistreating tongue
 - a beguiling tongue
 - a flattering tongue

1 PETER 3:10-12

We deceive and smooth talk others in order to get what we are after or to protect ourselves. But note what Scripture says: the very first step to loving and enjoying life is to keep our tongues from deceiving and beguiling others. Deception leads to sin and sin destroys. Just think about the deceptive tongues that have...

- destroyed marriages
- damaged friendships
- caused wars
- caused injuries
- prevented promotions
- disturbed children
- ruined reputations
- aroused fights
- maimed bodies

If we wish to love and enjoy life, we must stop our tongues from doing evil and from deceiving others. We must control and discipline our tongues.

Thought 1. This is the duty of the believer. It is not something that God is going to do for the believer. Of course, God will help us and give us strength. Our tongues are controlled by us; they are under our power. We either do good or evil with our tongues.

“Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice” (Eph.4:31).

“Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men” (Tit.3:1-2).

“And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell” (Jas.3:6).

“Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge” (Jas.4:11).

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings” (1 Pt.2:1).

“For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life” (Ps.31:13).

“Whoso privily [secretly] slandereth his neighbour, him will I cut off: him that hath a high look and a proud heart will not I suffer” (Ps.101:5).

“He that hideth hatred with lying lips, and he that uttereth a slander, is a fool” (Pr.10:18).

“A hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered” (Pr.11:9).

“Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slander” (Jer.9:4).

“For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness” (Is.59:3).

“Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled” (Heb.12:14-15).

“And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell” (Jas.3:6).

2 (3:11) **Evil—Good Works:** second, turn away from evil and do good.

1. A person is to eschew evil. *Eschew* means to avoid and shun evil; to turn aside and away from evil. What evil is being talked about? Scripture clearly tells us what it is that we are to turn away from and flee. There are some things that we are to stop doing, some things that we are to turn away from and flee.

⇒ We must flee fornication.

“Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body” (1 Cor.6:18).

⇒ We must flee idolatry.

“Wherefore, my dearly beloved, flee from idolatry” (1 Cor.10:14; cp. Acts 14:15).

⇒ We are to flee foolish and hurtful lusts and the love of money.

“But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness” (1 Tim.6:9-11).

⇒ We are to flee youthful lusts.

“Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart” (2 Tim.2:22).

⇒ We are to turn away from all forms of evil.

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away” (2 Tim.3:1-5).

⇒ We are to stop and turn our tongue and lips away from evil.

“For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile” (1 Pt.3:10).

The charge is direct and forceful: we are to stop doing evil. The idea is that we are to stop dead in our tracks, snatch our hands back, snap our eyes away, shut our ears from the evil. We are to turn away and flee evil lest it consume and destroy us.

Note a crucial fact: evil is being pictured as a deliberate choice. We choose to do evil. The command of God is to turn away and flee evil. Turning away and fleeing is also a deliberate choice. Turning away and fleeing evil is up to us. We are the ones who have to repent; we are the ones who have to turn away from wrongdoing and turn to God. This is the second step to loving and enjoying life.

2. A person must do good. Note: it is not enough to turn away from evil. When a person turns away from evil, he is like a vacuum. All the things that had been filling his life are set aside and his life is left with empty spaces. Whereas he had been spending time in the pleasures of the world, he now has blocks of time that must be filled. What is it that is to fill these blocks of time? What is it that is to fill the life of the person who turns away from evil and turns to God? Good works. A person who truly turns to God is a person who gives all he is and has to God. He commits his life...

- to live a holy and righteous life.
- to make Christ known throughout his community and all over the world.
- to minister and meet the needs of the desperate in the world.

“Depart from evil, and do good; seek peace, and pursue it” (Ps.34:14).

“But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil” (Lk.6:35).

“But to do good and to communicate forget not: for with such sacrifices God is well pleased” (Heb.13:16).

“Therefore to him that knoweth to do good, and doeth it not, to him it is sin” (Jas.4:17).

3 (3:11) **Peace:** third, seek peace and pursue it. Believers are not only to desire peace, but they are to actively pursue and go after it. The word “pursue” (dioxato) means to run after, chase after, press after, and to pursue. It has the idea of swiftness and endurance—of hotly pursuing and staying after peace. We live in a world that is full of corruptible and evil people who could care less about peace and holiness just so they get what they are after. However, the believer must not give up, for peace is the very reason he is on earth.

The believer is to follow after peace (eirenen) with all men. The fact that he has to follow after peace means that peace is not always possible.

- ⇒ Some persons within the church are troublemakers: grumblers, complainers, gossipers, critics; some are self-centered leaders full of pride; some people within the church are just selfish and self-centered and care more about pushing themselves forward and getting their own way than they do about peace. Self is put before Christ and the church and its mission.
- ⇒ Some persons within the world are troublemakers and they cause great trouble for the believer. They oppose the believer: ridicule, mock, poke fun at, curse, abuse, persecute, ignore, and isolate him.
- ⇒ Some persons within the world are troublemakers for the world at large: dissenters, dividers, fighters, egotists, power-builders, and warmongers. Some people have no interest in peace whatever unless they can have their own way.

The point is this: the believer is to follow after peace with *all men*—no matter who they are. The very purpose for the believer being on earth is to bring peace between men and God and between men and all other men. Therefore, the believer is to do all he can to live at peace with everyone and to lead others to live in peace.

The believer is to live at peace with all men. The believer is to work for as much peace as possible. Some level of harmony and concord can be achieved at least some of the time. The believer is never to give up, not as long as there is hope for some degree of peace. He is to achieve as much peace as possible. However remember, peace is not always possible—not with everyone.

4 (3:12) **Life:** fourth, remember the source of life, the Lord Himself. No person has life apart from God, and God sees exactly who it is that is to receive life.

1. God sees the righteous, the very person who has been described in the first three points of the outline.
 - ⇒ God sees the person who controls his tongue, who does not speak evil nor deceive people.
 - ⇒ God sees the person who turns away and flees from evil.
 - ⇒ God sees the person who seeks peace and pursues it.

This is the righteous person, the person to whom God gives life and good days. Note also that it is the righteous person whose prayers are answered. God's ears are open to their prayers. The idea is that He hears their cries in times of need and He meets their need. God cares and looks after the righteous day by day, never letting them suffer more than they can bear. This is a most wonderful thing: it means that the inner cry for life is met. God gives life, both abundant and eternal life, to the righteous, and He looks after them by answering their prayers while they journey throughout life.

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (Jn.15:7).

“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb.4:16).

“And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him” (1 Jn.5:14-15).

“The eyes of the LORD are upon the righteous, and his ears are open unto their cry” (Ps.34:15).

“He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him” (Ps.91:15).

“And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear” (Is.65:24).

2. God sees those who do evil. Who are the evil? Being very specific, they are those who do not do what is covered in the first three points.

- ⇒ The evil are people who do not control their tongues and who speak evil and who deceive others with enticing and smooth talking words.
- ⇒ The evil are people who do not turn away from evil, who do not turn away from fornication (immorality), idolatry, foolish and hurtful lusts, the love of money, youthful lusts, and all forms of evil.
- ⇒ The evil are people who do not seek and pursue peace, who are divisive, who grumble, complain, criticize, backbite, plot, fight, and war.

Note that the very face of God stands against those who do evil. The picture is that God does not only see the evil person, God stands *face to face against him*. He stands face to face to judge them.

“And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Mt.7:23).

“Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth” (Mt.22:13).

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Mt.25:41).

“And these shall go away into everlasting punishment: but the righteous into life eternal” (Mt.25:46).

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn.3:36).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

<p>1 First, do what is right & good a. Will most likely not be persecuted b. Will be happy & blessed c. Do not fear the terror</p>	<p>III. HOW TO HANDLE OR CONQUER SUFFERING: LIVE FOR RIGHTEOUSNESS & NOT FOR EVIL, 3:13-4:19</p> <p>A. Stand Up For Christ: Suffer for Righteousness' Sake, 3:13-17</p> <p>13 And who is he that will harm you, if ye be followers of that which is good? 14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their</p>	<p>terror, neither be troubled; 15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: 16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. 17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.</p>	<p>of persecution 2 Second, set your heart on Christ & the great hope He gives 3 Third, readily answer & defend the hope of salvation 4 Fourth, keep a good conscience</p> <p>a. Will put one's persecutors to shame b. Suffer for doing good & not for evil</p>
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DIVISION III

HOW TO HANDLE AND CONQUER SUFFERING: LIVE FOR RIGHTEOUSNESS AND NOT FOR EVIL, 3:13-4:19

A. Stand Up For Christ: Suffer for Righteousness' Sake, 3:13-17

(3:13-17) **Introduction:** this passage begins a new section dealing with persecution. Genuine believers suffer all kinds of persecution: being ridiculed and mocked, ignored and bypassed, isolated and cut off, abused and beaten, imprisoned and murdered. All genuine believers face some persecution at one time or another, all to varying degrees. The question is this: How can we bear up under the persecution? How can we be assured that we will stand up under the persecution and be counted faithful by God? How can we be assured that we will endure and inherit the hope of eternal life, of living with Christ forever and ever? There is only one way: we must stand up for Christ no matter the suffering or its ferociousness.

1. First, do what is right and good (v.13-14).
2. Second, set your heart on Christ and the great hope He gives (v.15).
3. Third, readily answer and defend the hope of salvation (v.15).
4. Fourth, keep a good conscience (v.16-17).

1 (3:13-14) **Persecution—Zeal—Good Works:** the first answer to persecution is to do what is right and good. Note the verse: it actually says to become “a follower of that which is good.” The word “follower” (zelotai) means zealot. The believer is to be so zealous for what is right that he is actually known as a zealot for good. Imagine being gripped with so much passion and zeal for good that one becomes known as a zealot! This is the challenge of this passage. Several attitudes toward doing good permeate society.

- ⇒ Some persons have a *care less attitude* toward goodness. Doing what is right and good matters little. What is right and good is rebelled against, ignored, cursed, and rejected. The person has little conscience about right and wrong. His values are ever so weak. He could care less if he does what is right and good.
- ⇒ Some persons have a *selfish attitude* toward goodness. If doing what is right and good benefits them, then they do it. If it helps them, meets their need and enlarges their holdings, then they do what is right. But if it costs them, demands discipline and control, and takes away from their pleasure and holdings, then they reject the good and refuse to do what is right.
- ⇒ Some persons have a *surface or sentimental attitude* to what is good and right. They readily profess to believe in what is good and right and want to be known as moral and upright. But behind the scenes they go ahead and live like they want and do their own thing.

Some persons, of course, have a zealous attitude toward what is right and good. They have committed their lives to seeking and doing what they should. This is exactly what Scripture is saying: “Be a zealot—be a fanatic—be a passionate follower—after that which is good and right.” Note three points.

1. The believer who does good will be less likely to suffer persecution (v.13). Most people will appreciate the good that we do, including our neighbors and civil authorities. Doing good will keep us from getting into trouble with the law and from offending our neighbors, fellow workers, and community. Therefore, the chance of our being persecuted becomes less likely.

“Let your conversation [behavior] be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me” (Heb.13:5-6).

“And who is he that will harm you, if ye be followers of that which is good?” (1 Pt.3:13).

“And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety” (Job 11:18).

“Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day” (Ps.91:5).

“He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD” (Ps.112:7).

“When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet” (Pr.3:24).

2. The believer who suffers persecution will be happy, that is, blessed by God. How can a person who is suffering persecution be happy and blessed? When a person focuses his mind and life upon the things of this world, they can be snatched from him overnight. The person can be stricken with a disease, suffer a heart attack, have an accident, go through bankruptcy, lose everything he has through an economic slump or stock market crash. A black Monday can happen anytime and anywhere in this world. A person of the world can suffer such a crushing blow that he is destroyed and left hopeless and helpless in life, but not a true believer. The mind and life of the true believer are focused upon Jesus Christ; therefore, no matter what he suffers, he still has his most cherished possession—Jesus Christ, the very Son of God. He knows that Jesus Christ is going to look after him and take care of him: that Christ is going to work everything out for good.

The very same thing happens when the believer is persecuted for righteousness’ sake. His mind and life are focused upon Christ; therefore, he possesses Christ and all the promises of Christ. He possesses such promises as these:

⇒ God will work all things out for good for him.

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose” (Ro.8:28).

⇒ God will provide all the necessities of life for him.

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Mt.6:33).

⇒ God will give him a very special spirit of glory to rest upon him.

“If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified” (1 Pt.4:14).

⇒ The life of Christ will be manifested in his flesh.

“For we which live are alway delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh” (2 Cor.4:11).

⇒ God will give him a great reward in heaven.

“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you” (Mt.5:11-12).

“If we suffer, we shall also reign with him: if we deny him, he also will deny us” (2 Tim.2:12).

“For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins” (Heb.10:26).

⇒ The Lord will take him on to heaven and preserve him through all of eternity when the time comes for him to leave this earth.

“And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever” (2 Tim.4:18).

Note how wonderful and glorious these promises are. There are so many more promises, so many in fact that, as John the Apostle says, the world itself could not contain enough shelves to hold the books if all the promises of God were written out (cp. Jn.21:25).

3. The believer is not to fear nor be troubled by the terror of persecution. No matter what the suffering is—ridicule, mockery, abuse, assault, rejection, being bypassed, imprisoned, or martyred—if the believer is persecuted because he stands up for Christ, he is not to fear. God will meet his need. God has great things in store for the believer; therefore, God shall never forsake him.

⇒ God will strengthen him to bear the persecution.

⇒ God will use his suffering as a strong testimony for Christ and touch the hearts of some of the persecutors.

⇒ God will use his suffering to make him a far stronger believer, to make him more and more secure in Christ.

“The LORD shall fight for you, and ye shall hold your peace” (Ex.14:14).

“Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee” (Dt.31:6).

“For the eyes of the LORD run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars” (2 Chron.16:9).

“The angel of the LORD encampeth round about them that fear him, and delivereth them” (Ps.34:7).

“He shall cover thee with his feathers, and under his wings shall thou trust: his truth shall be thy shield and buckler” (Ps.91:4).

“Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (Is.41:10).

“For I the LORD thy God will hold thy right hand, saying unto thee, Fear not: I will help thee” (Is.41:13).

“But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee” (Is.43:1-2).

“But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows” (Mt.10:30-31).

“Only let your conversation [behavior] be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake” (Ph.1:27-29).

“And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Rev.1:17-18).

2 (3:15) **Persecution—Dedication:** the second answer to persecution is to set your heart upon Christ and the great hope He gives to believers. The believer is to receive Christ into his heart. Christ alone is to fill the heart of the believer. The believer’s heart is to be sanctified, that is, filled with Christ and focused upon Christ. Why? Because Christ is his only hope of salvation. Jesus Christ promises to save all who receive Him into their hearts. Therefore, if a person wishes to be saved, he must have Jesus Christ in his heart.

The point is this: if Jesus Christ is in the heart of the believer, then the believer has the greatest of hopes, the hope of salvation and of living forever. It is this hope that stirs the believer to bear persecution. Christ, who lives within the believer, strengthens the believer. How? Christ stirs the hope of salvation within the heart of the believer and arouses him to endure the suffering no matter how fierce and threatening. Christ arouses great assurance within the believer, the assurance that the hope of salvation is true and that it is right around the corner. The person who has truly sanctified Christ within his heart loves Christ and wants to please Christ. He knows that Christ has died for him and is going to conform him into the very image of the Son of God Himself. Therefore, the true believer wants to please Christ. The believer would never think of displeasing Christ nor of hurting and causing Christ pain, especially by buckling under to persecution and denying Him. But remember: only the person who has sanctified Christ within his heart can stand fast against persecution. Our hearts must be filled with Christ and focused upon Christ to bear suffering for righteousness’ sake.

“I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me” (Jn.17:23).

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Gal.2:20).

“Blessed is the man that endureth temptation [trials, sufferings]: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him” (Jas.1:12).

“The Lord knoweth how to deliver the godly out of temptations [trials, sufferings], and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

“And he that keepeth his commandments dwelleth in him, and he in him” (1 Jn.3:24).

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup [fellowship] with him, and he with me” (Rev.3:20).

3 (3:15) **Persecution—Witnessing:** the third answer to persecution is to readily answer and defend the hope of salvation to every man, but to do so with meekness and fear. The word “answer” or “defend” (apologian) means just that, to answer back or to give a defense of the believer’s hope (A.T. Robertson. *Word Pictures In The New Testament*, Vol.6, p.114).

1. The believer is to answer *every man* who asks him about his hope of salvation and of living forever. He is to answer every...

- neighbor
- foe
- employer
- classmate
- stranger
- friend
- civil authority
- employee
- legal authority
- fellow worker

1 PETER 3:13-17

The believer is to miss no opportunity to witness for Christ. He is not to shirk his duty in witnessing, and he is not to neglect or ignore anyone. Day by day as he crosses the path of others, he is to give an answer and defend the hope of salvation to all who ask and will listen.

2. The believer is *to be ready* to answer and defend the hope of salvation. This means preparation; it means study, meditation, and prayer. The believer must study the Scripture, study all about God and Christ, all about the salvation and promises of God. The believer must know the Scripture and live in prayer in order to be ready to witness.

Thought 1. The great tragedy is that most professing believers do not know what they believe. They know little about Christ, what it is that makes Him so unique and superior. Few can witness and lead anyone else to a saving knowledge of Jesus Christ. Few are willing to take the time or exert the effort to study God's Word and to learn the truth. Most are just not willing to pay the price to learn about God and Christ and to prepare themselves to be dynamic witnesses for Christ.

3. The believer is to be very careful about how he answers and defends the hope of salvation. He is to answer people with a spirit of meekness and of fear before God.

⇒ By meekness is meant a spirit of tenderness and softness, of care and love, of humility and brokenness. But note: meekness also means a spirit of strength and courage. Meekness does not put up with sin and shame, license and indulgence. It does all it can to relieve and correct evil and mistreatment. Too often witnessing is done in a spirit of superiority and arrogance, argument and controversy, criticism and divisiveness.

⇒ By fear is meant fearing God lest one misrepresent or twist the truth of God's salvation. It means to hold God in such reverence and awe that one bears witness only in a spirit of constant prayer and dependence upon God. One knows and acknowledges that God is the Source of salvation; He alone can save a person. Therefore, one is ever so careful to present only the truth of God's Word and of salvation.

Thought 1. Too often witnessing is done in a spirit of pride and bitterness, of pushing oneself forward instead of God. The spirit of fearing God is all but forgotten; God is not revered: the truth of His salvation is twisted to make oneself more acceptable and recognized.

The point is this: the answer to persecution is to bear a clear and strong witness for Christ, but to do so with meekness and in the fear of God. By bearing a strong but gentle witness, those who oppose us will understand more about why we hold to such a glorious hope. In some cases, some of them will even be saved.

Thought 2. Alan Stibbs has an excellent statement on this point that is well worth our noting:

"We have here some practical guidance concerning Christian witness. It is wrong to be always preaching at people. The Christian wife has been encouraged by Peter to seek to win her unbelieving husband without speaking to him on the subject (3:1). But the whole situation is changed if the other person asks for an explanation. Also, if Christians are on the alert, they may often rightly discern an implied question in some passing comment. Then is the time to speak; but one can do so only if one is seeking to be ready.

"The Christian is then to engage, not in an aggressive attack on the other person's will or prejudice, but in a logical account...or reasoned explanation of the hope that is [in him]" (The First Epistle General of Peter. "The Tyndale New Testament Commentaries," p.136).

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Mt.28:19-20).

"And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mk.16:15).

"For the Son of man is come to seek and to save that which was lost" (Lk.19:10).

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you" (Jn.20:21).

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

"For we cannot but speak the things which we have seen and heard" (Acts 4:20).

"We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak" (2 Cor.4:13).

"Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God" (2 Tim.1:8).

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim.2:2).

"These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (Tit.2:15).

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pt.3:15).

4 (3:16-17) **Persecution—Conscience:** the fourth answer to persecution is to keep a good conscience. Note the reference...

- to a good or clear conscience.
- to a good conversation, that is, good conduct or behavior.

The only way a person can have a clear conscience is to have good conduct. If the believer is to stand against persecution, he must have a clear conscience, and to have a clear conscience he must have good conduct and behavior. The believer must be living a good life; his conduct and behavior must be holy, righteous, pure, decent, upright, and above reproach. He must have a conscience and a behavior that are without blame, that cannot be justly blamed with any sin or evil. Note two points.

1. Those who oppose and persecute believers will be put to shame by the believer's good behavior and clear conscience. Some people will always oppose and persecute believers. If a person really lives for Jesus Christ, his righteousness and self-denial convicts those who love this world and its pleasures and possessions. Therefore, they often persecute the believer, ridicule, mock, isolate, abuse, imprison, or kill him. The worldly do all they can to stop the witness of the believer. But note: eventually those who oppose and persecute the believer will be put to shame. The good and righteous behavior of the believer will vindicate the believer either in this world or in the next world. The persecutor will stand ashamed of his attacks against the believer; the idea is that he will be eternally shamed.

2. It is better for believers to suffer for doing good than for doing evil. This is only common sense: a person can bear suffering much easier if he is suffering for a good and just cause. It is very difficult to stand up under suffering when it is an unjust and evil cause. Note also that it is the will of God for believers to suffer, that is to bear up under persecution, but not for doing evil. God wants believers living righteous and pure lives and He wants them witnessing for Him even if they do face persecution for it. This is the will of God; therefore, believers are to keep a good conscience before God.

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Mt.5:16).

“For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing” (1 Th.1:8).

“Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity” (1 Tim.4:12).

“In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity” (Tit.2:7).

“Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works” (Jas.2:18).

“Who is a wise man and endued with knowledge among you? let him show out of a good conversation [behavior] his works with meekness of wisdom” (Jas.3:13).

“Having your conversation [behavior] honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation” (1 Pt.2:12).

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?” (2 Pt.3:10-12).

<p>1 The death of Christ a. He died once for sins b. He died for the unjust c. He died to bring us to God</p> <p>2 The triumph of Christ a. He was quickened— raised from the dead b. He victoriously proclaimed His triumph 1) To the spirits in prison^{psi} 2) To the disobedient</p>	<p>B. Understand the Death & Triumph of Christ, 3:18-22</p> <p>18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 19 By which also he went and preached unto the spirits in prison; 20 Which sometime were disobedient, when once the longsuffering of God waited</p>	<p>in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: 22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.</p>	<p>of Noah's day</p> <p>c. He saves the believer through baptism: Not baptism by water, but the baptism of a good conscience wrought by the power of the resurrection of Jesus Christ d. He entered into heaven 1) Is at God's right hand 2) Is Lord over all</p>
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DIVISION III

HOW TO HANDLE AND CONQUER SUFFERING: LIVE FOR RIGHTEOUSNESS AND NOT FOR EVIL, 3:13-4:19

B. Understand the Death and Triumph of Christ, 3:18-22

(3:18-22) **Introduction:** this is a great passage on the salvation wrought by the death of Jesus Christ. It is also an interesting passage in that it gives us some glimpse into what Jesus Christ was doing while he was dead, that is, between His crucifixion and resurrection. Two significant points are discussed.

1. The death of Christ (v.18).
2. The triumph of Christ (v.18-22).

1 (3:18) **Jesus Christ, Death:** there is the death of Christ. This is a verse that explains exactly what Christ did when He died. In the clearest of terms it tells us why Christ died and what the death of Christ does for man. In fact, this verse explains the death of Christ so clearly that it leaves the hearer without excuse if he fails to understand why Christ died. Because of its clarity every believer should study the verse in all of its depth and memorize it.

1. Christ died once for sins. It was for the sins of man that He died. Man is sinful; he is guilty before God, guilty...
 - of disbelieving God. Just think how often people do not believe God, how often they do not take God and His Word seriously.
 - of disobeying God. Just think how often people transgress and break the law of God.
 - of cursing God. Just think how often people curse and blaspheme the name of God.
 - of rebelling against God. Just think how often people choose to go their own way and do their own thing instead of doing what God says.
 - of rejecting God. Just think how many people reject God.

This is sin—all of this and so much more. Man has transgressed the law of God, and when the law has been broken, the penalty has to be paid. Man has to be judged; he has to bear the punishment for his sins. What is the judgment and punishment? Death. Man has to die and he has to be separated from God forever. Why? Because God is perfect and only perfect beings can live in God's presence. This is the reason man's sin dooms him to death and eternal separation from God. But this is the glorious gospel; this is the declaration of this great verse: Jesus Christ died for our sins. He took the sin and guilt of man upon Himself and bore the judgment and punishment for man.

Note the words "for sins" (peri hamartion). These words are the very words used in the Old Testament for the sin-offering (Lev.5:7; 6:30; cp. Ro.8:3; Heb.10:6, 8). The point is clear: Jesus Christ offered Himself *for sin*; He was the fulfillment of the sin-offering itself. This means a most wonderful thing: we can now become acceptable to God. We no longer have to stand before God guilty of sin, for Jesus Christ has died for our sin. If we trust His death to cover us, then sin and its guilt have been removed from us. *In Christ* we stand acceptable to God.

Note one other fact: Christ died *once* for our sins. His death never has to be repeated; His death upon the cross satisfies God completely and covers the sins and death of men forever. How? This is the discussion of the next point.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures" (1 Cor.15:3).

"Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Gal.1:4).

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood" (Rev.1:5).

2. Christ died vicariously; He was the just One dying for the unjust. What does this mean? It means two things.
 - a. Jesus Christ was *perfectly just* or righteous. He was sinless: as Man He lived a sinless life. Therefore, He stood before God as the Perfect and Ideal Man. He was the ideal pattern of what every man should be. His righteousness was the ideal righteousness. This means a most wonderful thing:

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- ⇒ It means that whatever Jesus Christ did could stand for and cover all men.
- ⇒ It means that His righteousness could stand as the ideal and perfect righteousness. His ideal righteousness could cover every person and make him acceptable to God.
- ⇒ It means that His death could stand as the ideal and perfect death. His ideal death could cover the death of every person and make him acceptable to God.
- ⇒ It means that Jesus Christ could become the ideal and perfect sin-offering for man. His ideal sin-offering could cover every man's sin-offering and make him acceptable to God.

“Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?” (Jn.8:46).

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor.5:21).

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Heb.4:15).

“For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Heb.7:26).

“But with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:19).

“Who did no sin, neither was guile found in his mouth” (1 Pt.2:22).

- b. Jesus Christ loves man; therefore, He gave His life for man. Man deserves to die and to be separated from God, for he is unjust and sinful. But Christ loves us; therefore He has become our substitute: borne our sin and judgment, condemnation and punishment. Therefore, we never have to die or be separated from God. If we surrender our lives to Christ—if we give ourselves over to Him—His righteousness covers us and His death covers us. *In Christ* we become acceptable to God. But we must always remember why. It is because *Christ died for us: the just One died for the unjust*. He sacrificed and substituted His life for us.

Note: this is the reason the death of Christ never has to be repeated. Christ never has to die again because He is the Perfect and Ideal Man. As the Ideal Man He has made the perfect sacrifice that satisfied the righteousness and justice of God. He has made the perfect sacrifice once-for-all (see notes—Heb.7:27; pt.3—Heb.9:11-14; 10:5-10 for more discussion).

“And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again” (2 Cor.5:15).

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree” (Gal.3:13).

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man” (Heb.2:9).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Pt.3:18).

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren” (1 Jn.3:16).

“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Is.53:5).

3. Christ died to bring us to God. How? It is our sin that separates and alienates us from God. It is sin that makes us imperfect and unacceptable to God. But note the most wonderful truth:

⇒ When Jesus Christ took our sin upon Himself, sin was removed from us. Therefore, we stand before God in the righteousness and sinlessness of Christ. *In Christ* we become acceptable to God.

⇒ When Jesus Christ took the guilt of our sin and died for us, our death penalty was paid. *In Christ* we no longer have to die or be separated from God.

However, note the critical point: we are acceptable to God only *in Christ*. That is, we must cast ourselves—all that we are and have, our mind, body, and soul, our past, present, and future—upon Christ. We must believe with our whole heart that Jesus Christ has died for our sins. When we genuinely believe, God accepts us *in Christ*, covering us in His righteousness and death.

Thought 1. Note a terrible and tragic fact. Not everyone is *in Christ*. Not everyone *believes in Christ*. In fact, most people curse and reject Christ either by word or act. Few obey God and His Word; few trust Christ; few have given their lives to follow Christ fully and completely. Therefore, few people are covered by the death of Christ; few sins have been forgiven. Most people continue to bear their sins and the guilt of them.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Ro.5:1).

“And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God” (2 Cor.5:18-19).

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ” (Eph.2:13).

“And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby” (Eph.2:16).

“And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven” (Col.1:20).

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people” (Heb.2:17).

2 (3:18-22) **Jesus Christ, Victory; Triumph; Resurrection:** there is the triumph of Christ. The triumph is seen in four glorious facts.

1. Jesus Christ was quickened, that is, made alive. Jesus Christ was raised from the dead. Most translators say that the words “*the spirit*” refer to Jesus’ spirit and not to the Holy Spirit. Jesus Christ was put to death in the flesh, but He was quickened and made alive in the spirit. In either case the meaning is pretty much the same: right after Jesus Christ died in the flesh, His spirit passed into a new life, a life that could not be tempted to sin nor undergo trials and sufferings. Jesus Christ was transferred into heaven, into the spiritual and perfect world or dimension where He lives, in the glory and majesty of God forever.

Thought 1. The same quickening is experienced by every believer. The spirit of every true believer is quickened and made alive in Christ, made alive by God. And in that glorious day when it is time for the believer to depart this world and go on to live with God, God shall transfer the believer’s spirit into heaven. Immediately—quicker than the eye can blink—the believer’s spirit will be transferred into heaven, into the perfect and eternal world and dimension of being. The believer’s spirit shall be perfected forever; it shall never again be subject to the trials and temptations of this corruptible world. The believer’s spirit shall be perfected to live in the glory and majesty of God forever.

“And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Ro.1:4).

“Who was delivered for our offences, and was raised again for our justification” (Ro.4:25).

“Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” (Ro.6:4).

“For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection” (Ro.6:5).

“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you” (Ro.8:11).

“For we which live are always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh” (2 Cor.4:11).

“And you hath he quickened, who were dead in trespasses and sins....And hath raised us up together, and made us sit together in heavenly places in Christ Jesus” (Eph.2:1, 6).

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God” (Col.3:1).

“For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory” (Col.3:3-4).

2. Jesus Christ victoriously proclaimed His triumph (v.19-20). He proclaimed the victory of His death and resurrection to the *spirits in prison* and to the *disobedient of Noah’s day*. What does this mean? It means that right after Christ died, between the cross and His resurrection, He went before the *spirits in prison* and proclaimed that God’s promise of salvation was fulfilled in Him, the Savior of the world. But who are the *spirits* to whom He preached?

Scripture says that they were...

- the disobedient who were living upon earth while Noah was preparing the Ark.
- the disobedient toward whom God was longsuffering.
- the disobedient who were not saved during the flood.

This passage definitely says that Christ preached to the spirits of the unbelievers who had lived in Noah’s day and were in *prison*, that is, the *prison of hell*. Does this mean that Christ gave them a second chance to be saved? No! It means that Jesus Christ went before them and *proclaimed His triumph*; that is, He went to *vindicate the way of faith*—to proclaim that the faith of Noah was victorious. Noah’s life and his proclamation of faith in God were never vindicated in his day. Therefore, Christ Himself went before the spirits of unbelievers and personally proclaimed the victory.

Does this mean that Christ proclaimed His triumph only to the disobedient spirits of Noah’s day? Not likely, for none of the Old Testament believers had ever had their faith vindicated and proven. They had only confessed that they believed in God and His promise to send the Messiah and Savior to the world. They never knew...

- who He would be
- how God would send Him
- how God would use Him to save the world
- when God would send Him

They knew little about the Savior, but they believed and trusted in Him before a mocking and unbelieving world. Therefore, it is most likely that Christ preached and vindicated the gospel before all the spirits who had disobeyed and rebelled against God. If this is so, then why did Peter focus only upon the disobedient spirits of Noah’s day instead of mentioning all the spirits of the disobedient? Verse 21 tells us. Peter’s very purpose is to stress how the triumph of Christ

saves the believer, and he wants to stress the part that baptism (that is, the cleansing of the conscience) has in salvation. Therefore, Peter uses the saving of Noah and his family through the flooding waters as an illustration of his point.

Whatever the case, the point is this: Christ went before the spirits of the disobedient in the prison of hell and He proclaimed that God's salvation had been completed. He Himself was the Savior and Messiah of the world, the fulfillment of God's promise of salvation. Noah's faith (and the faith of all believers) was now fulfilled. Noah and the other seven members of His family were truly saved. (See DEEPER STUDY # 1—1 Pt.3:19-20 for more discussion.)

“And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved” (Mt.10:22).

“And all flesh shall see the salvation of God” (Lk.3:6).

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:16).

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Ro.6:23).

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast” (Eph.2:8-9).

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world” (Tit.2:11-12).

“Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls” (Jas.1:21).

“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Pt.3:9).

3. Jesus Christ saves the believer through baptism: not the baptism by water, but the baptism of a good conscience wrought by the power of the resurrection of Jesus Christ (v.21).

a. The water which saved Noah and his family is a type of the cleansing that saves us. The water...

- bore up the ark and saved them through the judgment of God.
- delivered them from the ridicule and mockery of evil men.
- delivered them from the corruption of the world and led them to a new life.
- put to death the old world and gave them the hope of a new world.
- put to death their old life and gave them a new beginning.
- saved the race of man and created a new people of God.
- delivered them from the old world right into the new world.

What is Peter saying? Note the word “figure” (antitupon). The figure or picture of baptism is just like the water that saved Noah and his family.

⇒ The *flooding waters* of Noah’s day picture the judgment of God upon sin. The flooding waters picture how man was saved from a corruptible world and carried into a new world.

⇒ The *baptismal water* pictures the judgment of God upon Christ, a judgment of death that was due sinners. It pictures how man is saved from a corruptible life and world and carried into a new life and world by the resurrection of Christ.

b. Note: Peter says that baptism now saves us, but he *hastens* to explain what he means. He is not saying that the water or act of baptism saves us. Peter is clear about this, as clear as it can be stated.

⇒ It is not the cleansing of the flesh, not the outward form and ceremony that cleanses and saves. We may cleanse the outside with the most scrupulous care, but much more is needed in order to be saved.

⇒ It is the cleansing of a good conscience wrought by the power of the resurrection that saves a person. The great Greek scholar A. T. Robertson says:

“Baptism...does not wash away the filth of the flesh either in a literal sense, as a bath for the body, or in a metaphorical sense of the filth of the soul. No ceremonies really affect the conscience (Heb.9:13f)...[A person is saved] having repented and turned to God and now making this public proclamation...by means of baptism.” (Word Pictures In The New Testament, Vol.6, p.119). (Underlining is done by us.)

Alan Stibbs says:

“Peter deliberately adds two statements in parenthesis in order to make unmistakably plain that it is not...the outward form of baptism that saves. It is only Christ who can save through His death and resurrection, not the baptismal water and its administration. Those who would share in this salvation must enter into Christ crucified and risen” (The First Epistle General of Peter. “The Tyndale New Testament Commentaries,” p.144).

The Pulpit Commentary states the significance of baptism well:

“The outward and visible sign doth not save if separated from the inward and spiritual grace. The first [baptism] is necessary, for it is an outward sign appointed by

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Christ; but it will not save without the second; those who draw near to God must have their bodies washed with pure water, but also their hearts sprinkled from an evil conscience (Heb.10:22). The inner cleansing of the soul results in a good conscience, a consciousness of sincerity, of good intentions and desires, which will instinctively seek after God” (B.C. Coffin. First Peter. “The Pulpit Commentary,” Vol.22, p.137.)

- c. Note that our consciences are cleansed by the resurrection of Christ. How does the resurrection cleanse our consciences?

If God raised up Christ from the dead then it means that Christ is who He claimed to be: the Savior of the world. Therefore, He is able to save us from our sins. He is able to cleanse us from all sin and to free our consciences. He is able to give us a clear and pure conscience. (See note, pt.3—1 Pt.1:3 for more discussion.)

“Who was delivered for our offences, and was raised again for our justification” (Ro.4:25).

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Ro.10:9-10).

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures” (1 Cor.15:1-4).

“For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward” (2 Cor.1:12).

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God” (Heb.9:14).

“Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck” (1 Tim.1:19).

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead” (1 Pt.1:3).

4. Jesus Christ saves the believer from all angels, authorities, and powers (v.22). All beings of all dimensions and worlds are subject to Him. He has gone into heaven and is on the right hand of God. He rules and reigns over all, subjecting all to His sovereign will and power.

Thought 1. This means a most wonderful thing. Believers need never fear anyone or anything. Christ Jesus the Lord is looking after them. He will provide, protect, and deliver through all the trials and temptations of life no matter how terrible and severe.

“And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church” (Eph.1:19-22).

“Wherefore God also hath highly exalted him, and given him a name which is above every name” (Ph.2:9).

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb.4:14-16).

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us” (Heb.9:24).

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace” (Is.9:6).

DEEPER STUDY # 1

(3:19-20) **Hell—Jesus Christ, Triumph:** this passage clearly says that Jesus Christ “went and preached unto the spirits in prison.” It says in particular that He preached to the souls of those who had lived in the days of Noah but had rejected God’s salvation and longsuffering. What does all this mean? In order to determine the meaning, we must note four points.

1. First, note where the spirits of unbelievers go when they leave this world. Scripture says that the place where unbelievers go is a *prison* (1 Pt.3:19), and the picture in the Greek is actually that of a prison. Just as men put rebellious people into prison, so God shall imprison those who rebel against Him. Scripture even pictures God having Satan bound

with a chain and cast into the prison of the bottomless pit. It also pictures God having the angels who rebelled with Satan bound with the chains of darkness and cast into the prison of hell. The point is that hell, the place where unbelievers go after leaving this world, is pictured as a prison. Scripture uses four words or terms to describe the prison. Note how each word or term describes a different section or cell block or compartment to the prison of hell.

- a. There is the cellblock or compartment which is called *Hell* or what the Greeks called *Hades* and the Hebrews called *Sheol*. This is the place where unbelievers go when they die and enter into the next world. Hell is the torment section for the human race, the place where all unbelievers are placed and punished until the end of the world. At the end of the world, they are all taken out of hell and cast into the lake of fire (cp. Lk.16:19-31. See DEEPER STUDY # 2—Mt.5:22 for more discussion.)

“And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell” (Mt.10:28).

“Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?” (Mt.23:33).

- b. There is the cellblock or compartment of *Tartarus*. This is the place where fallen angels are kept until the end of the world. At the end of the world they too shall be cast into the lake of fire. Note the description of Tartarus. It is a place...
- of imprisonment where fallen angels are chained (2 Pt.2:4; Jude 6).
 - of darkness (2 Pt.2:4; Jude 6).
 - of vengeance (Jude 7).
 - of eternal fire (Jude 7).

Note: some commentators interpret the “sons of God” of Genesis 6:1-4 as angels and say that they are the only angels imprisoned in Tartarus. In this view Tartarus is thought to be the worst of all *hells* because the sin of Gen.6:1-4 is thought to be the worst imaginable sin. In this view some of the other angels are said to be imprisoned in the bottomless pit and still others are thought to be roaming throughout the universe working for Satan and oppressing men.

“For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment” (2 Pt.2:4).

“And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire” (Jude 6-7).

- c. There is the cellblock or compartment called the *Abyss* or the *Bottomless Pit*. This is the place where demons and evil spirits are kept until the end of the world. As pointed out in the previous point, some commentators think that some angels are also imprisoned in the *Abyss*.

“And they [evil spirits] besought him that he would not command them to go out into the deep” (Lk.8:31).

“And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts [demons] upon the earth: and unto them was given power, as the scorpions of the earth have power....And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon” (Rev.9:1-3, 11).

“And when they shall have finished their testimony, the beast [antichrist] that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them” (Rev.11:7).

“The beast [antichrist] that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is” (Rev.17:8).

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years” (Rev.20:1-2).

- d. There is the cellblock or compartment called *Gehenna* or the *Lake of Fire*. This is the place where all those who have rebelled against God are to be cast at the end of the world—all unbelieving men, fallen angels, demons, and the devil. At the final judgment of unbelievers, the lake of fire is the *final hell* to which all the wicked shall be judged and condemned, and the judgment of Gehenna is said to be eternal.

“The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth” (Mt.13:41-42).

“Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire” (Mt.18:8).

“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever” (Rev.20:10).

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink....And these shall go away into everlasting punishment: but the righteous into life eternal” (Mt.25:41, 46).

“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire” (Rev.20:11-15).

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev.21:8).

2. Second, note where believers go when they leave this world. Scripture says that the place where believers go is paradise or heaven, and after the end of the world they shall become the citizens of the new heavens and earth.

- a. There is paradise or heaven, the place of perfection and glory where God is perfectly glorified, worshipped, and served. It should be noted that some scholars say that paradise is one compartment or place in God’s presence and that heaven is another compartment or place. They say that paradise was the place where all believers went before Christ, but now, since Christ, believers are much more honored and glorified. Believers are now taken to the compartment and place of heaven. (See DEEPER STUDY # 3, *Paradise*—Lk.16:23.) However, note this: the word *paradise* is found only three times in the New Testament.

“And Jesus said unto him, Verily I say unto thee, to day shalt thou be with me in paradise” (Lk.23:43).

“I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter” (2 Cor.12:2-4. Note that Paul says that the third heaven is the same as paradise, v.2, 4.)

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God” (Rev.2:7).

Scripture is clear about where believers go since the death and resurrection of Christ: they go immediately to be with Christ. Genuine believers never taste or experience death. They are transferred into heaven, transferred quicker than the eye can blink.

“We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord” (2 Cor.5:8).

“For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better” (Ph.1:23).

“Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 Th.4:17).

- b. There is the *new heavens and earth*. The present heavens and earth are to be destroyed by fire and recreated. They are to be remade and created perfect without any seed of corruption whatsoever. The new heavens and earth are to be the eternal dwelling place for both Christ and believers.

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Pt.3:10-13).

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men,

and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful” (Rev.21:1-5).

“For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind” (Is.65:17).

“For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain” (Is.66:22).

3. Third, note exactly what this verse says: “He [Christ] went and preached unto the spirits in prison.” What spirits? Who were the spirits to whom Christ went and preached? Note that the unbelievers of Noah’s day are mentioned. But did Christ proclaim His triumph only to them? Not likely. He probably proclaimed His triumph to all those who had rebelled against God from the beginning of time.

- a. He probably proclaimed His triumph to all the unbelievers in *hell*. He *vindicated the way of faith*, proclaimed that the faith of Noah and of all other believers was victorious. Remember that Noah’s faith and life were never vindicated during his lifetime. He was mocked, abused, and rejected by the people of his day. Therefore, Christ Himself proclaimed the victory personally. The same shall be true in the end time. Scripture says that Christ shall vindicate the faith of His followers before all the enemies of God’s people. The way of faith will triumph and Christ Himself will once again go before all men and proclaim the triumph of the way of faith. He shall be exalted as Lord, to the glory of God the Father (Ph.2:9-11). (See note, pt.2—Eph.4:8-10 for more discussion.)
- b. He probably proclaimed His triumph to the fallen angels in *Tartarus*. All through history the fallen angels have rebelled against God and fought to keep the promised seed of the Savior from coming to earth. They have done all they can to lead men to reject God. Jesus Christ was able to stand before them and proclaim that He was the promised seed, the Savior of the world, and that the way of salvation was now provided for man.

If the angels in Tartarus are the “sons of God” mentioned in Gen.6:1-4, then they were trying to destroy the human race and to prevent the promised seed, the Savior, from ever coming. Christ would then be appearing before them to proclaim that their plan did not work and to vindicate the love and power of God to carry out His will. Christ was able to declare, “Here I am. God’s plan has triumphed; He has now fulfilled His promise of salvation through my death and resurrection.”

- c. He probably proclaimed His triumph to the demons and evil spirits in the *abyss*. He probably vindicated the faith of all believers who had been oppressed by the evil spirits down through the centuries.
- d. If paradise is a separate place or compartment from heaven, then Christ probably showed Himself to the Old Testament saints in paradise, proclaiming the fulfillment of their salvation. It should also be noted that some interpreters hold that He opened the door to paradise and took the Old Testament saints to heaven with Him when He arose from the dead. Remember: some of the Old Testament believers were raised and appeared to many in Jerusalem when Christ arose (Mt.27:52-53). This would have been to confirm and strengthen the faith of the early believers—to make them stronger witnesses for the Lord. By seeing their loved ones raised from the dead, they would know beyond any question that Jesus is who He claimed: the Son of God, the Savior of the world.

4. Fourth, note a significant question: if the fallen angels and demons are in the prison of hell, how then can they attack and oppress man? There are at least two possible answers.

- a. All fallen angels and demons are not in the prison of hell and its various compartments. Some are still able to roam about the universe and have access to oppress and influence men. However, if this is true, why are some imprisoned by God and some are not? Since they are all guilty of rebellion against God, it seems unlikely that God would imprison some and not others.
- b. The prison of hell is another dimension of being, a spiritual world or dimension of corruption and suffering. It is a world of so much corruption and punishment that it can be called the prison of hell. An example would be the prison of corruption and suffering that man experiences. All men, including believers even after they are saved, are imprisoned and enslaved to corruption and suffering. Perhaps angels and evil spirits live in a sphere, dimension, compartment, or section of the spiritual world that is totally corrupt and involves the torment of judgment and punishment. If hell is another dimension of being, a spiritual world of corruption and suffering, then this would explain the influence of angels and demons on this world. The spiritual world definitely has access to the physical world. Therefore, fallen angels and demons, who are spiritual beings, are able to influence and oppress men so long as men are in the physical world. The spiritual world is a spiritual dimension of being just as the physical world is a material dimension of being. The spiritual world or dimension is much greater in power; therefore, it has access to the physical dimension or world.

Another way to say the same thing is this. Within the spiritual world there are good spirits and bad spirits. Therefore, the spiritual world has a good section or compartment called heaven and a bad section or compartment called hell. Hell, which can be called a prison, has several sections or compartments. As just stated above, the spiritual world or dimension has greater power and has access to the physical world. This would explain why Satan and the fallen angels and the demons of the other world have access to influence and oppress men. This would also fit what we scientifically know today about the possibility of other dimensions of being.

CHAPTER 4		
C. Arm Yourself with the Mind of Christ, 4:1-6		
<p>1 It is dying to self—denying oneself—& ceasing from sin</p>	<p>Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;</p>	<p>tiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:</p>
<p>2 It is doing God's will for the rest of one's days</p>	<p>2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.</p>	<p>4 Where in they think it strange that ye run not with them to the same excess of riot, speaking evil of you:</p>
<p>3 It is being fed up with sin, knowing that one has sinned enough</p>	<p>3 For the time past of our life may suffice us to have wrought the will of the Gen-</p>	<p>5 Who shall give account to him that is ready to judge the quick and the dead.</p>
		<p>6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.</p>
		<p>4 It is bearing the strange look by the world a. They think believers are strange b. They speak evil of bel. c. They shall be judged</p>
		<p>5 It is following the example of those gone before a. The gospel was preached to them b. They responded & escaped judgment (cp.v.5)</p>

DIVISION III

HOW TO HANDLE AND CONQUER SUFFERING: LIVE FOR RIGHTEOUSNESS AND NOT FOR EVIL, 3:13-4:19

C. Arm Yourself with the Mind of Christ, 4:1-6

(4:1-6) **Introduction:** living for Jesus Christ is not easy. When we live for Christ, really live righteous and godly lives, the unbelievers of the world reject us. They want little to do with pure righteousness and pure godliness. A godly life convicts them and demands that they live like God or else face His judgment. Therefore, the world often ridicules, mocks, abuses, and sometimes kills the genuine believer. How can the believer handle and conquer such persecution when he is so unjustly treated? There is one way: he should arm himself with the mind of Jesus Christ. Jesus Christ suffered persecution and He suffered persecution to the ultimate degree. He has shown us how to handle and conquer persecution. Therefore, arm yourself with the mind of Christ.

1. It is dying to self, denying oneself, ceasing from sin (v.1).
2. It is doing God's will for the rest of one's days (v.2).
3. It is being fed up with sin, knowing that one has sinned enough (v.3).
4. It is bearing the strange look by the world (v.4-5).
5. It is following the example of those gone before (v.6).

1 (4:1) **Self-Denial—Suffering:** arm yourself with the mind of Christ. What does this mean? First, it means to die to self; to deny oneself. Jesus Christ denied Himself to the ultimate degree: He suffered for us in the flesh. Jesus Christ lived a pure and righteous life and men persecuted Him for it. But He bore the humiliation, ridicule, mockery, beatings, and even death in order to please God and to save men. In the flesh He did not want to suffer. He had a flesh just like ours, the flesh of humanity; therefore, His flesh wanted and desired to escape the abuse of men (cp. Heb.2:14-15). But Jesus Christ denied Himself and went ahead and did the will of God. The exhortation is strong:

“Now, you do the same thing. Arm yourself with the mind of Christ. You are in a warfare with the desires and lusts of the flesh and they are going to destroy you unless you conquer them. Therefore, you must arm yourself; you must put on the armor that will protect you. What is that armor?

⇒ The mind of Christ. The very same mind that delivered and saved Christ. Christ kept His mind and thoughts upon righteousness and salvation. Therefore, Christ gave Himself up—denied Himself—and suffered for us. We must do the same: we must keep our minds upon righteousness and salvation. We must die to self and suffer for Christ. We must become identified with Christ in His self-denial and suffering of death. We must identify with Him by denying ourselves and suffering for His name. Jesus Christ denied the desires of the flesh in order to please God and to save us. We are to do the same; we are to deny the desires of the flesh in order to please God and save men. We do this by keeping our thoughts upon the suffering and self-denial of Christ. We can conquer the flesh and its desires by arming ourselves with the mind of Christ. Therefore, our minds and thoughts are to be armed, that is, clothed, with the very armor of Christ's mind.

Note one other significant fact: the person who suffers in the flesh has “*ceased from sin.*” What does this mean? When the world persecutes us, we do not want to suffer and bear the judgment of ridicule, mockery, and abuse of men. Now if we give in to the fleshly desires and go along with the world, we sin and doom ourselves. But if we arm ourselves with the mind of Christ, deny our fleshly desires and suffer for Christ and for the salvation of men, then we deny sin. We do just what Christ did: we deny sin and live righteously. Our suffering for Christ has delivered us from sin and it has caused us to cease from sin. We have done the right thing, and in doing the right thing, we are delivered from sin. We are living righteously—all for Christ and His cause.

Another way to say the same thing is this: the person who suffers for Christ has chosen to identify himself with Christ. He has chosen to deny himself and his fleshly desires and to identify himself with Christ and His sufferings of death. Therefore, in suffering for Christ, the person is not sinning; he is living righteously. He is doing the right thing; he has

ceased from sin. Note this: the more a person suffers for Christ, the closer he becomes to Christ; and the closer he becomes to Christ, the more the desires and lusts of the flesh (sin) lose their appeal and power over the person.

“God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” (Ro.6:2-4).

“Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God” (Ro.6:6-10).

“Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God” (Ro.6:11-13).

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Gal.2:20).

“And they that are Christ’s have crucified the flesh with the affections and lusts” (Gal.5:24).

“For ye are dead, and your life is hid with Christ in God” (Col.3:3).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

2 (4:2) **God, Will—Believer, Life and Walk:** arm yourself with the mind of Christ. What does this mean? Second, it means to do the will of God—do it for the rest of your days. Note that the phrase “lusts of men” is plural. It is the picture of the believer being pulled every which way by different persons or groups. The believer is being pulled to live like the world lives, fulfilling the desires and lusts of the flesh. Men lust after the pleasures and possessions of the world...

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|----------|---------------|---------------|--------------|
| • houses | • position | • drink | • partying |
| • lands | • power | • sex | • recreation |
| • wealth | • recognition | • stimulation | • excitement |

Lusting after these things is not the will of God. God’s will is for believers to live pure and righteous lives and to focus upon proclaiming the gospel of eternal life to a lost and dying world. Genuine believers do this. They do not make the lusts and desires of men the rule of their lives. The rule of their lives is God. And note the Scripture: they have committed the *rest of their days* to the will of God. This is what the mind of Christ means: just as Christ was totally committed to the will of God, so we are totally committed to the will of God. Just as His thoughts were consumed with God’s will, so our thoughts are consumed with God’s will. We arm ourselves with the very mind of Christ: we become consumed in mind and thought with the will of God, not with the lusts of men. We focus and concentrate upon living righteous lives and upon carrying the gospel to every person in the world (cp. v.6).

“For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother” (Mt.12:50).

“Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin” (Ro.6:6).

“Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord” (Ro.6:11).

“But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof” (Ro.13:14).

“For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s” (Ro.14:8).

“And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again” (2 Cor.5:15).

“But to do good and to communicate [give] forget not: for with such sacrifices God is well pleased” (Heb.13:16).

“I delight to do thy will, O my God: yea, thy law is within my heart” (Ps.40:8).

“Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness” (Ps.143:10).

3 (4:3) **Sin:** arm yourself with the mind of Christ. What does this mean? Third, it means being fed up with sin, knowing that one has sinned enough. The believer’s life is divided into two parts: *his old life and his new life*. Note the force of this verse: in his *old life*, he sinned enough. He has already followed the desires and lusts of the ungodly (Gentiles) enough. He has already worked the will of the ungodly. He has walked after them, walked just as they walk, and enough is enough. The believer is no longer to fulfill the desires of the flesh. Note that six sins in particular are mentioned.

1. *Lasciviousness* (aselgeiai): filthiness, indecency, shamelessness, license, without restraint. A chief characteristic of the behavior is open and shameless indecency. It means unrestrained evil thoughts and behavior. It is giving in to brutish and lustful desires, a readiness for any pleasure. It is a man who knows no restraint, a man who has sinned so much that he no longer cares what people say or think. It is something far more distasteful than just doing wrong. The man who misbehaves usually tries to hide his wrong, but a lascivious man does not care who knows about his exploits or shame. He

wants; therefore he seeks to take and gratify. Decency and opinion do not matter. Initially when he began to sin, he did as all men do: he misbehaved in secret. But eventually, the sin got the best of him—to the point that he no longer cared who saw or knew. He became the subject of a master—the master of habit, of the thing itself. Men become the slaves of such things as unbridled lust, wantonness, licentiousness, outrageousness, shamelessness, insolence (Mk.7:22); wanton manners, filthy words, indecent body movements, immoral handling of males and females (Ro.13:13); public display of affection, carnality, gluttony, sexual immorality (1 Pt.4:3; 2 Pt.2:2, 18). (Cp. 2 Cor.12:21; Gal.5:19; Eph.4:19; 2 Pt.2:7.)

“And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly [homosexuality], and receiving in themselves that recompense of their error which was meet” (Ro.1:27).

“Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness” (Eph.4:19).

“For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ....Even as Sodom and Gomorrhah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire” (Jude 4, 7).

“For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries” (1 Pt.4:3).

2. *Lusts* (epithumias): the word means strong desire or craving and passion; it means that the pull of sin is sometimes very, very strong. All men know what it is to lust after things, after more and more, and never to be satisfied even after the things are secured. (See note—1 Pt.1:14; 2:11 for more discussion.)

“But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof” (Ro.13:14).

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul” (1 Pt.2:11).

“That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God” (1 Pt.4:2).

3. *Excess of wine or drunkenness* (oinophlugiai): excess amounts of wine, drunkenness, winebibbing. It would include taking drink or drugs to affect one’s senses for lust or pleasure; becoming tipsy or intoxicated; partaking of drugs; seeking to loosen moral restraint for bodily pleasure.

“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares” (Lk.21:34).

“Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying” (Ro.13:13).

“Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God” (1 Cor.6:10).

“And be not drunk with wine, wherein is excess” (Eph.5:18).

“For they that sleep sleep in the night; and they that be drunken are drunken in the night” (1 Th.5:7).

“Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise” (Pr.20:1).

“Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine” (Pr.23:29-30).

“Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!” (Is.5:11).

“For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry” (Nah.1:10).

4. *Revellings* (komois): carousing; uncontrolled license, indulgence, and pleasure; taking part in wild parties or in drinking parties or in orgies; lying around indulging in feeding the lusts of the flesh.

“For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries” (1 Pt.4:3).

“And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children” (2 Pt.2:13-14).

“Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God” (Gal.5:21).

“And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play” (Ex.32:6; cp. Judges 9:27; 1 Sam.30:16).

5. *Banquetings* (potoi): drinking parties; partying and getting drunk.

“Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying” (Ro.13:13).

“For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries” (1 Pt.4:3).

“For they that sleep sleep in the night; and they that be drunken are drunken in the night” (1 Th.5:7).

6. *Abominable idolatries* (athemitois eidoloatriais): the worship of idols, whether mental or made by man’s hands; the worship of some idea of what God is like, of an image of God within a person’s mind; the giving of one’s primary devotion (time and energy) to something other than God. (See note, *Idolatry*—1 Cor.6:9 for detailed discussion.)

“Wherefore, my dearly beloved, flee from idolatry” (1 Cor.10:14).

“Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry....they which do such things shall not inherit the kingdom of God” (Gal.5:19-21).

“For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God” (Eph.5:5).

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things’ sake the wrath of God cometh on the children of disobedience” (Col.3:5-6).

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev.21:8).

“For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie” (Rev.22:15).

- 4 (4:4-5) **Persecution—Judgment**: arm yourself with the mind of Christ. What does this mean? Fourth, it means to bear the strange look of the world. This fact is easily understood and it is often experienced by believers. The worldly just cannot understand...

- why a genuine believer separates himself from the world and does not participate in its pleasures and in getting all of the possessions he can.
- why a genuine believer gives all he is and has to spreading the gospel around the world and meeting the desperate needs of the world.

This is particularly true if the believer participated in the pleasures and ways of the world before his conversion. Once he has been converted and begins to separate himself from his old life, his former associates begin to look at him as a strange creature, and they often begin to speak evil of him. They ridicule, mock, and withdraw from him because he no longer shares with them in the drinking parties or in the crooked and covetous ways of the world.

Note: the worldly and ungodly shall be judged. They shall give an account to Christ for all their ridicule, abuse, and persecution of believers. And Scripture is clear: Christ is *ready to judge* both the living and the dead.

“And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats” (Mt.25:32).

“For the Father judgeth no man, but hath committed all judgment unto the Son” (Jn.5:22).

“Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead” (Acts 17:31).

“In the day when God shall judge the secrets of men by Jesus Christ according to my gospel” (Ro.2:16).

“But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ” (Ro.14:10).

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom” (2 Tim.4:1).

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works” (Rev.20:12).

“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be” (Rev.22:12).

“I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings” (Jer.17:10).

5 (4:6) **Gospel—Preaching:** arm yourself with the mind of Christ. What does this mean? Fifth, it means to follow the example of believers who have gone before. God is going to judge the world. This is the reason He has seen to it that the gospel be preached. And note: the gospel was preached to believers who have already died.

- ⇒ The gospel was preached in order to judge them while they were still men in the flesh: preached to condemn them for living after the sinful and fleshly ways of men; preached to convict them of sin, and righteousness, and judgment.
- ⇒ The gospel was preached in order to give them life, a spiritual life, a life that is just like God's life; a life that has the power to live in the spirit forever and ever, to live just like God; a life that is eternal; a life that is eternal just like God's life.

The point is this: believers who have gone on heard the gospel. They heard the judgment and condemnation of the gospel while they were living on earth, and they accepted the gospel. Therefore, they shall escape the judgment to come (v.5). They now live with God, possessing the very life of God Himself which is eternal life. They shall live forever and ever with God. It is this that we are to keep our minds upon. We are to arm ourselves with the example of those who have gone on before. We must let the gospel judge and convict us of sin, and we must repent. We must turn away from sin and turn to God. When we so respond to the gospel, we receive the very life of God Himself. We shall live with God forever and ever just like those who have gone on and now live in His presence.

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Ro.6:23).

“For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh” (2 Cor.4:11).

“For to me to live is Christ, and to die is gain” (Ph.1:21).

“We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death” (1 Jn.3:14).

<p>1 Live seriously & soberly</p> <p>2 Live watching & praying</p> <p>3 Live with fervent love a. Among brothers b. Because love covers a multitude of sins</p> <p>4 Live showing hospitality & do it ungrudgingly</p>	<p>D. Live Under the Shadow of History's Climax, 4:7-11</p> <p>7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.</p> <p>8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.</p> <p>9 Use hospitality one to another without grudging.</p>	<p>10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.</p> <p>11 If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.</p>	<p>5 Live using your gift</p> <p>a. Serve—ministering to one another</p> <p>b. Serve—as good stewards</p> <p>c. Serve—speaking the Word of God</p> <p>d. Serve—ministering in the strength of God</p> <p>e. Serve—that God may be glorified in all things.</p>
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DIVISION III

HOW TO HANDLE AND CONQUER SUFFERING: LIVE FOR RIGHTEOUSNESS AND NOT FOR EVIL, 3:13-4:19

D. Live Under the Shadow of History's Climax, 4:7-11

(4:7-11) **Introduction—History, Climax—End Time:** believers often suffer. They suffer ridicule and abuse on the job and in their community. They suffer all forms of persecution at the hands of their neighbors, fellow workers, employers, competitors, school mates, society, and civil authorities. How can the believer handle and conquer suffering? By living under the shadow of history's climax. Note verse seven: "the end of all things is at hand." All things are soon to be consummated; the climax of history is at hand. Jesus Christ is returning and He is returning soon. Our suffering is to end; we are going to be freed from all the sufferings and trials of this corruptible and evil world. And not only this: the consummation of our faith is to soon take place. We are going to see Jesus face to face and be given the glorious privilege of living with Him and serving Him forever and ever (cp. Ro.13:12; Ph.4:5; Jas.5:8; 1 Jn.2:18; Rev.1:3; 22:20).

How can we handle and conquer all the trials and sufferings of this life? By living under the climax of history. How do we live under the climax of history? By doing five things.

1. Live seriously and soberly (v.7).
2. Live watching and praying (v.7).
3. Live with fervent love (v.8).
4. Live showing hospitality and do it ungrudgingly (v.9).
5. Live using your gift (v.10-11).

1 (4:7) **Sober—Believers, Life and Walk:** How do we live under the climax of history? We live lives that are "sober" (sophronein). This means to be serious and to have a sound mind; to be in control of oneself and to be self-restrained; to be calm and sensible. The believer lives under the climax of history; he keeps his mind upon the return of Christ by doing three things.

1. He keeps a serious and sound mind about everything. He is not a jolly, back-slapping, frivolous type of person. He takes life seriously, knowing that man has a purpose for being on earth, that life is the most meaningful and significant possession that man has. Therefore, he measures the importance of things. He measures all things in light of eternity as well as time. He considers the future as well as the present. He knows that his life could be snatched from him overnight by some accident or by the news of some disease. The believer who keeps his mind upon the climax of history, upon the return of the Lord Jesus Christ, is a sober person; he is a serious and sound minded person.

2. He controls and restrains his desires and lusts and appetites. He never gives in to excess—to the lust for more and more. He controls sex and uses it for marriage. He controls desire for food and uses it for health. He controls the desire for material possessions and uses it to meet the needs of his family and the desperate needs of the world.

3. He is calm and sensible about all things. He is not overly shaken by trouble, problems, or circumstances that arise within his family, employment, society, or world. Family problems and world events just do not shake him. He is concerned but not shaken. He does not get overly excited with recreation, sports, or any other happening of life. He enjoys the happenings and experiences of life, but he keeps a sensible perspective of all things and gives each thing its proper place.

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Ro.12:3).

"Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Th.5:6-9).

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Tit.2:11-12).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pt.1:13).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pt.5:8).

2 (4:7) **Prayer—Watch:** How do we live under the climax of history? We watch and pray. The word “watch” (nephate) means to stay sober and alert and awake at all times. This says two things.

1. The believer is to keep his mind sober, always watching. He is not to drink intoxicating beverages or take drugs or do anything else that dulls and numbs his mind. He is to keep his mind sober and alert at all times. He is not to be escaping reality; he is to be grasping reality. He is to be praying always for all things, and he cannot be praying if his mind is dull and numb because of drink and drugs.

2. The believer is to keep his mind alert, keep it from being sleepy-eyed and lazy and wandering about. The mind is always thinking; it is always upon something; it is never without thought. Therefore, the believer is to keep his mind alert and active. He is to control his thoughts even to the point of captivating every thought. Every moment that his thoughts are not engaged with the necessary activities of life, he is to focus his thoughts upon prayer. Even while carrying on the activities of life, he needs to flicker his thoughts to prayer here and there. He needs to acknowledge God in all His ways. This is what it means to watch and pray. The believer is to stay sober and alert to every opportunity to pray.

Thought 1. Imagine how much better the world would be if believers prayed all the time! How much better the world would be if God were really sought this much! If His people never left the throne of God seeking His love and power for the earth!

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you” (Mt.7:7).

“Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them” (Lk.12:37).

“Continue in prayer, and watch in the same with thanksgiving” (Col.4:2).

“Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober” (1 Th.5:5-6).

“Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded” (Jas.4:7-8).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pt.5:8).

3 (4:8) **Love:** How do we live under the climax of history? We live with fervent love for one another. The word “fervent” (ektenes) is an athletic word. It means to stretch and reach out; to strain and exert to the utmost degree just like an athlete in a race. It has the idea of burning and boiling and of being passionate about loving one’s brother in Christ. Note how a fervent love is far more than the human love of warm feelings and attraction. It is far more than sentimental and caring feelings for a person.

The believer is to love with the ultimate love, the love of fervency. And note: fervent love is to be put before all else. It is the most important duty of the believer. We are to strain every ounce of energy in our minds and hearts to love. This means that we love others even when they...

- hurt us
- persecute us
- oppose us
- ridicule us
- abuse us
- speak evil against us
- injure us
- mock us

The most wonderful thing happens when we love each other with a fervent love: a multitude of sins is covered. What does this mean?

- ⇒ It means that when we love, we are not hating and reacting and sinning.
- ⇒ It means that when we love, we are living with a forgiving spirit and we are forgiving others, not living with a sinful and unforgiving spirit.
- ⇒ It means that when we love, we are more likely to reach those who do evil toward us and thereby to win them to Christ and to a life of love and ministry upon the earth.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35).

“This is my commandment, That ye love one another, as I have loved you” (Jn.15:12).

“Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good” (Ro.12:9).

“And now abideth faith, hope, charity [love], these three; but the greatest of these is charity” (1 Cor.13:13).

“And above all these things put on charity [love], which is the bond of perfectness” (Col.3:14).

“And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you” (1 Th.3:12).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

4 (4:9) **Hospitality:** How do we live under the climax of history? We show hospitality and we do it ungrudgingly. The early believers had to open their homes to one another or else the church would have had difficulty surviving. The reasons are clear:

- ⇒ When believers were persecuted and forced to flee to other cities, they had no place to live.
- ⇒ When missionaries and evangelists travelled about, they needed a place to stay, and many of them were poor. The inns were just too dirty and immoral; therefore, room and board had to be provided for them.
- ⇒ When the jobs of Christians required them to travel, they needed homes to stay in because of the unsuitability of the inns.
- ⇒ In addition to this, we must always remember what William Barclay points out: there were no church buildings until about two hundred years after Christ. Therefore, the early believers had to meet for worship in the homes of willing believers. (*The Letters of James and Peter*, p.302.)

Hospitality was an absolute essential for the early church, and it is an absolute essential within the church today. Why? For love and care and ministry and close fellowship. It is almost impossible to maintain a loving and caring church and a dynamic ministry unless believers are fellowshiping together in their homes. In fact, Christ taught that we are to use our homes as centers of Christian love, fellowship, and outreach. This is a fact that is often unknown or ignored (see DEEPER STUDY # 1—Lk.9:4; note—10:5-6).

Note that we are to open our homes without grudging, that is, without murmuring or complaining. We are to willingly and cordially open our homes, open them joyfully expecting great things of God.

Thought 1. What would happen if we began to set up a home within every community for Christ, a home that was a center for love, fellowship, worship, and outreach. May God touch the hearts of many ministers and churches to adopt the very method laid down by Christ Himself (see outline and DEEPER STUDY # 1—Lk.9:4; 10:5-6).

- ⇒ The bishop or minister must be given to hospitality.

“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach” (1 Tim.3:2).

“But a lover of hospitality, a lover of good men, sober, just, holy, temperate” (Tit.1:8).

- ⇒ All believers must open their door—even to strangers in need.

“Be not forgetful to entertain strangers: for thereby some have entertained angels unawares” (Heb.13:2).

- ⇒ All believers must use hospitality as a means to minister and use it without grumbling.

“Given to hospitality” (Ro.12:13).

“Use hospitality one to another without grudging” (1 Pt.4:9).

- ⇒ Widows in particular are to use hospitality as a means to minister.

“Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints’ feet, if she have relieved the afflicted, if she have diligently followed every good work” (1 Tim.5:10).

5 (4:10-11) **Spiritual Gifts:** How do we live under the climax of history? We use our gifts ministering as good stewards of God. The word “gift” (charisma) means the very special ability given to the believer by God. Note that the gift is from God; it is not a natural talent. The believer could not have attained nor secured the ability himself. It is a spiritual gift; that is, it is given by the Spirit of God for spiritual purposes. It is given to the believer so that he can fulfill his task on earth.

1. Note: believers are to *use their gifts serving and ministering to one another*. Every believer’s task is to use his gift to build up believers in the church and in witnessing and ministering to the world. What are the spiritual gifts that God gives to believers? The great tragedy is that most believers just do not know anything about spiritual gifts, yet God covers them in His Word. They should be diligently studied (see outline and notes—Ro.12:6-8; 1 Cor.12:8-11; Eph.4:11 for discussion).

“And whosoever shall give to drink unto one of the little ones a cup of cold water only in the name of the disciple, verily I say unto you, he shall in no wise lose his reward” (Mt.10:42).

“Having them gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in

business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep" (Ro.12:6-15).

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (1 Cor.12:4-11).

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal.6:10).

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph.4:11-12)

2. Note: the believer is to *serve by being a good steward of the grace or gift of God*. The steward was a slave who was given the responsibility of the master's estate, both his home and property. He was in full charge of all the affairs of the master. The believer is the steward of God; he is in full charge of the grace and gift which God has given him. No one else can look after or use the gift he has. If it is to be used, the believer has to use it. Think about this: the awesome responsibility has been placed into our hands. No one can exercise the gift of the believer except the believer himself. The only energy and effort that can arouse and use the gift is the believer's own energy and effort. If he fails to exercise and use his gift, then the gift lies dormant and is never used. He fails in his task. His mission upon earth is unfulfilled. And he has to face God as a failure in life. He failed to use the gift God had given him, failed to complete his task and mission upon earth. But note: this is not to be the case with believers. Believers are to use their gifts, and they are to be as faithful as enslaved stewards in carrying out their tasks upon earth. Two gifts in particular are mentioned. They are covered in the next two points.

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey" (Mt.25:14-15).

"And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come" (Lk.19:13).

"Moreover it is required in stewards, that a man be found faithful" (1 Cor.4:2).

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor.6:20).

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called" (1 Tim.6:20).

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Pt.4:10).

3. Believers are to *serve by speaking the Word of God*. This would include such gifts as teaching, preaching, exhortation, prophesy, and the other gifts that involve proclaiming the Word of God. Note: we are to speak as the *oracles of God*. This means two things. We are to speak for the Word of God and the Word of God alone, and we are to let God speak through us. We are to depend upon God to do the speaking, totally depend upon Him.

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Mt.28:20).

"But he that prophesieth speaketh unto men to edification, and exhortation, and comfort" (1 Cor.14:3).

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph.4:11).

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim.4:2).

"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Tit.1:9).

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (Tit.2:11-15).

4. Believers are to *serve by ministering*. This would include such gifts as hospitality, visiting, mercy, giving, and the other gifts of ministering to people. Note: the believer who ministers is to do it in the ability and strength of the Lord. This also means that we minister acknowledging that our strength and ability come from God and from Him alone.

1 PETER 4:7-11

The point is this: How can we handle and conquer suffering in this life? By living under the climax of history. By being so occupied and set upon our ministry and task upon earth that nothing deters or sidetracks us. We are to be obsessed with God's gift and call, with the mission and task He has given us. We are to be so obsessed that absolutely nothing, not even suffering and persecution, can keep us from using God's gifts and from completing our task and mission.

“And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of the disciple, verily I say unto you, he shall in no wise lose his reward” (Mt.10:42).

“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith” (Gal.6:10).

“Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come” (1 Cor.16:2).

“Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver” (2 Cor.9:7).

“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world” (Jas.1:27).

5. Believers are to *serve so that God may be glorified in all things through Jesus Christ*. This is the sole aim of the believer. He does not preach or teach to draw attention and gain a name for himself. He proclaims God's Word in order to glorify God through Jesus Christ. He does not minister, visit, and give to secure recognition, honor, or praise. He ministers to stir praise and thanksgiving to God in the name of Jesus Christ. God and Christ alone deserve all the praise and dominion throughout the universe. No man deserves this; God alone is sovereign.

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Mt.5:16).

“Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples” (Jn.15:8).

“That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ” (Ro.15:6).

“For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's” (1 Cor.6:20).

“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name” (Heb.13:15).

“But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light” (1 Pt.2:9).

“Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings” (Ps.9:11).

“Let the people praise thee, O God; let all the people praise thee” (Ps.67:3).

<p>1 First, do not think it strange that you suffer persecution^{DS1} a. Persecution can be fiery 2 Second, rejoice in persecution a. Because you share in Christ's sufferings b. Because you shall be rewarded 3 Third, know God's Spirit, that a glow of God's glory rests upon you 4 Fourth, do not bring</p>	<p>E. Stand Up Under the Fiery Trial of Persecution, 4:12-19</p> <p>12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: 13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. 14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. 15 But let none of you suffer</p>	<p>as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. 16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. 17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? 18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.</p>	<p>suffering & persecution upon yourself 5 Fifth, do not be ashamed to suffer for being a Christian 6 Sixth, accept persecution as the purifying judgment of God a. Because believers are scarcely saved b. Because unbelievers have a terrible end 7 Seventh, keep on doing good and commit your souls to the keeping of God</p>
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DIVISION III

HOW TO HANDLE AND CONQUER SUFFERING: LIVE FOR RIGHTEOUSNESS AND NOT FOR EVIL, 3:13-4:19

E. Stand Up Under the Fiery Trial of Persecution, 4:12-19

(4:12-19) **Introduction:** persecution is a strange thing. Why would God ever allow a person who believes in God, who really loves and follows God, to suffer persecution? This is the point of this passage, to discuss the question of persecution, of the fiery trial that the believer sometimes has to suffer. The believer is to stand up under the fiery trials of persecution.

1. First, do not think it strange that you suffer persecution (v.12).
2. Second, rejoice in persecution (v.13).
3. Third, know God's Spirit, that a glow of God's glory rests upon you (v.14).
4. Fourth, do not bring suffering and persecution upon yourself (v.15).
5. Fifth, do not be ashamed to suffer for being a Christian (v.16).
6. Sixth, accept persecution as the purifying judgment of God (v.17-18).
7. Seventh, keep on doing good and commit your souls to the keeping of God (v.19).

1 (4:12) **Persecution—Suffering:** first, do not think it strange that you are persecuted and have to suffer. (See note—1 Pt.1:12 for more discussion.) Believers often do not understand why they have to suffer. When they suffer, they are surprised and astonished, and they wonder why God does not protect them from suffering and from persecution. This is especially true when persecution is fiery, and so long as the believer is upon earth, he is going to be called upon to face fiery trials. Being a genuine believer in a corrupt world is difficult. People often oppose the believer's stand for Christ. The world just cannot understand the demands of Christ for self-denial and discipline, for purity and righteousness, and in particular His insistence that they give all they are and have to His cause. Therefore, when a person really begins to live for Christ, the world often wants little to do with him. It may be next door, in the office, in school, in the government, or a hundred other places, but the genuine Christian is often...

- avoided
- ridiculed
- mocked
- isolated
- ignored
- neglected
- overlooked
- by-passed
- cursed
- questioned
- abused
- mistreated
- slandered
- persecuted
- imprisoned
- martyred

Why does God allow the believer to suffer persecution? This verse says that God allows it for one very basic reason: to test and try and prove us. This means at least four things.

- ⇒ Persecution measures how strong our faith is. Any person's faith can be measured by how much he is willing to sacrifice and bear for it. Suffering persecution for Christ shows how strong or weak our faith really is.
- ⇒ Persecution proves our trust in God and teaches us to depend upon God more and more. The more we suffer for Christ, the more we draw near God and plead for His help and strength. This, of course, teaches us to trust and depend upon Him more and more.
- ⇒ Persecution proves and strengthens our patience and endurance. The more we are tried and persecuted, the more we endure; and the more we endure, the more we are taught to endure. Persecution strengthens our patience, endurance, perseverance, and steadfastness in Christ.
- ⇒ Persecution proves our faith and attracts others to Christ. When we suffer and are persecuted, others can see the strength of Christ in us. They see that our faith in Christ is a living reality and they are drawn to Christ,

to His salvation and love and care and strength. When others see us suffer for the hope of salvation and eternal life, the Holy Spirit uses our suffering to speak to the hearts of the persecutors and observers. He convicts them, and some eventually turn to Christ. Our faith is proven to be true, and it bears fruit.

“If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you” (Jn.15:19).

“If the world hate you, ye know that it hated me before it hated you....If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin” (Jn.15:18, 22).

“For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake” (Ph.1:29).

“Yea, and all that will live godly in Christ Jesus shall suffer persecution” (2 Tim.3:12).

“Marvel not, my brethren, if the world hate you” (1 Jn.3:13).

DEEPER STUDY # 1

(4:12) **Persecution—Suffering:** the sufferings of the early Christians were just what Peter says, “fiery.” Most of us have seen pictures of believers being fed to wild lions and burned at the stake. But these were mild deaths compared to what some believers suffered. Some had boiling lead poured over their scorching bodies; others had fiery red branding irons put to the private parts of their bodies; others were wrapped in the bloody skins of wild game and chased in a hunt by man and dogs; others were soaked with flammable oil and set aflame; others had their limbs torn apart from their bodies one by one, both by machine and animals; others were subjected to the most devilish imaginations in torture chambers; and so the list goes on and on. (See *Foxes Book of Martyrs* for a complete discussion of the persecution of believers down through the centuries.)

William Barclay points out that there were essentially five slanders made against the church in the early days of its history (*The Gospel of Matthew*, Mt.5:10, p.108-109. Cp. his commentary on Revelation 2:8-11, Vol.1, p.98.)

1. Christian believers were thought to be cannibals. There were two reasons for this slander. (1) The teaching that one had to eat the flesh of Christ and drink His blood in order to have life (Jn.6:51f). (2) The practice of the Lord’s Supper and its words, “This is my body and this is my blood” (Mt.26:26; Mk.14:22; Lk.22:19; 1 Cor.11:24).

2. The church was also charged with breaking up homes and tampering with family relationships. This was because some members of families became believers and others did not (Mt.10:34-39).

3. The church was charged with heresy.

⇒ Judaism, the religion of the Jews, charged the Christians with heresy because the believers refused to put tradition before God and people, and they refused to obey the rules and regulations as prescribed by the traditional beliefs.

⇒ Other people charged believers with heresy because they refused to pay homage to Caesar and to worship the gods and goddesses of society.

4. The church was charged with lust and immorality. This was because they practiced the Agape or The Love Feast. This was simply a fellowship meal in which Christian brotherhood was shared and experienced. But because it was called “The Love Feast” and such a close bond was seen between Christians, their behavior was twisted to be immoral.

5. The church and its believers were charged with being revolutionary and with insurrection. They were thought to be traitors for three primary reasons.

a. Christians preached Jesus Christ the Lord who is to return and establish His kingdom right here upon earth.

b. Christians also preached the destruction of the world by fire.

c. Christians refused to worship Caesar, the symbol of Roman government. This was the major reason for the official persecution of Christians by the government.

Rome had conquered the world with its vast number of peoples and their different cultures, politics, beliefs, philosophies, and languages. How could one government pull and hold all the diverse people of the world together as one nation and one people?

Rome needed a symbol, an object, something that could be held up before the people that would naturally demand their loyalty. As Rome began to conquer the world, the leaders began to notice something. The conquered people eventually became settled and thankful for the peace, prosperity, and civilization that Rome brought to the world. They were glad for a one-world government. And in the eyes of the people that government was centered in the emperor. The emperor was therefore set up as the one unifying principle around which the vast empire was built and held together. A law was passed which demanded that every citizen go once a year and burn a dab of incense to the idol of Caesar and say, “Caesar is Lord.” The worshipper was then given a certificate showing that he was loyal to the empire. He was free to worship as he wished for the rest of the year.

Christians were just unable to bow and worship and say “Caesar is Lord.” Therefore, in the eyes of the government they were lawbreakers and disloyal to Rome. They were hunted down and charged with being revolutionaries and insurrectionists. The result was, of course, just what Peter says, “fiery persecution.”

2 (4:13) **Persecution:** second, rejoice in persecution. This is difficult to do, for no person likes to suffer abuse or pain of any sort, but especially when it is inflicted by neighbors, friends, or co-workers. No person likes to be isolated, ridiculed, bypassed, scorned, imprisoned, or called upon to face death. Therefore, it is difficult to rejoice in persecution. Nevertheless this is the exhortation of Scripture. But note: there is a way to rejoice in persecution. How? By keeping our eyes and minds upon two things.

1. When we suffer, we are sharing in Christ's sufferings. Christ was rejected by men because He lived and proclaimed the righteousness and salvation of God. Therefore, when we suffer for following Christ—for living and proclaiming the righteousness and salvation of God—we are suffering for the very same reason that Christ suffered. We are sharing in the very sufferings of Christ Himself. We are denying ourselves and suffering for God and His righteousness just as Christ did. We become identified with Christ, associated with Him in the deepest devotion possible, the very sacrifice of ourselves for the cause of God and His glorious salvation. No greater privilege could be given to a person than to become so devoted to God that he would join Christ in the sacrifice of himself to God. To be so identified with Christ, who is the very Son of God Himself, is the height of privileges, a great reason for joy and rejoicing.

“And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name” (Acts 5:41).

“And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them” (Acts 16:23-25).

“As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things” (2 Cor.6:10).

“For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance” (Heb.10:34).

“If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange things happened unto you” (1 Pt.4:11-12).

2. When we suffer, we shall be greatly rewarded when Christ returns in glory. This is exactly what Scripture declares time and again. (See note, *Reward*—1 Pt.1:4 for discussion.)

“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you” (Mt.5:11-12).

“The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Ro.8:16-17).

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (2 Cor.4:17).

“Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory” (2 Tim.2:10).

“Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me” (2 Tim.3:11).

“Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward” (Heb.11:26).

3 (4:14) **Persecution:** third, know God's Spirit, that a glow of God's glory rests upon you. The words “reproached for...Christ” mean suffering for righteousness; being persecuted or abused or ridiculed for Christ. When a believer suffers for Christ, “the spirit of glory and of God rests upon [him].” He is given a very special closeness, a oneness with Christ that is beyond imagination and unexplainable (Acts 7:54-60). The Holy Spirit infuses him with a deep, intense consciousness of the Lord's presence. The Holy Spirit actually causes a glow of God's glory to shine in and through the believer's body. This is apparently the Shekinah glory of God's presence. It is the same glory that shone upon Stephen's face when he was martyred. It is an anointing, a consciousness so deep that it cannot be experienced apart from some severe experience of suffering.

In suffering for Christ the believer also experiences a very special identification with Christ, an identification that stirs a sense of happiness and joy within him. The Lord suffered on behalf of the believer, so now the believer suffers on behalf of the Lord. There is a sense in which the believer's sufferings *fill up the sufferings of Christ* and complete the sufferings of Christ for the church (see note—Col.1:24).

These two experiences—gaining a deeper consciousness of the Lord's presence and being used to complete the sufferings for the church—are gained only through suffering. They make suffering a privilege and a joy for the believer, for the believer suffers even as his Lord suffered. Note: Christ is glorified by the believer's sufferings. The believer honors Christ and proves that Christ is the Savior of the world by standing up for Him.

4 (4:15) **Persecution:** fourth, do not bring suffering and persecution upon yourself by breaking some law or doing some evil thing. If a person violates the laws of the land and harms others, then he deserves to suffer. This is not suffering for Christ's name. Suffering for Christ means that a person is persecuted because he is living for and proclaiming Christ. Therefore, a believer is not to bring suffering upon himself. If he is ever to suffer or be persecuted, it is to be because he is living for Christ and not because he is a lawbreaker.

⇒ The believer is not to suffer as a murderer: he is not to take the life of another person. In fact, he is never to become unjustly angry or to demean another person.

⇒ The believer is not to suffer as a thief: he is not to steal, no matter how small the item is nor how much he may need or desire it.

- ⇒ The believer is not to suffer as an evil doer, as any kind of lawbreaker or evil person.
- ⇒ The believer is not to suffer as a busybody or meddler or troublemaker in other people's affairs. No believer is to interfere in the life or affairs of anyone else—never in matters that do not concern him.

“Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine” (1 Tim.1:9-10).

“Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience” (Eph.5:6).

“For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him” (Heb.2:2-3).

5 (4:16) **Persecution:** fifth, do not be ashamed to suffer for being a Christian. The name Christian was given to the early believers by unbelievers. It was a name of derision and ridicule and mockery. Early believers called themselves *brothers, believers, disciples, and saints*. Apparently they did not call themselves Christians until much later. It is used only three times in the New Testament:

- ⇒ in Acts 11:26 where the world called the believers at Antioch *Christians*.
- ⇒ in Acts 26:28 where King Agrippa uses the name in scorn.
- ⇒ here in 1 Peter 4:16.

The point is this: if a believer is being ridiculed, mocked, cursed, abused, or persecuted because he is a Christian, he is not to be ashamed. No believer should ever be ashamed of the fact that he is a Christian. He is to take a stand for Christ and stand firm. He is to glorify God by standing up for and honoring the name of Christ.

Thought 1. The world will usually ridicule and mock or withdraw from and isolate us if we do not join them in their worldly parties and ways. But Scripture is clear:

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” (Ro.1:16).

“According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death” (Ph.1:20).

“Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf” (1 Pt.4:16).

“And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming” (1 Jn.2:28).

“Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness” (Ps.29:2).

“O magnify the LORD with me, and let us exalt his name together” (Ps.34:3).

“Be thou exalted, O God, above the heavens; let thy glory be above all the earth” (Ps.57:5).

“Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders” (Ps.107:32).

“O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth” (Is.25:1).

6 (4:17-18) **Persecution—Judgment:** sixth, accept persecution as the purifying judgment of God. Note: Scripture clearly says that persecution is used by God as a judgment upon believers. Judgment, in fact, must begin at the house or church of God. What does this mean? When things are going well for the believer, he tends to feel more and more secure in himself and tends to partake of the world more and more. Perhaps he partakes of only little tidbits of the pleasure and possessions of the world, but nevertheless, he is still partaking of some worldliness. The result is that the believer does not concentrate and focus upon Christ like he should. When things are going well, he does not pray and worship nor fellowship and commune with God like he should. He becomes somewhat contaminated and polluted with a sense of self-sufficiency and worldliness. When this happens, God has to do something to awaken the believer. One thing that He often does is use persecution to arouse the believer. God can use persecution as a means of judgment, as a means to stir the believer to clean up his life and to draw closer to God. Think about it: When a believer is persecuted, to whom can he turn? There is only one sure deliverer and that is God. Therefore, persecution causes the believer to flee to God for deliverance and protection; it causes the believer to turn his attention from self and the world and to focus and concentrate upon God. Two things happen:

- ⇒ The believer forgets self and self-sufficiency and he acknowledges that he is totally dependent upon God.
- ⇒ The believer cleans up his life. He turns away from the tidbits of worldliness and focuses upon God, fellowshiping and communing with Him as God wills.

The point is this: persecution is used by God as a purifying judgment, as a means of chastening and cleaning up the life of the believer. Therefore, the believer is to stand fast against persecution knowing that God wants to use it to draw him closer and closer to Christ.

Note one other significant truth: if believers have to suffer the judgment of God while on earth—if the righteous are scarcely saved—where shall the ungodly and sinner appear? What shall be the end of the person who lives an impure and unrighteous life? Who disobeys God and rebels and rejects Him and curses His name? What kind of judgment shall they bear? The point is this: they will never be allowed to appear in God's presence; they will never be acceptable to God. Their judgment shall be terrible; they shall be eternally doomed from the presence of the Lord—forever and ever separated from Him.

“And these shall go away into everlasting punishment: but the righteous into life eternal” (Mt.25:46).

“But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation” (Mk.3:29).

“Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable” (Lk.3:17).

“But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath” (Ro.2:8).

“What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death” (Ro.6:21).

“For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things” (Ph.3:18-19).

“Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” (2 Th.1:9).

“But that which beareth thorns and briers is rejected, and is nigh unto cursing: whose end is to be burned” (Heb.6:8).

“Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?” (Heb.10:29).

“And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?” (1 Pt.4:18).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

“And whosoever was not found written in the book of life was cast into the lake of fire” (Rev.20:15).

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev.21:8).

7 (4:19) **Persecution:** seventh, keep on doing good and commit your souls to the keeping of God. Note that the believer's suffering is in *the will of God*. God is either glorifying the name of Christ or purifying the life of the believer by the suffering. Therefore, the believer must do two things:

⇒ He must keep on doing good.

⇒ He must *commit* the keeping of his soul to God.

The word “commit” (paratithesthosan) means to deposit; to entrust into the hands of a trusted banker or friend. God can be trusted; He will not fail the believer. He will either deliver the believer through the suffering or else bring him on home to be with Christ forever. God will save the believer's soul. The believer can trust God, trust Him far more than any friend on earth, for God never fails. God is a faithful Creator. He has created us to be with Him eternally, and His plan will not be defeated. If we commit our souls to Him, no matter what men may do to us, God will save us. He will fulfill His plan and purpose in our lives.

“And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are” (Jn.17:11).

“For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (2 Tim.1:12).

“And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever” (2 Tim.4:18).

“And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land [Canaan, a type of heaven]; for I will not leave thee, until I have done that which I have spoken to thee of” (Gen.28:15).

“And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day” (Dt.6:24).

“O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer” (Ps.31:23).

“For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off” (Ps.37:28).

“Behold, he that keepeth Israel shall neither slumber nor sleep” (Ps.121:4).

“He keepeth the paths of judgment, and preserveth the way of his saints” (Pr.2:8).

“Fear thou not; For I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (Is.41:10).

<p>1 Peter stresses his right to be heard</p> <p>a. He was an elder</p> <p>b. He was a witness of Jesus' death</p>	<p style="text-align: center;">CHAPTER 5</p> <p style="text-align: center;">IV. HOW THE CHURCH IS TO FUNCTION UNDER SUFFERING: BE FAITHFUL, 5:1-11</p> <p style="text-align: center;">A. The Duties of the Elder or Minister, 5:1-4</p> <p>The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker</p>	<p>of the glory that shall be revealed:</p> <p>2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;</p> <p>3 Neither as being lords over God's heritage, but being ensamples to the flock.</p> <p>4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.</p>	<p>c. He was to be a partaker of Jesus' glory</p> <p>2 The charge: Feed the flock of God</p> <p>a. Willingly, not by force</p> <p>b. Readily, not for gain</p> <p>c. As an example, not dominating</p> <p>3 The result: A crown of glory</p> <p>a. From the Chief Shepherd</p> <p>b. At His appearance</p>
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DIVISION IV

HOW THE CHURCH IS TO FUNCTION UNDER SUFFERING: BE FAITHFUL, 5:1-11

A. The Duties of the Elder or Minister, 5:1-4

(5:1-4) **Introduction:** this is a critical passage. It is a personal message from Peter to the elders and ministers of the church. Never is the church in need of leadership any more than when it is being attacked and persecuted. At such times, the ministers must stand forth and be more vigilant than ever.

1. Peter stresses his right to be heard (v.1).
2. The charge: feed the flock of God (v.2-3).
3. The result: a crown of glory (v.4).

1 (5:1) **Peter:** Peter stresses his right to be heard and the importance of listening to him. Peter was deeply concerned for the believers of God's church. They were being persecuted and savagely attacked by the wolves of this world. They were just like sheep under attack, sheep who needed the pastoral care of the shepherd. This is the reason Peter writes this exhortation to the leaders of the church. The top leader was the elder or minister; he was the person most responsible for the church. He was the person who needed to take the lead in facing the persecution. He was the one who needed to feed the flock of God and to lead them to stand fast for Christ. But how? How could Peter stir the elders to take the lead and do their duty? How could he arouse them to stand in the forefront against such savage persecution? By stressing his right to be heard and the importance of listening to him. Note that Peter stresses three things that should arouse all ministers to heed his exhortation.

1. Peter himself was an elder, a man called by God to be a minister to the flock of God. Therefore, Peter held the very same calling and office as all other elders. He was one with them; he could identify with them. He knew what they felt and experienced, for he faced and went through the same experiences they did. He was the elder sharing with the elders. He was one who had been where they now were and who wanted to help them. Therefore, they needed to listen and hear what he had to say. (See *DEEPER STUDY # 1, Elder*—Titus 1:5-9 for more discussion.)

Thought 1. Think about this fact for a moment: we hold the very same calling and office that Peter the great apostle did, the calling of being an elder, a minister of God's flock. Just think: these words are a special message to us—all elders and ministers—from Peter himself.

2. Peter was an eye-witness to the sufferings of Christ. He actually saw...
 - the ridicule, mockery, and cursing of Christ.
 - the questioning and doubting of Christ.
 - the unbelief and rejection of Christ.
 - the denial and rebellion against the claims of Christ.
 - the accusation and charges against Christ.
 - the sufferings of Christ in the Garden of Gethsemane.
 - the beatings and abuse Christ bore in His trials.
 - the mockery and death of Christ upon the cross.

Peter knew that the sufferings of Christ were real: that Jesus Christ actually did suffer for man. He knew that man could now be saved by the sufferings of the cross if man would only believe and endure to the end. Therefore, the elders—all ministers of the gospel—need to listen and hear the exhortation of Peter.

3. Peter was to be a partaker of Jesus' glory. Remember: Peter had witnessed the transfiguration of Christ. He had seen and experienced a little taste of the glory that is to come. While writing this his heart must have beat a little faster, for he was recalling the promise of the Lord to return. And the Lord gave the promise often, always sharing that His followers would share in the glory of the resurrection and of life eternal with Him (cp. Mt.5:11-12; 13:43; 19:28-29; 25:23; Lk.6:35; 13:29; Jn.5:24-26; 5:28-29; 6:40; 8:51; 11:25-26; 12:26; 14:2-3; 17:24).

This was the reason Peter was willing to serve Christ as a minister: he had witnessed and tasted a little of the glory of heaven. He knew what lay ahead. He knew that Christ was truly the Savior of the world and that His promise of eternal

1 PETER 5:1-4

glory was true. Therefore, Peter was willing to serve and bear anything, no matter how severe the suffering. He knew that the glory of heaven was worth bearing anything, no matter how terrible.

Thought 1. These three reasons state clearly why all elders—all ministers of the Lord—must listen and heed Peter's exhortation.

- ⇒ Peter was an elder himself, one who could identify with us, one who experienced just what we experience.
- ⇒ Peter was an eyewitness of the Lord's sufferings. He actually saw Christ die; therefore, he knows that the claims of Christ are true. Jesus Christ is the true Messiah, the Savior who died for our salvation.
- ⇒ Peter was a partaker of the glory that we are all to share. In the transfiguration of Christ he actually witnessed and tasted a little of the glory that is to be revealed and brought to us when Christ returns. He knew that heaven and the glory of life eternal are real.

2 (5:2-3) **Minister, Duty—Church:** the exhortation to ministers is direct and forceful, but as clear as it can be. "Feed the flock of God." The word "feed" (poimante) is an all inclusive word that covers all the duties of the minister. It means not only to preach and teach the Word of God, but to tend and shepherd the flock. It means to act like a shepherd, to carry out the duties of a shepherd. The duties of the shepherd are severalfold (see DEEPER STUDY # 2—1 Pt.2:25 for more discussion):

- ⇒ to feed the sheep even if he has to gather them in his arms and carry them to the pasture.
- ⇒ to guide the sheep to the pasture and away from the rough places and precipices.
- ⇒ to seek and save the sheep who get lost.
- ⇒ to protect the sheep. He is even willing to sacrifice his life for the sheep.
- ⇒ to restore the sheep who go astray and return.
- ⇒ to reward the sheep for obedience and faithfulness.
- ⇒ to keep the sheep separate from the goats.

But note this: in all the duties of tending and looking after the flock of God, we must never forget what the great Greek scholar W.E. Vine stresses:

"In the spiritual care of God's children, the feeding of the flock from the Word of God is the constant and regular necessity; it is to have the foremost place. The tending (which includes this) consists of other acts, of discipline, authority, restoration, material assistance of individuals, but they are incidental in comparison with the feeding" (Expository Dictionary of New Testament Words).

Note another significant fact: the flock is *the flock of God*; it is not the flock of the minister. Ministers are only undershepherds to God. But they are to be undershepherds: they are to tend the flock of God, to look after and care for the flock. The fact that God is the Chief Shepherd does not mean that the minister can leave the care of the flock up to God as though He was going to automatically care for the flock. God looks after the flock through the undershepherds whom He chooses. This is the way He shepherds. Therefore, every minister is important; every minister is to feed and tend and shepherd the flock of God. And Scripture pulls no punches about the fact: Scripture lays down exactly how the minister is to go about feeding the flock.

1. The elder or minister is to take the oversight of the flock willingly, not by force. This does not mean that a person is not to feel the constraint of God and His love in the ministry. He is. All ministers are to sense the constraint of God. Paul forcefully declared the fact:

**"Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor.9:16).
"For the love of Christ constraineth us" (2 Cor.5:14).**

The person should not have to be forced and coerced to minister. He should willingly feed the flock of God. The minister must willingly do the will of God. He should never have to be constrained or coerced to minister to God's people.

Thought 1. The great tragedy is this: many have been called by God into the ministry, called to feed His flock, but they refused. Why?

- ⇒ Some felt unworthy and inadequate.
- ⇒ Some felt it would cost them too much.
- ⇒ Some felt it required too much sacrifice.
- ⇒ Some did not want to bear the reproach of the ministry.
- ⇒ Some felt the demands and duties and expectations were too much to bear.

On and on the list could go, but Scripture is clear. If we have been called into the ministry by God, we must not reject His call. We must not have to be constrained and coerced to do God's will. We must willingly minister and feed the flock of God.

**"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Mt.7:21).
For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Mt.12:50).**

"He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Mt.25:22-23).

“Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work” (Jn.4:34).

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you” (Jn.15:16).

“But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God” (Acts 20:24).

“So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us” (1 Th.2:8).

“I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (2 Tim.4:7-8).

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (Rev.22:14).

2. The elder or minister must take the oversight of the flock not for personal profit and gain, but of a ready mind. The Greek says that no person is to enter the ministry for “filthy lucre” (mede aischrokerdos), that is, for base gain, or for some soiled and dirty advantage. No person should ever enter the ministry...

- as a profession.
- as a means of livelihood.
- as a means to serve mankind.
- because people say he has the gifts for it.
- because people say he would make a good minister.
- because family and friends encourage him to enter the ministry.

All of these reasons usually surround a person’s entrance into the ministry. But they must never be *the reasons* why a person enters the ministry and cares for God’s people. The ministry is a *call from God*, and no person dare enter the ministry without a personal call to the ministry. But note: when the call comes, the person is to have a ready mind. He is to minister to God’s people; he is to readily feed the flock of God.

“Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me” (Mt.19:21).

“Then Peter began to say unto him, Lo, we have left all, and have followed thee” (Mk.10:28).

“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Lk.9:23).

“If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple” (Lk.14:26-27).

“So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple” (Lk.14:33).

“And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake, who shall not receive manifold more in this present time, and in the world to come life everlasting” (Lk.18:29-30).

“I have coveted no man’s silver, or gold, or apparel” (Acts 20:33).

“For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live” (Ro.8:13).

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves” (Ro.15:1).

“Let no man seek his own, but every man another’s wealth” (1 Cor.10:24).

“And they that are Christ’s have crucified the flesh with the affections and lusts” (Gal.5:24).

“Look not every man on his own things, but every man also on the things of others” (Ph.2:4).

“Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ” (Ph.3:8).

3. The elder or minister is to take the oversight of the flock not as a lord, but by being an example. Note: the flock of God is called God’s heritage (kleron). This is the word that was used of Israel in the Old Testament. It means that the Jews were the people who were set apart and allotted and assigned to God. They were His very special allotment and assignment, the people charged to His care and oversight. This is the picture painted of the elder or minister and the flock of God. God has given the minister a very special heritage or allotment and assignment: the minister has been assigned to feed the heritage of God, the very flock that belongs to God Himself.

Now note how the minister is to lead God’s flock. He is not to lord it over them, but he is to lead by example. The minister...

- is not to be a dictator but an example.
- is not to preach one thing and do something else.

The minister is to lead people by living for Christ. He is to preach and teach Christ, but he is to first of all live a pure and righteous life just like Christ lived. The minister is to live exactly what he preaches. He is to be a pattern and model for Christ, a pattern and model of just what God wants His people to be.

“Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men” (Mt.5:13).

“But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all” (Mk.10:42-44).

“For I have given you an example, that ye should do as I have done to you” (Jn.13:15).

“Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity” (1 Tim.4:12).

“In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity” (Tit.2:7).

“Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience” (Jas.5:10).

“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps” (1 Pt.2:21).

3 (5:4) **Minister—Reward:** the reward for elders or ministers is glorious. It is a crown of glory that never fades away. Note two things.

1. Jesus Christ is the Chief Shepherd and He is going to appear, that is, return, to earth. The idea is that nothing will stop His return; He is going to appear and reward His ministers.

Note the title of Christ, the Chief Shepherd (archipoimenos). Alan Stibbs says that it is the “Archshepherd” or “Archbishop” who is over all and to whom we shall all give an account (*The First Epistle General of Peter*. “The Tyndale New Testament Commentaries,” p.168).

The work of Jesus as the Shepherd is fourfold.

- a. Jesus Christ is the *Good Shepherd*. He is called *good* because He risks and sacrifices His life for the sheep (Jn.10:11, 15; cp. Ps.22).
- b. Jesus Christ is the *Great Shepherd*. He is called *great* because He arose from the dead and He perfects the sheep (Heb.13:20-21).
- c. Jesus Christ is the *Shepherd and Bishop* of our souls. He is called the *shepherd and bishop* because He welcomes those who wandered off and went astray (1 Pt.2:25).
- d. Jesus Christ is the *Chief Shepherd*. He is called *chief* because He is to appear and return to earth with great glory and reward the faithful (1 Pt.5:4).

2. The reward for elders is glorious: it is to be a crown of glory. What does this mean? It means that the faithful minister shall share in the glory of heaven and be crowned with a very special portion of glory. By crown is meant rule and reign, the assignment of heavenly service for Christ. (See note—1 Pt.1:4 for a list of all rewards.)

“And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward” (Mt.10:42).

“His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord” (Mt.25:23).

“In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you” (Jn.14:2).

“Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free” (Eph.6:8).

“And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away” (1 Pt.5:4).

“Behold, I come quickly; hold that fast which thou hast, that no man take thy crown” (Rev.3:11).

<p>1 Be subject to the elders</p> <p>2 Be subject to one another & be clothed with humility</p> <p>3 Humble yourself under the mighty hand of God</p> <p>a. Bc. God is to be feared</p> <p>b. Bc. the day of exaltation is coming</p> <p>c. Bc. God cares for us, cares about all anxiety</p>	<p>B. The Duties of the Believer (Part I): Humility & Subjection, 5:5-7</p> <p>5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.</p> <p>6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:</p> <p>7 Casting all your care upon him; for he careth for you.</p>
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DIVISION IV

HOW THE CHURCH IS TO FUNCTION UNDER SUFFERING: BE FAITHFUL, 5:1-11

B. The Duties of the Believer (Part I): Humility and Subjection, 5:5-7

(5:5-7) **Introduction:** this is a great passage on humility. Humility is one of the very first duties of the believer. Some people shrink back when they hear the word humility mentioned. When they think of humility, they picture a shy, weak, unimpressive type of person. But this is not what God means by humility. The humility demanded by God strengthens a person and makes him one of the most striking and impressive persons around.

1. Be subject to the elders (v.5).
2. Be subject to one another and be clothed with humility (v.5).
3. Humble yourself under the mighty hand of God (v.6-7).

1 (5:5) **Humility:** first, be subject to the elders or ministers of the church. The word subject (hopotagete) means to submit and to place oneself under the authority and leadership of the elder or minister. The minister is the leader of the church. God has chosen and ordained the minister to be the leader among the flock of God. Therefore, his leadership is to be...

- esteemed
- recognized
- acknowledged
- honored
- followed
- obeyed
- subjected to

But remember: the minister is not to be a lord over God's heritage, but an example to the flock (v.3). He is to lead and exercise his authority by being an example, not by using authoritarian methods and bypassing people. It is this that gives balance to the minister's authority. But at the same time, the flock of God is to subject to the authority of the minister.

Note: the word *younger* is used to describe the laity or believers of a church. The idea being conveyed is that believers are to be as youth who sit at the feet of the parent to be fed and to learn and grow. The very term conveys the idea of subjection. This shows how important this charge is to God—so important that he terms believers the *younger*. However, it should be noted that some commentators say that this refers to the younger people of the church. They are to subject themselves to the older believers. But this does not seem to fit the context in light of two facts:

- ⇒ The preceding verses discuss the elder or minister of the church.
- ⇒ The rest of verse 5 exhorts all believers to be subject to one another.

The thrust seems to be that *younger* refers to believers. Simply put, believers are to subject themselves to the minister as the parent of the church, the parent who feeds them the Word of God and who willingly takes the oversight of their welfare (cp. v.2-3).

“That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth” (1 Cor.16:16).

“And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves” (1 Th.5:12-13).

“Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine” (1 Tim.5:17).

“Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you” (Heb.13:17).

2 (5:5) **Humility:** second, be subject to one another and be clothed with humility. Not only are we to be subject to our ministers, but we are to subject ourselves to one another. Note several things.

1. The word *all* means every one of us, all ages, sexes, and classes (A.T. Robertson. *Word Pictures In The New Testament*, Vol.6, p.132). No person is exempt. All of us are to subject ourselves to all believers no matter who we may be: male or female, poor or rich, young or old.

Thought 1. Subjection takes concentration and effort. It takes a deliberate decision to subject to someone else. But this is just what Scripture is demanding. Every believer is unique to God and has a very special gift and contribution to make to the world and to the church. All believers are to subject themselves to one another, to each one's uniqueness and gift. All believers are to acknowledge, respect, and honor one another, all because of who each one is and because of the gift God has given each one of us.

2. Note: to subject to one another is not enough, not for God. Scripture says that we must also "be clothed with humility." The phrase "be clothed" (egkombosasthe) means to gird oneself with an apron. It is the picture of what Jesus did in the upper room when He girded Himself with an apron and assumed the role of a servant and washed the feet of the disciples. Jesus, the Son of God and Sovereign Majesty of the universe, actually clothed Himself with the apron of humility and served the disciples. And, when he finished, He said:

"Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (Jn.13:13-15).

Alan Stibbs states it well: "The exhortation here is not to feel humble, nor to pray for humility, but to act it" (*The First Epistle General of Peter*. "The Tyndale New Testament Commentaries," p.169). The word "humility" (tapeinophrosunen) means to offer oneself as lowly and submissive; to walk in a spirit of lowliness; to present oneself as lowly; to act of low degree and low rank. It is the opposite of being high-minded, above and better than others, prideful, arrogant, superior, haughty, and self-assertive. The believer may have a high position, power, wealth, fame, and much more; but he is to carry himself in a spirit of lowliness and submission. He is to deny himself for the sake of Christ and in order to help others. (See note, *Humility*—1 Pt.3:8. See DEEPER STUDY # 1—Ph.2:3 for full discussion.)

3. Note why we are to subject to one another and to clothe ourselves with humility: because God resists the proud and gives grace to the humble (cp. Pr.3:34).

a. God resists the proud. He stands against all...

- who look down upon others.
- who feel superior to others.
- who discriminate against others.
- who are prejudiced.
- who are boastful.
- who are haughty.

God opposes the proud—all who oppress others—no matter who they are. The word "resist" (antitassetai) is a strong word. It is the picture of an army being set and arrayed against the enemy. Marvin Vincent says that "pride calls out God's armies. No wonder, therefore, that it 'goeth before destruction' " (*Word Studies In The New Testament*, Vol.1, p.668). Those who walk upon this earth exalting themselves above others shall be destroyed by God Himself.

b. God gives grace to the humble. Grace means the favor and blessings of God. The person who walks humbly before God, recognizing and acknowledging the value of others, shall receive the favor and blessings of God. He shall be highly favored and blessed—rewarded beyond all imagination. The humble person shall bear the fruit of God's spirit in this life...

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|---------|-----------------|----------------|
| • love | • longsuffering | • faith |
| • joy | • gentleness | • meekness |
| • peace | • goodness | • self-control |

In addition, the humble person has the full assurance of being cared for and looked after by God, that God will work all things out for his good while he is on earth. And then in the future, when Christ returns, the humble person will be abundantly rewarded with the glorious privilege of living and reigning with Christ forever and ever. (See note—1 Pt.1:4 for a full list of the rewards.)

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Mt.11:29).

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Mt.18:3-4).

"And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Mt.23:12).

"Mind not high things, but condescend to men of low estate. Be not wise in your own conceits" (Ro.12:16).

"Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love" (Eph.4:1-2).

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others” (Ph.2:3-4).

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye” (Col.3:12-13).

“Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time” (1 Pt.5:6).

3 (5:6-7) **Humility—God, Hand of:** third, humble yourselves under the mighty hand of God. There are three reasons for this.

1. God is to be feared, for He resists and stands opposed to the proud. The very thing we do not want to be is prideful. The only way to escape the judgment of God’s hand is to humble ourselves under His mighty hand. If we stand up to His hand, we shall be stricken down, but if we humble ourselves under His hand, we shall be protected and lifted up, exalted forever and ever. The picture of God’s mighty hand is a different picture for the proud and the humble:

To the humble, God’s mighty hand means...

- strength and power
- sovereignty and control
- salvation and security
- care and protection
- assurance and confidence

To the proud, God’s mighty hand means...

- strength and power
- sovereignty and control
- warning and fear
- anger and wrath
- judgment and condemnation

Note: God’s mighty hand provides two entirely different things for the humble and the proud. Right now the hand of God stands over the world in all of its strength and power and its sovereignty and control. God’s hand stands to save everyone, even the proud if he will only humble himself. But if he refuses to humble himself, then the hand of God stands for something entirely different than salvation. The mighty hand of God stands...

- as a warning and a threat
- in anger and wrath
- in judgment and condemnation

This is the reason we must humble ourselves under the mighty hand of God—to escape the terrifying judgment of God.

“My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand” (Jn.10:29).

“Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began” (Ro.16:25).

“Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time” (1 Pt.5:6).

“That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever” (Josh.4:24).

“Thou hast a mighty arm: strong is thy hand, and high is thy right hand” (Ps.89:13).

“O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory” (Ps.98:1).

“The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly. The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly. I shall not die, but live, and declare the works of the LORD” (Ps.118:15-17).

“Behold, the LORD’S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear” (Is.59:1).

2. We should humble ourselves under God’s mighty hand because He is going to exalt the humble. Note that the humble are not yet exalted. But *in due time* they will be. The day is coming when they shall be exalted in all the glory and majesty of Christ. They shall be exalted to live with Christ and to rule and reign with Him and to serve Him throughout the universe. They shall be with Christ, worshipping and serving Him forever and ever—all to His glory and praise, honor, and grace. (See note—1 Pt.1:4 for more discussion.)

3. We should humble ourselves under the mighty hand of God because God cares for us; He cares about all our anxiety. Remember: the believers of Peter’s day were suffering terrible persecution. They had been forced to flee for their lives, leaving everything behind: homes, jobs, and possessions. They had only what they could carry by hand, and they fled to whatever places they felt were safe. They were, so to speak, an underground people, having to live, work, and worship in secret and to find housing and food wherever they could. They never knew when they would be discovered and forced to flee again.

The point is this: imagine the anxiety, the pressure, tension, and stress being experienced by the believers. Yet there was great help: God was available to help them. Note that the exhortation is not only clearly stated; it is a command: “cast all your care [Greek, merimna, anxiety] upon Him, for He cares for you.” God’s mighty hand will...

- | | |
|-------------------------------|-------------------------------------|
| • save and deliver you | • provide and protect you |
| • look after and care for you | • give you assurance and confidence |
| • strengthen and secure you | |

“So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me” (Heb.13:6).

“But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God” (Ps.40:17).

“But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee” (Ps.55:23).

“Fear thou not; For I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (Is.41:10).

“Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?...But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Mt.6:25, 33).

“But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows” (Lk.12:7).

“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares” (Lk.21:34).

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose” (Ro.8:28).

“Who shall separate us from the love of Christ: shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Ro.8:35-39).

“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God” (Ph.4:6).

“Casting all your care upon him; for he careth for you” (1 Pt.5:7).

C. The Duties of the Believer (Part II): Vigilance & Resistance Against the Devil, 5:8-9	
1 The way: Be sober; be vigilant	8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:
2 The reason: The devil is your adversary, a roaring lion seeking to devour all whom he can	
3 The duty	9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.
a. To resist stedfastly	
b. To know that other believers are suffering & conquering the attacks of Satan	

DIVISION IV

HOW THE CHURCH IS TO FUNCTION UNDER SUFFERING: BE FAITHFUL, 5:1-11

C. The Duties of the Believer (Part II): Vigilance and Resistance Against the Devil, 5:8-9

(5:8-9) **Introduction:** this is one of the most important duties of the believer. The believer must be vigilant in this duty or his life and testimony for Christ will be devoured and destroyed. What is the duty? Vigilance and resistance against the devil. The believer must constantly watch for and resist the devil.

1. The way: be sober; be vigilant (v.8).
2. The reason: the devil is your adversary, a roaring lion seeking to devour all whom he can (v.8).
3. The duty (v.9).

1 (5:8) **Satan—Believer, Duty:** how can we stand against the attacks and temptations of the devil? There is only one way: we must be sober and be vigilant.

1. First, be sober (nephate). The word means...
 - not to become intoxicated with drugs or alcohol of any kind.
 - to be sober in mind and behavior; to be controlled in all things; not given over to indulgence, license, or extravagance. It is the opposite of indulgence in anything such as eating, drinking, and recreation. It means to live a sober, solid, controlled, and strong life.

The believer has to be sober as he watches for the attacks of the devil. If he is not sober, he will not be alert enough to conquer the attacks and the temptations of the devil. The believer will be overcome and led into sin and destruction. And no believer can be alert enough to stand up against the devil if he indulges and gratifies his flesh in...

- sex
- food
- sleep
- relaxation
- pornography
- position
- clothing
- possessions
- alcohol and drugs
- recognition
- power

The believer is to live a sober and controlled life. He is to stay alert to the devil and his temptations at all times. He must be alert enough to see the temptations and attacks coming and have a mind and spirit strong enough to stand against the temptations and attacks.

“Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation” (1 Th.5:6-8).

“Even so must their wives be grave, not slanderers, sober, faithful in all things” (1 Tim.3:11).

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:11-13).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pt.1:13).

“But the end of all things is at hand: be ye therefore sober, and watch unto prayer” (1 Pt.4:7).

2. How do we stand against the devil? Second, be “vigilant” (gregoresate). The word means to be watchful and awake. It has the idea of being constantly aroused and on the lookout; to always be aroused, awake, and watching for the devil and his attacks. Again, if a person’s mind and body are dull, flabby, and weak from drink, drugs, overeating, slothfulness, and indulgence in sleep, recreation, pleasure, or in anything else—that person cannot be watching and waiting; he cannot be constantly aroused to look for the devil’s temptations and attacks.

The believer must be sober and serious about the devil; he must be vigilant in looking for the devil's temptations and attacks. It is the only conceivable way the believer can conquer and overcome in this life; it is the only way he can keep his life and testimony from being destroyed by the devil.

“Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak” (Mt.26:41).

“Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them” (Lk.12:37).

“Wherefore let him that thinketh he standeth take heed lest he fall” (1 Cor.10:12).

“Watch ye, stand fast in the faith, quit you like men, be strong” (1 Cor.16:13).

“Continue in prayer, and watch in the same with thanksgiving” (Col.4:2).

“Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober” (1 Th.5:5-6).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pt.5:8).

“Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame” (Rev.16:15).

2 (5:8) **Satan:** Why should we stand against the attacks and temptations of the devil? There is one strong reason: he is our adversary, a roaring lion who seeks all whom he can devour. Note three points.

1. The devil is our “adversary” (antidikos). The Greek word means a legal opponent such as an opponent in a lawsuit. It also means a common day-to-day opponent like a neighbor who opposes and stands as an enemy against us. The picture is that of the devil opposing us in every conceivable way.

⇒ It is the picture of Satan standing in a law court, standing as an adversary in the court of God and accusing us before God.

⇒ It is the picture of Satan standing here on earth, standing against us and doing all he can to trip us up and to defeat and destroy us.

2. The word “devil” (diabolos) itself means slanderer or false accuser. The devil is a malicious enemy who accuses us before God and makes false charges against us. Scripture teaches that Satan is constantly bringing up our sins and transgressions before God, that he is constantly reminding God of our disobedience. But note: the accusations against us are false. The charges are not true. How can they not be true when we are sinners, for no true believer denies his sin? By Christ. We believe Christ and we have cast ourselves upon Christ, upon the glorious fact that He died for our sins. We have trusted Christ for forgiveness of sin, and when He forgives us, our sins are removed from us. We are no longer guilty of sin. Therefore, the accusations and charges of Satan against us are false. Why then would he accuse and charge us before God? Why would he remind God time and again of our sins? To hurt God, to cut the heart of God. He is the devil, the one who stands opposed to God and to all that God stands for. Eons ago, sometime before the world was ever created, he was apparently the highest angel in all of creation. God had created him as the highest spiritual being in the universe. At that time his name was Lucifer. But he did what so many men do—rebelled against God—and he led other angelic beings to rebel with him. Therefore, God judged him and cast him from his exalted position in heaven. From what we can glean from Scripture this is what happened to Satan, how he became the devil, the terrible opponent to God. (See DEEPER STUDY # 1—Rev.12:9 for more discussion. Cp. Is.14:12-17; Ezk.28:11-19. Also see note—2 Cor.4:4.)

The point is this: the devil does all he can to cut and hurt the heart of God. Therefore, he constantly reminds God of our sins. This, of course, means that he does all he can to tempt and lead us into sin, for the more we sin the more he can hurt God.

Thought 1. Think what this means: how deeply God’s heart must be cut and hurt when we sin. We are believers, persons for whom God gave His Son to die. When God paid such a price—actually cast His wrath against His own Son because of sin—think about how much He must hurt when we sin, especially when we profess to love Him. The devil is a slanderer; he will constantly slander us before God. He will use our sin to hurt God as much as possible. This is the reason we must stand against the devil: we must protect the heart of God. We must not bring hurt and pain to our Father’s heart.

“And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night” (Rev.12:9-10).

“Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth [shuns] evil? Then Satan answered the LORD, and said, Doth Job fear God for nought? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD” (Job 1:6-12).

“And he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him” (Zech.3:1).

3. He is as a roaring lion seeking to devour all whom he can. The *roaring lion* is a picture of anger, strength, fierceness, and cruelty. Satan is being pictured as angry (against God and all believers), strong, fierce, and cruel. Note: Scripture says he roams about roaring in anger and cruelty and in the roaring ferociousness of his strength, seeking someone to attack and devour. How can Satan devour a person? Jesus tells us in one of the most shocking statements ever made about man. He said that a person who does not trust and follow God as his Father is actually following the devil as his father. In other words, Jesus says that all unbelievers have the devil as their father.

“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it” (Jn.8:44).

Note that Jesus is telling us how the devil devours man. He consumes man by leading him to do four things.

- a. The devil leads us to lust. He tempts us to give in to the lust of the flesh, and the lust of the eyes, and the pride of life.

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn.2:15-16).

- b. The devil leads us to murder. The devil is behind the murder of human life and behind the loss of man experiencing real life here on earth. The devil destroys life and all abundant living when he can: all love, joy, peace, patience, gentleness, goodness, faith, meekness, discipline.

“When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside” (Mt.13:19).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pt.5:8).

“Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face” (Job 1:9-11).

Jesus was saying that one thing is certain: God is not the father of murder—the devil is. They who commit murder are children of the devil. But note the real meaning of murder revealed by Jesus (see note—Mt.5:22 for discussion). Murder is...

- anger
- bitterness
- enmity
- an uncontrolled spirit
- desiring a person’s ruin
- striking out at a person
- slandering, maligning, speaking ill about a person, and destroying a person’s image (who is created in God’s image)
- envying & killing a person’s happiness

- c. The devil leads men to reject the truth.

“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it” (Jn.8:44).

“He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil” (1 Jn.3:8).

- d. The devil leads men to lie and deceive.

“But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor.4:3-4).

“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his temptations also be transformed as the temptations of righteousness; whose end shall be according to their works” (2 Cor.11:13-15).

3 (5:9) **Satan—Believer, Duty:** What is our duty in standing against the attacks and temptations of Satan? Our duty is twofold.

1. We must resist the devil; we must resist him stedfastly in the faith. The word “resist” (antistete) means to withstand the devil; to stand firm against him; to strive and struggle against him. Note that we must be stedfast in our resistance. We must not...

- let our guard down
- slip one step
- look one time
- touch at all
- taste a single bite
- listen to one word
- think a single thought
- give way to any desire
- loosen the restraint

It might look good, taste good, and feel good, but we must resist the desire and lust and be stedfast in our resistance. We must not give in at all. Giving in one step leads to a second step, and before we know it, we have caved in and are engaged in the sin. Satan has devoured us.

Our duty is to resist the devil and to be stedfast in our resistance. Note what it is that Satan is after: the believer’s faith. He wants the believer to deny his faith, to turn away from Christ. The devil’s crowd may say...

- “Oh come on! It won’t hurt you.”
- “Do your own thing.”
- “You’re a fool if you don’t get all you can.”
- “Live, drink, and be merry.”

A person’s desires and lusts may want more and more of the possessions and pleasures of this world. The temptation will always be there to turn away from Christ and His righteousness, to turn away from one’s faith and to return to the world and its ways. Our duty is to resist the devil stedfastly in the faith, trusting God for the necessary strength to conquer the temptation.

2. The believer is to keep in mind the fact that other believers are suffering the same afflictions of the devil, and they are conquering them. When a believer refuses to go along with the world and its ways, he is misunderstood, withdrawn from, ridiculed, mocked, abused, and persecuted by unbelievers. In addition he is attacked and tempted by the devil. The believers of Peter’s day were suffering terrible attacks from Satan, attacks that had broken out in severe persecution. How do believers stand against so much? By keeping in mind that other believers are also being attacked, and many are faithfully resisting the devil. They are standing stedfast in their faith. Therefore, their example encourages us. We are not alone in the world. There are others suffering the very same afflictions of the devil as we are, and they are resisting ever so faithfully. They are standing fast for Christ. Therefore, we must let their example stir us to stedfastly resist the devil. We must use their example to arouse us to stand fast for Christ.

“Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God” (Ro.6:13).

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor.10:13).

“Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil” (Eph.4:26-27).

“Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand” (Eph.6:13).

“Submit yourselves therefore to God. Resist the devil, and he will flee from you” (Jas.4:7).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world” (1 Pt.5:8-9).

“But the heavens and the earth, which are now, by the save word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men” (2 Pt.3:7).

“My son, if sinners entice thee, consent thou not” (Pr.1:10).

“Enter not into the path of the wicked, and go not in the way of evil men” (Pr.4:14).

	<p>D. The Suffering of the Believer and God, 5:10-14</p>	<p>12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.</p>	<p>4 The final greeting a. From a faithful brother: Silas b. From a faithful minister: Peter, who had written to share the true grace of God c. From the church at Babylon (Rome) d. From Mark</p>
<p>1 God's great resource 2 God's great provision a. He perfects us b. He establishes us c. He strengthens us d. He settles us</p>	<p>10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.</p>	<p>13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.</p>	
<p>3 God's great power</p>	<p>11 To him be glory and dominion for ever and ever. Amen.</p>	<p>14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.</p>	<p>5 The conclusion: The kiss of love & peace</p>

DIVISION IV

HOW THE CHURCH IS TO FUNCTION UNDER SUFFERING: BE FAITHFUL, 5:1-11

D. The Suffering of the Believer and God, 5:10-14

(5:10-14) **Introduction:** this passage concludes Peter's letter to the believers. But before he makes his concluding remarks, he has one more important subject to discuss: the suffering of the believer and God. The believer suffers greatly in this world. The believer not only bears the natural sufferings of this world that all men suffer, but he is attacked because of his faith in Christ. He is attacked by both the devil and unbelievers because he lives a righteous and godly life and proclaims the hope of salvation for all men. Most people want nothing to do with pure godliness and holiness: they want to live in the comfort and enjoyment of their desires and in the pleasures and possessions of this world. Therefore, they reject and oppose anyone who stresses pure godliness and holiness.

But the genuine believer has a great promise: God will take care of him through all the sufferings of this life. God will keep and preserve the believer and eventually take him on home to heaven. This is the great study of this passage.

1. God's great resource (v.10).
2. God's great provision (v.10).
3. God's great power (v.11).
4. The final greeting (v.12-13).
5. The conclusion: the kiss of love and peace (v.14).

1 (5:10) **God—Grace—Glory:** there is God's great resource. Two great resources are mentioned: His grace and His call to eternal glory. Everything that God does for the believer is because of His grace. Note that He is even called the *God of all grace*. Grace means favor, the favor of God. God favors us; therefore, He blesses us. Every blessing we ever receive comes from the favor of God, even life itself. All good things come from God and from His grace.

But note another fact as well: God has called us to eternal glory. He wants us in heaven with Him, free from all the sin, dirt, filth, evil, corruption, disease, and death of this world. God wants us perfected and glorified, made just like His Son, the Lord Jesus Christ. God wants us living with Him forever and ever, worshipping and serving Him. He has called the believer to eternal glory. Therefore, God will do anything—do what is necessary—to save and keep the believer for glory. God has called the believer to glory; therefore, He is committed to keep and preserve the believer for glory.

This is the glorious truth: God's grace and God's call to eternal glory will keep us through all the sufferings of this life. No matter how much Satan attacks us, no matter how severe the suffering, God will keep us. He will keep us...

- because He is gracious to us; He has favored us.
- because He has called us to His eternal glory.

"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Ro.8:16-17).

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph.2:4-8).

"For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Ph.3:20-21).

"But my God shall supply all your need according to his riches in glory by Christ Jesus" (Ph.4:19).

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col.3:4).

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:11-13).

“That being justified by his grace, we should be made heirs according to the hope of eternal life” (Tit.3:7).

2 (5:10) **God:** there is God’s great provision. How does God keep and preserve the believer? The temptations and trials of life are severe and fierce. How does God make sure the believer makes it to heaven and its eternal glory? God does four wonderful things for the believer. Note: in the Greek the emphasis is upon God Himself doing these things. God Himself becomes actively involved in taking care of the believer, in keeping and preserving and taking the believer to heaven and its glory.

1. God Himself uses the believer’s suffering to perfect the believer. The word “perfect” (katartisei) means to make fit or join together; to restore. The Greek authority Marvin Vincent says:

“The radical notion of the verb is...*adjustment*—the putting of all the parts into right relation and connection.

We find it used...

- “of mending the nets (Mt.4:21)
- “of restoring an erring brother (Gal.6:1)
- “of framing the body and the worlds (Heb.10:5; 11:3)
- “of the union of members in the church (1 Cor.1:10; 2 Cor.13:11)

“Out of this comes the general sense of *perfecting* (Mt.21:16; Lk.6:40; 1 Th.3:10).” (*Word Studies In The New Testament*, Vol.1, p.671.) (Note: the paragraph has been outlined for simplicity.)

God takes all of the displaced joints and broken limbs of life and uses them to adjust our character. He uses all the trials and temptations, difficulties and persecutions—all the sufferings of life—and makes us more and more like Christ. If we are truly called of God and if we truly love God, then God will take all that ever happens to us and work it out for good. He will perfect us, fit all the parts of life together and lead us to glory. This is the glorious grace and call of God to eternal glory.

“Be ye therefore perfect, even as your Father which is in heaven is perfect” (Mt.5:48).

“For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Eph.4:12-13).

“Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing” (Jas.1:3-4).

“But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him” (1 Jn.2:5).

2. God Himself uses the believer’s sufferings to stablish the believer. The word “stablish” (sterixei) means to make steadfast, firm, and solid. It means to be firmly set, as firmly as if one was set in reinforced concrete. It means to be immovable. God is able to attach us to Himself to such a degree that we will be immovable, no matter how severe the attack of temptation or suffering. But remember our duty: we must resist the devil and resist him steadfastly (v.8). The promise is clear: if we resist the devil and draw near God, He will draw near us (Jas.4:7-8).

“Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded” (Jas.4:7-8).

“To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints” (1 Th.3:13).

“Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work” (2 Th.2:16-17).

“Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh” (Jas.5:8).

3. God Himself will “strengthen” (sthenosei) us. This is the only time this word is used in the New Testament. Most translators say that it means strength. It would, therefore, mean to be filled with all strength, with all the strength necessary to overcome all the trials and temptations and sufferings of life. Again, remember that it is only God Himself who can give us such enormous strength. And He will, if we will only draw near Him.

“That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man” (Eph.3:16).

“I can do all things through Christ which strengtheneth me” (Ph.4:13).

“Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness” (Col.1:11).

“Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion” (2 Tim.4:17).

4. God Himself will *settle us*. The word “settle” (themeliosei) means to secure as in a foundation; to ground with security. God is able to make us secure through all the sufferings of life, no matter what they are. He is able to settle and se-

cure our nerves, thoughts, and fears—all the uneasy and unnerving emotions that disturb us. God can settle us if we will only do one thing: resist the devil and draw near to Him.

“That Christ may dwell in your hearts by faith; that ye, being rooted and grounded [settled] in love” (Eph.3:17).

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock” (Mt.7:24-25).

“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Ph.4:6-7).

3 (5:11) **God—Power:** there is God’s power. This is a doxology, an exclamation of praise. In thinking about all that God does for us, Peter just breaks forth with praise. God assures our salvation—despite all our sins, failures, shortcomings, weaknesses, and frailties—God calls us to eternal glory and secures us forever and ever. He makes us perfect, stablishes, strengthens, and settles us through all the temptations and trials and sufferings of life. He is God who possesses all power—power which no person or thing can defeat. He is God, the glorious and Sovereign Majesty of the universe; therefore, He is able to secure us. “To Him be glory and dominion for ever.”

4 (5:12-13) **Believer’s, Hall of Fame:** this is the final greeting of the letter of First Peter. Peter has completed his exhortation and is about to close his letter. It is now time to send greetings from those with him.

1. There was Silas. This was most likely the same Silas who served so much with Paul. He became one of the great missionaries of the early church (cp. Acts 15:40). He was an outstanding believer, a disciple and a close companion of Paul. He was apparently a Roman citizen (Acts 16:37). Silas...

- was a leader in the Jerusalem church (Acts 15:27).
- was sent to Antioch to share the great decree of salvation (Acts 15:27, 32-33).
- was a prophet (Acts 15:32).
- was a disciple of Paul, joining Paul on his second missionary journey (Acts 15:40).
- was imprisoned with Paul (Acts 16:19-40).
- remained in Berea with Timothy to minister to the believers (Acts 17:14).
- was with Paul in Corinth (Acts 18:5; 2 Cor.1:19).
- ministered with Peter, apparently after Paul’s death (1 Pt.5:12).
- is mentioned in the following New Testament books: 1 Th.1:1; 2 Th.1:1; 2 Cor.1:19; 1 Pt.5:12.

2. There was Peter himself (see Introduction, Author). Note: Peter says that he had written for the purpose of declaring the truth of the grace of God.

a. He declared the grace of God that has given us the incorruptible inheritance.

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time” (1 Pt.1:3-5).

b. He declared the grace of God that has saved our souls, the salvation that had been prophesied by the prophets of the Old Testament.

“Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you” (1 Pt.1:9-10).

c. He declared the grace of God that has redeemed us.

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:18-19).

d. He declared the grace of God that stirs us to be born again.

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Pt.1:23).

e. He declared the grace of God that makes us the very special people of God.

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light” (1 Pt.2:9).

- f. He declared the grace of God that led Christ to bear our sins in His own body on the tree.

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

- g. He declared the grace of God that led Christ to suffer for sins, to die as the just for the unjust.

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Pt.3:18).

- h. He declared the grace of God that has exalted Christ over all the powers and enemies of men.

“Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him” (1 Pt.3:22).

- i. He declared the grace of God that gives us the great privilege of suffering and living for Christ.

“Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God” (1 Pt.4:1-2).

- j. He declared the grace of God that shall exalt us in due time.

“And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away....Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time” (1 Pt.5:4, 6).

- k. He declared the grace of God that shall keep and preserve us for eternal glory.

“But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you” (1 Pt.5:10).

3. There was the church at Babylon, that is, Rome. Remember: the believers were being severely persecuted throughout Rome during these days. Therefore when secrecy was necessary, believers referred to Rome as Babylon. Peter was apparently in Rome while he was writing this letter. Therefore, he uses the symbolic name Babylon.

4. There was Mark. Note that Peter calls Mark his son. His first name was John. John Mark had a godly mother (Acts 12:12). Her home seemed to be the center of the Christian church (Acts 12:12). In fact, her home may have been the upper room which Jesus used for the Last Supper (Lk.22:10f) and for Pentecost (Acts 1:13). John Mark was related to Barnabas (Col.4:10) and was a disciple of Paul and Barnabas (Acts 12:25). As a young man and disciple something happened that caused his faith to weaken, and he forsook Paul and Barnabas on their first missionary journey (Acts 13:13; 15:38). However, he later recommitted his life to missionary service and became so staunch in his commitment that he was willing to let Paul and Barnabas argue over his seriousness and divide their team efforts over him (Acts 15:36-40). Scripture is silent about what happened after this. Mark is seen only as a man who had redeemed himself in the eyes of Paul (Col.4:10; Phile.1:24; 2 Tim.4:11). And Peter said Mark was serving with him (1 Pt.5:13). When writing to the churches of Asia Minor, Peter sent his special greetings from Mark. This points toward the churches knowing Mark personally. Mark apparently joined Peter on his missionary journeys. This is significant, for it means that much of what is in Mark's gospel probably comes from what Peter had told him. The Gospel of Mark, which Mark wrote, was probably the preaching material of Peter. (See note—Acts 13:13.) John Mark also may have been the man carrying the pitcher of water as a sign for the disciples to approach him in order to secure a room for the Passover (Lk.22:10f). He was probably the young man who fled the scene of Jesus' arrest (Mk.14:51-52).

5 (5:14) **Conclusion:** the conclusion stresses two significant points.

1. Peter encourages the believers to greet one another with a kiss of love. This was an act of unity and brotherhood. Believers must stand together as one in facing the trials and sufferings of the world. Therefore, by doing this one simple act, believers would be reminded that they did not stand alone, and they would be encouraged by the expression of oneness and brotherly love.

2. Peter gives them the benediction of peace (see note—1 Pt.1:2 for discussion).

THE SECOND EPISTLE OF

PETER

THE SECOND EPISTLE GENERAL OF PETER

INTRODUCTION

AUTHOR: Simon Peter, the Apostle (2 Pt.1:1). However, note several facts. (Much of the following is taken from Michael Green. He makes an excellent and scholarly case for Peter's authorship.) (*The Second Epistle of Peter and The Epistle of Jude*. "The Tyndale New Testament Commentaries," ed. by RVG Tasker. Grand Rapids, MI: Eerdmans, 1968, p.13f).

1. The author is questioned by many commentators. The questioning centers primarily around external evidence such as the following two facts.

⇒ There are no direct references to the book by the earliest Christian writers.

⇒ The first person to mention Second Peter by name was Origen who lived around the middle of the third century.

When all of the evidence is considered, however, it points to Peter being the author.

a. The earliest church fathers do have statements that are similar to parts of II Peter: I Clement (A.D. 950), II Clement (A.D. 150), Aristides (A.D. 130), Valentinus (A.D. 130), and Hippolytus (A.D. 180).

b. The discovery of Papyrus 72, dated in the third century, shows that II Peter was well known in Egypt long before. Eusebius also states that Clement of Alexandria had II Peter in his Bible and wrote a commentary on it.

2. II Peter was not fully accepted into the canon of Scripture until the middle or latter part of the fourth century. Why did it take the church so long to accept II Peter as part of the canon of Scripture? This can be explained by two facts.

a. Some letters were sent to obscure destinations and were small in content (II Peter, Jude, I, II, and III John). This kept these particular letters from becoming well-known. When they were finally circulated, the church would naturally delay in accepting them as Scripture until they could be proven to be the Word of God.

b. Peter's name was often used to try to secure acceptance of various letters circulating at that time. The church was bound to hesitate in accepting a writing which claimed to be Peter's until proof could be secured.

3. Despite the questioning of the external evidence, the internal evidence favors Peter rather convincingly.

a. The epistle says that it was written by Peter (2 Pt.1:1).

b. The author wrote a previous epistle to the same recipients (2 Pt.3:1).

c. The author was familiar with Paul's writings that had been sent to the same recipients (2 Pt.3:15-16). He also knew Paul rather intimately. He calls him "our beloved Paul" (2 Pt.3:15; cp. Gal.2:18f).

4. The author was an eyewitness of the transfiguration (2 Pt.1:16-18).

5. The author was aware of his pending death (2 Pt.1:13), and Peter's death was predicted by Christ (2 Pt.1:14; cp. Jn.21:18-19).

6. The epistle possesses no teaching that is inconsistent with the rest of Scripture. It is entirely free of personal feats to build up the author, and it is free of imaginative fables which characterized the false writings of later centuries (apocryphal books). Its content fit in much better with the early church period.

Note: the persecution that so heavily concerns First Peter had apparently now passed.

DATE: Uncertain. A.D. 61-68.

TO WHOM WRITTEN: "To them who have obtained...faith with us" (2 Pt.1:1). "This second epistle, beloved, I now write unto you" (2 Pt.3:1).

The epistle was apparently sent to the same believers who had received I Peter. Remember: they were scattered all throughout Asia. It was also probably written from the same place, Rome. (See Introductory Notes, To Whom Written—I Peter.)

PURPOSE: To combat and warn the church against false teachers and false doctrine.

SPECIAL FEATURES:

1. II Peter is "A General Epistle." That is, it is not written to a specific church or individual, but rather, it is written to all Christian believers.

2. II Peter is "An Epistle Written to Combat False Teaching." From its earliest days, the church had been born in controversy.

⇒ At first, it was the judaizing or legalistic problem which arose at Antioch (see Acts 15:1f).

⇒ Then there was the denial of the literal resurrection of the body by some in the Corinthian church (1 Cor.15:1f).

⇒ There was also arising the corruptible beginnings of antinomianism and gnosticism. These false doctrines were appearing all throughout the Roman empire. They were using God's grace as an excuse for sinning (see Colossians, Introductory Notes, Purpose, and Master Subject Index). The epistles of II Peter, I, II, and III John, and Jude were written to combat such errors as these.

3. II Peter is "An Epistle Stressing the Importance of Knowledge." The words *know* and *knowledge* are used about twelve times. Knowing the truth is the answer to false teaching.

4. II Peter is "An Epistle Verifying the Inspiration of the Scripture." Peter says "No prophecy of the Scripture is of any private interpretation [explanation or illumination]. For the prophecy came not of old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost" (2 Pt.1:20-21). Peter's statement that Paul's writings were *Scripture* shows that the canon was already being formed by the early church even while the early apostles were still alive (2 Pt.3:16; cp. 2 Tim.2:15; 3:16). The word *canon* simply means a collection of the writings considered to be inspired and breathed forth by God.

5. II Peter is "An Epistle of the Missionary Apostle to the Jews." Peter was given the primary responsibility of reaching the circumcision throughout the world. He was the apostle to the Jews (Gal.2:7-8, 11-21). (See Author, point 10.)

OUTLINE OF SECOND PETER

THE PREACHER'S OUTLINE & SERMON BIBLE™ is *unique*. It differs from all other Study Bibles & Sermon Resource Materials in that every Passage and Subject is outlined right beside the Scripture. When you choose any *Subject* below and turn to the reference, you have not only the Scripture, but you discover the Scripture and Subject *already outlined for you--verse by verse*.

For a quick example, choose one of the subjects below and turn over to the Scripture, and you will find this marvelous help for faster, easier, and more accurate use.

In addition, every point of the Scripture and Subject is *fully developed in a Commentary with supporting Scripture* at the bottom of the page. Again, this arrangement makes sermon preparation much easier and faster.

Note something else: The Subjects of SECOND PETER have titles that are both Biblical and *practical*. The practical titles sometimes have more appeal to people. This *benefit* is clearly seen for use on billboards, bulletins, church newsletters, etc.

A suggestion: For the quickest overview of SECOND PETER, first read *all the major titles* (I, II, III, etc.), then come back and read the subtitles.

OUTLINE OF SECOND PETER

I. THE GREAT SALVATION OF GOD, 1:1-21

- A. The Great Gift of Christ the Messiah: Salvation, 1:1-4
- B. The Great Things of the Believer's Life, 1:5-15
- C. The Great Proof of Salvation, 1:16-21

II. THE WARNING AGAINST FALSE TEACHERS, 2:1-22

- A. The Description and Judgment of False Teachers, 2:1-9
- B. The Character and Conduct of False Teachers, 2:10-22

III. THE COMING AGAIN OF JESUS CHRIST AND THE END OF THE WORLD, 3:1-18

- A. The First Thing to Know: Scoffers Shall Come, 3:1-7
- B. The One Thing Not to Be Ignorant About: Why Christ Has Not Yet Returned, 3:8-10
- C. The Things Believers Must Do Since Jesus Christ is Coming Again (Part I), 3:11-14
- D. The Things Believers Must Do Since Jesus Christ is Coming Again (Part II), 3:15-18

PETER

CHAPTER 1		
	I. THE GREAT SALVATION OF GOD, 1:1-21	2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, 3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:
	A. The Great Gift of Christ the Messiah: Salvation, 1:1-4	4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.
1 He is the Messiah worthy of total devotion	Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:	3 He is the Messiah of grace & peace a. An abundance of both b. Thru knowledge of Him
2 He is the Messiah of faith a. A most precious faith b. Is obtained, not earned c. Thru the righteousness of God & Christ		4 He is the Messiah of life & godliness a. An abundance: All things b. By His divine power c. Thru knowledge of Him
		5 He is the Messiah of the divine nature a. By His promises b. Purpose: To escape corruption ^{DS1}

DIVISION I

THE GREAT SALVATION OF GOD, 1:1-21

A. The Great Gift of Christ the Messiah: Salvation, 1:1-4

(1:1-4) **Introduction:** this is a great passage of Scripture. In the mind of the author it is one of the greatest in all of Scripture. It is a passage that takes Jesus Christ and lifts Him up as the great Messiah, the Savior of the world who can meet the desperate needs of man. Here is Christ and here is the great gift of Christ the Messiah, the great gift of salvation.

1. He is the Messiah worthy of total devotion (v.1).
2. He is the Messiah of faith (v.1).
3. He is the Messiah of grace and peace (v.2).
4. He is the Messiah of life and godliness (v.3).
5. He is the Messiah of the divine nature (v.4).

1 (1:1) **Servant—Apostle:** Jesus Christ is the Messiah worthy of total devotion. This is seen in the two claims made by Peter.

1. Peter calls himself the servant of Christ. The word servant (*doulos*) means far more than just a servant. It means a slave totally possessed by the master. It is a *bond-servant* bound by law to a master.

A look at the slave market of Peter's day shows more clearly what Peter meant when he said he was a "slave of Jesus Christ."

- a. The slave was owned by his master; he was totally possessed by his master. This is what Peter meant. Peter was purchased and possessed by Christ. Christ had looked upon him and had seen his degraded and needful condition. And when Christ looked, the most wonderful thing happened: Christ *loved him and bought him*; therefore, he was now the possession of Christ.
- b. The slave existed for his master and he had no other reason for existence. He had no personal rights whatsoever. The same was true with Peter: he existed only for Christ. His rights were the rights of Christ only.
- c. The slave served his master and he existed only for the purpose of service. He was at the master's disposal any hour of the day. So it was with Peter: he lived only to serve Christ—hour by hour and day by day.
- d. The slave's will belonged to his master. He was allowed no will and no ambition other than the will and ambition of the master. He was completely subservient to the Master and owed total obedience to the will of the master. Peter belonged to Christ.
- e. There is a fifth and most precious thing that Peter meant by "a slave of Jesus Christ." He meant that he had the highest and most honored and kingly profession in all the world. Men of God, the greatest men of history, have always been called *the servants of God*. It was the highest title of honor. The believer's slavery to Jesus Christ is no cringing, cowardly, shameful subjection. It is the position of honor—the honor that bestows upon a man the privileges and responsibilities of serving the King of kings and Lord of lords.
 - ⇒ Moses was the slave of God (Dt.34:5; Ps.105:26; Mal.4:4).
 - ⇒ Joshua was the slave of God (Josh.24:9).
 - ⇒ David was the slave of God (2 Sam.3:18; Ps.78:70).
 - ⇒ Peter was the slave of Jesus Christ (Ro.1:1; Ph.1:1; Tit.1:1; 2 Pt.1:1).
 - ⇒ James was the slave of God (Jas.1:1).
 - ⇒ Jude was the slave of God (Jude 1).
 - ⇒ The prophets were the slaves of God (Amos 3:7; Jer.7:25).
 - ⇒ Christian believers are said to be the slaves of Jesus Christ (Acts 2:18; 1 Cor.7:22; Eph.6:6; Col.4:12; 2 Tim.2:24).

“If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour” (Jn.12:26; cp. Ro.12:1; 1 Cor.15:58).

“[Laboring] not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men” (Eph.6:6-7).

“And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ” (Col.3:23-24).

“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear” (Heb.12:28).

“And ye shall serve the Lord your God” (Ex.23:25).

“What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul” (Dt.10:12).

“Serve the Lord with fear, and rejoice with trembling” (Ps.2:11).

“Serve the Lord with gladness: come before his presence with singing” (Ps.100:2).

2. Peter calls himself an apostle of Jesus Christ. The word apostle (apostolos) means either a person who is sent out or a person who is sent forth. An apostle is a representative, an ambassador, a person who is sent out into one country to represent another country. Three things are true of the apostle: (1) he belongs to the One who has sent him out; (2) he is commissioned to be sent out; and (3) he possesses all the authority and power of the One who has sent him out.

Note three forceful lessons.

- a. Peter said that he was *called* to be an apostle. He was not in the ministry because he...
 - chose to be.
 - had the ability.
 - had been encouraged by others to choose the *ministerial profession*.
 - enjoyed working with people.

He was an apostle, a minister of the gospel for one reason only: God had called him.

“But rise, and stand upon thy feet: for I [the Lord] have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee” (Acts 26:16).

“And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry” (1 Tim.1:12).

“Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy Father’s house, unto a land that I will show thee” (Gen.12:1).

“Come now therefore, and I will send thee [Moses] unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt” (Ex.3:10).

“And the Lord looked upon him [Gideon], and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?” (Judg.6:14).

“Also I [Isaiah] heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me” (Is.6:8).

- b. Peter had heard and answered God’s call. God did not override Peter’s will—He wanted Peter in the ministry, so He called Peter. But note: it was up to Peter to hear and respond.
- c. Peter was called to be an apostle, that is, to be a minister. He was not called to occupy a position of authority or to be honored by men.

Thought 1. These two points stress one thing: Peter thought that Jesus Christ was worthy of total devotion. Peter made a decision to deliberately and wholly give himself to Jesus Christ. He centered his whole life around Jesus Christ. Jesus Christ was the Messiah, the Savior of the world who had been promised by God from the beginning of time, the Messiah who was worthy of total devotion.

“Then Peter began to say unto him, Lo, we have left all, and have followed thee” (Mk.10:28).

“And after these things he went forth, and saw a publican, named Levi [Matthew], sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him” (Lk.5:27-28).

“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Lk.9:23).

“If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple” (Lk.14:26-27).

“So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple” (Lk.14:33).

“And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake, who shall not receive manifold more in this present time, and in the world to come life everlasting” (Lk.18:29-30).

“And they that are Christ’s have crucified the flesh with the affections and lusts” (Gal.5:24).

“Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ” (Ph.3:8).

2 (1:1) **Faith—Righteousness:** Jesus Christ is the Messiah of *faith*; that is, He is the Messiah who has made us acceptable to God by faith.

1. The faith of Christ is a most *precious faith*. The word “precious” (time) means of great honor and price; of great value and privilege. The faith of Jesus Christ is precious because it makes us acceptable to God. It ushers us into the very presence of God Himself.

Note this: the faith of Jesus Christ is the *same precious faith* that is given to all believers. The Greek word that Peter uses for “precious” (isotimos) is an unusual word. This is the only time it is used in the New Testament. It is really a double word. The *isos* means *equal*, and *time* means *honor* (A.T. Robertson. *Word Pictures In The New Testament*, Vol.6, p.147). Therefore, by *precious faith* is meant *like faith*, a faith that is like everyone else’s faith. This is a most wonderful thing. It means that we are all given the very same faith; we are all equal in value and honor and privilege before God. God does not discriminate; He does not have favorites. God loves us all equally and He values and honors us all as much as He did Peter and James and John and Paul.

Thought 1. This means that the faith of Jesus Christ eliminates prejudice and discrimination. We all stand on an equal footing before God...

- the rich and the poor
- the upper class and the lower class
- the well fed and the hungry
- the free person and the prisoner
- the religionists and the heathen
- the male and the female

If a person has obtained the precious faith of Jesus Christ, then he is acceptable to God no matter who he is. He receives the highest and most valued privilege in the whole universe: to live in the presence of God forever and ever.

2. The faith of Jesus Christ is obtained not earned. The word “obtained” (lachousin) means to secure by lot; to receive by allotment; to be given a share or a portion. No person deserves the precious faith of Jesus Christ. No person can work and earn it. It is a gift of God, a free gift that is given to every person who believes in Jesus Christ.

3. The faith of Jesus Christ comes through the righteousness of Christ. What is the righteousness of Christ? It is two things.

a. The righteousness of Christ means that He is the righteous Man, the Perfect and Ideal Man who can stand for and cover all men. Man is not perfect, but imperfect and unrighteous. Therefore, man by his very nature cannot live in God’s presence, for God is perfect and the very embodiment of righteousness. How then can man ever become acceptable to God and be allowed to live in God’s presence? Jesus Christ is the answer, for He is the righteousness of God. That is, God sent Jesus Christ to earth to live the *perfect, ideal, and sinless* life. Jesus Christ never sinned, not even once. Therefore, He stood before God and before the world as the Ideal Man, the Perfect Man, the Representative Man, the Perfect Righteousness that could stand for the righteousness of every man.

When a man believes in Jesus Christ—really believes—God takes that man’s faith and counts it (his faith) as righteousness. The man is not righteous; he and everyone else knows it. But God counts his faith and belief as righteousness. Why would God do such an incredible thing? Because God loves His Son that much and God loves man that much. God loves so much that He will take any man who honors His Son by believing in Him and count that man’s faith as though it were the real thing: righteousness. Very simply stated: Jesus Christ is the righteousness of God. He is the only way a man can become righteous and acceptable to God.

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor.5:21).

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Heb.4:15).

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Heb.7:25-26).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Pt.3:18).

b. The righteousness of Christ means that He bore the sins of men and died for them. It is not enough for the ideal and perfect righteousness to exist, for we are already sinners. We have already transgressed God’s law; we have already rebelled against God and gone our own way in life, living just like we want instead of following God. Therefore, the penalty for rebellion and treason—for sinning against God—has to be paid.

We have to die or else someone else has to die for us. That someone has to be the ideal and perfect Man, for only perfection is acceptable to God. This is just what Jesus Christ did; He died for our sins. He bore the penalty and punishment for our sins. And it was acceptable to God because He was the Ideal and Perfect Man. His death stands for and covers our sins and death. Therefore, we are completely and totally free of sin. We stand before God as righteous. Now we are not righteous; we of all people know that. But God counts us righteous by the death of Christ. He credits the death of Christ to our sins. He counts us free of sin—credits us as being righteous by the death of Christ.

When does God do this? When we believe in Jesus Christ. When we really believe, God counts the death of Jesus Christ *for our sins*; therefore, He is able to count us *free from sin*, as righteous before Him. This is the righteousness of Jesus Christ; this is the way we become acceptable to God.

“For when we were yet without strength, in due time Christ died for the ungodly” (Ro.5:6).

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him” (Ro.5:8-9).

“Christ our passover is sacrificed for us” (1 Cor.5:7).

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor.5:21).

“For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself” (Heb.7:26-27).

“For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb.9:13-14).

“Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself” (Heb.9:25-26).

“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation” (Heb.9:28).

“But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God....For by one offering he hath perfected for ever them that are sanctified” (Heb.10:12, 14).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Pt.3:18).

“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all” (Is.53:4-6).

3 (1:2) **Grace—Peace—Knowledge:** Jesus Christ is the Messiah of *grace and peace*. No greater gifts exist than grace and peace. Note three things.

1. Grace (charis) means the *undeserved favor and blessings* of God. (See notes—Ro.4:16; DEEPER STUDY # 1—1 Cor.1:4; DEEPER STUDY # 1—Tit.2:11-15.) The word *undeserved* is the key to understanding grace. Man does not deserve God’s favor; he cannot earn God’s approval and blessings. God is too high and man is too low for man to deserve anything from God. Man is imperfect and God is perfect; therefore, man cannot expect anything from God. (See DEEPER STUDY # 1, *Justification*—Gal.2:15-16 for more discussion.) Man has reacted against God too much. Man has...

- rejected God
- rebelled against God
- ignored God
- neglected God
- cursed God
- sinned against God
- disobeyed God
- denied God
- questioned God

Man deserves nothing from God except judgment, condemnation, and punishment. But God is love—perfect and absolute love. Therefore, God makes it possible for man to experience His grace, in particular the favor and blessing of salvation which is in His Son, Jesus Christ. (See DEEPER STUDY # 1 *Grace*—1 Cor.1:4 for more discussion.)

“Being justified freely by his grace through the redemption that is in Christ Jesus” (Ro.3:24).

“For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich” (2 Cor.8:9).

“In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace” (Eph.1:7).

“That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus” (Eph.2:7).

“But my God shall supply all your need according to his riches in glory by Christ Jesus” (Ph.4:19).

“And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus” (1 Tim.1:14).

2. Peace (eirene) means to be bound, joined, and woven together. It also means to be bound, joined, and woven together with others and with God. It means to be assured, confident, and secure in the love and care of God. It means to have a sense, a consciousness, a knowledge that God will...

- provide
- guide
- strengthen
- sustain
- deliver
- encourage
- save
- give real life both now and forever

A person can experience true peace only as he comes to know Jesus Christ. Only Christ can bring peace to the human heart, the kind of peace that brings deliverance and assurance to the human soul.

“Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled; neither let it be afraid” (Jn.14:27).

“These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (Jn.16:33).

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Ro.5:1).

“For to be carnally minded is death; but to be spiritually minded is life and peace” (Ro.8:6).

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal.5:22-23).

“I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety” (Ps.4:8).

3. Note that Jesus Christ multiplies grace and peace. He gives an abundance of grace and peace; He causes grace and peace to overflow in the life of the genuine believer. There is never to be a lack of grace and peace in the life of any true believer. Every believer is to always be overflowing with joy, with the favor and blessings of God and with peace within his own spirit and with God and others.

How can a person always be overflowing with the grace and peace of God? Through the knowledge of God and of Jesus our Lord. We have to know God in order to receive the grace and peace of God. What does it mean to know God? The word “knowledge” (epignosei) means “full, personal, precise, and correct” knowledge (The Amplified New Testament).

⇒ It means to know Christ personally; to know Him by experience. It means to know Christ just like we know any person: by walking and talking with Him.

⇒ It means to know Christ fully; to know Him in all of His person, exactly who He is. It means to be precise and correct in what we know about Him.

The point is this: if a person knows Christ fully and personally, precisely and correctly, then he knows Christ as Savior and Lord. He knows Christ as the Son of God who was sent to earth by the Father to save the world. The person does not look upon Christ as a mere man, as a great religious leader who founded the religion of Christianity. The person looks upon Jesus Christ as the Savior and Lord of men, and he knows Christ personally. He experiences Christ: he comes to Christ and asks Christ to save him and to be the Lord of his life. He gives all that he is and has to Christ, surrendering totally to Christ as his Lord. It is the person who so surrenders to Christ that comes to know Christ, and day by day, the person experiences the overflow of the Lord’s grace and peace.

“Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself” (Jn.7:16-17).

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (Jn.17:3).

“Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ” (Ph.3:8).

“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death” (Ph.3:10).

“Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me” (Is.43:10).

4 (1:3) **Life—Godliness:** Jesus Christ is the Messiah of *life and godliness*. What is meant by life and godliness? It means *all things* that are necessary for life.

First, life is the energy, the force, and the power of being. The life which Jesus Christ gives is a life of energy, force, and power.

⇒ The life given by Christ is the very opposite of perishing. It is deliverance from condemnation and death. It is the stopping or cessation of aging, deterioration, decay, and corruption. It is a life that is eternal, that lasts forever and ever. It is the very life of God Himself (Jn.17:3).

⇒ The life given by Christ is an abundant life, a life of the very highest quality, a life that overflows with all the good things of life: love, joy, peace, goodness, satisfaction, and security.

Whatever is necessary for life is given by Christ. He longs for man to live, to have an abundance of life; therefore He gives all things that will make a person overflow with life. (See DEEPER STUDY # 2, *Life*—Jn. 1:4, DEEPER STUDY # 1—10:10; DEEPER STUDY # 1—17:2-3 for more discussion.)

Second, godliness is living like God and being a godly person. It is living life like it should be lived. God gave man life; therefore, God knows what life should be, and above all things life should be godly just like God. The word “godliness” (eusebeian) actually means to live in the reverence and awe of God; to be *so conscious* of God’s presence that one lives just as God would live if He were walking upon earth. It means to live seeking to be like God; to seek to possess the very character, nature, and behavior of God. The man of God follows and runs after godliness. He seeks to gain a consciousness of God’s presence—a consciousness so intense that he actually lives as God would live if He were on earth.

Note: godliness means to be *Christlike*. Godliness is *Christlikeness*: it is living upon earth just as Christ lived.

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Cor.3:18).

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:12-13).

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation [behavior] and godliness” (2 Pt.3:11).

Now note the verse. Two significant points are made, points that are absolutely essential for us to heed if we wish to have real life.

1. Note where life comes from. It does not come from man himself; life is not in and of man himself. Man dies. He is a dying creature, always in the process of dying, always moving onward toward the grave. Man is as good as dead. And in the process of dying, he experiences all kinds of trials and sufferings such as sickness, disease, accident, emptiness, loneliness, corruption, evil, shortcomings, failures, lies, thefts, killings, wars, and death after death of friends and loved ones.

Man has anything but life; at best he only exists for a few years that are ever so short and frail. Where then can man find life? Who has the power to stop the process of death and to deliver us from death? No man has such power. But note this verse: there is “divine power,” the very power of Christ Himself that can stop death and give us life—life abundant, life now and life eternally. Jesus Christ is the Son of God who came to earth...

- to secure the perfect and ideal life for us.
- to die for our sins in order to free us from sin so that we could stand sinless before God, perfectly righteous in the eyes of God.

This is the power of Christ, the power to save us from death and to give us life and godliness.

2. Note how we receive life and godliness: by the knowledge of Christ. We must know Christ personally. We must know Him as our Savior and Lord, surrendering all that we are and have to him. We must be willing to walk and share with Him all day every day, serving Him as the Lord of our lives. We must be willing to know Him by living a godly life, by actually experiencing the life of God as we walk day by day.

Note: Christ has called us to glory and virtue. This is the very life to which He has called us: a life of glory and moral excellence both here on this earth and in heaven. We are to live pure and righteous lives, glorious lives; and when we do, He promises to give us a place in the glory and perfection of heaven. Note that this may read in the Greek: “Christ has called us by His glory and virtue.” That is, it is His glory and virtue (moral excellence) that attracts man and pulls man to seek life and godliness in Him.

“Verily, verily, I say unto you, He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“For we which live are alway delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh” (2 Cor.4:11).

“For to me to live is Christ, and to die is gain” (Ph.1:21).

“And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us” (1 Jn.3:24).

5 (1:4) **Divine Nature—New Man—New Creation—Corruption:** Jesus Christ is the Messiah of the *divine nature or new man*. Note: exceeding great and precious promises have been given to us. The promises are those that have to do with the *divine nature* of God, the divine nature that is planted within the heart of a person who believes in Jesus Christ. When a person believes in Jesus Christ, God sends His Spirit, the Holy Spirit, to indwell the heart of the believer. God places within the heart of the believer His own divine nature and makes him a new creature and a new man. The believer is actually *born again* spiritually. He actually partakes of the divine nature of God through the presence of God’s Holy Spirit.

And note what happens: the believer escapes the corruption that is in the world. He lives eternally, for the divine nature of God can never die. When it is time for the believer to depart this life, quicker than the blink of an eye, his spirit is transferred into heaven, into the very presence of God Himself. Why? Because of the divine presence of God: the believer is a new creature, a new man, a person in whom the very Spirit of God Himself dwells; and the Spirit of God cannot die. The person thereby escapes the corruption of this world. (See DEEPER STUDY # 1, *Corruption*—2 Pt.1:4 for more discussion.)

⇒ The believer is born again.

2 PETER 1:1-4

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (Jn.3:3-6).

“Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him” (1 Jn.5:1).

⇒ The believer is made into a new creature.

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor.5:17).

⇒ The believer is made into a new man.

“And that ye put on the new man, which after God is created in righteousness and true holiness” (Eph.4:24).

“And have put on the new man, which is renewed in knowledge after the image of him that created him” (Col.3:10).

⇒ The believer is given the divine nature of God.

“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust” (2 Pt.1:4).

DEEPER STUDY # 1

(1:4) **Sin—Death—Corruption:** the body of man has within it the principle or the seed of corruption, and the world in which man lives has within it the principle or the seed of corruption. Therefore, man deteriorates and decays—he dies and returns to dust.

This seed of corruption is caused by sin. Sin is selfishness or lust. Sin is acting against God, against others, and even against oneself.

When a man offends—when he acts selfishly, does what he wants instead of what he should do—when he acts *against* instead of *for*—he energizes and sets in motion the process of corruption. Man’s selfishness corrupts himself and the world in which he lives—including the ground and the air and the water of the earth (Ro.8:21). His selfishness corrupts the relationship between himself and God and between himself and other persons and even the relationship between other persons. His selfishness and sin corrupt his own body (1 Cor.15:42). It may be nothing more than eating too much or failing to stay physically fit, but his selfishness and sin set in motion the process of corruption. And the process of corruption just continues and continues to eat and eat away at life. Sin, that is, selfishness, has caused and is causing death, both physically and spiritually. (See notes—Mt.6:19-20; DEEPER STUDY # 2—8:17; DEEPER STUDY # 1,2—Ro.5:12; notes—1 Cor.15:50; 2 Cor.5:1-4; DEEPER STUDY # 1—Heb.9:27.)

<p>1 The charge to add “these things”</p> <p>a. Add virtue b. Add knowledge c. Add temperance or self-control d. Add patience e. Add godliness f. Add brotherly kindness g. Add love</p> <p>2 The great power of “these things”</p> <p>a. These things keep you from being barren or unfruitful</p> <p>b. These things keep you from being spiritually blind</p> <p>c. These things keep you from forgetting that you have been cleansed from your sins</p>	<p>B. The Great Things of the Believer's Life, 1:5-15</p> <p>5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;</p> <p>6 And to knowledge temperance; and to temperance patience; and to patience godliness;</p> <p>7 And to godliness brotherly kindness; and to brotherly kindness charity.</p> <p>8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.</p> <p>9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.</p> <p>10 Wherefore the rather, brethren, give diligence to</p>	<p>make your calling and election sure: for if ye do these things, ye shall never fall:</p> <p>11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.</p> <p>12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.</p> <p>13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;</p> <p>14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.</p> <p>15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.</p>	<p>d. These things keep you from falling</p> <p>e. These things give you eternal life & more</p> <p>3 The great importance of “these things”</p> <p>a. To always preach these things</p> <p>1) Not to neglect them</p> <p>2) To preach them although believers are grounded therein</p> <p>b. To always stir believers about these things, as long as you are alive</p> <p>c. To see that believers are stirred over these things even after your death</p> <p>1) To die soon</p> <p>2) To have a lasting ministry is essential</p>
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DIVISION I

THE GREAT SALVATION OF GOD, 1:1-21

B. The Great Things of the Believer's Life, 1:5-15

(1:5-15) **Introduction:** this is one of the most important passages in all of Scripture for the believer, a passage that must be studied and heeded time and again. It covers the great things (qualities and virtues) which are to be in the life of the believer. The great importance of these things is seen in three facts that are forcefully stressed by Peter.

First, a person is to give *all diligence*, to add “these things” to his faith and life. As Scripture says, the believer “is to work out his own salvation” (Ph.2:12).

Second, the *great power* of “these things” stresses their importance. *These things* work within the life of the believer to meet five desperate needs of man, five things for which the soul of the believer aches and longs. Glancing at the five points of verses 8-11 in the outline of the Scripture will again show the great importance of these things in the believer's life.

Third, Peter's heavy stress upon the importance of “these things” is phenomenal.

⇒ Note v.12: Peter says that he is going to always preach *these things* despite the fact that the believer already knows them. But this is not all.

⇒ Note v.13: Peter says that as long as he is living, he is going to stir up the believers by reminding them of *these things*. But this is not all.

⇒ Note v.14-15: Peter says that *these things* are so important that he is going to see to it that the believers are reminded of them *even after his death*.

What more could Peter say?

Another way to look at this passage is this: verses 1-4 are God's part in salvation. God's part includes...

- faith and righteousness (v.1).
- grace and peace (v.2).
- life and godliness and all things that pertain to life and godliness (v.3).
- the divine nature or new man (v.4).

Note that *God's part* in salvation involves *seven things*. Now note that *man's part* in salvation involves *seven things* (v.5-7). The *things* of the believer's life are of critical importance.

1. The charge to add *these things* (v.5-7).
2. The great power of *these things* (v.8-11).
3. The great importance of *these things* (v.12-15).

1 (1:5-7) **Believer, Duty of:** there is the charge to add *these things* to one's life. The word “add” (epichoregein) means in addition to God's great salvation—right along side of what God has done—add *these things*. And give *all diligence* to adding them. Hasten, jump, act now to add them; don't wait. Be energetic and earnest, strenuously work to add *these things* to your faith and salvation.

1. Add “virtue” (aretē): moral excellence and goodness of character; moral strength and moral courage. It means manliness; being an excellent person in life, a real man or a real woman in life; living life just like one should, in the most excellent way. It means always choosing the excellent way.

“Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence [evil passion], even as the Gentiles which know not God: that no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness” (1 Th.4:1-7).

“And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing” (1 Th.4:11-12).

2. Add “knowledge” (gnōsin): practical intelligence, practical wisdom, practical insight. It means knowing what to do in every situation and doing it; it is practical, day to day knowledge that sees situations and knows how to handle them. It is seeing the trials and temptations of life and knowing what to do with them and doing it.

Remember the charge: we must add knowledge to our faith. We must give diligent attention to the situations of life and figure out how to conquer them.

“Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed” (Jn.8:31).

“And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another” (Ro.15:14).

“That in every thing ye are enriched by him, in all utterance, and in all knowledge” (1 Cor.1:5).

“In whom are hid all the treasures of wisdom and knowledge” (Col.2:3).

“Who is a wise man and endued with knowledge among you? let him show out of a good conversation [behavior, conduct] his works with meekness of wisdom” (Jas.3:13).

“Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God” (Pr.2:3-5).

“The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness” (Pr.15:14).

“Buy the truth, and sell it not; also wisdom, and instruction, and understanding” (Pr.23:23).

“Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth” (Hos.6:3).

3. Add “temperance” (ēgkrateian): to master and control the body or the flesh with all of its lusts. It means self-control, the master of desire, appetite and passion, especially sensual urges and cravings. It means to be strong and controlled and restrained. It means to stand against the lust of the flesh and the lust of the eye and the pride of life (1 Jn.2:15-16).

⇒ The believer is to know that self-control is of God, a fruit of the Holy Spirit.

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal.5:22-23).

⇒ The believer is to proclaim self-control to the lost.

“And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee” (Acts 24:25).

⇒ The believer is to control his sexual desires.

“But if they cannot contain [control], let them marry: for it is better to marry than to burn” (1 Cor.7:9).

⇒ The believer is to strenuously exercise self-control, just as an athlete controls himself.

“And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible” (1 Cor.9:25).

⇒ The believer is to grow in self-control.

“And to knowledge temperance; and to temperance patience; and to patience godliness” (2 Pt.1:6).

⇒ The aged believer is especially to be on guard to control himself.

“That the aged men be sober, grave, temperate, sound in faith, in charity, in patience” (Tit.2:2).

4. Add “patience” (hupomonein): endurance, fortitude, steadfastness, constancy, perseverance. The word is not passive; it is active. It is not the spirit that just sits back and puts up with the trials of life, taking whatever may come. Rather it is the spirit that stands up and faces life’s trials, that actively goes about conquering and overcoming them. When trials confront a man who is truly justified, he is stirred to arise and face the trials head on. He immediately sets out to conquer and overcome them. He knows that God is allowing the trials in order to teach him more and more patience (endurance).

“In your patience possess ye your souls” (Lk.21:19).

“Rejoicing in hope; patient in tribulation; continuing instant in prayer” (Ro.12:12).

“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise” (Heb.10:36).

“My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing” (Jas.1:2-4).

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain” (Jas.5:7).

5. Add “godliness” (eusebeian): see note, *Godliness*—2 Pt.1:3 for discussion.

6. Add “brotherly kindness” (philadelphian): the very special love that exists between brothers and sisters within a loving family, brothers and sisters who truly cherish one another. It is the kind of love...

- that binds each other together as a family, as a brotherly clan.
- that binds each other in an unbreakable union.
- that holds each other ever so dearly within the heart.
- that knows deep affection for each other.
- that nourishes and nurtures each other.
- that shows concern and looks after the welfare of each other.
- that joins hands with each other in a common purpose *under one father* (Leon Morris. *The Epistles of Paul to the Thessalonians*. “Tyndale New Testament Commentary,” ed. by RVG Tasker. Grand Rapids, MI: Eerdmans, 1956, p.80).

How can people possibly love one another like this when they are not true blood brothers and sisters? Here is how. The Greek word “brother” (adelphos) means *from the same womb*. The word used for love is phileo which means deep-seated affection and care, deep and warm feelings within the heart. It is the kind of love that holds a person near and dear to one’s heart. Now note: the two Greek words are combined together by the writer to convey what he means by *brotherly love*.

⇒ People who have *brotherly love* have come from the same womb, that is, from the same source. They have been *born again* by the Spirit of God through faith in the Lord Jesus Christ. When they receive this new birth, God gives them a new spirit—a spirit that melts and binds their hearts and lives in love for all the family of God.

Believers may not even know each other. They may even be from different parts of the world, but there is a *brotherly love* between them because they have been given a new birth and a new spirit of love by God. They are brothers and sisters in the family of God—the family of those who truly believe in God’s Son, the Lord Jesus Christ—the family who has received a new spirit that binds them together in brotherly love. This new spirit, of course, comes from the Holy Spirit of God Himself. (See DEEPER STUDY # 3, *Fellowship*—Acts 2:42 for more discussion.)

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35).

“This is my commandment, That ye love one another, as I have loved you” (Jn.15:12).

“These things I command you, that ye love one another” (Jn.15:17).

“And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Ro.5:5).

“Be kindly affectioned one to another with brotherly love; in honour preferring one another” (Ro.12:10).

“But the fruit of the Spirit is love” (Gal.5:22).

“Let brotherly love continue” (Heb.13:1).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

“Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous” (1 Pt.3:8).

“We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death” (1 Jn.3:14).

“My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him” (1 Jn.3:18-19).

“Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him” (1 Jn.5:1).

7. Add “love” (agapen): the love of the mind, of the reason, of the will. It is the *agape love* of God, the love that goes so far...

- that it loves regardless of feelings—whether a person feels like loving or not.
- that it loves a person even if the person does not deserve to be loved.
- that it actually loves the person who is utterly unworthy of being loved.

Note four significant points about *agape love*.

a. Selfless or agape love is the love of God, the very love possessed by God Himself. It is the love demonstrated in the cross of Christ.

⇒ It is the love of God for the *ungodly*.

“For when we were yet without strength, in due time Christ died for the ungodly” (Ro.5:6).

⇒ It is the love of God for *unworthy sinners*.

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Ro.5:8).

⇒ It is the love of God for *undeserving enemies*.

“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” (Ro.5:10).

b. Selfless or agape love is a gift of God. It can be experienced only if a person knows God *personally*—only if a person has received the love of God, that is, Christ Jesus, into his heart and life. *Agape love* has to be shed abroad (poured out, flooded, spread about) by the Spirit of God within the heart of a person.

“And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Ro.5:5).

c. Selfless or agape love is the greatest thing in all of life according to the Lord Jesus Christ.

“And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these” (Mk.12:29-31).

d. Selfless or agape love is the greatest possession and gift in human life according to the Scripture (1 Cor.13:1-13).

“And now abideth faith, hope, charity [love], these three; but the greatest of these is charity” (1 Cor.13:13).

2 (1:8-11) **Believer, Life and Walk—Salvation, Power of—Faith, Power of:** there is the great power of *these things*.

Note how the great needs of man’s heart and life are covered in these verses:

- ⇒ Man is *barren and unfruitful* in life (v.8).
- ⇒ Man is blind, cannot see the purpose, meaning, and significance of life and cannot see how to be absolutely sure of tomorrow, much less the distant future (v.9).
- ⇒ Man forgets, does not know how to deal with sin. Or if he knows how—knows the gospel—he is unwilling to give up his sin (v.9).
- ⇒ Man does not know how to keep from falling in life, from failing and coming short. He does not know how to meet his full potential; how to control the problems of life; to bring love, peace, and joy to himself and his loved ones and the world (v.10).
- ⇒ Man does not know how to gain and be perfectly assured of eternal life; he does not know how to receive an abundant entrance into the everlasting kingdom of Christ (v.11).

But note: all these needs can be met perfectly. They are met if *these things* of verses 7-8 are added to our lives in abundance. The word “abound” (pleonazonta) means to increase and grow; to overflow and be filled with more and more, ever learning how to increase these things in our lives. In other words, do not be satisfied...

- with your life as it is.
- with present growth.
- with staying where you are spiritually.
- with just knowing Jesus.
- with doing no more than what you are.

To have the needs of our hearts and lives met, we have to continue on in *these things*. We have to grow and grow in them; give them utmost attention; go after them ever so diligently, never slackening. If we abound in them, then the needs of our hearts and lives will be met to the fullest.

1. We will not be *barren nor unfruitful*.

⇒ The word “barren” (argous) means idle and slothful; being empty and useless. It is the very opposite of being fruitful and productive in life. Therefore if we do *these things*, if we really work at our salvation, we will not live a barren, dry life. We will not be unfruitful nor live a life that is empty and useless, idle and slothful. On the contrary, we will live a life that flows with nourishment and that bears the ripest of fruit: love, joy, and peace (cp. Gal.5:22-23).

But note the source of such a life: the source is our Lord Jesus Christ. We must know Him and grow in the knowledge of Him. The knowledge of Him must be our aim and purpose in life. Only as we know Him can we overcome the barrenness and unfruitfulness of life. He and He alone can give us real life. Therefore, we must do *these things*—really work at our salvation—really seek fellowship and communion with Christ moment by moment and day by day—in order not to be barren or unfruitful in the knowledge of Him. We must learn to pray all day long and to take *set times* for prayer every day, set times for concentrated prayer. We must learn to *keep our minds* on Christ.

“But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty” (Mt.13:23).

“I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned” (Jn.15:5-6).

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal.5:22-23).

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper” (Ps.1:1-3).

2. We will not be blind and shortsighted. Without Christ men are blind. They do not see...

- the purpose, meaning, or significance to life.
- the importance of morality and virtue, love, joy, peace, and the goodness of God and Christ.
- the way to conquer sin and evil, trials and suffering, life and death.

Men are pictured as being unable to see afar off, as being short-sighted. They are pictured as keeping their eyes only on the earth and its pleasures and possessions, only upon enjoying life now, only upon living as they want and doing their own thing. They give little if any thought to the *eternal consequences* of their behavior and actions. The result is devastating: they are blind and shortsighted. They lack real and permanent purpose, meaning, and significance in life. They experience ever so much emptiness and loneliness, often wondering...

- what is life all about?
- what is its purpose and end?
- what is there after death?
- is there meaning to this life at all?

But note: if we do *these things*, if we work at our salvation, we will not be blind or unable to see ahead. We will not lack purpose, meaning, or significance in life. *These things*, the things of salvation, will not only give us purpose in this life, they will give us eternal purpose. We will understand life, what life is all about. We will know the purpose, meaning, and significance of life. We will never be empty or lonely, or without purpose in life.

“But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!” (Mt.6:23).

“In him was life; and the life was the light of men” (Jn.1:4).

“Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light [understanding, purpose] of life” (Jn.8:12).

“Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth” (Jn.12:35).

“In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor.4:4).

“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor.4:6).

“Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart” (Eph.4:18).

“For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light” (Eph.5:8).

“Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light” (Eph.5:14).

“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world” (Ph.2:15).

“The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined” (Is.9:2).

3. We will not forget that we have been cleansed from our sins. Very frankly, the person who fails to do *these things*, who fails to work out his own salvation, soon forgets the death of Christ. He forgets the great price that Christ paid to forgive his sins. The person becomes a backslider. How can we say this? Because a person is either moving ahead in Christ or else sliding back from Christ. And the person sliding back thinks little about sin and the consequences of sin. His thoughts and actions are in the world, and he is focusing upon the world and its pleasures and possessions. He has just forgotten that Christ purged him from his sins. He has slipped away from Christ and slipped back into the world.

The point is this: we must do *these things*, work out our own salvation, or else we will backslide. We will forget Christ and His death and the glorious fact that He has forgiven our sins. *These things*, the wonderful things of salvation, have the power to keep us near Christ and to keep us from ever backsliding.

“But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements?” (Gal.4:9).

“Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all” (1 Tim.4:15).

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim.2:15).

“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God” (Heb.6:1).

“Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him” (Heb.10:38).

“As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious” (1 Pt.2:2-3).

“But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever” (2 Pt.3:18).

4. We will never fall. How often we come short, stumble, and fall. We just do not do what we should. If there is any single trait that runs through human life, it is stumbling, coming short, and falling. People stumble and come short and fall...

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|--------------------|-----------------------|-------------------------|---------------------|
| • in marriage | • in school | • in planning | • in devotions |
| • in family duties | • in responsibilities | • in behavior | • in witnessing |
| • in relationships | • in life | • in resolutions | • in serving Christ |
| • in work | • in promises | • in the Christian life | • in worship |

How can we keep from stumbling and falling? God has called and elected us to live a rich and fruitful life and to be rich and fruitful for all of eternity. How can we live such a rich, fruitful life? Note the verse:

“Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall” (v.10).

We must be diligent in doing *these things*. We must give ourselves totally to the things of salvation. We must work and work at them. If we do, then we shall never stumble and fall, not in a tragic, devastating or destructive sense. On the contrary, we will live the most abundant and fruitful life imaginable.

“Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor.15:58).

“And we desire that every one of you do show the same diligence to the full assurance of hope unto the end” (Heb.6:11).

“Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall” (2 Pt.1:10).

“Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless” (2 Pt.3:13-14).

5. We will be given eternal life and more. We will receive an abundant entrance into the kingdom of our Lord and Savior Jesus Christ. The word *abundant* means rich. We will be richly and gloriously welcomed into heaven. The idea is that there will be different degrees of reward, of richness and wealth in heaven. Some of us will not inherit the kingdom, wealth, and service that others will inherit. How can we be sure of receiving the richest entrance into heaven? By being diligent in doing *these things*, in working out our salvation. (See note, *Reward*—1 Pt.1:4 for a list of the rewards of the believer.)

“Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me” (Mt.25:34-36).

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (2 Cor.4:17).

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (1 Pt.1:3-4).

“For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ” (2 Pt.1:11).

3 (1:12-15) **Salvation—Peter:** the great importance of *these things*. What Peter now does is most interesting. He tells us how important he considers these things.

1. They are so important that he is always going to preach and teach these things. He is going to remind and remind believers of them. Genuine believers know them and are even established in *these things*. But Peter says he is going to repeat and repeat them. He will not neglect them.

One thing is sure: Peter thought that *these things*, the things of salvation, were essential. How much more should we stress them! But note the next point. Peter has even more to say about *these things*.

2. They are so important that he is going to stir believers to do them as long as he is alive. He is going to remind and remind them of these things as long as he is in “this tabernacle,” the tent of his body. Peter has to repeat and repeat these things. Why? Because it is right (*dikaion*), the only right thing to do. Believers must do *these things* in order to experience the rich and fruitful life Christ gives. Therefore, he must stress them and drive them home to the hearts of his dear people. But note: this is not all that Peter has to say about *these things*.

3. They are so important that Peter is going to see that believers are stirred to do *these things* even after his death. Peter apparently knew that he was soon to be taken on home to heaven. But *these things* were so important that he was going to make arrangements with those left behind to teach *these things*.

Thought 1. How important are *these things*? How important is it that we preach *these things*? Few Scriptures are stressed and emphasized as much as these. Peter says he is going to see to it these things are taught to believers; he says this three times. This alone should stir us to preach and teach them—always—ever so diligently and faithfully.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world” (Mt.28:19-20).

“And he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mk.16:15).

“Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you” (Jn.20:21).

“He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep” (Jn.21:16).

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

“For we cannot but speak the things which we have seen and heard” (Acts 4:20).

“We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak” (2 Cor.4:13).

“For ye know what commandments we gave you by the Lord Jesus” (1 Th.4:2).

“If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained” (1 Tim.4:6).

“Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind” (1 Pt.5:2).

“Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me” (Is.43:10).

<p>1 The great truth: Salvation is not a fable; it is the power and coming of Christ</p> <p>2 The first proof of salvation: The great eyewitness account of Christ's majesty & transfiguration</p> <p>a. The honor & glory of God</p> <p>b. The voice from heaven</p> <p>c. The testimony: "We heard"</p>	<p>C. The Great Proof of Salvation, 1:16-21</p> <p>16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.</p> <p>17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.</p> <p>18 And this voice which</p>	<p>came from heaven we heard, when we were with him in the holy mount.</p> <p>19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:</p> <p>20 Knowing this first, that no prophecy of the scripture is of any private interpretation.</p> <p>21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.</p>	<p>3 The second proof of salvation: Scripture—the more sure account of prophecy or Scripture^{DS1,2}</p> <p>a. Scripture is more sure than an eyewitness account</p> <p>b. Scripture is to be heeded</p> <p>c. Scripture is not of private interpretation</p> <p>1) Because it is not given by man's will</p> <p>2) Because it is given by the Spirit</p>
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DIVISION I

THE GREAT SALVATION OF GOD, 1:1-21

C. The Great Proof of Salvation, 1:16-21

(1:16-21) **Introduction:** How do we know that we can really be saved? That the glorious gospel of salvation is true? How do we know that Jesus Christ is really the Son of God, the Messiah and Savior of the world? This is the subject of this great passage—the *great proof of salvation*.

1. The great truth: salvation is not a fable; it is the power and coming of Christ (v.16).
2. The first proof of salvation: the great eyewitness account of Christ's majesty and transfiguration (v.16-18).
3. The second proof of salvation: Scripture—the more sure account of prophecy or Scripture (v.19-21).

1 (1:16) **Salvation, Proof of:** there is the great truth—salvation is not a fable; it is the power and coming of our Lord Jesus Christ.

1. The word *fable* is called a *cunningly devised fable*. The gospel of salvation is not a story, some fictitious creation of man's mind. It is not an invention of man's imagination. It has not been thought up in order to give man more...

- peace
- security
- love
- joy
- morality
- goodness
- righteousness
- justice
- life

Man has created great value systems, religions, and laws to meet his need for peace, security, hope, and life. Some persons even declare that science and technology, education and social services are the answer to meeting man's needs. They think through the problems of life, and with great creative imagination they work out how technology and education can meet these needs. They then put their thoughts in writing and declare to the world that the salvation of man is found in technology and education. They declare that the needs of man for peace, security, and life are found in the works of man's own hands...

- in human religion and value systems
- in human laws and good behavior
- in science and technology
- in education and social services

But note: there is one terrible flaw in all this. Nothing on this earth is permanent; nothing lasts, not beyond this life. The cry of man's heart is for life, for fullness of life, for completeness, fulfillment, and satisfaction. Man longs for life, for more and more life, for security, hope, assurance, and peace. Man cries out for an abundance of life both now and in the future, life in this world and in the next world. In addition to the cry for life, man has a spiritual sense of God and of living forever, the need to worship God and to live with Him forever. But man dies and leaves this world. If he depends upon his own man-made efforts to meet his needs, then his efforts die when he dies. Why? Because no man can give him life beyond the grave. He depended upon his own mind and hands to make him secure in the future and in the hereafter, but when his mind and hands died, they were dead. His mind and hands could not deliver him; they were lifeless and powerless.

This means something: all the man-made efforts to save man, all the creations of man's mind and hands that claim to be the salvation of man—they are all fabrications of the human mind. They are the real *cunningly devised fables*. They may be helpful to man; they may meet some needs to some degree. In fact, all great thoughts and acts of men do help to some degree. But no thought of man and no act of man can meet the needs of man, *not perfectly and not eternally*. For all men die. In just a few short years there will not be a single person alive who is living upon the earth today—not a single person. We shall all be gone forever, never to return. No matter how great a thought we think and no matter how great a human salvation we make with our hands, we shall be gone forever. If we are going to meet our needs for life, if we are go-

ing to live abundantly both now and in the other world (heaven), then God Himself has to show us how to live and how to get into the other world. God Himself has to show us how to please Him so that He will take us there.

Note: if there is a God in another world, in a spiritual dimension, who has made us and the world, then He is interested in our getting to where He is. He is interested in our living with Him. There is too much good and love within the world and too much longing for Him and for life eternal within us for God not to love us. And this is the glorious gospel: God does love us. He has not left us in the dark to grope and grasp after Him. He has revealed Himself and shown us how to reach and please Him. He has shown us how to be acceptable to Him and to receive eternal life. The gospel of salvation is not a fable; it is not a cunning device of man's imagination that deceives people. It is the truth that God loves us and has provided a way for us to be saved, a way for us to have peace and life now while on this earth and eternally when we enter the next world.

“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves” (Mt.7:15).

“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works” (2 Cor.11:13-15).

“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ” (Gal.1:6-10).

“For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things” (Ph.3:18-19).

“Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do” (1 Tim.1:4).

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (1 Tim.4:1).

“But refuse profane and old wives’ fables, and exercise thyself rather unto godliness” (1 Tim.4:7).

“Not giving heed to Jewish fables, and commandments of men, that turn from the truth” (Tit.1:14).

“For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty” (2 Pt.1:16).

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily [secretly] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not” (2 Pt.2:1-3).

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world” (1 Jn.4:1-3).

2. Salvation is the power and coming of our Lord Jesus Christ. What does this mean?

a. First, it means the first coming of Jesus Christ. God has not left man in the dark to seek and search for peace and life—to see if there is such a thing as absolute peace of heart and such a thing as real life both now and hereafter. Only a *God of hate* would leave man in the dark to grasp and grasp after the truth within a corruptible world. But this is not God, not the true and living God. God is love and He cares deeply for man. How do we know this? By Jesus Christ. By the power and coming of Jesus Christ into this world. God loves man so much that He has sent His own Son into the world to save man. And note this:

⇒ The fact that God sent Christ into the world to save us means that God loves us, and God has the power to save us. God loves us enough and has enough power to give us peace and life both now and eternally. The power and coming of Jesus Christ into the world proves this.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved” (Jn.3:16-17).

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“I am come that they might have life, and that they might have it more abundantly” (Jn.10:10).

“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh” (Ro.8:3).

“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ” (Gal.4:4-7).

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (1 Tim.3:16).

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage” (Heb.2:14-15).

“Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world” (1 Jn.4:2-3).

- b. Second, it means the second coming of Christ. God is going to reveal His love and power again; God is going to prove His power to give us peace and life by sending Christ back to earth. Jesus Christ is going to come again just as He came before. Note the verse: this is not a “cunningly devised fable...the power and coming of our Lord Jesus Christ.” God has the power to bring peace to this earth, and He is going to personally come to earth to bring peace to it. He is coming again in the person of His Son Jesus Christ.

“For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be” (Mt.24:27).

“In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (Jn.14:2-3).

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words” (1 Th.4:16-18).

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:12-13).

“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation” (Heb.9:28).

“Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh” (Jas.5:8).

2 (1:16-18) **Salvation, Proof—Jesus Christ, Deity:** there is the first proof of salvation, the great eyewitness account of Christ’s majesty. The word “majesty” (megaleiotes) means the majesty of God, the *divine nature* of God (Michael Green. *The Second Epistle of Peter and The Epistle of Jude*. “The Tyndale New Testament Commentaries,” p.83). It means that the *majesty and glory* of God filled and surrounded Christ when He walked upon earth. The early disciples and believers knew that Jesus Christ was the Savior of men because they saw the majesty and glory of God in His life and works. Jesus Christ went to great pains to reveal the majesty and glory of God; He proved time and again that He was the Son of God.

Now note verses 17-18: there was one event where the majesty and glory of God was allowed to shine out of Christ’s very being; one event where the light of God’s glory was so clearly seen that it proves beyond question that Jesus Christ is the Savior of the world, the very Son of God Himself. What was that event? It was the transfiguration of Christ. In the transfiguration of Christ, the very glory of God was *seen to be in Christ*. Scripture actually says that He was “transformed” (metamorphothe). The word means a change into another form; to undergo a transformation, a change of countenance, a complete change. Luke said, “the fashion of His countenance was altered” (Lk.9:29). Note how the gospel writers described what happened.

“His face did shine as the sun and His raiment was white as the light” (Mt.17:2).

“His raiment became shining, exceeding white as snow; so as no fuller on earth can white them” (Mk.9:3).

“The fashion of His countenance was altered, and His raiment was white and glistening” (Lk.9:29).

Apparently *the glory* of His Godly nature was allowed to shine through His body to some degree. “The glory which [He] had with God before the world” shone through His body, shone right through His clothes (Jn.17:5). Peter said, “We

were eyewitnesses of His majesty.” In John’s vision of Christ in *The Revelation*, he described the glory of Christ as the sun which shineth in its strength (Rev.1:16).

The scripture says:

“God is light” (1 Jn.1:5).

“[God]...dwelling in the light which no man can approach” (1 Tim.6:16).

“[God] who coverest thyself with light as with a garment” (Ps.104:2).

Peter, James, and John witnessed the event; they had the wonderful privilege of tasting a little of heaven’s glory. They experienced the very presence of God Himself and tasted some of heaven’s peace, joy, security, fulfillment, and perfection. Note that...

- they saw the honor and glory of Christ.
- they heard God call Jesus His Son; they actually heard God say, “This is my beloved Son, in whom I am well pleased.”

Note also the exact words concerning the voice. The fact is repeated in both verse 17 and verse 18.

“There came such a voice to him [Christ]” (v.17).

“This voice which came from heaven” (v.18).

Peter emphatically stresses that they heard the voice from heaven. It was not a dream nor a vision nor a figment of their imagination. A voice from heaven actually called Jesus Christ His Son.

Thought 1. Peter unequivocally claims that he, the other apostles, and all the early believers witnessed the power and coming of the Lord Jesus Christ. He claims that they were eyewitnesses of God’s great love, that God loves the world and has sent His Son into the world to save men. We either believe or do not believe their eyewitness account. It is that simple: we believe or do not believe their testimony.

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (Jn.1:14).

“Forasmuch as many have taken in hand to set forth in a declaration of those things which are most surely believed among us [about Jesus Christ], even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed” (Lk.1:1-4).

“And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him” (Acts 5:32).

“And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree” (Acts 10:39).

“And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people” (Acts 13:31).

“Moreover, brethren, I declare unto the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve; after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time” (1 Cor.15:1-8).

“The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed” (1 Pt.5:1).

“For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty” (2 Pt.1:16).

3 (1:19-21) **Salvation, Proof of—The Word of God:** the second proof of salvation is the more sure account of prophecy or Scripture. Note three significant points.

1. Scripture is more sure than an eyewitness account. The phrase *word of prophecy* is better translated the prophetic Word (A.T. Robertson. *Word Pictures In The New Testament*, Vol.6, p.157). There are an enormous number of prophecies in the Scripture about the coming Messiah and Savior of the world. When they are studied, it is clearly seen that Jesus Christ is the promised Savior. He fulfills all the prophecies perfectly. Therefore, the prophetic Word is a much *more sure account* of salvation. Just by the sheer number of prophecies and their fulfillment in Christ, the Scriptures prove themselves to be a far greater witness to Jesus Christ. (See DEEPER STUDY # 1, *Prophecy—2 Pt.1:19-21* for a list of the Old Testament prophecies and their fulfillment in Christ.)

Thought 1. If the transfiguration of Christ had never taken place, the prophetic Scripture would still stand and prove that Jesus Christ is the Savior of the world. But if the prophetic Scriptures did not exist, the transfiguration by itself would be a much weaker proof that Christ is the Savior of the world. The transfiguration itself is greatly

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supported and substantiated by the prophetic Word. The prophetic Word helps tremendously to explain who Christ is and what was happening on the mount of transfiguration.

2. Scripture is to be heeded. This is descriptive language: we are to heed the Word of God, for the Word of God is like “a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts,” (v.19). What does this mean?

⇒ The Word of God is like a light that shines in dark places. It shows us how to walk in the dark forest of this world. It reveals the narrow path to follow and exposes the stumbling stones and dangerous pits and poisonous creatures along the path.

⇒ The Word of God will show us how to walk “until the day dawn.” What day? The glorious day of Christ’s return. In that day, “the day star [Christ Himself shall] arise in our hearts” and perfect us. Our great salvation will be fulfilled and completed. We shall be transformed into His image, for we shall see Him as He is (1 Jn.3:2).

Michael Green has an excellent comment on the glorious day when the day star (Christ) shall arise in our hearts:

“Our inner transformation, deepened continually by the Spirit as we study the Scriptures (2 Cor.3:18), will be completed on the great day when we shall see Him as He is, and be made like Him (1 Jn.3:2)” (The Second Epistle of Peter and The Epistle of Jude. “The Tyndale New Testament Commentaries,” p.89).

Thought 1. The point is this: we are to study and heed the Scripture. We are to study the Old Testament and the New Testament, the prophecies of Christ and the fulfillment of the prophecies by Christ. The Scripture is the light that guides us through this dark and dangerous world.

3. Scripture is not of any private interpretation (v.20-21). What does this mean? Verse 21 tells us. Men cannot interpret Scripture as they want. Scripture is to be interpreted by Scripture itself and by the Holy Spirit who dwells within the believer to teach him the truth. Note what verse 21 says.

a. First, Scripture did not come from the will of man. No prophecy of Scripture arose out of the prophet’s own interpretation. God moved upon the prophet’s heart and gave him a vision and then the prophet wrote down exactly what the Spirit of God spoke to him. The prophet did not seek to place his own interpretation upon God’s Word. Scripture is not of the will or mind of man. It is of God. (See note, *Scripture—2 Tim.3:16* for more discussion.)

b. Second, Scripture was given by the Holy Spirit. Men were moved (borne along, moved, impelled) by the Holy Spirit to speak the Word *from God*. (*From God* is the Greek phrase, A.T. Robertson. *Word Pictures In The New Testament*, Vol.6, p.159).

“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Mt.5:18).

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope” (Ro.15:4).

“All scripture is given by inspiration [God-breathed] of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim.3:16).

“For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved [borne along, impelled] by the Holy Ghost” (2 Pt.1:21).

“These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God” (1 Jn.5:13).

The point is this: Scripture can be trusted; it is the Word of God. Therefore, Jesus Christ is the Savior of the world. Man can be saved; his needs can be met. We can now have peace and life eternally. Salvation is now available through Jesus Christ our Lord. The proof is twofold: the eyewitnesses of the Lord and the prophetic Scriptures. Both prove beyond any question that Jesus Christ is the Son of God, the Savior and Lord of all men.

DEEPER STUDY # 1

(1:19-21) **Prophecy, Fulfilled—Scripture, Fulfilled:**

OLD TESTAMENT PROPHECIES OF JESUS AND THEIR FULFILLMENT IN THE NEW TESTAMENT

Prophecies

Fulfillment

Gen.3:15	The Promised Seed of a Woman	Gal.4:4; Lk.2:7; Rev.12:5
Gen.12:3; 18:18; 22:18	The Promised Seed of Abraham	Acts 3:25; Gal.3:8 (Mt.1:1; Lk.3:34)
Gen.17:19; 22:16-17	The Promised Seed of Isaac	Mt.1:2; Lk.1:55, 72-74
Gen.28:14 (Num.24:17)	The Promised Seed of Jacob	Lk.3:34 (Mt.1:2)
Gen.49:10 ^a	Will Spring From The Royal Tribe of Judah	Lk.3:33; Heb.7:14
Dt.18:15, 18	Will Be a Prophet	John 6:14; Acts 3:22-23

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2 Sam.7:13 ^b (2 Sam.7:13; Is.9:1, 7; 11:1-5)	Will be the Eternal Heir to David's Throne	Mt.1:1 (Mt.1:6; Lk.1:32-33)
2 Sam.7:14 ^a	Will be God's Son	Mk.1:1
Is.35:6; 61:1-2 (cp.Ps.72:2; 146:8; Zech.11:11)	Will Meet the Desperate Needs of Men	Mt.11:4-6
Job 17:3	Will Ransom Men	Eph.1:7 (1 Jn.2:1-2)
Ps.2:1-2	Will Be Rejected By the Nations	Lk.23:36 ^a , 38
Ps.2:7	The Son of God	Acts 13:33; Heb.1:5; 5:5
Ps.8:2	Is to Be Praised	Mt.21:16
Ps.16:8-11	Will Be Resurrected	Acts 13:34-35; 2:25-28, 31 (Mt.28:1-2; Mk.16:6, 12, 14; Lk.24:1-53)
Ps.22:1	Will be Forsaken by God	Mt.27:46; Mk.15:34
Ps.22:7	People Will Wag Their Heads at the Cross	Mt.27:39
Ps.22:18	Clothes Gambled For	Mt.27:35; Mk.15:24; Lk.23:34; Jn.19:24
Ps.22:22	To Secure Many Brothers	Heb.2:12
Ps.31:5	Commends His Spirit to God	Lk.23:46
Ps.40:6-8	Fulfills God's Will	Heb.10:5-7
Ps.41:9	Is Betrayed by Judas	Jn.13:18; Acts 1:16
Ps.45:6, 7	Is Eternal & Preeminent	Heb.1:8, 9
Ps.68:18	Will Lead Captivity Captive	Eph.4:8-10
Ps.69:21	Offered Drugs on the Cross	Mt.27:48; Mk.15:36; Lk.23:36; Jn.19:28, 29
Ps.69:25; 109:8	Judas' Fate	Acts 1:20
Ps.89:26-27	Exaltation	Ph.2:9 (cp. Rev.11:15)
Ps.95:7-11	Hearts Hardened Against	Heb.3:7-11; 4:3, 5-7
Ps.102:25-27	Is Creator & Eternal	Heb.1:10-12
Ps.110:1	To Be Exalted	Mt.22:44; Mk.12:36; Lk.20:42; Acts 2:34, 35; Heb.1:13
Ps.110:4	The High Priest	Heb.5:6
Ps.118:22, 23	The Stone	Mt.21:42; Mk.12:10; Lk.20:17; Acts 4:11
Ps.118:25, 26	The Triumphal Entry	Mt.21:9; Mk.11:9; Jn.12:13
Ps.132:11, 17	The Son of David	Lk.1:69; Acts 2:30
Is.7:14	The Virgin Birth	Mt.1:23
Is.9:1, 2	A Light to Those in Darkness	Mt.4:15, 16
Is.11:2	The Spirit Rests Upon in a Special Way	Lk.4:18-21 (cp. Mt.12:18; Jn.3:34)
Is.11:10	To Save the Gentiles	Ro.15:12
Is.25:8	To Conquer Death	1 Cor.15:54
Is.28:16	The Stone	Ro.9:33; 1 Pt.2:6
Is.40:3-5	To Have a Forerunner	Mt.3:3; Mk.1:3; Lk.3:4-6
Is.42:1-4	To Minister to the Gentiles	Mt.12:17-21
Is.49:6	A Light to the Gentiles	Lk.2:32; Acts 13:47, 48; 26:23
Is.53:1	Would Not Be Believed	Jn.12:38; Ro.10:16
Is.53:3-6	To Die and Arise	Acts 26:22, 23
Is.53:4-6, 11	To Die for Man's Sins	1 Pt.2:24, 25
Is.53:4	To Heal & Bear Man's Sickness	Mt.8:17
Is.53:9	To Be Sinless	1 Pt.2:22
Is.53:12	To Be Counted a Sinner	Mk.15:28; Lk.22:37
Is.54:13	To Teach as God	Jn.6:45
Is.55:3	To Be Raised	Acts 13:34
Is.59:20, 21	To Save Israel	Ro.11:26, 27
Jer.31:31-34	To Make a New Covenant with Man	Heb.8:8-12; 10:16, 17
Hos.1:10-11	To Bring About the Restoration of Israel	Ro.11:1-36
Hos.1:10	The Conversion of the Gentiles	Ro.9:26
Hos.2:23	The Conversion of the Gentiles	Ro.9:25; 1 Pt.2:10
Joel 2:28-32	The Promise of the Spirit	Acts 2:16-21
Amos 9:11, 12	The Lord's Return & David's Kingdom Re-established	Acts 15:16, 17
Mic.5:2	The Birthplace of Messiah	Mt.2:5, 6; Jn.7:42
Hab.1:5	The Jews' Unbelief	Acts 13:40, 41
Hag.2:6	The Return of Christ	Heb.12:26
Zech.9:9	The Triumphal Entry	Mt.21:4, 5; Jn.12:14, 15
Zech.11:13	Judas' Betrayal	Mt.27:9, 10
Zech.12:10	The Spear Pierced in His Side	Jn.19:37

Zech.13:7	The Scattering of the Disciples at the Cross	Mt.26:31, 56; Mk.14:27, 50
Mal.3:1	The Forerunner, John the Baptist	Mt.11:10; Mk.1:2; Lk.7:27
Mal.4:5, 6	The Forerunner, John the Baptist	Mt.11:13, 14; 17:10-13; Mk.9:11-13; Lk.1:16, 17

DEEPER STUDY # 2

(1:19-21) **The Bible—Scripture:** “word of prophecy” is better translated *prophetic word*, referring to the whole prophetic message centered in Jesus Christ. The *prophetic word* did not begin or originate in the mind of man, but in the mind of God. However, God used men as instruments and authors to communicate His message to the world. Over a period of some 1500 years He chose kings, soldiers, peasants, farmers, scholars, priests, statesmen—approximately thirty-five authors from different nations, professions, and social strata. The original manuscripts were written in three different languages—Hebrew, Aramaic, and Greek.

1. The word *Bible* comes from the Greek word *biblos*, meaning *a book*. The Bible is also called “the Scriptures” (1 Cor.15:3-4) and “the Word of God” (Heb.4:12). The Bible is divided into two parts:
 - ⇒ The first part, the *Old Testament*, was written before Christ.
 - ⇒ The second part, the *New Testament*, was written after Christ came. The word *testament* means *a covenant or an agreement*. Therefore, the Bible is God’s covenant, an agreement He has made with man. The Old Testament is His covenant with man before Christ came, and the New Testament is His covenant with man after Christ came.
2. The Old Testament has thirty-nine books which were designated as “the Law, the Prophets, and the Holy Writings or Psalms” (Lk.24:25-27). The books are sometimes divided as follows:
 - ⇒ Five Law Books: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. These five are known as the Pentateuch.
 - ⇒ Twelve History Books: Joshua, Judges, Ruth, I and II Samuel, I and II Kings, I and II Chronicles, Ezra, Nehemiah, and Esther.
 - ⇒ Five Poetic Books: Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon.
 - ⇒ Twelve Short or Minor Prophetic Books: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.
 - ⇒ Five Long or Major Prophetic Books: Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel.
3. The New Testament has twenty-seven books which are sometimes divided as follows:
 - ⇒ Four Gospels which cover the life of Christ: Matthew, Mark, Luke, and John.
 - ⇒ One History Book which deals with the early believers and early church: Acts.
 - ⇒ Fourteen Pauline Letters or Epistles written to specific churches or individual Christians: Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, I and II Timothy, Titus, Philemon, and perhaps Hebrews.
 - ⇒ Seven General Letters or Epistles written by other men to specific groups, each bearing the author’s name: James, I and II Peter, I, II, and III John, Jude.
 - ⇒ One Prophetic Book: Revelation.
4. The Bible has one central theme: Jesus Christ. He is the key to understanding what God reveals. He is the focal point of human history. In Him God reveals His purpose and program for the ages (Heb.1:1-2).
5. The unity of the Bible is a miracle of God. Think of the facts: thirty-five different authors from unbelievably diverse backgrounds wrote over a 1500 year period. Think of the number and diversity of subjects, yet look at the harmony of purpose and theme. There is only one explanation. God has spoken and has preserved an authoritative record of His message: “Holy men of God spoke as they were moved by the Holy Ghost” (2 Pt.1:21).
6. The Bible claims to be the record of Jesus Christ (Jn.5:39), and it claims to be the written Word of God (2 Pt.1:21). As such it is inseparably linked with the living Word of God, Jesus Christ (Heb.4:12; 1 Pt.1:23). Jesus Christ is the *living Word of God* and the Bible is the *written Word of God*. The written Word testifies to the living Word even as the living Word [Christ Himself] testified to the written Word.

CHAPTER 2			
	II. THE WARNING AGAINST FALSE TEACHERS, 2:1-22	angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;	angels who sinned
	A. The Description & Judgment of False Teachers, 2:1-9	5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;	b. God spared not the old world, but He did deliver Noah
1 False teachers have always existed	<p>But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.</p> <p>2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.</p> <p>3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.</p> <p>4 For if God spared not the</p>	6 And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;	c. God destroyed Sodom & Gomorrah, but He did deliver Lot
2 False teachers teach destructive heresies		7 And delivered just Lot, vexed with the filthy conversation of the wicked:	1) The cities turned to ashes
a. The most tragic heresy: They deny the Lord		8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)	2) The cities were made an example
b. The result: Swift destruction		9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.	3) The reasons: Their immoral lives & the distress they caused for the souls of the righteous
3 False teachers mislead people			d. God knows how to deliver the righteous & to reserve the unjust until judgment
a. They lead them to live of the flesh			
b. They cause slander			
4 False teachers exploit people			
5 False teachers shall be judged & destroyed			
a. God spared not the			

DIVISION II

THE WARNING AGAINST FALSE TEACHERS, 2:1-22

A. The Description and Judgment of False Teachers, 2:1-9

(2:1-9) **Introduction:** if the world ever needed a warning, it needs to be warned against false teachers. Why? Because false teachers lead a person to doom himself quicker than any other single thing. Too many people are too quick to believe a lie. Why? So they can go ahead and live like they want. They want some excuse to get away from the restraints and demands that Jesus Christ puts upon them. Therefore, they grope after any teaching that lowers the Person of Christ. The more He is lowered, the less binding His demands are. But note: there is one major problem with false teaching. It is a lie; it is not the truth. A person dooms himself to an eternal hell if he follows false teaching. This is the critical message of this section of Second Peter: the warning against false teachers. This particular passage describes false teachers for us.

1. False teachers have always existed (v.1).
2. False teachers teach destructive heresies (v.1).
3. False teachers mislead people (v.2).
4. False teachers exploit people (v.3).
5. False teachers shall be judged and destroyed (v.3-9).

1 (2:1) **Teachers, False—Heresy:** false teachers and false prophets have always existed. They have always carried on their destructive work. Note the verse:

“There were false prophets also among the people, even as there shall be false teachers among you” (v.1).

When did the false prophets do their destructive work in the world? When did the false prophets move among the people and introduce their destructive heresies? Note the previous verse along with this verse:

“For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. But there were false prophets also among the people, even as there shall be false teachers among you, who privily [secretly] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction” (2 Pt.1:21-2:1).

The false prophets were at work while God was giving His Word to men. Imagine! Even while God was speaking and giving His Word to men there were some who were denying His Word and teaching destructive heresies and misleading people. There were false prophets all throughout the Old Testament period. They were the people who were denying God

and His Word. But note: false teachers did not only exist throughout the Old Testament period. Scripture declares plainly: “there shall be false teachers among you.” The idea is this: there will always be false teachers; false teachers will fill every generation of man and they will continue to introduce their destructive heresies until the world ends.

Thought 1. This means there are false teachers among us. We must, therefore, be alert to what every man and woman teaches. This does not mean that we should be on a witch hunt; it means that we should test all preaching and teaching by the Word of God.

“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves” (Mt.7:15).

“But in vain they do worship me, teaching for doctrines the commandments of men” (Mt.15:9).

“That thou mightest charge some that they teach no other doctrine” (1 Tim.1:3).

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron” (1 Tim.4:1-2).

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables” (2 Tim.4:3-4).

“For there are many unruly and vain talkers and deceivers, specially they of the circumcision [those who teach that one becomes acceptable to God by good works and by being as good as one can]” (Tit.1:10).

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world” (1 Jn.4:1).

2 (2:1) **Teachers, False—Heresy—Destruction:** false teachers secretly teach destructive heresies. Note: Scripture says that false teachers secretly introduce or bring in destructive heresies. They teach destructive heresies, but they do not do it openly. They do it deceptively, quietly, secretly, slipping in false doctrine here and there.

Note where false teachers teach their destructive heresies. In the church, right among believers. The false teachers are not out in the world, but they are within the church. They have joined the church and they have been outstanding members long enough to become teachers and preachers within the church. They hold leadership positions from which they can teach their destructive heresies. Note that the word “heresies” (haireseis) is plural. What are the heresies being referred to? Any teaching that goes contrary to the Scripture, that is, the Word of God or Bible. This is clearly what is meant, for the exhortation has just been given: “Take heed to the word of prophecy, to the Scripture” (cp. 2 Pt.1:19-21).

“[Scripture is the] more sure word of prophecy; whereunto ye do well that ye take heed...for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (2 Pt.1:19, 21).

The point is this: any teaching that is contrary to God’s Word is a destructive heresy. It destroys God’s purpose for the church, and it destroys the lives of people within the church. Teachings that are contrary to God’s Word are destructive and there is no escaping the fact. No matter how personable a person may be, no matter how much we may like him, if he is teaching a destructive heresy, he is destroying the church and the lives of people. William Barclay states it well:

“A heretic [is]...a man who believes what he wishes to believe instead of accepting the truth of God which he must believe.

“What was happening in the case of Peter’s people was that certain men, who claimed to be prophets, were insidiously persuading men to believe the things they wished to be true rather than the things which God has revealed as true. They did not set themselves up as opponents of Christianity. Far from it. Rather they set themselves up as the finest fruits of Christian thinking. Insidiously, unconsciously, imperceptible, so gradually and so subtly that they did not even notice it, people were being lured away from God’s truth to men’s private opinions, for that is what heresy is” (The Letters of James and Peter, p.374). (Italics are added by us for emphasis.)

1. The most tragic heresy is the heresy that denies the Lord who bought us. Jesus Christ has bought us, and He has paid the supreme price to buy us. He gave all that He is and all that He has—even His life—in order to buy us out of sin and death. We owe our lives to Him; we owe everything to Him. The picture is that of a servant: we owe Christ our minds and hearts, our duty and service. Therefore, to deny Him is to deny our Lord and Master. And we all know what happens to the servant who denies his Lord and Master: swift destruction. No matter who the servant is, no matter how high a position he holds or how influential he is, if he denies his Master, he brings swift destruction upon himself. What does it mean to deny Christ? It means...

- to deny that Jesus Christ is the Son of God: that He left heaven above and came to earth as Man (the God-Man) to reveal God’s great love for man.
- to deny that Jesus Christ is the Savior of the world: that He lived a perfect and sinless life and secured the perfect righteousness for man.
- to deny that Jesus Christ died *for man*: that He took man’s sin upon Himself and bore the judgment and condemnation and punishment for man.
- to deny that Jesus Christ arose from the dead and conquered death for man.

- to deny that Jesus Christ is seated at the right hand of God to receive all the worship and glory and honor and praise of the universe.

The list could go on and on to include all that the Scriptures teach about Christ. To deny any teaching of Scripture about Christ is to deny Christ. This is the very point that Peter is making: we must take heed to the Scriptures...

- for the Scriptures have been given by God Himself (2 Pt.1:21), and there are false teachers among us.

Thought 1. Remember: these men are in the church. They are the preachers and teachers who profess Christ and say that they are following Christ and building up His church. But what they are preaching and teaching is a complete denial of Him, and it is destroying the church.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Mt.7:21).

“But whosoever shall deny me before men, him will I also deny before my Father which is in heaven” (Mt.10:33).

“Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels” (Mk.8:38).

“If we suffer, we shall also reign with him: if we deny him, he also will deny us” (2 Tim.2:12).

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily [insidiously] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction” (2 Pt.2:1).

“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist [against Christ], that denieth the Father and the Son” (1 Jn.2:22).

“For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist” (2 Jn.7).

2. False teachers shall be destroyed swiftly. Note that they bring destruction upon themselves. They are responsible for their own actions. They do not have to teach false doctrine; they make the choice to teach it. They could teach the truth [the Holy Scriptures], but they make a deliberate choice to teach contrary to what God has said. Therefore, they shall bring swift destruction upon themselves. The idea of swift is both certain and quick. When the judgment comes, there will be no discussion about the matter—no questioning, no leniency, no mercy, no love. There will be pure justice: swift, immediate judgment and destruction.

⇒ The word “destruction” (apoleian) means to lose one’s well being; to be ruined; to be wasted; to perish; to be destroyed; to suffer perdition.

“The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth” (Mt.13:41-42).

“Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?” (Mt.23:33).

“And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth” (Mt.24:51).

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Mt.25:41).

“And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched” (Mk.9:43-48).

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn.3:36).

“If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are” (1 Cor.3:17).

“”For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him” (Heb.2:2-3).

“Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?” (Heb.10:29).

“[False teachers are] raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever” (Jude 13).

3 (2:2) **Teachers, False—Grace, Abuse of—Love:** false teachers mislead many people. False teachers do two terrible things.

1. False teachers encourage people to live immoral and licentious lives. This is what is meant by *pernicious ways*. *Pernicious* means the ways of immorality and of the flesh. How do false teachers lead men to live worldly and fleshly lives?

a. False teachers say this: Christ is not the Son of God and the Bible is not the Word of God. But note this: if this is so, then there is no Lord over our lives and God has not told us how to live. There is no absolute authority over us, no absolute Word telling us how to live and how to get to God. The only authority that we have is the best thinking we as men can do. This teaching, of course, leads to worldly and fleshly living, for man cannot lead men above what he himself is. And man by nature is worldly and fleshly. If there is no absolute truth, no instructions telling us how to live, then we are free to live pretty much as we want just so we turn to some idea of God—some idea that we have of what He is like—just so we turn to Him every now and then. And if God has not instructed us how to live—clearly instructed us—then He cannot hold us accountable if we mess up here and there. As stated, this kind of teaching lends itself to worldly and fleshly living. And remember: any religion and any philosophy that stresses that man is his own authority can go no higher than man. And man is worldly and fleshly by nature.

b. False teachers take the love of God and twist it. They say that God is so loving that He would never condemn man to an eternity of hell. They say that a man must believe in Christ and follow Him, but if he fails, God still loves him and will forgive him and will never condemn and punish him—certainly not for long if at all.

Of course, the consequence of this teaching is devastating. For if a man is not to be judged and punished for his sin, he can go ahead and live like he wants. He will never be condemned or punished for his sin, not for long if at all.

c. False teachers take the grace of God and faith and pervert them. They say that a person must believe in Jesus Christ. This, of course, is true: we are saved by believing in Jesus Christ; we are saved by grace through faith. But false teachers add that once we believe, we are okay forever and ever even if we do return to the world and live in sin. False teachers say that God accepts us even if we live like the devil and live after the world and flesh—just so we believe in Jesus Christ. False teachers say that faith exists without ever producing fruit: that a person can believe in Jesus Christ...

- without repenting
- without changing his life
- without separating from the world
- without denying and controlling his flesh
- without following Christ

False teachers say that God's love and grace are so inexhaustible that a man is free to sin just so he believes in Jesus Christ. The result of this teaching, of course, is the indulgence and license to sin. A man never has to worry about being rejected by God. He can live like he wants and sin as much as he wants just so he believes in Jesus Christ, for God's grace will forgive him and still make him acceptable.

“For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple” (Ro.16:18).

“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works” (2 Cor.11:13-15).

“But evil men and seducers shall wax worse and worse, deceiving, and being deceived” (2 Tim.3:13).

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness” (2 Pt.3:17).

2. False teachers cause the name of Christ to be abused. They cause people to speak evil of God, Christ, the church, believers, and the Scriptures. The very name of God is blasphemed because of hypocritical living and false profession. How often we hear comments such as “those hypocrites.” Note that the blame lies at the feet of the false teachers. It is they who mislead people.

“Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written” (Ro.2:23-24).

“The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed” (Tit.2:3-5).

“Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die” (2 Sam.12:14).

“Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?” (Neh.5:9).

4 (2:3) **Teachers, False:** false teachers exploit people. They use people just like they use merchandise, for their own ends. They are in the church ministering and teaching, but they are covetous, full of greed and lust. What is it that they are coveting?

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| ⇒ popularity | ⇒ attention |
| ⇒ recognition | ⇒ a following |
| ⇒ a large church | ⇒ success |
| ⇒ livelihood | ⇒ money |
| ⇒ security | ⇒ increased salaries |
| ⇒ position | ⇒ gifts |
| ⇒ leadership | ⇒ fame |

A false teacher is often more interested in being popular and having the people accept him and his idea than he is in ministering to them. He is more concerned with a people following him, thinking he is a good teacher or preacher than he is in ministering to them. False ministers exploit people for their own ends.

“And he said unto them, Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth” (Lk.12:15).

“Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them” (Acts 20:30).

“For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple” (Ro.16:18).

“For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake [personal gain, livelihood]” (Tit.1:10-11).

“His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber, Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter” (Is.56:10-11).

“Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock” (Ezk.34:2-3).

5 (2:3-9) **Judgment—Teachers, False:** false teachers shall be judged and destroyed. Verse 3 is descriptive language. Upon earth it may seem that false teaching goes on and on forever without ever being corrected or handled by God. But no matter how successful or prosperous a false teacher may seem to be, judgment does not linger; it is not idle. The damnation of false teachers has not fallen asleep. The day is coming when all false teachers will pay for teaching destructive heresies. They will be damned (apoleia), that is, destroyed, because they did not teach the truth of Christ and of God’s Word. (See note, pt. 2, *Teachers, False*—2 Pt.2:1 for discussion.)

Now, how do we know that false teachers will be judged and destroyed? Because God is God, which means that He is not only love but He is also *just*. He has the power not only to love people with a perfect love, but He also has the power to judge people with a perfect justice. Note four clear facts.

1. God did not spare the angels who sinned (v.4). He cast them down to hell (tartarus). (See DEEPER STUDY # 1, pt.1—1 Pt.3:19-20 for discussion.) Eons ago in the distant past, Satan was apparently the highest created being ever created by God. At that time his name was Lucifer. But he did what so many people have done: he chose to go his own way; he rebelled against God. And he led a host of angels to rebel with him. Therefore, God judged him and cast him from his exalted position into hell. From what we can glean from Scripture, this is how Satan and the angels fell and became antagonists of God. (See note, *Satan*, pt.2—1 Pt.5:8 for more discussion.)

The point is this: even angels were cast down to hell and chained with darkness. And God is *reserving them for eternal judgment*. If God judged such glorious beings as Lucifer and the angels, how much more will He judge men, especially if they teach false doctrine and mislead people? (See DEEPER STUDY # 1, pt.1, 3, 4—1 Pt.3:19-20; note—1 Pt.5:8-9 for more discussion.)

“By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water” (1 Pt.3:19-20).

“For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment” (2 Pt.2:4).

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

“And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And there was war in heaven: Michael and his angels fought against the dragon [the devil]; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven” (Rev.12:6-8).

“How are thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit” (Is.14:12-15).

“Moreover the word of the LORD came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus [type of Satan], and say unto him, Thus saith the the Lord GOD; Thou seal-

est up the sum, full of wisdom, and perfect in beauty. *Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more” (Ezk.28:11-19).*

2. God did not spare the old world (v.5; cp. Gen.6:5f). The world had become totally wicked; wickedness prevailed in every mind, heart, and life.

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Gen.6:5).

He destroyed the whole world of the ungodly by a flood. God had no choice; His righteousness demanded that He judge the world of the ungodly. And this He did. God sent a flood of water to cover the world, and all the ungodly were destroyed. But note: there was one family saved—a preacher and his family. The preacher’s name was Noah, and note what he preached: righteousness. He preached the righteousness of God. All the other preachers and priests of that day perished with all the other ungodly. But not Noah; he was saved, and the reason he was saved was because he was faithful to God and His righteousness. He lived and preached the truth of God and His Word.

The point is this: if God judged and destroyed the *whole world of the ungodly*, He will certainly judge and destroy a false teacher.

3. God destroyed Sodom and Gomorrah (v.6-8; cp. Gen.19:1f). God caused an explosion, a combustion of fire, to fall upon Sodom and Gomorrah. Note the facts of the outline:

- a. The cities were turned into ashes (v.6).
- b. The cities were made an example to all who live ungodly lives (v.6).
- c. The reason for the judgment and destruction was twofold:
 - ⇒ The citizens were living filthy, immoral, and unjust lives.
 - ⇒ The sin and shame of the citizens were disturbing the heart of Lot. There was so much sin and shame that Lot’s heart was distressed and tortured to see the law of God violated so much.

Note what happened: everyone in the city was judged and destroyed except one man, Lot. And note why he was saved—because he was righteous. (A study of Lot’s life shows a selfish and carnal man; nevertheless, Lot believed God and when the time came, he separated from the ungodly and the world. He obeyed God.)

The point is this: if God judged and destroyed two great cities and all the people in them, He will certainly judge and destroy a false teacher.

4. God knows how to deliver the godly and reserve the unjust until the day of judgment to be punished. This verse completes the sentence begun in verse 4. Note what it is that God delivers the godly from: temptations and trials (peirasmoi); all the temptations and trials of life. There is no excuse for a false teacher preaching or teaching false doctrine—no excuse for him to fear other preachers or teachers or other men within his church nor to shy away from the truth—for God knows how to meet the needs of the man. God knows how to deliver the man from every obstacle and through every difficulty, no matter how great a trial or temptation. No matter who opposes the teacher, God knows how to deliver him. He delivered Noah and Lot both through the most trying opposition and ungodliness. But note this: God also knows how to keep the ungodly until the day of judgment and doom. All false teachers shall be judged and doomed to punishment.

“And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell” (Mt.10:28).

“The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth” (Mt.13:41-42).

“But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea....Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire” (Mt.18:6, 8-9).

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Mt.25:41).

“And these shall go away into everlasting punishment: but the righteous into life eternal” (Mt.25:46).

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“Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels” (Mk.8:38).

“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil” (Jn.3:19).

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ” (2 Th.1:7-8).

“Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?” (Heb.10:29).

“But the heavens and the earth, which are now, by the same word kept in store, reserved unto fire against the day of judgment and perdition of ungodly men” (2 Pt.3:7).

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

“And whosoever was not found written in the book of life was cast into the lake of fire” (Rev.20:15).

<p>1 They walk after the flesh 2 They despise authority 3 They are presumptuous or arrogant 4 They are self-willed 5 They speak evil of dignitaries</p> <p>6 They carouse around in pleasure & they do it openly, that is, along with the unbelievers of the world</p> <p>7 They have eyes full of adultery 8 They entice unstable souls 9 They are covetous</p> <p>10 They have forsaken the right way & gone astray</p>	<p>B. The Character & Conduct of False Teachers, 2:10-22</p> <p>10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.</p> <p>11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.</p> <p>12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;</p> <p>13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;</p> <p>14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:</p> <p>15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;</p>	<p>16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.</p> <p>17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.</p> <p>18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.</p> <p>19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.</p> <p>20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.</p> <p>21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.</p> <p>22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.</p>	<p>11 They are filled with emptiness & instability</p> <p>12 They speak great swelling words of emptiness 13 They lure people through the lusts of the flesh</p> <p>14 They promise liberty, but they only enslave people</p> <p>15 The conclusion: A warning to false teachers</p> <p>a. Against returning to the world & its entanglements</p> <p>1) If one escapes the world's pollutions</p> <p>2) Then turns back</p> <p>3) The latter end is worse</p> <p>b. Against turning from the holy commandment</p> <p>c. Against becoming uncouth, repulsive to God</p>
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DIVISION II

THE WARNING AGAINST FALSE TEACHERS, 2:1-22

B. The Character and Conduct of False Teachers, 2:10-22

(2:10-22) **Introduction:** this is a graphic picture of false teachers. It shows how horrible God considers false teachers to be, and it serves as a severe warning to every person who would even dare to deny Christ and the teachings of God's Word. No matter who the teacher is—no matter how suave and charismatic, no matter how fluent and great an orator, no matter how creative and sharp a thinker, no matter how well liked and appreciated—if he teaches and denies Christ and God's Word, then he is a false teacher (cp. 2 Pt.2:1).

Here is one of the most horrible pictures painted in all the Bible. It is the picture of the character and conduct of false teachers.

1. They walk after the flesh (v.10).
2. They despise authority (v.10).
3. They are presumptuous or arrogant (v.10).
4. They are self-willed (v.10).
5. They speak evil of dignitaries (v.10-12).
6. They carouse around in pleasure and they do it openly, that is, along with the unbelievers of the world (v.13).
7. They have eyes full of adultery (v.14).
8. They entice unstable souls (v.14).
9. They are covetous (v.14).
10. They have forsaken the right way and gone astray (v.15-16).
11. They are filled with emptiness and instability (v.17).

12. They speak great swelling words of emptiness (v.18).
13. They lure people through the lusts of the flesh (v.18).
14. They promise liberty, but they only enslave people (v.19).
15. The conclusion: a warning to false teachers (v.20-22).

1 (2:10) **False Teachers—Flesh, The:** false teachers *walk after the flesh*. The flesh itself is not evil. It is what man does with the flesh that is evil. Man is both flesh and spirit. The spirit desires God; and the flesh desires food, security, recognition, love, companionship, and all the other necessities of life. But note: these are normal and natural desires. If we did not have these desires, we could not survive in the world. Again, man is both flesh and spirit. But note what the false teachers do: they walk after the flesh, in the lusts of the flesh. They ignore the spirit and follow the passions of the flesh. They indulge and gratify the flesh. They teach their false doctrine for personal gain. They desire...

- to live like they want.
- to gain recognition and honor and a following.
- to gain a livelihood and security.
- to gain worldly freedom and do away with godly restraints and demands.

As stated, the flesh desires these things and there is nothing wrong with them: a person needs recognition to feel that he is meaningful and significant. He also needs freedom and a livelihood. But when a person seeks more and more of these, when he takes the desires of the flesh and begins to lust and lust after the desires, they become harmful and sinful.

- ⇒ One helping of food is good; two helpings are damaging to the body.
- ⇒ Some recognition is good; too much leads to pride and arrogance or indulgent selfishness.
- ⇒ Being free to secure the necessities of life is right, but trying to seek them without law leads to sinful transgression and lawlessness. As an example, we have all seen scenes of a community without law, all the looting and evil that runs rampant.

The point is this: false teachers walk after the flesh, not after the spirit. They are teaching in order to satisfy the flesh, to please people and to gain recognition, security, or livelihood. They teach a false doctrine in order to do away with the Lordship of Christ, for the Lordship of Christ demands the sacrifice of all one is and has. They want to live like they want, to do their own thing; therefore, they try to do away with the demands of God as much as they can. Again, false teachers walk after the flesh, not the spirit.

“For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things” (Ph.3:18-19).

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul” (1 Pt.2:11).

“That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God” (1 Pt.4:2).

“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts” (2 Pt.3:3).

“How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts” (Jude 18).

2 (2:10) **False Teachers—Authority:** false teachers *despise authority*. They stress rights, freedom, and liberty. They stress the right to live like they want, to do their own thing. They want few if any restraints or control over them. What is wrong with this? There is nothing wrong with rights, freedom, and liberty. But law is necessary, especially the law of God. Without God’s law to control us, man becomes selfish and indulgent, and he gives license to his own personal desires. Without God’s authority, man grabs for more and more; he takes more and more away from the earth and from the weaker people of the earth. This is a picture of the false teacher and his doctrine. He denies the Lord Jesus Christ. If Jesus Christ is not Lord, then His demand for self-denial and the sacrifice of all one is and has is not valid. The false teacher can pretty much live like he wants.

Thought 1. Despising authority within society is dangerous. What happens is that those in power create human laws that favor themselves, the rich and the powerful. Human law is not enough for man, for man cannot create a law higher than himself. Therefore, whoever is in power will always be influenced by some selfishness. He will seldom if ever give all he is and has to be perfectly just and equal to all. Therefore, God’s law is necessary. Man must have a law that is above and beyond himself. Man must have a law that controls and governs all men. And more than this, man must have a living Lord who can give him the power and who can motivate him to live like he should. This is the reason the Lord Jesus Christ, who reveals and fulfills the law of God perfectly, must be proclaimed. He must be exalted and not denied. The only hope for man is to deny himself and give all he is and has to meet the desperate needs of *all the people and not of just a few*.

“Beware therefore, lest that come upon you, which is spoken of in the prophets; behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you” (Acts 13:40-41).

“Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?” (Ro.2:4).

“He that despised Moses’ law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?” (Heb.10:28-29).

3 (2:10) **False Teachers—Presumption:** false teachers *are presumptuous*, that is, arrogant, rash, or daring in a bad sense. A daring spirit can be good; it can be courageous and brave. A person can set out on a daring venture for a good cause that reaps great benefits. But a daring spirit can be bad, very bad. A person can dare to do something that is difficult, but if it is wrong, he should not do it. His daring is nothing more than arrogance.

False teachers are daring and presumptuous. They venture into the theory of some false teaching, feeling courageous because they have the gumption to question God's Word and Christ. But note: this kind of daring is wrong. It is presumptuous. It is arrogance against the truth and against God.

“Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits” (Ro.12:16).

“And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know” (1 Cor.8:2).

“But now ye rejoice in your boastings: all such rejoicing is evil” (Jas.4:16).

“For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn.2:16).

“Therefore pride compasseth them about as a chain” (Ps.73:6).

“When pride cometh, then cometh shame: but with the lowly is wisdom” (Pr.11:2).

“Pride goeth before destruction, and a haughty spirit before a fall” (Pr.16:18).

“He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat” (Pr.28:25).

4 (2:10) **False Teachers—Stubborn:** false teachers *are self-willed*. They are set on doing what they want, and nothing is going to stop them. They are going to claim the right of free thought and free speech, the right to teach what they want. They are going to get what they are after, and no one is going to change them. The false teacher is going to share his opinion and denial of Christ and the Word of God even if it does hurt and damage others. Note the hardness of heart and obstinacy and stubbornness in this spirit.

“For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them” (Acts 28:27).

“Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart” (Eph.4:18).

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron” (1 Tim.4:1-2).

“But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin” (Heb.3:13).

“He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy” (Pr.29:1).

5 (2:10-12) **False Teachers—Unbelief:** false teachers *speak evil of dignitaries*. This means speaking against and doubting and questioning spiritual beings such as angels and the cherubim and seraphim. They ridicule the ideas of Christ and angels and other spiritual beings living in a spiritual world. They question whether there are even beings in a spiritual world, beings who are living and functioning just as we are in this world.

⇒ The idea of another dimension of being, of a spiritual world that is as real and alive as the physical world is questioned.

⇒ The idea of levels of authority in a spiritual world or some other dimension, of principalities and powers and rulers in a spiritual world, is mocked.

⇒ The idea of Christ being exalted to the right hand of God, of believers someday ruling and serving and ministering for Christ in a new heavens and earth, is doubted and often ridiculed.

But note two things.

1. The angels themselves do not dare rail and mock the principalities and powers of the spiritual world. This is a strong warning to the false teachers.

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph.6:12).

“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him” (Col.1:16).

“And [Christ] having spoiled principalities and powers, he made a show of them openly, triumphing over them in it [the cross]” (Col.2:15).

2. False teachers are like brute beasts who have no understanding. They are speaking of things they do not understand. No person knows what the spiritual world is like, for no person has ever been there. There is only one Person who has ever been there, and that is the Person who came to earth from the other world, the Lord Jesus Christ. He alone knows what the other world is like. This is the very reason He came to earth: to bring the Word and promise of heaven to us. We either believe Him or not. It is that simple. But note this: the Word of God is the prophecy and record concerning the Lord Jesus Christ. If a person does not believe Christ, then he has no right to claim to be a follower and minister of Christ. He

should not abuse the Word of God through hypocrisy. When he does he is as a brute beast, speaking of things he knows nothing about. And note what the Scripture says about him:

- ⇒ He is as a beast made to be taken and destroyed (v.12).
- ⇒ He shall utterly perish in his own corruption. That is, in trying to pollute the Word of God and Christ, he destroys lives; therefore, he shall be utterly destroyed. His own corruption shall destroy him.

“But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!” (Mt.6:23).

“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil” (Jn.3:19).

“For whosoever shall call upon the name of the Lord shall be saved” (Ro.10:13).

“In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor.4:4).

“Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart” (Eph.4:18).

“If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth” (1 Jn.1:6).

“For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge” (Jer.4:22).

- 6** (2:13) **False Teachers—Carousing—Pleasure Seeking:** false teachers *carouse around in pleasure and they do it openly*; that is, they carouse around with the unbelievers of the world. They reject the Lordship of Jesus Christ and the strict demands of God’s Word. Therefore, the demand for separation from the world and its pleasures and possessions are rejected. False teachers, therefore, participate and share in the world, in its parties, social affairs, drinking, eating, smoking, and in being merry. They join in with the worldly, indulging the flesh. The ideas of Christian separation and sanctification are rejected by them. They reject the Lordship of Christ and His demand for total separation and self-denial and the sacrifice of all one is and has.

Note: Scripture says that false teachers are deceived. They think that sharing and participating in the world is acceptable. But they are wrong and deceived. They are spots and blemishes on the name of Christ and on the church. They soil and dirty the name *Christian*. They profess to be believers and are even teachers of God’s Word, but they are not pure. Their worldliness—their partying, drinking, indulgence, and pleasure—dirties and blemishes the name of Christ.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:1-2).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn.2:15-16).

- 7** (2:14) **False Teachers—Immorality:** false teachers *have eyes full of adultery, eyes that cannot cease from sin*. The world has always worshipped at the shrine of sex. Even today, in a society that has learned so much about human behavior and health, sex is used to sell everything from cars to soap. The human body is exposed to attract attention and to stir action whether to buy or to boost one’s image. The result is loose morals and adultery.

The point is this: false teachers have chosen to deny Christ and the supreme authority of God’s Word. Therefore, they feel more free to share in the ways of the world. By sharing in the worldliness of the world, they are attracted to look and think about the opposite sex. Thereby they are more easily aroused and stirred to desire. The result is catastrophic. They fall into immorality, desiring and lusting...

- to read or look at pornographic material
- to look at attractive bodies
- to make suggestive remarks
- to have adulterous affairs

But note: Christ is clear about the lust of the flesh and immorality.

“Thou shalt not commit adultery” (Ex.20:14).

“But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell” (Mt.5:28-30).

“Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness....of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God” (Gal.5:19, 21).

“For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of

concupiscence, even as the Gentiles which know not God: that no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness" (1 Th.4:3-7).

8 (2:14) **False Teachers:** false teachers *beguile and entice and lure away unstable souls*. They trap people with their false teaching. They take people who are not grounded in the faith and lure them over to their opinion. They want the recognition or following...

- as a thinker or learned person
- as the creator of a new and creative idea
- as a great teacher or preacher
- as an influential leader

Whatever the reason, false teachers reach out with their opinions. They reach out to entice unstable souls to approve and accept their opinion.

"But woe unto you, scribes and Pharisees [religionists], hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Mt.23:13).

"And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea" (Mk.9:42).

"For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Ro.16:18).

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor.11:13-15).

9 (2:14) **False Teachers—Covetousness:** false teachers *have hearts trained in covetous practices*. They are worldly minded, desiring the pleasures and possessions of the world...

- | | | | |
|---------------|------------------|--------------|---------------|
| • popularity | • large churches | • gifts | • leadership |
| • attention | • success | • livelihood | • fame |
| • recognition | • money | • security | • possessions |
| • a following | • raises | • position | |

They have coveted and coveted until their hearts are set on their worldly ambitions. They have struggled and struggled against God, conscience, Scripture, and what they know is right. They have focused upon their ambition and it alone, focused so much that their hearts are now trained to focus only upon their ambition. The truth of Christ and of God's Word no longer matter at all. All that matters is whatever the false teacher is after. Therefore, he drives and drives to get across his false doctrine.

Note: false teachers are said to be doomed, "accursed children." They are living under the curse of God and shall be destroyed.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's" (Ex.20:17).

"And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Lk.12:15).

"For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely" (Jer.6:13).

"Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!" (Hab.2:9).

10 (2:15-16) **False Teachers—Backsliding—Balaam:** false teachers *have forsaken the right way and have gone astray*. Jesus Christ is the way to God. He said, "I am the way, the truth, and the life" (Jn.14:6). Therefore, if a person denies Jesus Christ, he has...

- forsaken the way to God
- forsaken the truth of God
- forsaken the life of God

The false teacher has forsaken the right way and has gone astray. He has forsaken the way that leads to life and has gone astray, following the way that leads to death. Note that Balaam is used as an example (cp. Num.22:1f). The king of Moab, Balak, began to fear the strength of Israel. Therefore, he sent messengers to a diviner named Balaam to come and put a curse upon Israel. At first Balaam refused to go and discuss the matter with the king. But the king continued to offer more and more position and wealth to Balaam. Finally the offer was so much that Balaam's heart coveted after the world. Therefore, he agreed to go and meet with the king. However, along the way, God gave the power of speech to the donkey that Balaam was riding and God rebuked Balaam through the donkey. Balaam was also the person who was later to turn Israel away from God and lead them into sin (Num.31:16; cp. Num.3:1f).

The point is this: Balaam is an example of a false teacher who became worldly and led God's people into sin and destruction. All false teachers who deny the Lord Jesus Christ...

- become worldly (seeking the possessions, acceptance, and security of the world) and forsake the right way and go astray.
- lead people into sin and destruction.

“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat” (Mt.7:13).

“Brethren, be followers together of me, and mark them which walk so as ye have us for an example. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things)” (Ph.3:17-19).

“For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead” (1 Pt.4:3-5).

“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts” (2 Pt.3:3).

“How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts” (Jude 18).

11 (2:17) **False Teachers—Emptiness—Instability:** false teachers are *filled with emptiness and instability*. Two illustrations are given that describe false teachers.

⇒ They are like wells that offer water to travellers who have been crossing a dry, barren desert. But when the travellers reach the wells, they are dry.

⇒ They are like clouds that offer rain to the farmer. But when the clouds arrive, they are driven away by the rushing wind of a storm.

The picture is that of the false teacher offering hope to people, but his hope is empty and unstable, just as empty and unstable as the desert of the world itself. The false teacher cannot quench the thirst of people nor water the seed of God’s Word in people’s hearts. His false teaching is nothing more than the idea of a man; therefore, it ends up where all the ideas of men end—in the grave. The opinion of the false teacher cannot give hope at the end of life’s journey nor in facing the trials and temptations of life. In dealing with eternity and God and Christ and Scripture, the false teacher is a well without water, as clouds driven away by the winds of a storm.

Note: the mist or gloom of darkness is forever reserved for false teachers. They are going to remain in darkness forever, both in this life and hereafter, unless they surrender to the Lordship of Jesus Christ.

“This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity [emptiness] of their mind” (Eph.4:17).

“In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see” (Dt.28:67).

“Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity [emptiness] and vexation of spirit, and there was no profit under the sun” (Eccl.2:11).

“For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity” (Eccl.2:23).

“Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness” (Is.55:2).

“But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt” (Is.57:20).

12 (2:18) **False Teachers:** false teachers *speak great swelling words of emptiness*. They use lofty words, excellency of speech, flowery language, and descriptive phrases; but what they say is empty. It is not the truth. It is only their own idea and opinion. As stated above, their false teaching can offer no hope, not in dealing with the trials and temptations of life and not in dealing with death. Their teaching ends up empty and unstable. Their teaching dies with the grave. It cannot carry us across the portals of death into life everlasting. Only Jesus Christ can do that. Therefore, if the teacher’s message denies Jesus Christ, there is no hope of heaven, not a true hope.

“For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple” (Ro.16:18).

“Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus” (2 Tim.1:13).

“But evil men and seducers shall wax worse and worse, deceiving, and being deceived” (2 Tim.3:13).

“For there are many unruly and vain talkers and deceivers, specially they of the circumcision [religionists]: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake” (Tit.1:10-11).

“Should he reason with unprofitable talk? or with speeches wherewith he can do no good?” (Job 15:3).

“The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness” (Eccl.10:13).

13 (2:18) **False Teachers:** false teachers *lure people through the lusts of the flesh* (see note, *False Teachers—2 Pt.2:2* for discussion). Note who it is that the false teachers lure away: the immature believer and the young believer, those

who have barely escaped the world. This is a warning to those who are not rooted and grounded in the Lord and in God's Word. Believers must be consistent in studying God's Word and in following Christ. This is the believer's only hope to escape the doom that is to fall upon those who follow false teachers.

14 (2:19) **False Teachers—Sin, Enslaves:** false teachers *promise liberty, but they only enslave* people. Sin always enslaves. No matter what the false teaching is, it will enslave. The false teacher who denies Christ and God's Word removes the supreme authority over man's life. Therefore, man is pretty much free to live in selfishness and greed, desire and lust. He is pretty much left to seek as much pleasure and as many possessions as he desires upon earth. But in the end, man discovers something. The more he gets, the more he wants. It may be comfort, money, sex, position, or authority; it does not matter. Man's nature is such that he wants more and more. Man must be restrained by an authority above himself, that is, by God and by God's Word. If he is not, then he becomes enslaved to his passions and to the corruption of the world. This is one of the terrible fallacies of all false teachings. They all enslave man to this world: not a single false teaching can usher a man through the door of death into eternal life. Only Jesus Christ can do that. Note the clear truth: whatever overcomes a man, that very thing enslaves him.

- ⇒ If a false teacher overcomes a man, then the man is enslaved to that teaching.
- ⇒ If the world overcomes a man, then the man is enslaved by the world.

“Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin” (Jn.8:34).

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” (Ro.6:16).

“But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members” (Ro.7:23).

“And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will” (2 Tim.2:26).

“While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage” (2 Pt.2:19).

“His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins” (Pr.5:22).

15 (2:20-22) **False Teachers—Warning:** this is a strong warning to false teachers, a threefold warning.

1. Warning one: against returning to the world and its entanglements. If a false teacher once knew Christ and has returned to the world, his fate is going to be worse than if he had never begun with Christ. Why? Because he has known the truth and he has chosen to deliberately reject it. And even more, he is teaching against it. He has corrupted the truth of Christ and is leading others into destruction, dooming their very souls.

Thought 1. Teaching is the most responsible profession on earth. Therefore, the greater accountability falls upon the teacher's shoulders. God will have no mercy upon a false teacher; the false teacher will be judged much more severely than a person who never knew the truth.

2. Warning two: against turning from the way of righteousness and from the holy commandment.
- ⇒ The way of righteousness is Jesus Christ. He is the One who has made it possible for God to count us righteous and to accept us (see note, pt.3—2 Pt.1:1 for more discussion).
 - ⇒ The holy commandment is the Word of God, that is, all the commandments of God.

It is far better for a person not to have ever known Christ or God's Word than to have known them and to turn back. The judgment shall be far worse, much more severe upon such persons.

3. Warning three: against becoming uncouth, repulsive to God. The illustration given is clear. Imagine being compared to a dog that returns to its vomit and to a washed hog that returns to wallowing around in the foul, smelly mud. The judgment of God will be severe and terrible for all false teachers. (See note, *Destruction*—2 Pt.2:1 for more discussion.)

“But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you” (Mt.11:22).

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Mt.16:27).

“And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing” (Lk.2:48).

“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil” (Jn.3:19).

“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor.5:10).

“And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear” (1 Pt.1:17).

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works” (Rev.20:12).

“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be” (Rev.22:12).

<p>1 Arouse your pure minds; arouse them so that you can remember</p> <p>a. Remember the words of the prophets</p> <p>b. Remember what has been preached</p> <p>2 They come in the last days,</p>	<p style="text-align: center;">CHAPTER 3</p> <p style="text-align: center;">III. THE SECOND COMING OF CHRIST AND THE END OF THE WORLD, 3:1-18</p> <p>A. The First Thing to Know: Scoffers Shall Come, 3:1-7</p> <p>This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:</p> <p>2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:</p> <p>3 Knowing this first, that</p>	<p>there shall come in the last days scoffers, walking after their own lusts.</p> <p>4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.</p> <p>5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:</p> <p>6 Whereby the world that then was, being overflowed with water, perished:</p> <p>7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.</p>	<p>in our day & time'</p> <p>3 They walk after passion</p> <p>4 They scoff & ridicule the return of Christ</p> <p>5 They are willingly ignorant</p> <p>a. That God's Word created the world</p> <p>b. That God's Word destroyed the world</p> <p>c. That God's Word reserves the world for destruction by fire</p>
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DIVISION III

THE COMING AGAIN OF JESUS CHRIST AND THE END OF THE WORLD, 3:1-18

A. The First Thing to Know: Scoffers Shall Come, 3:1-7

(3:1-7) **Introduction:** the coming again of Jesus Christ and the end of the world—this is the subject of this final section of the book of Second Peter. This is a subject that literally fascinates tens of thousands of people. But note: fascination is not what God is after in discussing the return of His Son and the end of the world. What God is after is *preparation*—for man to prepare himself to receive God's Son. Man must be ready for the return of Christ or else he will be doomed. This first passage covers a critical subject: *the first thing to know—scoffers shall come.*

1. Arouse your pure minds; arouse them so that you can remember (v.1-2).
2. They come in the last days, in our day and time (v.3).
3. They walk after passion (v.3).
4. They scoff and ridicule the return of Christ (v.4).
5. They are willingly ignorant (v.5-7).

1 (3:1-2) **Mind—Word of God—Preaching—Teaching:** arouse your pure mind; arouse it so that you can remember. If a person is to know and understand the return of the Lord, his mind has to be aroused. The mind cannot be lazy or wandering about. It has to be watchful, alert, focused, concentrated, and actively engaged upon two things.

First, the mind must remember the words spoken by the prophets. They had much to say about the return of Christ to earth.

Second, the mind must remember the commandments of the Lord that have been preached and taught by the apostles. Jesus Christ taught much about His return. The apostles in turn shared His teachings with their people.

The importance of the mind being aroused cannot be overstressed. Note how Peter drives the point home:

- ⇒ "Stir up your pure minds" (v.1)
- ⇒ "Be mindful" (v.2)
- ⇒ "Know this first" (v.3)
- ⇒ "Do not be ignorant of this one thing" (v.8)

The phrase "pure minds" (eilikrine dianoiān) means to have a clear, pure, unmixed, uncontaminated, focused, and concentrating mind. It is the picture of thoughts being sifted just like wheat is sifted in order to be separated from the chaff. Thoughts are to be sifted in order to separate the true and pure from the untrue and impure. There is always so much false teaching about the end time that the mind must be pure in order to sift the true teaching from the false. The picture of a pure mind is this: the mind must be exposed to the light of the sun and be found flawless. The mind must be pure and clear from wandering and impure thoughts if it is to study the Word of God and learn its great teachings. The mind must be pure and clear if it is to grasp the great truth of the return of Jesus Christ to earth.

Note one other fact in these first two verses: the unity of Scripture. The prophets of the Old Testament and the words of Jesus Christ and the preaching and teaching of the apostles are all tied together and put on an equal footing—at least by the time the letter of Second Peter was written. They were all considered to be authoritative, to be the Word of God. Note that

Paul's writings were also considered to be Scripture by Peter when he was writing this letter (v.15-16). Paul's writings were already considered to be the very Word of God to men.

Thought 1. The stress is upon the mind—a pure and clear mind, a mind that is focused and learning and remembering what it has been taught. But note this: before a person can remember something, he first has to study and learn the facts. This stresses the utter necessity for him to study the Scriptures, to learn all he can about the return of Christ to earth. There is no place in the Christian life for lazy, lethargic, unfocused, and wandering minds. Christ demands total dedication from a person, the total commitment of a person's mind and life to His teaching. This requires intense and diligent study of the Word of God.

This also speaks directly to preachers and teachers. The early apostles studied the prophets and the words of Jesus. They studied the Scripture; therefore they knew all about the return of Christ to earth. Consequently, they were able to offer great hope to their people, the great hope of the second coming of Christ to earth.

2 (3:3) **Last Days—Jesus Christ, Return—Scoffers—World, Judgment of:** know that scoffers “shall come in the last days.” The first coming of Jesus Christ to earth was the pivotal point of human history.

- ⇒ Jesus Christ came in “the fulness of time” (Gal.4:4).
- ⇒ Jesus Christ came “in these last times for you” (1 Pt.1:20).
- ⇒ God has “in these last days spoken unto us by His Son” (Heb.1:2).
- ⇒ John the Apostle says, “it is the last time” (1 Jn.2:18).

Since Jesus Christ first came to earth, history is in its last stage. Right now, the time between Christ's first coming and His second coming, is called the age of grace—the age when God's mercy and grace are flowing out to the world through His Son, the Lord Jesus Christ. The thing to remember is that this period of history is called...

- “these last times” (1 Pt.1:20).
- “the last days” (2 Pt.3:3; 2 Tim.3:1).
- “these last days” (Heb.1:2).
- “the last time” (1 Jn.2:18; Jude 18).

Note John's term for the end time: “the last time” (eschate hora). The Greek really means the last hour, the midnight hour, when the world is to end. But note this: the end time does not mean annihilation; it does not mean that everything will cease to exist. As William Barclay describes so well:

“In biblical thought the last time is the end of one age and the beginning of another. It is not only a time of ending; it is a time of new beginning. It is not only a time of destruction; it is a time of recreation. It is last in the sense that things as they are pass away; but leads not to world obliteration, but world recreation. In other words, the last hour and the last days lead not to extinction, but to consummation” (The Letters of John and Jude. “The Daily Study Bible.” Philadelphia, PA: The Westminster Press, 1958, p.71).

The final chapter of human history is now being written. Soon Jesus Christ will return to earth and time will be no more. When? Jesus Christ said that no man knows nor can know. Only God knows. And we must always keep in mind what verse eight says, “that a thousand years is as one day” with the Lord. Therefore, we must not be projecting dates. What we must do is obey the Lord's exhortation to watch and be ready. We are to look for His return every day and be prepared for His return any moment. And when He returns, not only will the earth and the heavens be destroyed, but He is going to recreate the whole universe, both the heavens and the earth. The new universe will be the home of all those who have followed Jesus Christ.

Thought 1. This then is the message that we must heed: it is the *last days*. What are we going to do about it? Are we going to attach ourselves to the world and be destroyed with it or attach ourselves to Jesus Christ and enter into the glory of the new world that is soon coming? The choice is ours. We either follow the world that is doomed to destruction or else we follow Jesus Christ and enter the new world promised by Him. The end time, the destruction of the world that is coming, is not a message of gloom; it is the most glorious message of hope—the hope of a new world. There is a new world coming that will be gloriously perfected: no corruption, evil, sin, or death—only glory and splendor, health and life; and it will last forever and ever, world without end.

But note the point: there are scoffers in these last days, people who scoff at the idea of Christ returning to earth and recreating the universe. Three significant facts are said about the scoffers. The next three notes discuss these facts.

“Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babblers say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection” (Acts 17:18).

“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts” (2 Pt.3:3).

“How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit” (Jude 18-19).

“And they say, How doth God know? and is there knowledge in the most High?” (Ps.73:11).

“That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!” (Is.5:19).

“Behold, they say unto me, Where is the word of the LORD? let it come now” (Jer.17:15).

- 3** (3:3) **Jesus Christ, Return—Scoffers:** know that scoffers walk after their own lusts. They live like they want and do their own thing. They want the possessions and pleasures of this world.
- ⇒ They want the right to seek and keep as much as they can of money, houses, lands, furnishings, recognition, popularity, honor, position, authority, power, fame, recreation, comfort.
 - ⇒ They want the right to enjoy all the pleasure they feel safe doing such as partying, drinking, eating, and engaging in suggestive immoralities and sexual relationships.

These are the mockers, people who walk after their own lusts. They have to mock and reject the second coming of Christ. If they accepted it, they would have to change their lives; they would have to repent and turn to Christ or else live under the terrible fear of eternal judgment. They are unwilling to change their lives; therefore, they reject Jesus Christ and His return to earth in judgment.

“Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God” (Gal.5:19-21).

“Among whom also we all had our conversation [behavior, conduct] in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others” (Eph.2:3).

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things’ sake the wrath of God cometh on the children of disobedience” (Col.3:5-6).

“That every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God” (1 Th.4:4-5).

“From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not” (Jas.4:1-2).

“For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn.2:16).

- 4** (3:4) **Jesus Christ, Return—Scoffers:** know that scoffers ridicule the return of Jesus Christ. They scoff for two reasons.
1. They scoff because it has been thousands of years since Jesus Christ came to earth the first time. They scoffingly ask:

“Where is the promise of Christ’s return? What has happened to His promise? It has been thousands of years since He first came, and Christians have always been proclaiming that He was coming soon. Even today you are declaring that He is coming soon, declaring that His coming is just around the corner, declaring that everyone must expect His return today. What has happened? Where is He? If He was coming back to earth, He would have surely returned by now.”

Some mockers even argue this:

“There is so much suffering and evil in the world, Christ would have certainly returned by now if He was going to. He would have returned and brought the peace and abundance of life that Christians proclaim.”

Note: the first argument of the scoffers is based upon the teaching that the second coming is false. They feel that Christ would have returned long ago if the teaching were true. The fact that He has not yet returned proves that the teaching of the second coming is false. Christ is not returning to earth. A person can, therefore, forget the doctrine and go ahead and live like he wishes.

“For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be....But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only” (Mt.24:27, 36).

“And then shall they see the Son of man coming in a cloud with power and great glory” (Lk.21:27).

“Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (Acts 1:11).

“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation” (Heb.9:28).

2. They scoff because the world continues on just as it always has. They argue:

“There has never been a change in the way the world operates; there has not been a change since creation itself, not a convulsive event that would shake the world like the return of Jesus Christ to earth in a worldwide judgment.”

Note: this second argument is based upon the stability of the universe and its laws, upon the fact that the laws of nature run the world and keep it stable and functioning. The laws of nature have kept the universe running on and on without any major convulsive event. Therefore they argue:

“Why then should people get excited and become concerned about the world ending? The laws of nature run the universe, not an imaginary God. Nothing has ever changed the world; the world has been going on for millions of years. In fact, it has been continuing on for thousands of years since Christ came. Why then get concerned about a change now? The laws of nature will continue to run the universe and keep it stable.”

“And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry” (Lk.12:19).

“Wherefore let him that thinketh he standeth take heed lest he fall” (1 Cor.10:12).

“Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children” (Is.47:8).

“They have belied the LORD, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine” (Jer.5:12).

“The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?” (Obad.3).

“Whoso boasteth himself of a false gift is like clouds and wind without rain” (Pr.25:14).

“Seest thou a man wise in his own conceit? There is more hope of a fool than of him” (Pr.26:12).

“Boast not thyself of tomorrow; for thou knowest not what a day may bring forth” (Pr.27:1).

5 (3:5-7) **Jesus Christ, Return:** the scoffers are ignorant of three facts, and note, Scripture says that they are *willingly ignorant*. They choose to ignore, to be unreasonable, and to reject the fact that God is the Creator and Sustainer of the world. Note these facts.

1. Scripture declares that the world is not self-creating and self-sufficient (v.5). It was not made by the laws of nature and it does not run and operate itself by the laws of nature. The heavens and earth were created by *the Word of God*. It was God, His speaking the world into existence, who created the universe and the laws of nature. The heavens and earth were created by God simply speaking and bringing them into being. God is God, the Supreme Intelligence and Power; therefore, God can simply will and speak, and His Word creates whatever He wills.

The point is this: mockers willingly choose to ignore and reject God, to deny God’s absolute intelligence and power. Therefore, they are willingly ignorant that God created the world and that He sustains it by the mere power of His Word. The world and its laws are existing today only because God keeps them existing today. The only reason Jesus Christ has not yet returned to earth is because it is not yet God’s time. God is not yet ready for Christ to return. When God’s day arrives, God will simply speak the Word and Christ will return. The final chapter of human history will then be closed.

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

“Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee” (Neh.9:6).

“He stretcheth out the north over the empty place, and hangeth the earth upon nothing” (Job 26:7).

“Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands” (Ps.102:25).

“And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein” (Acts 14:15).

“Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (Heb.11:3).

2. Scripture declares that the world has not always continued on as it presently does (v.6). The idea that worldwide convulsive events do not happen is totally false. The earth has perished before; God spoke the Word and judged the world. His Word destroyed the world with a flood and all life was destroyed except Noah and his family and two of every creature. God did not let people go on and on in their sin forever. God judged and punished sinners. The world is a moral universe. God created it to be moral, and He expects man to live righteous and godly lives while here on earth. If they refuse, then He speaks His Word and judges the earth.

Again, note that the mockers willingly choose to ignore and reject the facts about a flood that destroyed all of life. The bones and the imprint of the bones of sea life can be found all over the dry land of the earth, yet men continue to reject the evidence of a cataclysmic flood that destroyed life upon earth. They ignore and reject that this is a moral universe that is answerable to a loving and just God. They reject Him because they want to control their own lives and live as they wish (v.3).

The point is this: the world was destroyed by God’s Word once; it can therefore be destroyed by God’s Word again. One cataclysmic destruction took place; therefore, another catastrophic destruction can occur. In fact, the only reason the world has not yet been destroyed is that it is not yet God’s time. But Scripture is clear; God has spoken: Jesus Christ is going to return to the world and the world is going to be judged and destroyed again.

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be” (Mt.24:36-39).

“Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing wherein few, that is, eight souls were saved by water” (1 Pt.3:20).

“And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly” (2 Pt.2:5).

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them” (Gen.6:5-7).

“And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die” (Gen.6:17).

“In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened” (Gen.7:11).

“Hast thou marked the old way which wicked men have trodden? which were cut down out of time, whose foundation was overflown with a flood: which said unto God, Depart from us, and what can the Almighty do for them?” (Job 22:15-17).

“For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee” (Is.54:9).

3. Scripture declares that the heavens and earth are being kept, reserved, and stored up for destruction by fire (v.7). How? By God’s Word. God is controlling the heavens and the earth. They have not yet been destroyed because God has not yet spoken the Word. But note: he is keeping, reserving, and storing up the world for destruction by fire. Why? Because of ungodly men. As stated, this is a moral universe and God expects men to live moral and pure lives. The day of judgment and perdition (destruction) is coming because men have chosen to live ungodly lives. It is this that men and mockers have chosen to ignore and reject: they are accountable to a loving, holy, and just God. It is this that they refuse to study and know and submit to. Therefore, they continue on in their selfish and hoarding and unjust and immoral ways. And they continue to scoff at the coming again of the Lord Jesus Christ to judge the earth.

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats” (Mt.25:31-32).

“And as it is appointed unto men once to die, but after this the judgment” (Heb.9:27).

“The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men” (2 Pt.3:7).

“Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

“For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness” (Is.59:3).

“Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled” (Heb.12:14-15).

	<p>B. The One Thing Not to Be Ignorant About: Why Christ Has Not Yet Returned, 3:8-10</p>	<p>longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.</p>	<p>cp. v.15 a. He wants none to perish b. He wants all to repent^{DS1}</p>
<p>1 The Lord does not measure time the same as man</p>	<p>8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.</p>	<p>10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.</p>	<p>3 The Day of the Lord is coming a. As a thief—unexpected b. The heavens will pass away with a great noise c. The elements will melt with intense heat d. The earth will burn up e. All things shall be dissolved</p>
<p>2 The Lord is not slow in sending Christ back to earth, but longsuffering,</p>	<p>9 The Lord is not slack concerning his promise, as some men count slackness; but is</p>		

DIVISION III

THE COMING AGAIN OF JESUS CHRIST AND THE END OF THE WORLD, 3:1-18

B. The One Thing Not to Be Ignorant About: Why Christ Has Not Yet Returned, 3:8-10

(3:8-10) **Introduction:** Jesus Christ is coming back to earth. This is the declaration of Scripture time and again.

“Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven” (Mt.26:64).

“And then shall they see the Son of man coming in a cloud with power and great glory” (Lk.21:27).

“Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (Acts 1:11).

“So Christ was once offered to bear the sins of man; and unto them that look for him shall he appear the second time without sin unto salvation” (Heb.9:28).

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Mt.16:27).

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats” (Mt.25:31-32).

“Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God” (1 Cor.4:5).

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick [living] and the dead at his appearing and his kingdom” (2 Tim.4:1).

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

Every generation of believers has proclaimed that Jesus Christ is *coming soon*. Even believers today proclaim that He is returning and that His return is just over the horizon. But it has been two thousand years since these promises were made. Does this mean then that the teaching of His return is false, that Jesus Christ is not going to return to earth? Have Christians been wrong in declaring that Jesus Christ was to return soon? How can thousands of years be said to be soon? There are those who ask questions like this and there are even those who use these questions to mock the return of Christ. The mockers of the second coming of Christ were the discussion of the former passage (see outline and notes—2 Pt.3:1-7 for discussion). But what are the answers to these questions? Why has Christ not yet returned? This is the one thing we must not be ignorant about: *why Christ has not yet returned to earth*.

1. The Lord does not measure time the same as man (v.8).
2. The Lord is not slow in sending Christ back to earth, but longsuffering (v.9).
3. The Day of the Lord is coming (v.10).

1 (3:8) **Time—Jesus Christ, Return:** Why has Christ not yet returned to earth? First, because God does not measure time the same as man. There are two differences between the time of God and the time of man.

1. There is the *span of time*. To God, a thousand years is *only as one day*. God is eternal. Think of thousands of years heaped upon thousands of years. Multiply ten thousand years times ten thousand and then multiply that by thousands of years again and keep on multiplying, never quitting. That is eternity. What then is one thousand years? Time is relative; it has no span to God. But this is not so to man. Man measures time by days and years, and he walks minute by minute throughout the day, all 365 days of the year. Therefore, time stretches on and on to him. But to God, who is eternal, it takes one thousand years to make a day. Therefore, to ask why Jesus Christ has not yet returned after two thousand years

is ridiculous. To God it has only been about two days since Christ died and arose. Two thousand years may seem like a long time to man, but not to God. To God two days is only a drop in a bucket.

The point is this: believers must not be discouraged because Christ has not yet returned. God may want a lot more to take place on earth before He sends Christ back to earth. Our task is not to question when He is returning, but to watch and be ready in case He returns before we depart this life and go to Him.

2. There is the *intensity of time*. Note that one day with God is *as a thousand years*. Picture one day on the earth and consider...

- all the trials and temptations
- all the suffering and pain
- all the accidents and diseases
- all the sin and evil
- all the cursing and blasphemy against God
- all the selfishness and hoarding while millions are in desperate need
- all the people dying and being sent to hell

God feels every ounce of all the events. He loves us; therefore He feels it all. He suffers along with us, and the intensity of His feeling is absolute. God is absolute and perfect; therefore He feels in an absolute and perfect sense. He suffers with us with such intensity that we could never even imagine the experience. This is what is meant by "one day is with the Lord as a thousand years." The feelings of one day are so intense that it feels like a thousand years. Whereas we bear only the sufferings of our own personal experience, God bears the sufferings of all the experiences of *all men*. Therefore, to God the experience during just one day of an evil earth is as a thousand years to Him.

This point is significant: it is a warning to man. God will not bear evil forever. He will not suffer the rejection and rebellion of men too long. He will speak the Word and send Christ back to judge the world. Scripture definitely teaches that we are living in the last days.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Tim.3:1-5).

"[God] hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb.1:2).

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [behavior] received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Pt.1:18-20).

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts" (2 Pt.3:3).

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

"But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts" (Jude 17-18).

2 (3:9) **Salvation—Longsuffering:** Why has Christ not yet returned to earth? Because God loves man; He does not want any person to perish, not a single person. God is not slack in fulfilling His promise nor is He powerless to return and judge the earth. He has not returned for one reason and one reason only. He wants more and more people to come to repentance. Note two significant points.

1. God is longsuffering (makrothumei). The word means...
 - that God is patient with us.
 - that God bears and suffers a long time with us.
 - that God perseveres and is constant in suffering with us.
 - that God is steadfast and enduring in being patient with us.

Very simply, God is slow to give in and to judge and condemn us. God loves and cares for us despite our sin and rebellion, cursing and rejection. This is the very reason He sent Christ to save us. He loves and cares for us; therefore, He is suffering a long time with us.

"And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30-31).

"Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Ro.2:4).

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Ro.3:25).

"But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people" (Ro.10:21).

2. God wants no person to perish. To perish is a terrible thing. It means to be utterly lost and destroyed. It means to lose eternal life and to be cut off from life forever and ever. It means to be spiritually destitute, completely empty of all

2 PETER 3:8-10

good. It means to suffer the judgment, condemnation, and punishment of separation from God forever and ever. It means to perish; to be in a state of suffering forever and ever apart from God.

The point is this: God does not want us perishing; He does not want us cut off and separated from Him. God wants us to spend eternity with Him not apart from Him.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:16).

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Ro.5:8).

“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)” (Eph.2:4-5).

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not” (1 Jn.3:1).

3. God wants all to come to repentance (see DEEPER STUDY # 1—2 Pt.3:9 for discussion).

DEEPER STUDY # 1

(3:9) **Repent—Repentance:** to change; to turn; to change one’s mind; to turn one’s life. It is a turning away from sin and turning to God. It is a change of mind, a forsaking of sin. It is putting sin out of one’s thoughts and behavior. It is resolving never to think or do a thing again. (Cp. Mt.3:2; Lk.13:2-3; Acts 2:38; 3:19; 8:22; 26:20.) The change is turning away from lying, stealing, cheating, immorality, cursing, drunkenness, and the other so-called glaring *sins of the flesh*. But the change is also turning away from the *silent sins of the spirit* such as self-centeredness, selfishness, envy, bitterness, pride, covetousness, anger, evil thoughts, hopelessness, laziness, jealousy, and lust.

1. Repentance involves two turns. There is a negative turn away from sin and a positive turn toward God. It is a turning to God away from sin, whether sins of thought or action. (See note, *Repentance*—Lk.3:3. Cp. 1 Th.1:9; Acts 14:15.)

2. Repentance is more than sorrow. Sorrow may or may not be involved in repentance. A person may repent simply because he wills and acts to change; or a person may repent because he senses an agonizing sorrow within. But the sense or feeling of sorrow is not repentance. Repentance is both the change of mind and the actual turning of one’s life away from sin and toward God. (See DEEPER STUDY # 1—2 Cor.7:10.)

“And saying, Repent ye: for the kingdom of heaven is at hand” (Mt.3:2).

“I tell you, Nay: but, except ye repent, ye shall all likewise perish” (Lk.13:3).

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38).

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord” (Acts 3:19).

“Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee” (Acts 8:22).

“And the times of this ignorance God winked at; but now commandeth all men every where to repent” (Acts 17:30).

3 (3:10) **Day of the Lord—Jesus Christ, Return:** Why has Christ not yet returned to earth? The glorious fact is that He shall return. The Day of the Lord is coming. He is going to bring about the glorious day of redemption, giving all believers the wonderful privilege of living with Him forever and ever.

1. The day of the Lord will come as a thief in the night. Note a significant fact: a man never knows when a thief is going to hit his house. No thief tells a man ahead of time that he is going to strike his house. If a man knew, he would watch and prepare. This is just the point: the Lord Jesus Christ has told us that He is coming back to earth. He has forewarned us, but He has not told us when. Why?

⇒ Not knowing when Jesus is returning keeps us focused upon Him and His return. It keeps us looking and longing for Him. It keeps us watching, and it stirs us to live pure and holy lives.

⇒ Not knowing when Jesus is returning serves as a warning to unbelievers. It warns them that they must repent now, today, for He could return today and catch them unprepared.

The day of the Lord is coming, but it is coming as a thief in the night. His return is going to be totally unexpected by most people. The believer must...

- not be careless: get tired of waiting up, get sleepy, be caught off guard, begin to disbelieve. (All of this can happen to a homeowner waiting on a burglar.)
- watch: sit up, stay awake, listen, look, take notice of all noises and sights (signs). (The burglar always comes in an unexpected hour.)

“Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning” (Mk.13:35).

“For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be” (Mt.24:27).

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only” (Mt.24:36).

“Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh” (Mt.24:44).

“And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh” (Mt.25:10-13, cp. v.6-9).

“For yourselves know perfectly that the day of the Lord so cometh as a thief in the night” (1 Th.5:2).

“Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee” (Rev.3:3).

“Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame” (Rev.16:15).

2. The heavens and universe shall pass away: all “the elements shall melt with fervent heat, the earth also and the works that are therein.” Based upon what we know about the universe today—the basic elements such as the atom—nothing really needs to be said about how the universe is going to be destroyed. It is rather a matter of belief in God, that God is God, the Supreme Intelligence and Force of the universe. If a person believes in God, then he knows that God can destroy the universe. How? By doing what He did when He created the world and when He destroyed the earth the first time (cp. v.5-6), that is, by simply speaking the Word, by simply commanding a universal atomic explosion to take place.

Man himself has enough intelligence to burst the atom and to cause a chain reaction that would be so devastating that it would destroy the earth and melt the elements of the earth with fervent heat. Man himself can cause an atomic explosion so severe that every element of the earth would melt with fervent heat. Why then doubt God?

All God has to do is speak the Word and all the atoms throughout the universe will burn up in a chain reaction. There would be an atomic explosion that would destroy the whole universe.

The point is this: “the day of the Lord *will come*.” There is no question about it.

- ⇒ Just as God spoke the Word and created the world...
- ⇒ just as God spoke the Word and destroyed the earth in Noah’s day...
- ⇒ so God is going to speak the Word and the day of the Lord will come.

“The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up” (v.10).

Now note: Why is God going to destroy both heaven and earth? There is one glorious reason and verse thirteen tells us: so that He can create a new heavens and earth where righteousness dwells. God wants a perfect world in which there will be nothing but righteousness. Note: verse ten says that the earth and “the works that are therein shall be burned up.” By “works” is meant all the works of man’s hands:

- | | |
|---------------|--------------|
| ⇒ buildings | ⇒ services |
| ⇒ offices | ⇒ evil works |
| ⇒ houses | ⇒ businesses |
| ⇒ religion | ⇒ murder |
| ⇒ governments | ⇒ wars |

Everything that man has ever done, all of his corruptible works, shall be burned up and destroyed by the fire of God’s judgment. The whole universe will be destroyed by fire; a fiery explosion will take place and the fire will be so hot that every element will melt from the fervent heat. But note: it is all so that God’s eternal purpose for the universe can be fulfilled. God is going to create a new heavens and earth in which only righteousness will exist. The righteous, those who have trusted the Lord Jesus Christ for righteousness, shall be the citizens of the new heavens and earth. The new heavens and earth will be the home where God’s people will live and serve Him for all of eternity.

Thought 1. What man must do is watch and prepare. He must repent, turn to God, and turn away from his sin and the coming destruction. Scripture is clear, and it is stated as clearly as it can be.

“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Mt.5:18).

“Heaven and earth shall pass away, but my words shall not pass away” (Mt.24:35).

“But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape” (1 Th.5:1-3).

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Pt.3:10-13).

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

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

“For the great day of his wrath is come; and who shall be able to stand?” (Rev.6:17).

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea” (Rev.21:1).

“For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind” (Is.65:17).

“For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain” (Is.66:22).

“Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end” (Ps.102:25-27).

“And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree” (Is.34:4).

“Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished” (Is.51:6).

<p>1 Believers must live holy & godly lives</p> <p>2 Believers must look for & speed up the Day of God</p>	<p>C. The Things Believers Must Do Since Jesus Christ is Coming Again (Part I), 3:11-14</p> <p>11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,</p> <p>12 Looking for and hasting unto the coming of the day of God, wherein the heavens</p>	<p>being on fire shall be dissolved, and the elements shall melt with fervent heat?</p> <p>13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.</p> <p>14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.</p>	<p>3 Believers must look for the new heavens & new earth</p> <p>4 Believers must be prepared for the coming of Christ</p> <p>a. Must be found in peace b. Must be spotless c. Must be blameless</p>
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DIVISION III

THE COMING AGAIN OF JESUS CHRIST AND THE END OF THE WORLD, 3:1-18

C. The Things Believers Must Do Since Jesus Christ is Coming Again (Part I), 3:11-14

(3:11-14) **Introduction:** Jesus Christ is coming to earth again. Therefore, there are some things that believers must do, and they are of critical importance.

1. Believers must live holy and godly lives (v.11).
2. Believers must look for and speed up the day of God (v.12).
3. Believers must look for the new heavens and new earth (v.13).
4. Believers must be prepared for the coming of Christ (v.14).

1 (3:11) **Jesus Christ, Return—Holiness—Godliness—World, Judgment of:** believers must live holy and godly lives. In fact, note the Scripture: *all of our behavior* must be holy and godly. There is to be no area of our lives—no part, no act—that is not holy and godly. Why? Why such a stress upon holiness and godliness? One strong reason is given.

The heavens and earth are to be dissolved because of the sin and evil of man. It is the sin and evil of man that has made the world so corrupt—corrupt beyond repair. God will be forced to destroy the world because of our sin and evil. The sin and evil of man has put the world under a curse of destruction. Sin and evil are therefore terrible things, abominable things! They should be hated and despised by every man, woman, and child. All sin and evil should be despised because of the terrible things they do and have done. They have caused a curse of corruption and utter destruction upon the earth. For this reason, we should hate sin and evil and love holiness and godliness. We should be holy and godly in all of our behavior.

1. *Holy* means that our behavior is sanctified, that is, set apart unto God; separated from the world and given over to God; given over to live pure and righteous lives (see DEEPER STUDY # 1, *Holy*—1 Pt.1:15-16).

“For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy” (Lev.11:45).

“That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear. In holiness and righteousness before him, all the days of our life” (Lk.1:74-75).

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor.7:1).

“Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb.12:14).

“Because it is written, Be ye holy; for I am holy” (1 Pt.1:16).

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness” (2 Pt.3:11).

“Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy” (Ps.99:9).

“And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory” (Is.6:3).

“Who shall not fear thee, O Lord, and glorify thy name: for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest” (Rev.15:4).

2. *Godliness* means that we live like God and seek to be a godly person; that we live and do all things in the reverence and awe of God; that we are so conscious of God’s presence that we live like God would live if He were walking upon earth (see note, *Godliness*—2 Pt.1:3).

Thought 1. Note: godliness means to be *Christlike*. Godliness is *Christlikeness*: it is living upon earth just as Christ lived.

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Cor.3:18).

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:12-13).

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation [behavior] and godliness” (2 Pt.3:11).

2 (3:12) **Jesus Christ, Return—World, Judgment of; Destruction of:** believers must look for and seek to bring the day of God about. The day of God refers to the day when God shall dissolve and destroy the heavens and earth, the day when the universe “shall be set aflame by fire and shall be dissolved, and the elements shall melt with fervent heat” (v.12; see note—2 Pt.3:10 for discussion). What is to be the attitude of the believer toward the *day of God*?

1. The believer is to be “looking for” (*prosdokontas*) the day of God. The word means to wait; to wait patiently but expectantly; to eagerly anticipate and long for the day of God; to be in expectation (W.E. Vine. *Expository Dictionary of New Testament Words*).

2. The believer is to *hasten* the day of God. The word “hastening” (*speudontas*) can mean two things.

- a. *To hasten* can mean to hurry after; to earnestly desire; to rush toward. The believer is to live a holy and godly life looking for and hastening toward the day of God. Keeping his eyes upon that terrible day of judgment is to *arouse him* to live a holy and godly life. Every day that he lives upon earth is to be a day in which he hastens toward the judgment of God; he should never take his eyes off the terrible day of God that is coming. If he takes his eyes off that day, if he fails to direct his life toward the day of God, then he will most likely slip into unholiness and ungodliness. He must, therefore, stay focused upon the day of God, the day of the terrible judgment to come upon the heavens and earth.
- b. *To hasten* can also mean to *hasten on* the day of God; to rush the coming of Christ; to cause the day of God to come sooner. The believer has a part in bringing about the eternal kingdom of God; he has a part in bringing about the return of Christ and the great day of God. How? God is “longsuffering...not willing that any should perish” (v.9). This is the reason He is delaying the return of Christ. Apparently, God has a certain number of believers that He has ordained to be brothers and sisters of His dear Son; apparently there are to be a certain number of believers to rule and manage the new heavens and earth for Christ. In His eternal knowledge God certainly knows the number who will be saved and serving His dear Son. Whatever the number and whatever the case, that number has to be reached before Christ can come and before the great day of God can destroy the universe and make a new heavens and earth. This much is known for sure:

⇒ God does have a certain number of believers in mind. Being God, He has purposed that His Son have many brothers who will reign with Him and who will worship and serve God through all eternity (cp. Ro.8:28-29 where God will allow nothing to stop Him from giving Christ “many brothers.”)

⇒ This Scripture tells us that we are to *hasten on*, to help bring about the day of God.

Thought 1. How can we help the day of God to come? How can we quicken the return of Christ and the end of the world? By living more holy and godly lives so that more people will more readily be attracted to Christ. The more they see *Christ in us*, His presence and power carrying us through the trials and temptations of life, the more they are going to want Christ and His power in their lives. The more holy and godly we live the more people will see the things for which they long...

- strength to conquer the trials and temptations of life
- hope in the future
- assurance and confidence of living forever
- conviction, purpose, meaning, and significance in life
- love, joy, and peace

When people see these things, the things for which they long, they will be attracted to Christ much quicker. The result will be more souls for Christ. They will be won much quicker and the number that God has in mind will be reached much sooner. Therefore, the way we are to *speed up* the day of God is to live more dynamic lives for Christ. We must live more holy and godly lives for Christ, and we must witness more diligently than ever before. We must begin to tell everyone that the Messiah, the Savior of the world, has come—that He has come to save us from the sin and death of the world and to give us a life of love, joy, peace, and power—the power to live abundantly both now and forever.

“And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust” (Acts 24:15).

“For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth” (Col.1:5-6).

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:12-13).

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead” (1 Pt.1:3).

“But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Pt.3:15).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 Jn.3:1-3).

3 (3:13) **Jesus Christ, Return—New Heavens and Earth:** believers must look for a new heavens and earth. Scripture clearly says that God is going to create a new heavens and a new earth. No matter what men may think and say about the issue, God declares as simply and as clearly as human language can describe that He is going to make a *new heavens and a new earth*. Why? So that the world will be perfect and nothing but righteousness will exist therein. God has *ordained* a perfect world, a world in which only righteous people will live. God wants a world where there will be no more sin and evil, no more accidents, disease, suffering, murder, drunkenness, drugs, adultery, sexual perversion, war, or death. God wants a people who know only the fulness of love, joy, and peace, a people who worship and serve Him forever and ever. (See note, pt.2—2 Pt.3:10 for more discussion.) The old but great Pulpit Commentary says:

"St. John, like St. Peter, speaks of a new earth, and tells us that that new earth will be the dwelling place of the blessed [believer]. He saw the holy city, new Jerusalem, coming down from God out of heaven; the throne of God and of the Lamb (he tells us shall be in it). 'The tabernacle of God is with men, and he will dwell with them.' The holy city, Jerusalem, which is above, is in heaven now...But heaven will come down to earth; the throne of God and of the Lamb shall be there [upon earth]; there his servants shall serve him" ("The Pulpit Commentary," Vol.22, p.69f).

The great Biblical commentator Matthew Henry says:

"In these new heavens and earth...only righteousness shall dwell; this is to be the habitation of such righteous persons as do righteousness, and are free from the power and pollution of sin...those only who are clothed with the righteousness of Christ, and sanctified by the Holy Ghost, shall be admitted to dwell in this holy place" (Matthew Henry's Commentary, Vol.6, p.1057.)

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature [creation] waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now" (Ro.8:18-22).

"For he looked for a city which hath foundations, whose builder and maker is God" (Heb.11:10).

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Heb.11:13-16).

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pt.3:13).

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful" (Rev.21:1-5).

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (Is.65:17).

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain" (Is.66:22).

4 (3:14) **Jesus Christ, Return—Believer, Life and Walk—Blameless:** believers must be diligent and prepared for the coming of Christ. The word "diligent" (spoudasate) means to be eager; to strive earnestly; to be zealous in seeking after. The believer is to be diligent, that is, eager, earnest and zealous in preparing himself for the return of the Lord. Why? So that the Lord will find him prepared. Note that three preparations are necessary.

1. The believer must be found in *peace*. He must be at peace with *both God and man*. He must not be living in rebellion against God nor be divided against his brothers and sisters. He must not be...

- living like he wants instead of how God says
- doing his own thing
- disobeying God
- living in sin
- cheating, lying, or stealing
- being selfish and hateful

- gossiping and criticizing
- grumbling and backbiting
- stirring up trouble within the church
- neglecting and ignoring God

The believer must be at peace with God and with men. He must be living just like God says to live, and he must be living as one with his brothers and sisters. When Christ comes, no believer dare be found criticizing and being divided from a brother or sister. And no believer dare be found at odds with Christ and not living for Christ. Such sinful behavior will be severely judged.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Ro.5:1).

“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment” (1 Cor.1:10).

“Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you” (2 Cor.13:11).

“For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us” (Eph.2:14).

“Endeavouring to keep the unity of the Spirit in the bond of peace” (Eph.4:3).

“Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel” (Ph.1:27).

“And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven” (Col.1:20).

“And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful” (Col.3:15).

“Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous” (1 Pt.3:8).

“Acquaint now thyself with him, and be at peace: thereby good shall come unto thee” (Job 22:21).

“Depart from evil, and do good; seek peace, and pursue it” (Ps.34:14).

2. The believer must be *without spot*. This means to be clean, pure, and unsoiled; to have no dirt, pollution, or contamination of sin whatsoever. The believer is to be confessing his sins always, all day long. He is to be walking in constant communion and fellowship with Christ, walking in open confession, confessing all the sin and contamination that he picks up from the world. Just being in the world means that some of the pollution of sin catches the eye and ears of the believer and causes unclean thoughts to cross his mind. The believer must walk in open confession, praying always for the power of Christ’s blood to cleanse him and to keep him pure. This is the only way a believer can ever be found spotless by Christ when He returns.

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 Jn.1:9).

“Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins” (Acts 13:38).

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph.1:7).

“Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon” (Is.55:7).

3. The believer must be found *“blameless”* (amometoi). The word means free from fault and censure; to be faultless; above reproach and rebuke. The believer is to live a blameless, faultless, and pure life, both in the church and in the world. No one is to be able to point to the Christian and accuse or blame him with anything. The Christian is to be clean, unpolluted, spotless, holy, righteous, and pure before man and God.

“I would have you wise unto that which is good, and simple [harmless] concerning evil” (Ro.16:19).

“That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ” (Ph.1:10).

“They ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world” (Ph.2:15).

“And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever” (2 Tim.4:18).

“For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Heb.7:26).

“Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless” (2 Pt.3:14).

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy” (Jude 24).

<p>1 Believers must count the Lord's longsuffering as salvation</p> <p>a. God is working to save more & more people</p> <p>b. Paul confirms the same point</p> <p>c. Some twist the Scriptures to their own destruction</p>	<p>D. The Things Believers Must Do Since Jesus Christ is Coming Again (Part II), 3:15-18</p> <p>15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;</p> <p>16 As also in all his epistles, speaking in them of these things; in which are some things hard to be under-</p>	<p>stood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.</p> <p>17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.</p> <p>18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.</p>	<p>2 Believers must beware lest they be led into error</p> <p>3 Believers must grow in the grace & knowledge of our Lord</p>
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DIVISION III

THE COMING AGAIN OF JESUS CHRIST AND THE END OF THE WORLD, 3:1-18

D. The Things Believers Must Do Since Jesus Christ is Coming Again (Part II), 3:15-18

(3:15-18) **Introduction:** this passage concludes the second letter of Peter. The emphasis of this concluding exhortation is striking. Jesus Christ is coming again, but His coming has been delayed. Believers are still on earth waiting for Him to come. What then are we to be doing? There are some critical things we should be doing. What are they? (Note: this is a continuation of the former passage and subject, 2 Pt.3:11-14.)

1. Believers must count the Lord's longsuffering as salvation (v.15-16).
2. Believers must beware lest they be led into error (v.17).
3. Believers must grow in the grace and knowledge of our Lord (v.18).

1 (3:15-16) **God, Longsuffering—Salvation—Paul:** believers must count the longsuffering of the Lord as salvation.

1. Remember: scoffers ridicule the coming again of Jesus Christ. They say such is foolishness. They say that the world is operated and run by the natural laws of nature; they say that if God existed and cared about the world, He would have come long ago and saved the world from all the evil, corruption, murder, and war that rages on and on (v.3-4). Remember what Scripture says, why it is that Jesus Christ has not yet come: because God is longsuffering and does not want any person to perish. He wants all to repent and to be saved (v.9). Now note: this is what the present verse is referring to. We are to count the longsuffering of God as salvation. The Lord Jesus has not yet returned to earth for one reason and one reason only: that more and more people might be saved, that more and more might be snatched out of the claws of death and judgment. This is the reason the Lord delays His return. His delay...

- is not because He has forgotten the earth.
- is not because He is angry with man because man has not paid more attention to His Word and teaching.
- is not because He does not care and love man enough to deliver him out of the evil, corruption, and suffering of the world.

The Lord cares and loves man so much that He wants all men to be saved. He longs for *all men* to repent and turn to Him. He shrinks from the thought of returning because He knows that when He returns every single unbeliever is doomed forever and ever. Therefore, He waits one more day; He waits longing for a few more to be saved; He waits because He knows that all unbelievers will be doomed to judgment and destruction.

The point is this: the believer must count the longsuffering of the Lord as salvation, as His concern for souls. We must never look upon the Lord's delay as unconcern or lack of care for His people and for the world. God loves all people, every single person on earth; therefore, He is longsuffering with the sin and evil of men. He is suffering a long time with man and his cursing and rebellion and rejection. But the day will come when God cannot bear sin and evil any longer. When that day comes, He will return and all the unbelievers and ungodly of this world will fall into the hands of an angry God, a God who is just and holy and righteous—just as much so as He was loving and longsuffering and caring.

2. Note a significant fact: Peter says that Paul wrote the same thing in his writings. That is, Paul taught that God delayed the coming of Christ so that more and more people could be saved.

“Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?” (Ro.2:4).

“Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance [longsuffering] of God” (Ro.3:24-25).

“What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory” (Ro.9:22-23).

“For if God spared not the natural branches [Israel, God's chosen people in the Old Testament], take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off” (Ro.11:21-22).

3. Note that some people twist the Scripture to their viewpoint. The point is this: believers are not to take the delay of Christ and assume that it is going to be years and years before He ever comes and before we have to face judgment. We must keep our eyes on His return, watch, prepare, and be ready at all times. If we are not watching, then we are being lazy and complacent and are much more likely to fall into sin and worldliness. And if this happens, we will be caught unprepared and be spotted and dirtied with sin and stand blameable before Him (cp. v.14).

The Lord is not delaying His return so that we can enjoy this world and its pleasures and possessions more. This earth is to be dissolved, utterly destroyed, and melted down. The Lord is delaying His return because He is longsuffering, wanting more and more people to be saved. Our task is to be more evangelistic; to live more spotless and blameless lives so that we can reach more and more people for Christ. The delay of Christ should not cause us to become lethargic and complacent and worldly; it should stir us to be more diligent in the mission of Christ. If we twist the Scripture, allowing the longsuffering of God to stir the thought that we have a little more time to wait, then we are destroying ourselves.

“Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God” (Mt.22:29).

“For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ” (2 Cor.2:17).

“But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God” (2 Cor.4:2).

“But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness” (1 Th.2:4-5).

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe” (1 Th.2:13).

“As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction” (2 Pt.3:16).

Thought 1. Note two things.

- 1) Peter said that Paul wrote some things that were difficult to understand. He also says that some people twisted what Paul said just as they twisted the truth of God’s longsuffering. What were those things?
 - ⇒ Paul’s teaching on justification by faith. This teaching led some people to say that when a person believed in Christ, he was saved no matter how he lived. Even if a person lived like the devil himself, if he believed in Christ, he was saved. This, of course, leads to the abuse of grace (cp. Ro.3:5-8; 6:1f; Jas.2:14-26).
 - ⇒ Paul’s teaching on Christian liberty and freedom. This teaching led some people to say that Paul was removing the restrictions of God upon behavior and giving license to live and do as one likes (Ro.8:1-2; 7:4; 14:1-23; 1 Cor.6:12; Gal.3:10; 5:13).
- 2) Peter said that Paul’s writings were accepted as Scripture by the early church (v.16). He says that they twisted Paul’s writings even as they did “the other Scriptures.” The great Greek scholar A.T. Robertson says:

“There is no doubt that the apostles claimed to speak by the help of the Holy Spirit (1 Th.5:27; Col.4:16) just as the prophets of old did (2 Pt.1:20f.). Peter thus puts Paul’s Epistles on the same plane with the Old Testament, which was also misused (Mt.5:21-44; 15:3-6; 19:3-10)” (Word Pictures In The New Testament, Vol.6, p.179).

The commentator Michael Green says:

“Notice how Peter admires Paul’s wisdom—not without reason! Yet his is a gift from God, as Paul was the first to admit (1 Cor.3:10; 2:6, 16). Polycarp writes in the same vein (c AD 115), ‘Neither I nor anyone like me can attain to (lit. ‘keep up with’) the wisdom of the blessed and glorious Paul, who also, when he was absent from you, wrote you letters. It is interesting to see the difference here between the first and early second century references to Paul. To Peter he is a ‘beloved brother’: to Polycarp, though himself one of the most distinguished of subapostolic bishops and a sufferer for the faith, he had already become ‘the blessed and glorious Paul’. If 2 Peter is a pseudepigraph, it is a very good one!” (The Second Epistle of Peter and The Epistle of Jude. “The Tyndale New Testament Commentaries,” p.146).

Michael Green again says:

“There can, in any case be no question that long before AD 60 Christian writings were being read in church alongside the Old Testament, and consequently were well on the way to being rated as equivalent in value to it...The point was this. The apostles were conscious that they spoke the word of the Lord (1 Th.2:13) as surely as did any of the prophets. There is nothing, therefore, unnatural about their placing each other alongside the Old Testament prophets. The same Holy Spirit who inspired the prophets was active in themselves. That is quite enough to explain how Peter could have put Paul alongside the Old Testament writers in this verse. Bigg

[of the International Critical Commentaries] remarks that, so far from having an inferiority complex about Moses and the prophets, the apostles believed themselves to be even higher in the purposes of God. St. Paul sets apostles before prophets (Eph.4:11)...And it follows from 1 Pt.1:12 that the Christian evangelist was superior to the old prophets, as Christ Himself was greater than Moses” (The Second Epistle of Peter and The Epistle of Jude. “The Tyndale New Testament Commentaries,” p.148f).

2 (3:17) **Believer, Duty:** believers must beware lest they be led into error. Note that Peter addresses the believers of the churches as *beloved*. He loves God’s people, and it has been his love that has stirred him to warn them of the great day of God that is coming, the terrible judgment and destruction of the ungodly and of the heavens and earth. Now Peter gives the *beloved* believers one more warning:

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness” (v.17).

The believer has been warned; he now knows all about these things. He has read and studied the letter of Second Peter...

- the message of the great love and salvation of God and of the coming judgment of God upon man and his world.
- the message that warns against false teachers who pervert and twist the Scriptures. They deny the Lord (2 Pt.2:1f) and the Scripture (2 Pt.2:1f) and the return of Christ and the judgment to come (2 Pt.3:3f).

The believer has been warned; therefore, he must now beware, guard and stand against the error of false teachers. If he does not stay alert and guard against the teaching of false teachers, he will be led away by their error. The believer will fall and no longer be stedfast. He will lose the exciting hope of the Lord’s return and no longer look forward to the glorious union with Christ nor to eternal life with God the Father.

“Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak” (Mt.26:41).

“Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears” (Acts 20:31).

“Wherefore let him that thinketh he standeth take heed lest he fall” (1 Cor.10:12).

“Watch ye, stand fast in the faith, quit you [living] like men, be strong” (1 Cor.16:13).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pt.5:8).

“And Jesus answering them began to say, Take heed lest any man deceive you” (Mk.13:5).

“Take ye heed, watch and pray: for ye know not when the time is” (Mk.13:33).

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (1 Tim.4:1).

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables” (2 Tim.4:3-4).

“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God” (Heb.3:12).

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness” (2 Pt.3:17).

“Enter not into the path of the wicked, and go not in the way of evil men” (Pr.4:14).

3 (3:18) **Grace—Knowledge:** believers must grow in the grace and knowledge of our Lord and Savior Jesus Christ. (See note—2 Pt.1:2 for discussion.)

Note the close of Peter’s letter, a glorious exaltation of praise: “To Him be glory both now and forever.” All the glory that belongs to God, Peter says belongs to Jesus Christ. And if any one person should know, Peter should. Peter is the *big fisherman*, the man chosen by Christ to be one of His closest associates and to be the leader of His small apostolic band. No one knew Jesus Christ any better than Peter. And Peter says that the glory due God belongs to Jesus Christ. Jesus Christ is God incarnate in human flesh, God who came down to earth to reveal Himself and to save men.

“What a telling final ejaculation! It reveals the mainspring of Peter’s Christianity. Christ the Saviour; Christ the Lord; to Christ belongs glory for ever. In this incidental phrase we have the highest possible Christology. For glory belongs to God (Ro.11:36, Jude 25). But Peter had learnt that ‘all men should honour the Son even as they honour the Father’ (Jn.5:23)” (Michael Green. The Second Epistle of Peter and The Epistle of Jude. “The Tyndale New Testament Commentaries,” p.151).

Matthew Henry says:

“We must grow in the knowledge of our Lord Jesus Christ. Follow on to know the Lord. Labour to know him more clearly and more fully, to know more of Christ...so as to be more like him and to love him better. This is the knowledge of Christ the apostle Paul reached after and desired to attain, Ph.3:10. Such a knowledge of Christ as conforms us more to him and [will] preserve us from falling off in times of...apostasy; and those who experience...the knowledge of the Lord and Saviour Jesus Christ will...give thanks and praise to him, and join with our apostle in saying, To him be glory both now and for ever. Amen” (Matthew Henry’s Commentary, Vol.6, p.1059).

THE FIRST EPISTLE OF

JOHN

THE FIRST EPISTLE GENERAL OF

JOHN

INTRODUCTION

AUTHOR: John, the Apostle (see the Gospel of John, Introductory Notes, Author).

The author does not give his name nor give himself a title. But the author is easily identifiable. The style, vocabulary, and content point to the same author writing the Gospel of John and the Epistles of I, II, and III John.

John Stott points out that all three epistles are found in the earliest Greek manuscripts. There has never been any question about their being Scripture. The earliest reference to the three epistles was by Polycarp (about A.D. 155 in his letter to the Philippians, 7th chapter). But there are what seem to be quotations from the epistles made by earlier writers (Clement of Rome, the Didache, and the Epistle to Diogenetus). Eusebius verifies that John wrote at least the first two epistles. And Clement of Alexandria mentions “the greater epistle” of John which shows that he knew of more than one letter (John RW Stott. *The Epistles of John*. “Tyndale New Testament Commentary,” ed. by RVG Tasker. Grand Rapids, MI: Eerdmans, 1964, p.14f).

It should be mentioned, however, that some say there were two Johns: John the Apostle and John the Elder, who is said to have been a member or minister of the church at Ephesus. But the weight of evidence points directly to John the Apostle as the author of all four books.

DATE: Uncertain. Probably A.D. 85-90 (see the Gospel of John, Introductory Notes, Date).

There is no mention of the persecution under the Emperor Domitian in A.D. 95, so the letter most likely was written before that date. It is thought that the three epistles were written about the same time. Some even feel that II and III John were written and sent at the same time as First John. If both Second and Third John are personal letters to individuals, they could have easily accompanied the letter of First John to the church.

TO WHOM WRITTEN: To the church at large. Note: there is no greeting, farewell, or personal references that would reveal the recipients. This means a most wonderful thing: each local church can look upon First John as though the letter has been personally written to it.

Tradition says that all three epistles were written from Ephesus where John pastored during the latter years of his life.

PURPOSE: “These things have I written...that ye may know that ye have eternal life” (5:13) (see Special Features, point 3). However, John also wrote to defend the faith and to strengthen the church against false teachers and heretical doctrine. John confronted the first stages of the same heretical teachings that Paul often confronted—the beginning stages of Gnosticism. Briefly stated, Gnosticism said that the human body was evil. This teaching resulted in two different attitudes toward the body and life.

⇒ Some said that the body needed to be disciplined, controlled, and taken care of as much as possible. By controlling its urges and appetites and keeping it fit, the corruption and evil of the body could be mastered more easily.

⇒ Others said that what was done with the body mattered little, for it was evil and doomed to death. Therefore, if a person took care of his spirit, he could eat, drink, and be merry and do whatever else he wanted with his body.

a. The parallel with the false teaching of today is clearly seen.

⇒ Some concentrate upon the body and its health through recreation and discipline, seeking to overcome the evil, that is, the corruption, disease, aging, and dying of the body as much as possible.

⇒ Others live as they please, eating and drinking and partying as they wish, thinking that it matters little how they live. Just think how many people feel that they can do their own thing—what they want, when they want—just so they believe in God and worship occasionally and do a good deed here and there.

The point to see is this: each person gives attention to the spiritual only as he wishes, only as much as he feels is necessary to keep his spirit in touch with God. But his concentration is the body and its pleasure, whether the pleasure is the exhibition of discipline and control or the stimulating of the flesh.

There are teeming millions, and have been since Christ, who believe that they are safe and acceptable to God just so they have been baptized, belong to a church, practice the rituals of the church, and worship here and there. They think they can pretty much live like they want during the week: eat, drink, party, seek the pleasures and possessions of the world, bank, hoard, even curse and be immoral here and there. What they do with their bodies, just so it is not too serious in their minds, does not matter that much. What it is that makes them acceptable to God is what has just been stated: being baptized and belonging to the church.

b. Note how the truth destroys this life-style and teaching. The human body is not evil; Jesus Christ, the image of God, came to earth in a human body. Therefore, the human body could not be evil, for God cannot be touched with evil. He is perfect. The conclusion is shocking and convulsive for the life of man. Since the body is honorable, it means that everything a man does with his body *is important to his spiritual welfare*. What he does with his body determines his relationship and destiny with God. It is totally impossible to keep one’s spirit right with God and let one’s body go its own way. A person is a person, both spirit and body. Therefore, he is to honor God with both his spirit and body, just as Jesus Christ did in the body given him by God. (See outline and notes—Ro.12:1-2; 1 Cor.6:12-20 for more discussion. See Colossians, Introductory Notes, Purpose. Also see note, pt.2—Col.1:15 for more detailed discussion.)

SPECIAL FEATURES:

1. I John is "A General Epistle." That is, it is not written to a specific church, but rather it is written to all Christian believers. It is "An Epistle Written From a Father to His Children." It is written from the heart of a pastor who feels the tenderness of a father for his children (1 Jn.2:1, 12, 18, 28; 3:1, 2, 7, 18, 21; 4:1, 4, 7, 11; 5:2, 21). See James, Introductory Notes, Special Features, point 1.)
2. I John is "An Epistle Combating False Teachers and Doctrinal Error." (See Purpose above.)
3. I John is "An Epistle of Christian Certainty or Assurance." The phrase "we know" is used thirteen times to give assurance to the believer. The epistle assures the believer time and again that God has sent His Son, the Lord Jesus Christ, into the world to save man (the incarnation). In addition, John assures the believer of eternal life. In contrast, the Gospel of John was written to stir faith "that ye may believe that Jesus is the Christ, the Son of God..." (Jn.20:31).
4. I John is "The Epistle of Tests." It was written to give the believer test after test by which he could prove whether or not he knows God. The tests also strengthen the believer's faith and love for God. A quick glance at the outline will show this.
5. I John is "A Personal and a Spiritual Epistle." It is not written so much from a doctrinal point of view, although it is filled with doctrinal teaching. Its emphasis is personal righteousness, purity, love, and a knowledge and loyalty to Jesus Christ, the Son of God Himself.
6. I John is "An Epistle that Stresses Love" (1 Jn.2:7-11; 3:1-3; 3:11-17; 3:23; 4:7-21).
7. I John is "An Epistle that Stresses that Jesus Christ is the Son of God, the Messiah, the Anointed One of God" (1 Jn.1:7; 2:1, 22; 3:8; 4:9-10, 14-15; 5:1, 5, 9-13, 18, 20).
8. I John is "An Epistle that Stresses that Jesus Christ Did Come As a Man" (1 Jn.1:1-3, 5, 8; 4:2-3, 9-10, 14; 5:6, 8, 20).
9. I John is "An Epistle that Stresses that Jesus Christ is the Savior: He Did Die for Man's Sins" (1 Jn.1:7; 2:1-2; 3:5, 8, 16; 4:9-10, 14).
10. I John is "An Epistle that Stresses the Spirit Living Within the Believer" (1 Jn.2:20, 27; 3:24; 4:13, 15-16; 5:12).
11. I John is "An Epistle that Stresses the Need for Separation From the World" (1 Jn.2:15-17; 3:1, 3, 13; 4:3-5; 5:4; 5:19).
12. I John is "An Epistle that Stresses Righteousness and Obedience to God's Commandments" (1 Jn.2:3-8, 29; 3:3-15, 22-24; 4:20-21; 5:2-4, 17-19, 21).

OUTLINE OF FIRST JOHN

THE PREACHER'S OUTLINE & SERMON BIBLE™ is *unique*. It differs from all other Study Bibles & Sermon Resource Materials in that every Passage and Subject is outlined right beside the Scripture. When you choose any *Subject* below and turn to the reference, you have not only the Scripture, but you discover the Scripture and Subject *already outlined for you—verse by verse*.

For a quick example, choose one of the subjects below and turn over to the Scripture, and you will find this marvelous help for faster, easier, and more accurate use.

In addition, every point of the Scripture and Subject is *fully developed in a Commentary with supporting Scripture* at the bottom of the page. Again, this arrangement makes sermon preparation much easier and faster.

Note something else: The Subjects of FIRST JOHN have titles that are both Biblical and *practical*. The practical titles sometimes have more appeal to people. This *benefit* is clearly seen for use on billboards, bulletins, church newsletters, etc.

A suggestion: For the quickest overview of FIRST JOHN, first read *all the major titles* (I, II, III, etc.), then come back and read the subtitles.

OUTLINE OF FIRST JOHN

I. THE GREAT TESTIMONY OF JOHN: THE SON OF GOD HAS COME TO EARTH, 1:1-5

II. THE THREE MISCONCEPTIONS OF MAN, 1:6-2:2

- A. Misconception 1: Man Can Fellowship with God and Still Walk in Sin, 1:6-7
- B. Misconception 2: Man is Not Totally Sinful and Depraved, 1:8-9
- C. Misconception 3: Man Can Become Sinless and Righteous on His Own, 1:10-2:2

III. THE PROOF THAT ONE REALLY KNOWS GOD: SEVEN TESTS, 2:3-29

- A. Test 1: Keeping God's Commandments, 2:3-6
- B. Test 2: Loving One's Neighbor, 2:7-11
- C. Test 3: Remembering Your Spiritual Growth, 2:12-14
- D. Test 4: Loving Not the World, 2:15-17
- E. Test 5: Guarding Against Antichrists or False Teachers, 2:18-23
- F. Test 6: Letting the Gospel Abide in You, 2:24-27
- G. Test 7: Abiding in Christ, 2:28-29

IV. THE PROOF THAT ONE REALLY LOVES GOD: SIX TESTS, 3:1-4:21

- A. Test 1: Experiencing God's Incredible Love, 3:1-3
- B. Test 2: Turning Away from Sin and Its Enslavement, 3:4-9
- C. Test 3: Being Marked by Love, 3:10-17
- D. Test 4: Having a Clean Heart, 3:18-24
- E. Test 5: Testing the Spirits of False Teachers, 4:1-6
- F. Test 6: Loving One Another, 4:7-21

V. THE PROOF THAT ONE REALLY BELIEVES IN GOD: FOUR TESTS, 5:1-21

- A. Test 1: Being Born Again, 5:1-5
- B. Test 2: Believing the Witness About Christ: That He is the Son of God (Part I), 5:6-8
- C. Test 3: Believing the Witness About Christ: That He is the Son of God (Part II), 5:9-15
- D. Test 4: Living Free of Sin, 5:16-21

THE FIRST EPISTLE GENERAL OF

JOHN

CHAPTER 1

I. THE GREAT TESTIMONY OF JOHN: THE SON OF GOD HAS COME TO EARTH, 1:1-5

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen it, and bear witness, and show

unto you that eternal life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

4 Jesus Christ came to earth for the most glorious purpose

a. That we might have fellowship with God & His Son Jesus Christ

b. That our joy might be full^{ps1}

5 Jesus Christ preached the most wonderful message

a. That God is Light

b. That there is no darkness in God at all^{ps2}

1 Jesus Christ has always existed

2 Jesus Christ has proven who He is

3 Jesus Christ has revealed who He is: The Word of Life

a. By manifesting Himself

b. By identifying with men

DIVISION I

THE GREAT TESTIMONY OF JOHN: THE SON OF GOD HAS COME TO EARTH, 1:1-5

(1:1-5) **Introduction:** John jumps right into the great subject he wants to cover. There is no greeting and no salutation. What he has to say is of unparalleled importance; he must get right to the point: God's Son has come to earth. God is not living off in outer space someplace like so many people think and say; God has not forgotten the earth. God is not unconcerned and disinterested in the world. The very opposite is true. God loves and cares for us and He has proven it in the most supreme way possible: God has sent His Son into the world. This is the glorious testimony of John: God's Son has come into the world and His name is Jesus Christ. Jesus is the Messiah, the Savior of the world.

1. Jesus Christ has always existed (v.1).
2. Jesus Christ has proven who He is (v.1).
3. Jesus Christ has revealed who He is: the Word of Life (v.1-2).
4. Jesus Christ came to earth for the most glorious purpose (v.3-4).
5. Jesus Christ preached the most wonderful message (v.5).

(1:1-5) **Another Outline:** The Son of God Has Come to Earth.

1. The basic fact: He has always existed (v.1).
2. The clear proof: Man heard, saw, looked upon, and handled (v.1).
3. The most glorious revelation (v.1-2).
 - a. He manifested Himself, revealed the life to us.
 - b. He identified with man: Gave man the opportunity to see Him.
4. The most glorious purpose (v.3-4).
 - a. That we might have fellowship together.
 - b. That our joy might be full (v.4).
5. The most wonderful message (v.5).
 - a. That God is light.
 - b. That there is no darkness in God.

1 (1:1) **Jesus Christ, Son of God—Eternal—Pre-existent:** Jesus Christ has always existed. This is what is meant by the words "that which was from the beginning." Jesus Christ was existing before the world was ever created. He was living and had always been living. He possessed life—the energy, the force, the power of life. He was the very being and essence of life, the very embodiment of life. Life was wrapped up in Him, for He was the very energy and force of life itself.

Thought 1. The point is clear: from the beginning Jesus Christ was already there. He did not have a beginning; He was not created. He "was from the beginning with God." Our Lord and Savior knows what the other world is all about, for He has come from there. Therefore, all that He told us is true. We can trust His Word.

"In the beginning was the Word, and the Word was with God, and the Word was God" (Jn.1:1).

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Ps.90:2).

"I was set up from everlasting, from the beginning, or ever the earth was" (Pr.8:23).

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (Jn.17:5).

“[Christ Jesus] who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross” (Ph.2:6-8; cp. 2 Cor.8:9).

2 (1:1) **Jesus Christ, Deity; Revelation, Proof of—John, Testimony of:** Jesus Christ proved who He is. How? By partaking of human flesh, by becoming a man and letting people hear, see, look upon, and handle him.

1. John and the early believers *heard the Son of God*. The Son of God actually partook of flesh and blood and became a man and *spoke to men* (cp. Heb.2:14-15). They heard Him teach and share the glorious news that God loves man, that man can be delivered from sin and death and live forever with God. The twelve apostles and thousands of others not only *heard about Him*, they actually *heard Him* proclaim the words of life. They heard Him deal with individuals and heard Him teach audiences of thousands. They themselves spoke to Him and heard Him speak to them. For three years John and the apostles and many others were in constant conversation with Him, listening and hanging on to every word He said.

Thought 1. One of the great needs of man is a Word from God—a Word that tells us the truth about God and about life—who we are, why we are here, and where we are going.

“Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself” (Jn.7:16-17).

“Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free” (Jn.8:31-32).

2. John and the early believers *saw the Son of God with their eyes*. The Son of God actually became a man. Men saw Him in the flesh just as they see all other men. Note: John says they saw Him *with their eyes*. He wants us to know that Jesus Christ was not a phantom, ghost, or spirit. He was real; He had actually partaken of flesh and blood and become a man. He and the others saw Him with their eyes. They were as Matthew Henry says, “Eyewitnesses as well as ear-witnesses” (*Matthew Henry’s Commentary*, Vol.6, p.1061).

⇒ They were witnesses of His life upon earth for three years, from His baptism by John the Baptist to His resurrection from the dead. They saw all his wonderful works: the healings and miracles and good deeds that He ministered to people. They saw the most wonderful event of all, His resurrection and conquest of death for man.

“Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection” (Acts 1:21-22).

⇒ They were eyewitnesses of His majesty and they declare the truth to us.

“For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty” (2 Pt.1:16).

3. John and the early believers *looked upon the Son of God*. This means more than just seeing Jesus Christ in a human body. The Greek word for “looked upon” (etheasametha) means to gaze and look upon for a long time in order to study and understand and grasp. It means to look intensely and earnestly; it means to grasp the meaning and significance of a person. John is testifying that he and the other apostles and believers looked and gazed upon Jesus Christ in order...

- to study and understand Him.
- to seek and grasp the meaning and significance of His person.

Thought 1. A person will never see and understand who Christ is by just glancing at Him. If a person wants to know Christ, he has to look intensely and seriously; he has to seek to understand if Christ really is who John and other believers claim He is.

“But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD” (Jer.9:24).

“Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth” (Hos.6:3).

“Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself” (Jn.7:16-17).

“Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed” (Jn.8:31-32).

4. John and the early believers *handled* Jesus Christ, the Son of God. The word “handled” (epselaphesan) means more than just touching. It means to grope and grasp after in order to understand; to handle in order to examine closely (John RW Stott. *The Epistles of John*. “Tyndale New Testament Commentary,” p.60). A.T. Robertson, the Greek scholar, says that it is a graphic word, the very same word that Jesus used to prove that He was not a spirit after His resurrection (*Word Pictures In The New Testament*, Vol.6, p.205).

“Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have” (Lk.24:39).

“Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing” (Jn.20:27).

Thought 1. The Son of God came to earth; He partook of flesh and blood and became a Man just like all other men. He is called Jesus Christ or Jesus the Messiah, the Savior of the world. He was heard, seen, intensely looked upon and handled by John and the other apostles and by many others who believed and followed Him. Jesus Christ did everything He could to show man that the Son of God had come to earth—that He had come to save man, to deliver man from this corruptible world of sin and death—that He had come to give man life eternal, the glorious privilege of living in heaven with God forever and ever.

“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high” (Heb.1:3).

“Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?” (Jn.14:9).

“Christ came, who is over all, God blessed for ever” (Ro.9:5).

“Who is the image of the invisible God, the firstborn of every creature” (Col.1:15).

“For in him dwelleth all the fulness of the Godhead bodily” (Col.2:9).

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (1 Tim.3:16).

“Which in his [Jesus Christ] times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting” (1 Tim.6:15-16).

“And he [Jesus Christ] hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS” (Rev.19:16).

3 (1:1-2) **Jesus Christ, Person—Revelation—Word, The:** Jesus Christ revealed who He was, the *Word of Life*. This means two things:

⇒ First, Jesus Christ Himself is *the Word*. Remember what a word is: it is the expression of an idea, a thought, an image in the mind of a person. A word describes what is in the mind of a person. John is saying this: in the life of Jesus Christ, God was speaking to the world, speaking and demonstrating just what He wanted to say to man. This means the most wonderful thing. It means that God has given us much more than mere words in the Holy Scriptures. God has given us Jesus Christ, *The Word*. As *The Word*, Jesus Christ was the picture, the expression, the pattern, the very image of what God wished to say to man. The very image within God’s mind of the *Ideal Man* was demonstrated in the life of Jesus Christ. Jesus Christ was the perfect expression of all that God wishes man to be. Jesus Christ was God’s utterance, God’s speech, *God’s Word* to man. Jesus Christ was the *Word of life who came to earth to show us that the very energy, force, power, and essence of life is in God and in God alone. Therefore, if a person wants life, he must trust and depend upon God for life. For life in all of its energy and force and being exists only in God.*

“In the beginning was the Word, and the Word was with God, and the Word was God” (Jn.1:1).

⇒ Second, Jesus Christ Himself is *the Word of life*, the very message of life, the good news (gospel) of life. He is the very embodiment of life, the energy and force of life; therefore, when He came to earth, He brought the Word of life to man. Jesus Christ—His life, His acts, His teaching—tells men how to live. In Jesus Christ and in Jesus Christ alone is the Word of life, the Word that tells man how to conquer death and to live abundantly both now and eternally. Jesus Christ is the *Word of life*. This is the great thing that He revealed to man. But note: How did He reveal this great message to man? Verse two tells us in clear language. The verse is here given just as it reads in the Greek text:

“(And the life was revealed, and we have seen and bear witness, and report to you the life, the eternal, which was with the Father, and was revealed to us).”

1. Jesus Christ *manifested* or *revealed* the life to us (v.2). That is, He came to earth and showed us the life that was in Him. He showed us what life is...

⇒ that it is the very energy and force of living forever just as God Himself lives. Life never dies and never ceases to be.

⇒ that it is the very energy and force of living abundantly, of experiencing love, joy, and peace just as God experiences. Life never lacks and never ceases to experience the fulness of life to the ultimate.

Thought 1. The point is this. Jesus Christ revealed who He was; He came to earth and showed us life—showed us that life is in God and in God alone. Therefore, if man wants to really live, he has to put his life into the hands of God, for life exists only in God. God alone can give man life.

2. But Jesus Christ did a second thing: He identified with man. He gave men the opportunity to see Him and the life which He was bringing to man. As covered in verse one, men heard, saw, looked upon, and touched Christ. He made Himself available to men, allowed them to use all their physical senses in order to prove that He was indeed the Son of God, the very embodiment of life eternal. He allowed men to use all their physical senses so they could have perfect proof and never be able to question that the Son of God had come to earth, not if they were honest and willing to study and know the truth.

Note the testimony of John: “we have seen and bear witness, and show unto you that eternal life, which was with the Father, and was manifested to us” (v.2). There is compulsion here: the witnesses to the Son of God must proclaim the truth. The Son of God, Jesus Christ, has come to earth. He came to bring the glorious message of the Word of life. Men do not have to live in sin and the dread of corruption and death; men can live in the abundance of love, joy, and peace with God, both now and eternally.

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life” (Jn.3:14-15).

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn.3:36).

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day” (Jn.6:40).

“Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee” (Jn.11:25-28).

“He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal” (Jn.12:25).

“That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord” (Ro.5:21).

“For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting” (Gal.6:8).

“But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel” (2 Tim.1:10).

“We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death” (1 Jn.3:14).

“And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life” (1 Jn.5:11-12).

4 (1:3-4) **Jesus Christ, Purpose—Fellowship:** Jesus Christ came to earth for the greatest of purposes.

1. Jesus Christ came that men might have fellowship with God and with His Son Jesus Christ and with one another. This is the most wonderful declaration, for it means that God is not far off in outer space someplace. God is not disinterested and uncaring about what happens to man. God has not left us to fend for ourselves upon earth with nothing but death and the grave to look forward to. The very opposite is true: God has revealed Himself in the Lord Jesus Christ and has shown us that He deeply loves and cares for us and that He wants to fellowship with us. Imagine! Jesus Christ, the Son of God, came to earth to show us that we can know God personally and fellowship with Him. We can actually fellowship with God...

- become acceptable to Him
- relate to Him and talk and share with Him
- have Him walk with us throughout the day, looking after and caring for us step by step
- cast our problems upon Him
- trust Him to help us in meeting our needs
- ask Him for strength to conquer the trials and temptations of life
- know that He will constantly give us a life of love, joy, and peace
- know that He will deliver us from sin and death and give us life eternal
- depend upon Him for righteousness so that we can be acceptable to Him

We can know both God and His Son, the Lord Jesus Christ, know them personally just like all the above describes. And we can experience fulness of life with all other believers who truly give their lives to follow Christ. We can all have fellowship together, the kind of fellowship that exists within the greatest of all families—the family of God Himself.

2. Jesus Christ came that our joy might be full (see DEEPER STUDY # 1, *Joy*—1 Jn.1:4 for discussion).

DEEPER STUDY # 1

(1:4) **Joy** (chara): an inner gladness; a deep seated pleasure. It is a depth of assurance and confidence that ignites a cheerful heart. It is a cheerful heart that leads to cheerful behavior.

Several things need to be said about the believer's joy.

1. Joy is divine. It is possessed and given only by God. Its roots are not in earthly or material things or cheap triumphs. It is the joy of the Holy Spirit, a joy based in the Lord. It is His very own joy (Jn.15:11; Acts 13:52; Ro.14:17; Gal.5:22; 1 Th.1:6).
2. Joy does not depend on circumstances or happiness. Happiness depends upon happenings, but the joy that God implants in the believer's heart overrides all, even the matters of life and death (Ps.5:11; 2 Cor.6:10; 7:4).
3. Joy springs from faith (Ro.15:13; Ph.1:25; 2 Tim.1:4; cp. Mt.2:10).
4. Joy of future reward makes and keeps one faithful (Mt.25:21, 23; Acts 20:24; Heb.12:2).

The source of the believer's joy is severalfold.

1. The fellowship of the Father and His Son brings joy (1 Jn.1:3-4).
2. Victory over sin, death, and hell brings joy (Jn.14:28; 16:20-22).
3. Repentance brings joy (Lk.15:7, 10).
4. The hope of glory brings joy (Ro.14:17; Heb.12:2; 1 Pt.4:13).
5. The Lord's Word—the revelations, commandments, and promises which He made—brings joy (Jn.15:11).
6. The commandments of Christ and the will of God bring joy. Obeying and doing a good job stirs joy within the believer's heart (Jn.15:11, 32; 17:13; Acts 13:52).
7. Prayer brings joy (Jn.16:24).
8. The presence and fellowship of believers brings joy (1 Jn.1:3-4).
9. Converts bring joy (Lk.15:5; Ph.4:1; 1 Th.2:19-20).
10. Hearing that others walk in the truth brings joy (3 Jn.1:4).
11. Giving brings joy (2 Cor.8:2; Heb.10:34).

5 (1:5) **Jesus Christ, Message of—God, Nature—Light**: Jesus Christ preached the most wonderful message. It included two wonderful things.

1. *God is light*. What does this mean? It means several things.
 - a. God is light by nature and character. Light is what God is within Himself, within His being, essence, nature, and character. God dwells in the splendor, glory, and brilliance of light. Wherever He is, the splendor, glory, and brilliance of light shines out of His being. In fact, there is not even a need for the sun when God's glory is present. The glory of His presence just beams forth the most brilliant light imaginable, so brilliant and glorious that it would consume human flesh.

“And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof” (Rev.21:23).

“And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever” (Rev.22:5).

- b. God is light in that He reveals the light of all things, the truth of all things.
 - ⇒ Jesus, the Light, tells us that God is holy, righteous, and pure. Light is the symbol of purity and holiness. Light means the absence of darkness and blindness; it has no spots of darkness and blackness, of sin and shame.
 - ⇒ Jesus, the Light, reveals. His light shows clearly the nature, the meaning, and the destiny of all things. His light beams in, spots, opens up, identifies, illuminates, and shows things as they really are. The light of Jesus Christ shows the truth about the world and man and God. The light of Christ reveals that God loves and cares for man and wants man to love and care for Him.
 - ⇒ Jesus, the Light, guides. His light allows a man to walk out of darkness. Man no longer has to grope, grasp, and stumble about trying to find his way through life. The path of life can now be clearly seen.
 - ⇒ Jesus, the Light, does away with darkness and with chaos. His light routs, wipes out, strips away and erases the darkness. The empty chaos of creation was routed by the light given by God (Gen.1:3). Jesus Christ is the Light that can save man from chaos (Jn.14:1, 17; 12:46; 16:33).
2. There is no darkness in God. What does this mean? (See DEEPER STUDY # 2, *Darkness*—1 Jn.1:5 for discussion. Observe that none of the descriptions of darkness are true of God.) (Also see DEEPER STUDY # 2, *Darkness*—Jn.8:12 for more discussion.)

DEEPER STUDY # 2

(1:5) **Darkness** (skotos, skotia): the word darkness describes both the state and works of a person. It symbolizes evil and sin, everything that life should not be and everything that a person should not do.

1. The darkness means that man is ignorant of God.
 - ⇒ The darkness means that a person is vain in his imaginations about God and foolish in his thoughts about God.

“Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened” (Ro.1:21).

⇒ The darkness means that a person does not live and walk in the light of God and Christ.

“Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life” (Jn.8:12).

⇒ The darkness means that a person is blind to the light of Christ and stumbles about through life.

“Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him” (Jn.11:9-10).

⇒ The darkness means that a person does not understand the light and is powerless to extinguish the light.

“And the light shineth in darkness; and the darkness comprehended it not [does not understand or extinguish it]” (Jn.1:5).

⇒ The darkness means that a person does not see the glory of God in the face of Jesus Christ.

“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor.4:6).

2. The darkness means evil behavior and deeds.

⇒ The darkness means that a person’s deeds are evil and that he hates the light.

“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God” (Jn.3:19-21).

⇒ The darkness means that a person walks in the darkness of hate and antagonism against others.

“He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes” (1 Jn.2:9-11).

⇒ The darkness means that a person lives a secretive life, a life that is gripped by the hidden things of darkness, that cannot bear the light.

“Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall ever man have praise of God” (1 Cor.4:5).

3. The darkness means man’s nature, that his nature is darkness.

⇒ The darkness means that a person is the very embodiment of darkness, that his very nature and character are that of darkness.

“For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light” (Eph.5:8).

⇒ The darkness means that a person’s eye is focused upon evil; therefore, his whole being is full of darkness or evil.

“The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!” (Mt.6:22-23).

⇒ The darkness means that a person is an unbeliever and has communion with darkness.

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?” (2 Cor.6:14).

4. The darkness means that man is unfruitful in life.

“And have no fellowship with the unfruitful works of darkness, but rather reprove them” (Eph.5:11).

5. The darkness means that man dwells in darkness.

⇒ The darkness means that a person dwells in darkness and is blind to the glorious day of salvation and of the Lord's return.

“But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness” (1 Th.5:4-5).

⇒ The darkness means that a person has rejected the call of God and still dwells in darkness.

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities” (2 Pt.2:9-10).

6. The darkness means the influence and power of Satan.

⇒ The darkness means that a person is under the power of Satan and is guilty of sin; that his sins are not forgiven.

“To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me” (Acts 26:18).

7. The darkness means the place of punishment and hell, the pit of darkness.

⇒ The darkness means the place of punishment and hell where all the ungodly shall be cast in the final judgment.

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph.6:12).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

“Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever” (Jude 13).

<p>1 We can fellowship with God & walk in darkness a. This is a lie b. This is not the truth</p> <p>2 The truth: We must walk in the light a. Then we have true fellowship b. Then we are cleansed from sin</p>	<p>II. THE THREE MISCONCEPTIONS OF MAN, 1:6-2:2</p> <p>A. Misconception 1: Man Can Fellowship with God and Still Walk in Sin, 1:6-7</p> <p>6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:</p> <p>7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.</p>
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DIVISION II

THE THREE MISCONCEPTIONS OF MAN, 1:6-2:2

A. Misconception 1: Man Can Fellowship with God and Still Walk in Sin, 1:6-7

(1:6-7) **Introduction—Man, Unbelief:** the Son of God has come to earth. This is the great testimony of John the Apostle. He came to earth so that man can have *fellowship with God and with His Son Jesus Christ*.

“But wait,” man shouts. “We already have fellowship with God. We already worship God and feel safe and acceptable in our religion. We do not need someone else to show us how to become acceptable to God. We can reach God on our own; we can secure His approval by ourselves. We don’t need someone else telling us how to approach God and how we should worship God and secure His approval.”

This is the great subject of this particular section (1 Jn. 1:6-2:2). Man objects to the idea that Jesus Christ is the Son of God, that He is truly God’s very own Son. Man objects to the idea...

- that the way he worships is wrong.
- that he has no merit with God.
- that he is unacceptable to God.

This is the reason many reject John’s declaration: “the Son of God has come to earth.” Jesus Christ came so that man can have *true* fellowship with God. But man objects to the idea that he needs help in reaching God. He feels sufficient within himself. He objects to the idea that he cannot reach God on his own. This passage strikes at these objections and exposes their fallacies. There are basically three misconceptions of man.

1. Misconception 1: man can fellowship with God and still walk in sin (1:6-7).
2. Misconception 2: man is not totally sinful and depraved (1:8-9).
3. Misconception 3: man can become righteous and sinless on his own (1:10-2:2).

The first misconception is the subject of the present passage. The other two misconceptions are discussed in the next two studies. Note that the first misconception strikes at the belief that is held by most people on earth. Most people believe that they can *fellowship with God even while they walk in darkness and sin*.

1. We can fellowship with God and walk in darkness (v.6).
 - a. This is a lie.
 - b. This is not the truth.
2. The truth: we must walk in the light (v.7).
 - a. Then we have fellowship.
 - b. Then we are cleansed from sin.

1 (1:6) **Fellowship—Darkness—Man—Salvation:** first, why does man object to the deity of Jesus Christ? To the Son of God coming to earth? That it was *necessary* for Him to come? Because they believe that man can fellowship with God and walk in darkness at the same time. What does it mean to walk in darkness?

⇒ It means that the world is in the dark about God. Man cannot see God nor talk face to face with God. Man cannot hear God nor touch God. How then can man know that God really exists? Man and his world are in the dark about God.

⇒ It means that man does not know exactly how God wants him to live: how moral and pure, how righteous and just. Man cannot talk with God; he has no way to communicate with God, for he cannot see God and he does not know where God is so that he can set up communication with Him. Therefore, man has no way to discover God nor to find out how God wants him to live.

Note four significant facts.

1. First, the world is in the dark about God. When it comes to God, man is in darkness, for he cannot see God nor talk with God. He cannot even be sure that God exists, not absolutely sure. Why? Because man’s physical senses and flesh

can know only the things of the physical and material world. If there is a God, if there is a spiritual world, man has absolutely no way to penetrate it. Man can take all his technology and science, all his intellectual and creative reasoning, and he will never be able to penetrate the spiritual world, not with his physical and material nature. The physical and material world cannot and never will be able to penetrate and cross over into the spiritual world. Man and his world are completely in the dark about God. No matter what any person claims, no matter how religious or how much a spiritist the person may be, no person from the physical world can cross over and enter into the spiritual world to find out if God exists, much less fellowship with God.

2. Second, how then can man ever know God and fellowship with God? There is only one way: God has to leave the spiritual world and dimension and enter the physical world and dimension. God has to come to earth and reveal Himself to us. This is the only conceivable way man could ever fellowship with God. This is the glorious gospel: this is exactly what John declares: that the Son of God has come to earth. He came to reveal God to us (see outline and notes—1 Jn.1:1-5 for discussion).

3. Third, note the foolishness of man: man rejects the Son of God and declares...
 “We [can] have fellowship with God and walk in darkness.”

- Man declares that he can find God on his own, that he can relate to God and be good enough to fellowship with God and to secure God’s approval by himself.
- Man believes that he can use his own mind and reasonings and find out enough about God to become acceptable to Him and to fellowship with Him.
- Man believes that he can use his own hands and energy and do enough to please God and to receive His approval.

Man thinks this: if he believes in God and does half-way right, then his belief and good deeds will put God in debt to him. God will never reject him; God will accept him. Therefore, man concludes that he can reject Jesus Christ as the Son of God. He concludes that he can fellowship and become acceptable to God by believing that God exists and by doing enough good to please God.

4. Fourth, note what the Scripture says to any of us who say this: we lie and do not the truth. No matter how great our minds and thoughts imagine God to be—no matter how many good works we do—we are not doing the truth. And note: a thinking and honest person knows this, for no person can cross over into the spiritual world. If we are ever to know God, God Himself has to come to us. It would not even be enough for some lesser spiritual being to come, for he would not be God. The only way we can ever hope to *know God* and to *know Him accurately* is for God Himself to come to earth. Therefore, to profess that “we can fellowship with God and walk in darkness” is a lie. Whatever we do—all the approaches to God that men use—they are not the truth. By taking any approach to God other than by the Son of God, we do not take the true approach; we take a false approach.

Thought 1. The Word of God is strong. It says this: if a person says that he is saved, and then lives in the darkness of this world, he lies. God is light; therefore, if a person walks in darkness, he does not know God. He is not fellowshiping with God. Light and darkness cannot dwell together. A person has to choose in which he wants to live: he has to choose to live in either the light of God or in the darkness of the world.

“For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD, Whom therefore ye ignorantly worship, him declare I unto you” (Acts 17:23).

“And the light shineth in darkness; and the darkness comprehended it not” (Jn.1:5).

“He was in the world, and the world was made by him, and the world knew him not” (Jn.1:10).

“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil” (Jn.3:19).

“Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water” (Jn.4:10).

“Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also” (Jn.8:19).

“The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes” (Jn.9:30).

“Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?” (Jn.14:9).

“If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth” (1 Jn.1:6).

“They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course” (Ps.82:5).

“The way of the wicked is as darkness: they know not at what they stumble” (Pr.4:19).

“For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge” (Jer.4:22).

“Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of the visitation [judgment], saith the LORD” (Jer.23:12).

2 (1:7) **Light—Fellowship—Forgiveness of Sin:** man cannot fellowship with God and walk in darkness. The truth is that man must walk in the light if he is to fellowship with God. What is the light of God?

- ⇒ The light of God is the revelation of God Himself. The Lord Jesus Christ came to earth to reveal God. Jesus Christ has the very nature of God; therefore, He was able to show us exactly what God is like.
- ⇒ The light of God is the revelation of just how God wants us to live while upon earth. When the Son of God came to earth He told us and showed us exactly how to live, exactly what God expects of us.

Therefore, to walk in the light means to believe in the Son of God who came to earth and to follow Him. If we walk upon earth believing in Jesus Christ and doing exactly what He said to do, then we are in the light just “as he is in the light.” Note: this is exactly what this verse says: we are to “walk in the light, as he is in the light.” This means two most wonderful things.

1. If we walk in the light of Christ, then we have fellowship with Christ and with God and with all other believers. Jesus Christ is the Son of God; therefore, when He was upon earth, He was in constant fellowship with God. He is the One who shows us how to relate to and fellowship with God. Therefore, when we walk in the light of Christ, we do what Christ did. We approach God through Christ and fellowship with God just as Christ showed us. The result is glorious. It means that we have true fellowship—that we actually know God and fellowship with God, that we actually know and fellowship with His Son, the Lord Jesus Christ, and with all who believe and walk in His light.

Thought 1. Note: God is light and in Him is no darkness at all. Few if any persons would deny this. But note this: it is impossible to walk in both light and darkness at the same time. Therefore, if we walk in darkness, we are not walking and fellowshiping with God. As stated, it is totally impossible.

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (Jn.14:6).

“And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent” (Jn.17:3).

“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ” (1 Jn.1:3).

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 Jn.1:7).

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Rev.3:20).

“I am a companion of all them that fear thee, and of them that keep thy precepts” (Ps.119:63).

“Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name” (Mal.3:16).

2. If we walk in the light of Christ, then the blood of Jesus Christ, God’s Son, cleanses us from all sin. This is a critical point to note. It was not enough for God’s Son to come to earth and reveal God to man. Man is sinful; he has transgressed God’s law. Man has chosen to live like he wants to live upon earth, to do his own thing. Man has...

- ignored God
- neglected God
- disbelieved God
- disobeyed God
- cursed God
- rebelled against God
- rejected God

Man is guilty of offending God and of transgressing God’s law. Therefore, just as with any law, when the law is broken, the penalty has to be paid. The lawbreaker has to pay or else someone has to step forward to pay the penalty for him. This is just what Jesus Christ did. He not only came to reveal God to us, He came to take our sins and transgressions upon Himself—all the guilt of them. Jesus Christ died for our sins.

- ⇒ He faced the judgment for us.
- ⇒ He suffered the punishment for us.
- ⇒ He bore the condemnation for us.

The blood of Jesus Christ was shed upon the cross for us. Therefore, to walk in the light of Christ means that we walk believing that Christ died for us. It means that we believe His blood cleanses us from sin, that He actually paid the penalty for our sins, that we are thereby freed from the guilt of sin. When we walk in the light of Christ, God sees our sins covered by the blood of Christ. He accepts us in Christ. Our sins are forgiven by the blood of God’s Son.

But note: the word “cleanses” is in the present tense. This means...

- that the blood of Christ *continually cleanses* us from sin.
- that if we are walking in the light of Jesus Christ, then His blood is *always cleansing* us from our sins.
- that if we walk in fellowship with Jesus Christ we are *constantly confessing* our sins, we are living in *open confession* before Him.

The believer is to walk in fellowship with Christ *all day long every day*. He is to walk acknowledging God in *all His ways*, praying, praising, and confessing his shortcomings and sins *all day long*. The believer who walks in fellowship with Jesus Christ like this is being *constantly cleansed* by the blood of Jesus Christ.

1 JOHN 1:6-7

Thought 1. This is the point so often missed by man: he cannot erase the sins of his past. He has no way to pay the penalty and judgment of his sins, and they have already been committed. Therefore, the penalty has to be paid. And note: the payment has to be made by Someone who is perfect, for God is perfect. Only perfect sacrifices can be acceptable to God. And this is the terrible problem that man faces, for who is perfect other than God? No man is; only the Son of God is perfect. This is the reason the Son of God had to come to earth. He had to come to sacrifice Himself for man. He had to take man's sins upon Himself and become man's substitute in death. He had to die for man. It is His death, the sacrifice of the blood of God's Son, that covers our sins. No person is ever acceptable to God unless he is free of sin, unless his sins are cleansed and forgiven by the blood of Christ.

"For this is my blood of the new testament, which is shed for many for the remission of sins" (Mt.26:28).

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him" (Ro.5:8-9).

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph.1:7).

"In whom we have redemption through his blood, even the forgiveness of sins" (Col.1:14).

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb.9:14).

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [behavior] received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pt.1:18-19).

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 Jn.1:7).

"Unto him that loved us, and washed us from our sins in his own blood" (Rev.1:5).

	B. Misconception 2: Man is Not Totally Sinful & Depraved, 1:8-9
1 We are not totally sinful & depraved	8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.
a. This is a deception	
b. The truth is not in us	
2 The truth: We must confess our sins	9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.
a. Because God is faithful & just	
b. Because God forgives	

DIVISION I

THE THREE MISCONCEPTIONS OF MAN, 1:6-2:2

B. Misconception 2: Man is Not Totally Sinful and Depraved, 1:8-9

(1:8-9) **Introduction:** the great testimony has been borne; the great proclamation has been made. John the apostle has declared: “the Son of God has come to earth. He has come to earth to reveal who God is and what God is like and how God wants us to live. In addition to this, He has come to die for us and to cleanse us from our sin.”

But note: man objects to the idea that Jesus Christ *had to die* for our sins. Man shouts at the idea:

“We are not that sinful, so sinful that we cannot handle the problem of sin ourselves. We can change our behavior and act responsibly. Man has the capacity to reform himself, to discipline and control his own life. Man has the ability to live a responsible life: he can resolve to change and live a decent, moral, and responsible life. Man has the power to please God himself. Man can do good and be good enough to make himself acceptable to God. Man is not so terrible a sinner, not down deep within. Man can become a moral and righteous person on his own. All he needs is...

- to be educated to understand himself and his world.
- to have a set of moral values and religious worship to encourage him in his values.
- to use his technology and science for moral and just causes.”

The point is this: man rejects the idea that he needs someone to die for his sins, that he cannot become acceptable to God on his own. Man objects to the idea that the perfect and sinless Son of God had to come to earth to die for his sins. Man objects because it means that man is...

- sinful and depraved.
- so sinful and depraved that he is totally unacceptable to God.
- so sinful and depraved that he cannot become acceptable to God by his own efforts.
- so sinful and depraved that no matter what he does, he cannot secure God’s approval.
- so sinful and depraved that he can never fellowship with God, that all his prayers, worship, and thoughts about God are vain and empty.

This is the reason many persons object to Jesus Christ. This is the reason many accept Him as a great religious teacher, but reject His claim to be the Son of God and the Savior of the world. They are unwilling to accept the fact that man is depraved, totally sinful. This is the great subject of this passage, the second major misconception of man about the deity of Jesus Christ, about the Son of God coming to earth: *man is not totally sinful and depraved.*

1. We are not totally sinful and depraved (v.8).
 - a. This is a deception.
 - b. The truth is not in us.
2. The truth: we must confess our sins (v.9).
 - a. Because God is faithful and just.
 - b. Because God forgives.

1 (1:8) **Man—Sin—Depravity:** the misconception is forcefully stated—“we have no sin.” Note that the word *sin* is not plural but singular. The sin being talked about is *sin as a root within man*, as a part of man’s nature, as a principle, a law, a force, an energy within man. Persons who say that they can approach God on their own are saying that they have no sin, no root of sin, no nature of sin, no principle of sin within them. They are saying...

- that they can handle sin themselves; that they can change their lives and stop sinning enough to please God and to become acceptable to Him.
- that they do not need the Son of God to come to earth and die for their sins.
- that they can control their lives enough to keep from sinning.

Note what Scripture says about this misconception: we deceive ourselves and the truth is not in us. No person can keep from sinning. If any person thinks that he can keep from sinning, the truth is not in him; he is utterly deceived. And note: if we cannot keep from sinning, this means that we have a nature, a root of sin within us. The force and energy of the root shoots out and we sin. As stated, we cannot keep from sinning: this fact alone proves that we have sin within our nature, a nature that is depraved. To say differently is to be deceived and to deny the truth of all human experience. Remember: sin is imperfection. Sin is coming short of God’s glory and perfection, missing the mark of His glory and perfection. This is

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the reason no person can ever live with God. God is perfect; therefore, only perfection can live in His presence. Man is imperfect and short of God's glory; he is sinful. Therefore, man can never live in God's presence. This is what the objector needs to see. If he misses this, then he will miss the eternal salvation that is in Christ Jesus our Lord, the very Son of God who came to earth to die for our sins.

Thought 1. Note a significant fact. There are those who say that man is not responsible for his sin; therefore, he cannot be charged with sin. They say that man acts the way he does because of his upbringing, parents, society, environment, education or the lack of it, playmates and associates. They say that man is a product of his environment; therefore, God cannot charge man with guilt. Man just is not responsible for his behavior. For this reason, God nor society can hold man accountable for his actions. The reason man sins is because someone else made him do it.

The problem with this is that it is only partly true. Environment and upbringing do affect us and have some bearing on our actions. But this is not all that we are; we are not just robots responding to the trigger of environment. We are free moral creatures with a free will that chooses to sin or not to sin. And it is deception to deny the fact. The truth is just not in us if we deny that we have a great degree of freedom in all that we do. The problem is not our environment; we just cannot keep from sinning and acting irresponsibly. We sin because there is a root, a nature, a force of sin within us. To object to what is so clear and visible is to be deceived, to show that the truth is not in us.

Thought 2. The person who thinks that he can control sin enough to become acceptable to God has a low view of God and too high a view of himself. Think how weak man really is: how weak his flesh is. He is not only sinful by acts, but he walks short of God's glory every day. And he is so corruptible that he dies after just a few brief years on earth.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Mt.7:21-23).

“For all have sinned, and come short of the glory of God” (Ro.3:23).

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Ro.5:12).

“If we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 Jn.1:8).

“And we know that we are of God, and the whole world lieth in wickedness” (1 Jn.5:19).

“So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see” (Rev.3:16-18).

“And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Gen.6:5).

“Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one” (Ps.53:3).

“Who can say, I have made my heart clean, I am pure from my sin?” (Pr.20:9).

“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away” (Is.64:6).

2 (1:9) **Confession of Sins—Forgiveness of Sin:** the truth is this—we must confess our sins. Man is deceived if he denies that he has sinned, if he denies that he has a root and force of sin within him. He deceives himself if he says that he does not need the Son of God to deliver him from sin and its guilt. Remember: the Son of God came to die for our sins, and it is His blood that cleanses us from sin. Therefore, if we will confess our sins, God will forgive our sins. And He will do even more: He not only will forgive us for the sins we know about and confess, He will cleanse us from *all unrighteousness*.

⇒ *To forgive our sins* means that God forgives the *guilt of sin*. God justifies us: He counts the death of Christ as our punishment. Jesus Christ bore our guilt of sin. When we believe in Jesus Christ and confess our sins, God counts our belief and confession as the guilt which Christ bore. We stand before God, no longer guilty of sin.

⇒ *To cleanse us from all unrighteousness* means that God cleanses us from all the dirt, filth, pollution, and contamination of sin. Not a single stain or spot of sin remains on us. We stand before God sinless and perfect, but remember why: because we believe in Jesus Christ and confess that we are sinners who trust the blood of God's Son to cleanse our sins.

How do we know that God will forgive our sins and cleanse us? How do we know that God will count the death of Jesus Christ as the punishment for our sins? Because God is faithful and just or righteous.

⇒ God is perfectly just or righteous; therefore He must condemn and punish sin. But note: God is also perfect love and mercy; therefore, He must demonstrate His love and mercy and provide a way of forgiveness for man. This is exactly what He has done in Jesus Christ. God has demonstrated His love in the most perfect and supreme way possible: He has given His Son to die for the sins of man.

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The point is this: having done this for man—having given His Son to die for man's sins—God will forgive man. He is faithful and righteous; therefore, He will keep His Word. He will do exactly what He says. He would be unfaithful and unrighteous if He did not forgive us. Therefore, God will forgive any repentant sinner who truly turns away from his sin and turns to God and confesses his sin. God is faithful and just to forgive us our sins.

“Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins” (Acts 5:31).

“Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins” (Acts 13:38).

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph.1:7).

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 Jn.1:9).

“Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives” (Ezra 10:11).

“He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy” (Pr.28:13).

“I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins” (Is.43:25).

“I have blotted out, as a thick cloud, thy sins: return unto me; for I have redeemed thee” (Is.44:22).

“All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth” (Is.53:6-7).

“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon” (Is.55:7).

“Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD” (Jer.3:13).

C. Misconception 3: Man Can Become Sinless & Righteous on His Own, 1:10-2:2

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAPTER 2

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

1 We can become righteous & sinless on our own

2 The truth: We are sinful, but we should not sin

3 The provision is made if we do sin

a. Jesus Christ, the Advocate

b. Jesus Christ, the propitiation, the perfect sacrifice, for our sins^{DSJ}

DIVISION I

THE THREE MISCONCEPTIONS OF MAN, 1:6-2:2

C. Misconception 3: Man Can Become Sinless and Righteous on His Own, 1:10-2:2

(1:10-2:2) **Introduction:** sin is a terrible thing. We see it blazed across the headlines of news reports every day: murder, mayhem, assault, fraud, cheating, lying, deceit, adultery, divorce, fightings, wars. Sin is so corrupt and common that every conceivable sin is seen or heard about in one form or another practically every day. Sin is so much a part of human life that we hardly pay attention to it unless it is some major crime or else it involves our own lives and families. Sin is just everywhere. No matter where we turn we see people mistreating others—criticizing, backbiting, and gossiping about them. We see people verbally tearing other people down. We see husbands and wives living together but lacking true love. They are just together, living in coldness and being withdrawn from one another. We see all kinds of selfishness in children and fellow workers. We see lying, deception, stealing, cheating, and all sorts of sexual immorality. We see people dressing in tight clothes or else exposing parts of the human body in order to attract attention, and then we see all kinds of promiscuity and rapes, assaults and murders. The list of sins and shortcomings in life could fill a book.

But the point is this: some people say they have not sinned. Despite all the sin in the world—all the sin that swirls around and engulfs human lives and society—some persons say that they can become righteous on their own. They say they can become so righteous that God will approve their behavior—that God will accept them because of their own righteousness and sinlessness. They say they do not need a Savior; they are able to save themselves. They say that the Son of God does not need to die for the sins of man because man can become righteous and sinless enough on his own, righteous and sinless enough to become acceptable to God.

This is the subject of the present passage. There are those who object to the idea that Jesus Christ *had to die* for the sins of man. They object to the preaching of sin, the idea that they are sinners, to the idea that they need the blood of God's Son to cleanse their sins. They object and declare that *man can become righteous and sinless on His own*.

1. We can become righteous and sinless on our own (v.10).
2. The truth: we are sinful, but we should not sin (Ch.2:1).
3. The provision is made if we do sin (v.1-2).
 - a. Jesus Christ, the Advocate.
 - b. Jesus Christ, the propitiation, the perfect sacrifice, for our sins.

1 (1:10) **Sin—Self-righteousness—Self-Sufficient:** the misconception is forcefully stated—“we have not sinned.” How could any person conceivably claim this? Who would claim such a thing in light of all the sin that swirls and engulfs man and society? Many people! There are many people who object to being called *sinners*, and they are insistent in their objection. They believe they are righteous and sinless enough that God would never reject them. They believe they can become good enough and sinless and righteous enough for God to accept them. They accept Jesus Christ as a great moral teacher and as the founder of Christianity, one of the great religions of the world. And they claim to be Christians; they follow the teachings of Jesus Christ. But they reject His deity, the fact that He is the Son of God who had to die for the sins of the world. They look upon the death of Jesus Christ as the death of a martyr, as a great man who was showing us how we should be willing to pay any price for what we believe—even death.

Who would make such a claim? Who would say “we have not sinned”? Who is it that objects to being called a *sinner*?

⇒ There is the *religious perfectionist*. This is a person who actually believes that he can achieve a state of sinlessness. Often he believes in Christ, but he believes that once he is saved, he can live so righteous and so pure a life that he can achieve a state of sinlessness and righteousness before God. He believes that the Holy Spirit will help him to *walk perfectly* before God.

⇒ There is the *social perfectionist*. This is a person who is a social Christian, who accepts Jesus Christ as a great teacher but rejects Him as the Savior from sin. He objects to being called *a sinner*; he objects to the fact that he is sinful enough that he can be termed *a sinner*. He believes that he is righteous and sinless enough for God to accept, that God would never reject them. He believes he is too good for God to reject. He cannot accept the fact that he is bad enough and sinful enough for God to condemn him.

Note what the problem is with these two objectors. They just do not have a clear view of what sin is. To them sin is the gross violation of law and morality, the thing that society looks upon as gross sins: murder, fraud, and abuse—the kinds of things that would grab a neighbor’s attention and cause talk. They fail to see what sin is to God. God is perfect; therefore, to God:

- ⇒ Sin is any imperfection.
- ⇒ Sin is coming short of God’s glory.
- ⇒ Sin is missing the mark of God’s perfection.

This is the reason no person can ever live with God. God is perfect; therefore, only perfection can live in His presence. Man is imperfect and short of God’s glory; he is sinful. Therefore, man can never live in God’s presence. This is what the objector needs to see. To God man is *a sinner*, a person who is ever so short of God’s glory, a person...

- who fails to use his mind to the fullest degree and who focuses it upon evil.
- who sometimes thinks impure and wrong thoughts and who commits impurity.
- who sometimes acts unlovely and mean to people.
- who sometimes acts impatiently and abuses others.
- who sometimes acts selfishly and steals.
- who sometimes owns too much and banks and hoards instead of living sacrificially to meet the desperate needs of the world.

All men are short in so much—short in worshipping God like they should, short in praying and fellowshiping and communing with God. No person obeys God perfectly all the time. All men come short of loving others like they should, short in witnessing and sharing Christ and in sacrificing and reaching out to help everywhere they should. No person is perfect; all are ever so short and sinful, so sinful that to God we are all sinners. We are sinners who need a Savior, the very Son of God Himself, to save us from our sins. Now, note what the verse says:

“If we say that we have no sin, we make Him a liar, and His word is not in us” (v.10).

God’s Word plainly tells us that we are sinners, and it tells us often. If we, therefore, deny sin, we make God out to be a liar. In addition, we show that God’s Word is not in us; that is, we are not acceptable to God. No matter what we may claim, we are not acceptable to God...

- if God’s Word is not in us.
- if we call God a liar.
- if we say we do not need God’s Son to save us from our sin.
- if we say we can become good enough and righteous enough and sinless enough to be acceptable to God.

“For all have sinned, and come short of the glory of God” (Ro.3:23).

“For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another” (Tit.3:3).

“Therefore to him that knoweth to do good, and doeth it not, to him it is sin” (Jas.4:17).

“If we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 Jn.1:8).

“And we know that we are of God, and the whole world lieth in wickedness” (1 Jn.5:19).

“For there is not a just man upon earth, that doeth good, and sinneth not” (Eccl.7:20).

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Gen.6:5).

“Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one” (Ps.53:3).

“Who can say, I have made my heart clean, I am pure from my sin?” (Pr.20:9).

“All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all” (Is.53:6).

“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away” (Is.64:6).

2 (2:1) **Sin—Spiritual Struggle:** the truth is that we are sinful, but *we should not sin*. This is a tender exhortation: John addresses the believers “my little children.” They are very, very dear to him. He was their pastor, their spiritual father; and they were his spiritual children, the ones under his care. He loved them with the love of a strong and caring father. Therefore, he must exhort them. He must exhort them in the areas where they needed strength. Where was that? In sinning. Note exactly what John says:

“My little children, these things write I unto you, that ye sin not” (v.1).

These things refer to the things John has just said, to the fact that all have sinned and all do sin. Because of man’s nature, the very fact that he lives within a corruptible world, he *cannot keep from sinning*. But note the strong exhortation: “Sin not! I am writing these things to you, that you sin not.” The believer lives in a corruptible world, and he is housed in

a body of flesh that is so easily aroused and attracted to eat more, take more, have more, be more, and receive more. But the believer is to struggle and fight against sin. He is not to give in to sin. He is to *cast down imaginations* and struggle to captivate every thought for Christ (2 Cor.10:5). He is to do all he can to become more and more like Christ and to be a stronger and stronger witness for righteousness in the world. He will never achieve perfection; he will never be sinless so long as he is in the flesh and in this corruptible world. But he is to struggle to be as good as he can. He is to be as righteous as possible and he is to gain ground; he is to grow in righteousness. The believer is to become more and more like Christ as long as he is on earth.

Thought 1. Believers must prove they are sincere when they come to Christ for forgiveness of sins. Christ has no patience with hypocrisy and no place for half-hearted commitment. He can look at our lives and tell whether we love Him or not, whether we are sincere or not. He can watch our struggle against sin and tell if we really want to follow Him or not. The genuine believer struggles against sin; he fights, wrestles, and wars against sin with every ounce of energy he has. He does all he can to please God and to receive God's approval.

“Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil” (Is.1:16).

“Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse things come unto thee” (Jn.5:14).

“She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more” (Jn.8:11).

“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof” (Ro.6:12).

“Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame” (1 Cor.15:34).

“If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles” (Job 11:14).

“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon” (Is.55:7).

“That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts” (Eph.4:22).

“Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us” (Heb.12:1).

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul” (1 Pt.2:11).

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 Jn.2:1).

3 (2:1-2) **Jesus Christ, Death:** there is the great provision. The believer is not to sin, but if he sins he has the most wonderful provision—that is Jesus Christ, the Son of God Himself. Two things are said about Jesus Christ that show the wonderful provision God has made for us.

1. Jesus Christ is our “Advocate” (parakleton). The word “advocate” means someone who is called in to stand by the side of another. The purpose is to help in any way possible. (This is the word [parakletos] used of the Holy Spirit. See DEEPER STUDY # 1—Jn. 14:16 for discussion.)

⇒ There is the picture of a friend called in to help a person who is troubled or distressed or confused.

⇒ There is the picture of a commander called in to help a discouraged and dispirited army.

⇒ There is the picture of a lawyer, an advocate called in to help a defendant who needs his case pleaded.

There is no one word that can adequately translate *parakletos*. The word that probably comes closest is simply *helper*. Sin causes the believer to be distressed and confused, discouraged and dispirited. Sin separates the believer from God and makes him guilty of transgression and worthy of condemnation and punishment. But Jesus Christ is the believer's *Advocate*. Jesus Christ stands before God and pleads the case of the believer. Note two significant points.

a. What is it that gives Jesus Christ the right to plead the case of the believer? Note exactly what the verse says: Jesus Christ is *the righteous One*. He is the Son of God who came to earth and lived a sinless life as man. He is the One who secured the *perfect and ideal righteousness* for man. Therefore, Jesus Christ is the *only Person* who has the right to stand before God. Why? Because God is perfect, and only a perfect person can stand in God's presence. This is the reason man must approach God through Jesus Christ: He alone is perfect and righteous. He alone has the right to stand in the court of God as the Advocate or attorney to represent man. There is no other righteousness, no other goodness that is acceptable to God; only the perfect and ideal righteousness of Christ has been approved to stand as the advocate in the court of heaven.

This means a most wonderful thing. God will never turn down a person who has Jesus Christ as his advocate. The person who has Jesus Christ to approach God for him will never be turned down, for Jesus Christ has the right to stand as the advocate before God in the court of heaven.

b. What is it that Jesus Christ pleads?

⇒ He does not plead the reputation of the believer.

⇒ He does not plead the good works of the believer.

⇒ He does not plead *not guilty*, that the believer did not commit sin.

⇒ He does not plead the personal righteousness of the believer.

⇒ He does not plead that the believer has been as good as he can be.

What is it that Jesus Christ pleads? Again, note the verse:

“We have an advocate with the Father, Jesus Christ the righteous.”

He pleads His own righteousness. How can He do this? This is the discussion of the next point.

“Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us” (Ro.8:34).

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people” (Heb.2:17).

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Heb.4:14-15).

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Heb.7:25-26).

“Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens” (Heb.8:1).

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us” (Heb.9:24).

2. Jesus Christ is the *propitiation for our sins*. “Propitiation” (hilasmos) means to be a sacrifice, a covering, a satisfaction, a payment, an appeasement for sin. It means to turn away anger or to make reconciliation between God and man. Remember: God is holy and just. He is perfect love, but He is also perfect holiness and justice. Therefore He must execute justice against the sinner. He must judge and condemn sin. His justice must be perfectly satisfied. Now there is only one way God’s justice can be perfectly satisfied: His justice has to be cast against the perfect sacrifice. If there was a Perfect and Ideal Man, then that Man could accept the guilt and punishment for sin. The Perfect Man could step forward and bear the punishment for sin and satisfy the justice of God.

This is the glorious gospel, the wonderful love and provision of God. Jesus Christ is the Ideal and Perfect Man. Therefore, He sacrificed His life for man and His sacrifice covered all men. As the Ideal Man, Jesus Christ accepted the guilt and punishment of sin for all men. He died for all men. When He died, He died as the perfect sacrifice for sins. Therefore, God accepts His death...

- as the *sacrifice* for our sins.
- as the *covering* for our sins.
- as the *satisfaction* for our sins.
- as the *payment* for the penalty of our sins.
- as the *appeasement* of His wrath against sin.

When Jesus Christ carries a man’s case before God, He pleads His own righteousness and death, and God accepts His righteousness and death for man. It is by this, by the sacrifice of His death for our sins, that we become acceptable to God.

Note one other point: Jesus Christ is the propitiation for the sins of the *whole world*. He is the eternal Son of God, the Ideal and Perfect Man. Therefore, all that He ever did covers eternity. His sacrifice for sin covers the first man ever born and spans all of time over to the last man, and then continues right on throughout all of eternity. Jesus Christ paid the penalty of sin for all sinners of all generations. He died for the sins of all people, no matter who they are or what they have done.

But note a critical fact: a person has to come to Jesus Christ and trust Him to be his advocate before God. Jesus Christ is the only Person who has the right to stand as an advocate in the court of God’s perfect justice. He is the only Person who can present man’s case before God and have man declared righteous. Therefore, a person is not covered by the advocacy of Christ unless he comes to Christ and has Christ represent him before God.

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people” (Heb.2:17).

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world” (1 Jn.2:1-2).

“Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins” (1 Jn.4:10).

“And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful [propitious] to me a sinner” (Lk.18:13).

DEEPER STUDY # 1

(2:2) **Propitiation** (hilasmos): to sacrifice in order to appease; to satisfy; to cover; to pay the penalty for. It is a sacrificial word. In the Old Testament when a man sinned or something went wrong, he brought a sacrifice to God. The idea was that the sacrifice would appease and pacify and satisfy God. He thought God would be gracious to him and place the punishment for his sin upon the animal. When things go wrong, man has always offered to fast and pray and serve with re-

newed vigor, or else he has offered to give up some meaningful pleasure or possession. There is a feeling that this kind of denial or renewed sacrifice appeases and satisfies God.

It is true that God told Israel to offer sacrifices. But He did it for a reason: to teach Israel, and through them the world, that the answer does not lie in human or animal sacrifice. A human sacrifice cannot bring about a right relationship with God. Man's problem is too deep for human sacrifice; his contamination too severe; his disease too terrible; his infection too deadly. The paraphernalia of earthly sacrifice can never put things right with God.

The reason is simply stated. Man's sin has cut him off from God, severed his relationship with God, put God out of *arm's reach*. Man instinctively senses this. Thus, when man fails to get satisfaction from his sacrifice, he often returns to his former behavior and practices.

What man needs is to be disinfected, to have his sins covered. He needs to know beyond a doubt that God does accept him and is satisfied with him. And then he needs a power to live for God.

This comes about through propitiation. Four things need to be said about propitiation.

1. God is the One who has to be appeased, satisfied, and propitiated. The Bible is not speaking of reconciliation. The Bible never says that God has to be reconciled to man. God is already the friend of man; He loves man. It is man who needs to be reconciled to God. Man is the one who holds enmity, who ignores, neglects, and rejects God. Thus, God is the One who has to be appeased or propitiated (cp. Lk.18:13).

There is another thought here as well. God is righteous and holy, and His righteousness and holiness have to be satisfied. He can only accept a person who is perfectly righteous and holy. It might be said that anything less than perfection would contaminate the very atmosphere around God. And the presence and dwelling place of God would no longer be the utopia which God has prepared for the believer and for which man dreams.

2. Jesus Christ is the propitiation, the satisfaction for sins. Christ was completely righteous and holy; therefore, He was the perfect and ideal Man. This means that His death was the perfect and ideal sacrifice. God was able to satisfy His justice against sins by casting it against Christ. The perfect sacrifice of Jesus Christ completely satisfied and appeased the righteousness of God (1 Jn.4:9-10).

3. Propitiation means *coverage*. Christ covers our sins so that God no longer can see them (Ro.3:25; Heb.2:17; 1 Jn.2:2).

4. Propitiation finds its type in the mercy seat, that is, in the lid of the ark (Heb.9:5). God had said that man was to approach Him through the sacrifice of an animal, through the shedding of blood. The lid or covering of the ark was sprinkled once a year with the blood of a perfect animal. This signified that the life of the people was being offered to God in the blood of the victim. God was thereby appeased and satisfied. (Cp. Lk.18:13; Ro.3:25; Heb.2:17; 1 Jn.2:2; 4:10.)

<p>1 The test: Do we keep God's commandments?</p>	<p>III. THE PROOF THAT ONE REALLY KNOWS GOD: SEVEN TESTS, 2:3-29</p> <p>A. Test 1: Keeping God's Commandments, 2:3-6</p> <p>3 And hereby we do know that we know him, if we keep his commandments.</p>	<p>4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.</p> <p>5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.</p> <p>6 He that saith he abideth in him ought himself also so to walk, even as he walked.</p>	<p>2 The professing man: Says he knows God but does not keep His commandments</p> <p>3 The obedient man: Keeps God's Word</p> <p>4 The responsible man: Lives up to his profession</p>
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DIVISION III

THE PROOF THAT ONE REALLY KNOWS GOD: SEVEN TESTS, 2:3-29

A. Test 1: Keeping God's Commandments, 2:3-6

(2:3-6) **Introduction:** How do we know if we really know God? We live in a day when many people are not even interested in knowing God. They could care less about knowing God. They want to live like they want and get all the possessions and enjoy all the pleasures of the world they can. To know God is the furthest thing from their minds. But this is dangerous ground, for if God really exists then the rejectors of God are going to miss out:

- ⇒ They are going to miss out on the purpose, meaning, and significance of life; they are going to miss out on real love, joy, and peace and the abundance of a rich and full life both now and eternally. If God really exists and they fail to know Him, they are going to miss out on all of what life really is. Why? Because God created life and He knows what life should be. Therefore, if we do not know God, God who gave us life, then we miss out on everything that God meant life to be. But this is not all that the rejectors will face if they do not know God.
- ⇒ If God exists, then it means that all those who reject Him must face His holiness and justice. They must stand before Him having rejected Him and face His judgment.

The point is clear: we must know God. But how can we tell if we really know Him? There are seven tests that will show us. The first test is the discussion of this passage: Do we keep God's commandments?

1. The test: do we keep God's commandments (v.3)?
2. The professing man: says he knows God but does not keep His commandments (v.4).
3. The obedient man: keeps God's Word (v.5).
4. The responsible man: lives up to his profession (v.6).

1 (2:3) **Commandments—Knowledge, of God—Believers:** How do we know if we really know God? There is a test that will show us. Do we keep God's commandments? Man faces an enormous problem, a problem that any thinking and honest person can see. If God really exists, man can never know it—not by his own reasonings and energy or effort. No matter how much thought or creative thinking and *inner feelings* man may have, man can never know for sure if God exists—not in and of himself. There is a clear reason for this. Man lives in a physical and material world, and the physical and material world cannot penetrate or cross over into the other world, that is, into the spiritual world. If man is ever to *know* the spiritual world, if he is ever to know God, then God has to enter the physical and material world and reveal Himself to man. And note: this is exactly what God has done. God has sent His Son Jesus Christ into the world to tell man the truth: the truth about God, about man himself, about the world in which man lives, and about the world to come. This is exactly what Jesus Christ and His followers said time and again. This is exactly what Jesus Christ and Scripture declare:

⇒ No man has ever crossed over into the spirit world and returned, no man but Jesus Christ.

“And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven” (Jn.3:13).

“For the bread of God is he which cometh down from heaven, and giveth life unto the world....For I came down from heaven, not to do mine own will, but the will of him that sent me” (Jn.6:33, 38).

“This is the bread which cometh down from heaven, that a man eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world” (Jn.6:50-51).

“Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me” (Jn.8:42).

“Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God” (Jn.13:3).

“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was” (Jn.17:5).

1 JOHN 2:3-6

⇒ Jesus Christ came to save man from perishing and to give man an abundant life both now and eternally.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:16).

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn.3:36).

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“I am come that they might have life, and that they might have it more abundantly” (Jn.10:10).

⇒ Jesus Christ said that God had sent Him to make God known.

“And ye have not his word abiding in you: for whom he hath sent, him ye believe not” (Jn.5:38).

“Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent” (Jn.6:29).

“Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not” (Jn.7:28).

“I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him” (Jn.8:26).

“He that seeth me seeth Him that sent me” (Jn.12:45).

“If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him” (Jn.14:7).

“All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you” (Jn.16:15).

“In Him dwelleth all the fulness of God” (Col.2:9).

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (1 Tim.3:16).

“Who [Christ] being the brightness of God’s glory, and the express image of His person” (Heb.1:3).

This means something very significant: if we are to know God, we must know Jesus Christ. God has revealed Himself and made Himself known through Jesus Christ and through Christ alone. Therefore, to know God we must know Jesus Christ whom He has sent. How do we know if we know God? If we know Jesus Christ, then we know God.

Now, note exactly what the verse says.

“Hereby we do know that we know him, if we keep his commandments” (v.3).

This verse says explicitly that we know God if we keep God’s commandments. What are God’s commandments?

“And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment” (1 Jn.3:23).

God’s chief commandment is this: that we believe on the name of His Son Jesus Christ and love one another. There are two things said here.

1. First, to know God we must believe on the name of His Son Jesus Christ. If we believe in Christ, then we come to know God, for Jesus Christ came to earth to reveal God. By believing in Jesus Christ we keep God’s commandment.

2. Second, to know God we must love one another. Love covers all the commandments of God. If we love one another, we will not hurt or cause pain for one another; we will not offend or sin against one another. We will be keeping all the commandments of God. This is exactly what Scripture declares.

“Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law” (Ro.13:8-10).

The point is this: How do we know if we know God? Take a test: Do we keep God’s commandments? If we keep God’s commandments, then we believe in Jesus Christ, that He is God’s Son, and we love one another. We surrender all we are and have to Jesus Christ and to loving one another. Unless we are doing these two things, we do not know God. No matter what a person may say, he does not know God if he has never given his life to Jesus Christ. And he does not know God if he criticizes, grumbles, and backbites his brother and commits adultery, kills, steals, lies, covets, or does anything else against his brother. If a person really knows God, then he wants to please God. He wants to know more and more about God, and the only way he can know more and more about God is to follow God. He has to do the things that God does, to

walk and love as God walks and loves. The more we walk and love as God does, the more we will come to know God. Therefore, if we keep His commandments, we know Him. This is the way we can tell if we know Him, the only way.

“Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself” (Jn.7:16-17).

“Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed” (Jn.8:31).

“Verily, verily, I say unto you, If a man keep my saying, He shall never see death” (Jn.8:51).

“And hereby we do know that we know him, if we keep his commandments” (1 Jn.2:3).

“Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth” (Hos.6:3).

Thought 1. Some people seek to know God. They seek after God, but they do it in the wrong way.

- 1) Some speculate about God. This is the route most people take in trying to know God. They imagine what God is like and hold that image in their mind and try to live by what they imagine. They have their own teachings and their own images of what God is like, and they govern their lives by that image.
- 2) Some try to seek and know God by mystical or emotional experiences. They seek to know the spiritual world and its focus through spiritists, astrology, seances, magic, and a host of other man-made mystical experiences.

2 (2:4) **Profession, False:** there is the man who makes a false profession. Scripture is direct and pulls no punches:

“He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him” (v.4).

It is absolutely impossible to know God and not to keep His commandments. Why? For one clear reason: if God really exists, then He created us. We came from God. He created us for some purpose; He put us on earth for some reason. Therefore, He is bound to tell us why He created us; He is bound to tell us what He wants us to do and exactly how to do it. He would defeat His purpose if He did not. Therefore, God would never leave us in the dark, groping and grasping and trying to find out the truth. He would be a God of hate if He left us in the dark, and He is the farthest thing from hate. Jesus Christ has shown us that God is love, that God loves us so much that He has given us the Holy Scriptures to tell us what to do. But more than this, God has shown us His love by giving His Son to live the truth out right before our eyes. God has not only given us His written Word that tells us how to live, He has given us the *Living Word* in the life of His Son. God has sent His very own Son to live the perfect and ideal life upon earth so that we might know how to live. Jesus Christ lived out the will of God; He lived just like God commands man to live. Therefore, He knew God perfectly. He had perfect communion and fellowship with God.

The point is this: if a person says that he knows God and does not keep God’s commandments, he is a liar. The only way a person can know God is to follow Jesus Christ, to walk in fellowship with God just like Jesus Christ did. A person has to follow the perfect and ideal life of Jesus Christ. The person has to walk and live as Jesus Christ walked and lived; he has to follow Jesus Christ and do exactly what Jesus Christ says in order to know God. This is what Jesus Christ did: He kept all the commandments of God; therefore, He knew God perfectly. This is exactly what man must do. Man must follow Jesus Christ and do exactly what Christ did: keep the commandments of God. When man keeps the commandments of God, then he will come to know God.

But note: the converse is also true. If a man does not keep God’s commandments, then he does not know God. This is exactly what this verse says. Note it again.

“He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him” (v.4).

Note: this person makes a false profession. His knowledge of God—what he thinks God is like—is false. His image of God and the ideas within his mind of God are not true. They are false, counterfeit, not genuine. The person does not know God at all. How can we tell? Because he does not keep the commandments of God. He has not truly believed in Jesus Christ, nor is he loving his brother like God commands. He is not walking like Jesus Christ walked, not obeying God nor doing what God says to do. The verse is clear; note it: the person is a liar and the truth is not in him. He is making a false profession.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Mt.7:21).

“He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me” (Mk.7:6).

“By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:35).

“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Tit.1:16).

“Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giv-

ing of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience” (Eph.5:1-6).

“And they remembered that God was their rock, and the high God their redeemer. Nevertheless they did flatter him with their mouth and they lied unto him with their tongues” (Ps.78:35-36).

“And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not” (Ezk.33:31-32).

3 (2:5) **Profession, True—Obedience:** there is the obedient man. The obedient man keeps God’s Word and knows God and loves God. Note how obedience is tied to knowing and loving God. All these things are involved in knowing anyone. The only way to know anyone is...

- to get near them.
- to study them, learn all about them—all about their will, desires, and wants, their nature and thoughts and behavior.

The same is true with God. The only way to know God is to get near Him and study Him, learning all we can about His will, desires, and wants; all about His nature and thoughts and behavior. But how can we do this when God is in the spiritual world, another whole dimension of being, a world that is far removed from this world? By Jesus Christ. Remember: Jesus Christ came to earth to reveal God and to show us how to draw near God. Therefore, to know God, we must draw near Jesus Christ and follow the example He left us. We must follow the Word of Christ; we must keep the Word of Christ, living exactly as He lived. This is the person who knows God.

Note a most wonderful result: the person who keeps God’s Word has the love of God perfected in his life. What does this mean? When we draw near God and begin to keep His Word, we begin to *establish a relationship* with God. It is just like a boy who meets a girl and begins to draw near her. He begins to know her and to develop affection for her, and the more he associates with her, the more he loves her. So it is with God. The more we draw near Him and keep His Word and please Him, the more we learn about Him and love Him. The word “keep” (tereĩ) is continuous action. It means to continue on and not to stop. It means day by day obedience. If we keep God’s Word day by day, then we learn more and more about God; we learn to love Him more and more. His love becomes perfected, completed, and fulfilled in us.

The obedient person is the person who knows God and loves God. He is the person who knows the love of God; he knows all the fulness of life that God’s love brings. No matter what a person may profess—no matter how religious a person may be—if he does not obey God, he does not know God. Neither does he love God.

“And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it” (Mt.7:25-27).

“For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother” (Mt.12:50).

“If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself” (Jn.7:17).

“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (Jn.14:23).

“But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence [that I may die]” (Jn.14:31).

“If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love” (Jn.15:10).

“Ye are my friends, if ye do whatsoever I command you” (Jn.15:14).

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (Rev.22:14).

“O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!” (Dt.5:29).

4 (2:6) **Believer, Duty—Walk, Spiritual:** there is the responsible man, the man who lives up to his profession. The word “walk” (peripatein) is continuous action. It means to keep on walking; to continuously walk. If a person says that he abides in Christ, he must be a responsible person. He ought to walk as Jesus Christ walked. In fact, the word *ought* means debt, constraint, obligation. The person who professes Jesus Christ, who claims that he knows God, is obligated to walk as Jesus Christ walked. He is in debt to walk as Christ walked. How did Christ walk upon earth? He walked...

- believing and trusting God
- worshipping and praying to God
- fellowshiping and communing with God
- giving and sacrificing all He was and had to God
- seeking and following after God
- teaching and telling others about God
- loving and caring for others just as God said to do
- obeying and keeping all of God’s commandments

1 JOHN 2:3-6

This is the responsible man, the man who lives what he professes. If he professes to know God, he walks even as the Lord Jesus Christ walked upon earth. He believes and trusts God; he worships and prays to God, and he does all the other things that Christ did. He walks in the footsteps of Christ, doing exactly what Christ did. This is the person who knows God.

“Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” (Ro.6:4).

“For we walk by faith, not by sight” (2 Cor.5:7).

“This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh” (Gal.5:16).

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called” (Eph.4:1).

“And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour” (Eph.5:2).

“See then that ye walk circumspectly, not as fools, but as wise” (Eph.5:15).

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 Jn.1:7).

“He that saith he abideth in him ought himself also so to walk, even as he walked” (1 Jn.2:6).

“Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me” (Mt.16:24).

“For I have given you an example, that ye should do as I have done to you” (Jn.13:15).

“Let this mind be in you, which was also in Christ Jesus” (Ph.2:5).

“Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye” (Col.3:13).

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him” (Heb.3:1-2).

“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps” (1 Pt.2:21).

<p>1 The test: The supreme commandment—love a. Is an old commandment: Already in the Scripture b. Is a new commandment that is in Christ & in His disciples c. Is now made known by the</p>	<p>B. Test 2: Loving One's Neighbor, 2:7-11 7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. 8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness</p>	<p>is past, and the true light now shineth. 9 He that saith he is in the light, and hateth his brother, is in darkness even until now. 10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.</p>	<p>true light that shines & erases darkness 2 The professing man: Professes God but hates his brother 3 The obedient man: Loves his brother a. Abides in the light b. Does not stumble 4 The bitter & hating man^{DS1} a. Is in darkness & walks in darkness b. Has no direction & is blind</p>
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DIVISION III

THE PROOF THAT ONE REALLY KNOWS GOD: SEVEN TESTS, 2:3-29

B. Test 2: Loving One's Neighbor, 2:7-11

(2:7-11) **Introduction:** How do we know if we really know God? (See note—1 Jn.2:3-6 for introductory discussion.) There are seven tests that will show us. This passage covers the second test: it deals with love. Do we love our neighbors? If we criticize, grumble, gripe, backbite, ignore, neglect, curse, abuse, slander, hate, or mistreat our neighbors in any way, then we do not know God. No matter what we may claim nor how loudly we claim it, we do not know God if we do not love our neighbors. God is love; therefore any person who truly knows God is bound to love. Loving others is a strong test of our knowledge of God. We can tell whether or not we know God by testing our love for others.

1. The test: the supreme commandment—love (v.7-8).
2. The professing man: professes God but hates his brother (v.9).
3. The obedient man: loves his brother (v.10).
4. The bitter and hating man (v.11).
 - a. Is in darkness and walks in darkness.
 - b. Has no direction and is blind.

1 (2:7-8) **Commandment—Love:** How do we know if we know God? There is a test that shows us: Do we follow after the supreme commandment, the commandment to love our neighbors? Note three significant facts.

1. This is not a new commandment, but an old commandment. Observe: John does not come right out and say that he is talking about love, not immediately. He says that the commandment he is about to talk about...
 - is not a new commandment but an old commandment.
 - is the commandment that they had heard from the beginning of time.

One of the very first things that God ever said to man was this: man must love his neighbor (Lev.19:18). Why then would John not just go ahead and mention the commandment? Why take a backdoor approach to the subject of love? John had a very good reason: what John is about to say is new, so new that people would say that it was his own idea and not the truth. Therefore, John had to establish the fact that God had said the same thing from the beginning of time. But note a crucial question: If the commandment of love has been with man from the beginning of time, how can it be a new commandment? What is there about the commandment that might upset people and cause them to turn away from John's exhortation? This is the second thing discussed by John.

2. The commandment is a new commandment (v.8). It is not only an old commandment but a new commandment. Again, what is so new about love? Jesus Christ! Jesus Christ gave love a new meaning. Jesus Christ...
 - loved not only friends, but enemies.
 - loved not only good people, but bad people.
 - loved not only the righteous, but the sinner.
 - loved not only the acceptable, but the rejected.
 - loved not only the clean, but the dirty.

Jesus Christ Himself stated the fact as clearly as it can be stated:

“Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven” (Mt.5:43-45).

This was a totally new concept of love. Man has always felt free to mistreat others, especially those who had mistreated him. He has felt free to...

- | | | |
|---------------|-------------|-------------|
| • hate | • ignore | • be unkind |
| • strike back | • neglect | • backbite |
| • hurt | • criticize | • retaliate |

But Jesus Christ has shown that we cannot mistreat people *no matter what they have done*, that we must love everyone no matter who they are. Note His words above: “That ye may be the children of your Father which is in heaven” (Mt.5:45). The only way we can become children of God is to love even as God loves. If we do not love, then we do not know God, for God is love. He is the love that loves all people no matter who they are. Note another statement of Jesus Christ:

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35).

Jesus Christ says an astounding thing: the only way people can tell that we are His disciples is by our love for one another. Our discipleship and our knowledge of God can be measured by whether or not we love our brothers and sisters in the Lord. This is exactly what John says in verse 8: “the new commandment...is true in Him [Christ] and in you [true believers].” The person who truly follows God has the love of God in him. The love of God dwells not only in Christ but in the believer also.

3. Note another fact about the new commandment of love. Love is now made known by the true light that shines and erases the darkness (v.8). “The darkness is now past and the true light now shineth” (v.8).

The darkness refers to man’s old idea of love, that he could react against anyone who mistreated him. But Jesus Christ, who is the light of the world, has now shone forth the truth. Man is to love his neighbor no matter what the neighbor does. In fact, man is to love all men no matter who they are or what they have done. God is love; therefore man is to be as God: man is to love. It is by his love that man knows whether or not he knows God. No man knows God unless he loves as Christ loves, loves even his enemies.

“Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life” (Jn.8:12).

“Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth” (Jn.12:35).

“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor.4:6).

“For it is a shame even to speak of those things which are done of them in secret” (Eph.5:12).

“The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined” (Is.9:2).

2 (2:9) **Hate—Profession, False:** there is the professing man, the man who professes that he knows God but who hates his brother. How many persons do just what this scene pictures? A person says that he is *in the light*, that is, that he is *in Christ*. He says that he...

- believes in Christ
- has been baptized in Christ
- belongs to the church of Christ
- has been confirmed in Christ
- takes the supper of Christ
- reads the Word of Christ
- prays to Christ
- lives for Christ
- teaches for Christ

But the person hates his brother. He says, “Oh, I don’t hate my brother. I just don’t like him. I don’t know how to get along with him.” Or, “He just turns me off: his appearance, his behavior.” Or, “He did me wrong; he mistreated me.” Whatever the reason, it is not love. Love is love; it is not mistreatment or hate. And Jesus Christ revealed the light of love to us. We must love our neighbors, even those who are our enemies, if we are to become children of God and followers of Him. No man walks in the light of God, no man knows God, unless he loves his neighbor—even the neighbors who stand against him. If we hate our neighbors—neglect, dislike, disregard, criticize, backbite, and mistreat them—we are not living in the light, not living *in Christ*. We are making a false profession. We do not know God, not really, no matter what we claim. We are living in the darkness of this world—living like most people in the world live—hating some of our brothers.

“But if thine eye be evil [focused upon hatred], thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!” (Mt.6:23).

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Mt.7:21).

“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil” (Jn.3:19).

“Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up” (1 Cor.13:4).

“Let us not be desirous of vain glory, provoking one another, envying one another” (Gal.5:26).

“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Tit.1:16).

“If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth” (1 Jn.1:6).

“He that saith he is in the light, and hateth his brother, is in darkness even until now” (1 Jn.2:9).

“Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him” (1 Jn.3:15).

“If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” (1 Jn.4:20).

“Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him” (Lev.19:17).

“Hatred stirreth up strifes: but love covereth all sins” (Pr.10:12).

“Better is a dinner of herbs where love is, than a stalled ox and hatred therewith” (Pr.15:17).

3 (2:10) **Love:** there is the obedient man, the man who loves his brother. Two wonderful things are said about the person who loves his brother.

1. He is a man who abides *in the light*, that is, *in Christ*. The obedient man lives and walks in Jesus Christ. He walks in love just as Jesus Christ walked in love. What does it mean to walk in love? Scripture spells out some very practical acts.

- ⇒ Love suffereth long (endures long, is patient).
- ⇒ Love is kind.
- ⇒ Love envies not (is not jealous).
- ⇒ Love vaunts not itself (brags not, boasts not).
- ⇒ Love is not puffed up (is not vainglorious, arrogant, prideful).
- ⇒ Love does not behave itself unseemly (unbecomingly, rudely, indecently, unmannerly).
- ⇒ Love seeks not her own (is not selfish, self-seeking, insisting on one’s rights and way).
- ⇒ Love is not easily provoked (is not touchy, angry, fretful, resentful).
- ⇒ Love thinks no evil (harbors no evil thought, takes no account of a wrong done it).
- ⇒ Love rejoices not in iniquity (in wrong, sin, evil, injustice), but rejoices in the truth (in justice, in righteousness).
- ⇒ Love bears all things.
- ⇒ Love believes all things (exercises faith in everything, under all circumstances).
- ⇒ Love endures all things (never weakens; has the power to endure).

2. The man who loves his brother has no occasion of stumbling in him. There is nothing in him to make him stumble, nothing to trip him up in life, nothing to make him fall and hurt himself or destroy his life. How can this be? How can it be said of any man that he will not stumble? Because love is the great binding force of the universe.

- ⇒ God is love; therefore the more we love God, the closer and closer we draw to Him. And the closer we get to Him, the more we learn to trust His care, provision, protection, and power. When God is taking care of us, there is absolutely nothing that can touch us (cp. Ro.8:35-39).
- ⇒ The great need of man is love. Man needs to be loved, but not with the sentimental feelings and passions of the world that come and go as freely as the falling star that shoots across the sky. Man needs to be loved with the love of God, the kind of love just covered above, the kind of love that will help him to know that God loves him. Man needs to know that God cares for him and wants to deliver and strengthen him against all the trials of life. This kind of love will pull men together, not alienate them. The man who loves his neighbor like this will not fail to live the kind of life he should live.

“Love ye therefore the stranger: for ye were strangers in the land of Egypt” (Dt.10:19).

“Thou shalt love thy neighbor as thyself” (Mt.22:39).

“By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:35).

“This is my commandment, That ye love one another, as I have loved you” (Jn.15:12).

“Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good” (Ro.12:9).

“And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you” (1 Th.3:12).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

DEEPER STUDY # 1

(2:11) **Hate—Darkness:** there is the bitter, hating man. This person differs from the professing person in that he does not profess to know God. He is a man who is totally lost in the darkness of this world. Several things are said about this man.

1. He is in darkness and walks in darkness. He is not in the light, not in Christ. Therefore, he does not know God. He does not even profess to know God. He is wrapped up and focused only upon the world. When it comes to God and Christ, he is totally in the dark and often could care less. He takes what he can and accumulates all that he can, no matter who it hurts. He cares little about other people except perhaps family and close friends. He lives mainly for the pleasures and passions of the world. Therefore, how he treats his neighbor matters little, just so he gets what he wants.

2. He has no direction and is blind. He does not look beyond this life and he is blind to it. He sees little if any meaning to life other than getting all he can of its comfort, pleasures, and possessions. Therefore, to hate his neighbor means nothing to him if his neighbor gets in the way.

Note: when a man hates or is bitter against another person, it blinds him even more. He often focuses upon getting back at the person and loses sight of what he should be doing. He just cannot see the truth.

Thought 1. How often a person has opposed a good project simply because he was upset with the leader. The great good of the project is often clearly visible, but hatred blinds the mind and more tragically the heart—so much so that a person makes a fool out of himself without even knowing it. But more tragically, he often causes damage and division among people, and his soul is doomed to be in darkness forever—forever separated from the light of God and of His Son, the Lord Jesus Christ.

“In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor.4:4).

“Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart” (Eph.4:18).

“But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes” (1 Jn.2:11).

<p>1 Step 1: Remember your spiritual growth a. Children: You are forgiven for God's name's sake b. Fathers: You have known God Himself who is eternal</p>	<p>C. Test 3: Remembering Your Spiritual Growth, 2:12-14 12 I write unto you, little children, because your sins are forgiven you for his name's sake. 13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men,</p>	<p>because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. 14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.</p>	<p>c. Young men: You have overcome—through God Himself (implied) 2 Step 2: Confirm who you are—your great relationship to God—over & over again</p>
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DIVISION III

THE PROOF THAT ONE REALLY KNOWS GOD: SEVEN TESTS, 2:3-29

C. Test 3: Remembering Your Spiritual Growth, 2:12-14

(2:12-14) **Introduction:** note that three groups of people are addressed by John—*little children, fathers, and young men*. Note also that each one is addressed twice. In verses 12-13 John uses the present tense and says “I am writing to you.” In verse 14 he uses the past tense and says, “I have written to you.” Two questions immediately arise: Who are these people and why does John change tenses?

1. First, who are the people John is addressing? Is he addressing the various age groups in the church: the children, the aged fathers, and the young men? Or is he talking about stages of spiritual growth? Now note a significant fact: there are within the church other adults other than fathers and young men. There are full grown men who are aged and there are women. It is doubtful that John would be referring to the various age groups within the church and addressing only the fathers and young men among the adults. This points rather strongly to John's classification being the stages of spiritual growth.

2. Second, why does John change tenses from “I am writing” (v.12-13) to “I have written to you” (v.14)? For emphasis: John is driving home the point that believers must grow in Christ. They must confirm their growth in Christ, confirm their great relationship with God over and over again. To stress the point John says...

- “I am writing *this part of the letter* and what is to follow so that you will grow and grow in Christ.”
- “I have written *the first part of the letter* so that you grow and grow in Christ.”

The following chart will help us to grasp what John is doing. (Note: the idea of this chart was stirred by the chart of A. Plummer. *The Epistles of St. John*. “The Pulpit Commentary,” Vol.22, ed. by HDM Spence and Joseph S. Exell. Grand Rapids, MI: Eerdmans, 1950, p.23.)

I AM WRITING this part of the letter...

- To the little children among you, that is, the newborn Christians
- To spiritual fathers among you, that is, the spiritually mature with a deep and rich knowledge of God
- To the young men among you, that is, the mature believers

Reasons for writing

- Because your sins are forgiven
- Because you have known God and have been faithful from the beginning
- Because you have overcome the wicked one

I HAVE WRITTEN the first part of the letter...

- To little children among you, that is, the newborn Christians
- To spiritual fathers among you, that is, the spiritually mature with a deep and rich knowledge of God
- To the young men among you, that is, the mature believers

Reasons for writing

- Because you have known the Father
- Because you have known God and have been faithful from the beginning
- Because you are strong, have the Word of God abiding in you, and have overcome the wicked one

Now, to the discussion of the passage. Remember the overall subject that John is discussing: How do we know if we really know God? (See note—1 Jn.2:3-6 for introductory discussion.) There are seven tests that will show us. This passage covers the third test, a test that shows us beyond any question whether or not we know God. It is the test of spiritual growth.

- ⇒ Do you remember your spiritual growth?
- ⇒ Do you remember how you have grown in Christ from the beginning of your conversion?
- ⇒ Do you remember how God has grown and matured and developed you in Christ?

If you really know Christ, then you have grown in Christ; you have developed and matured stage by stage. Have you grown in Christ since you professed Christ? If you have grown, then you know God. You are a child of God. If you have not grown in Christ, you do not know God. Once a person is truly converted he grows in Christ. That is what *conversion* means: to convert over; to change over; to become a new person; to be born again; to exchange the old life without Christ for the new life with Christ. If a person is *truly born again* in Christ, then he begins to live and walk *in Christ*. If he is *truly converted* over to Christ, then he is a follower of Christ; he focuses upon Christ and grows in Christ.

The point is perfectly understandable to a clear and honest mind: a person who truly knows God follows God. He grows spiritually; he grows in the knowledge of God and of His Son, the Lord Jesus Christ. The person who truly knows God remembers his spiritual growth. He has a spiritual growth to remember.

1. Step 1: remember your spiritual growth (v.12-13).
2. Step 2: confirm who you are—your great relationship to God—over and over again (v.14).

I (2:12-13) **Growth, Spiritual—Maturity—Stages, Spiritual:** first, remember your spiritual growth. In the church, in God's family, there are various stages of growth. Note: what John is writing applies to every stage of the believer's growth. No matter who the believer is, how weak or strong he is, this message applies to him. This is a message for the whole church.

1. There are *little children*, people who have just received Jesus Christ and begun to follow Him. If you are a new-born Christian, remember this: your sins are forgiven. You are...

- no longer guilty of sin
- no longer to be judged for sin
- no longer to be condemned for sin
- no longer to be punished for sin

You have trusted Jesus Christ as the great Bearer of your sins. You believe that Jesus Christ took your sins upon Himself and bore the condemnation and punishment for them. You believe that Jesus Christ became your substitute in bearing the judgment for your sins. Therefore, you are cleansed of sin; your sins are forgiven.

But note why: "for his name's sake." God forgives our sins *for Christ's sake*. He cleanses us for the sake of Christ far more than He does for us. God loves us perfectly, yes, but God loves His own Son with a very special love. God's Son, the Lord Jesus Christ, is God's Son by nature. In addition, Christ has obeyed and fulfilled the will of God perfectly. In obedience to God's will, He left the glory of heaven and came to this corrupt world to die for our sins. Jesus Christ did exactly what God willed and ordained; He obeyed God perfectly. Therefore, no person can ever take the place of Christ in the heart of God. For this reason God has destined that Jesus Christ have many *adopted brothers and sisters*, many believers who follow and attach themselves to Him. God has ordained that believers live forever with Christ, worshipping and serving Him throughout all eternity. This is what is meant by the words "for Christ's sake." Because of what Christ has done, for His sake, God has forgiven our sins. God loves His Son so much that He honors any person who honors His Son. Any person who believes in God's Son, who gives his life to Jesus Christ, God will take and do exactly what that person believes. He does it *for Christ's sake*—does it so that Jesus Christ will have another brother or sister to worship and serve Him throughout all eternity. Our sins are forgiven *for Christ's sake*.

The point is this: all believers must *remember* that their sins are forgiven. But young believers—you who are young children in the faith—you in particular must remember this. Because you are young in the faith, because you have just recently left the world and its pleasures and possessions, you are more likely to forget what Jesus Christ has done for you. You must focus and concentrate upon Jesus Christ, upon the glorious fact that He has forgiven your sins. You must guard against returning to the world and its enticements.

"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31).

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins" (Acts 13:38).

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph.1:7).

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph.4:32).

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jn.1:9).

2. There are *fathers*, spiritual fathers, believers who are spiritually mature with a deep and rich knowledge of God. What is the exhortation to these who have such a deep and rich knowledge of God? To these few who have walked so faithfully for so many years, the exhortation is this: remember, you have known God from the very beginning of your conversion, and you have faithfully and diligently served Him. Day by day you have...

- fed upon the Word of God.
- set aside time for prayer and learned to walk in prayer all day long.
- learned to fellowship and commune with God all day long, striving for an unbroken communion and fellowship with Him.
- witnessed to the saving power of Jesus Christ.
- been loyal to the church, its members, mission, and ministry.
- committed your life to minister to the needs surrounding you and reached out beyond to the world through your prayers and gifts.
- given all you are and have to Christ and His mission, meeting the desperate needs of the world.

The point is this: the spiritually mature who have a deep and rich knowledge of God must never forget where they have come from, never forget how they grew in Christ. They must remember how they grew and came to know the Father so

well. They must remember how they gained such a deep and rich knowledge of God. Remembering and staying focused upon the Father is the only way a person can finish the Christian race faithfully and receive his reward. The spiritually mature, those with a deep and rich knowledge of God, must remember and continue to grow in the knowledge of God.

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it” (Mt.7:24-27).

“Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free” (Jn.8:31-32).

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (Jn.17:3).

“But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death” (Ph.3:7-10).

“For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (2 Tim.1:12).

“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus” (2 Tim.3:15).

3. There are *young men*, mature believers in the church. These must remember how far they have come. They have come a long way: they have fought a long battle and they have now overcome the wicked one. The wicked one used to attack them right and left, at every turn. He attacked them with every temptation imaginable, but especially with the sins that were so common before their conversion, the sins of...

- | | | |
|-----------------------------|----------------|----------------|
| • evil and immoral thoughts | • stealing | • gossiping |
| • illicit affairs | • lying | • backbiting |
| • immoral practices | • cheating | • hate |
| • looking and lusting | • pride | • anger |
| • drunkenness | • arrogance | • loving money |
| • shoplifting | • covetousness | • greed |
| • drugs | • hoarding | |

The point is this: believers who have walked *faithfully with Christ* over a long period of time have overcome the temptations of the wicked one. The temptations do not strike as often nor with the force that they once did. It was a difficult struggle, a fierce battle all along the way, for it is never easy to die to self, never easy to deny self completely. It is never easy to give up all one is and has to Christ and His mission. In fact, after we have committed our lives and possessions to Christ, the wicked one attacks us more fiercely than ever before. Satan does not want to lose us and our loyalty to sin; he wants to cause God as much pain as possible. Therefore right after we accept Christ, he attacks us with far greater force than ever before. But the mature believer overcomes. However, he must remember how he overcame, for Satan stays after the believer as long as he is on earth. The attacks perhaps are not as often nor as fierce as when the believer was younger, but the believer must stay strong or else he will be caught off-guard and fall into sin. The mature believer must remember how he overcame the wicked one and continue to combat him in the Word.

Thought 1. How do believers overcome Satan?

⇒ They overcome by drawing near God, by praying and asking for wisdom.

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him” (Jas.1:5).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

⇒ They overcome by using God’s Word, quoting it over and over in their minds, to conquer the temptation.

“And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve” (Lk.4:8).

⇒ They overcome by learning and knowing that God allows temptation to teach endurance.

“My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience” (Jas.1:2-3).

⇒ They overcome by not yielding their bodily members to sin.

“Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God” (Ro.6:13).

⇒ They overcome by clothing themselves with the armor of God.

“Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand” (Eph.6:13).

⇒ They overcome by being on guard and watching for the tempter’s temptations.

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pt.5:8).

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness” (2 Pt.3:17).

⇒ They overcome by not giving in to anger nor giving place to the devil.

“Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil” (Eph.4:26-27).

⇒ They overcome by submitting to God and resisting the devil.

“Submit yourselves therefore to God. Resist the devil, and he will flee from you” (Jas.4:7).

⇒ They overcome by not giving in to the enticement of sinners.

“My son, if sinners entice thee, consent thou not” (Pr.1:10).

⇒ They overcome by not entering into the path of the wicked.

“Enter not into the path of the wicked, and go not in the way of evil men” (Pr.4:14).

2 (2:14) **Growth, Spiritual—Maturity—Diligence—Faithfulness:** second, remember your great relationship to God over and over again. Note the emphasis in this second exhortation to each of the believers: the stress is upon the believer’s relationship to God and His Word. What John has written has been written to stir up their relationship to the Father. Believers, no matter their stage of spiritual growth, must never forget who it is they know: God the Father. They have the greatest privilege in all the world, the privilege of knowing God Himself, of being adopted into the very family of God and of becoming a son or a daughter of God. The believer receives the great privilege of calling God “Father.”

1. *Little children*, young believers, must remember that they have known the Father. They have just been adopted into the family of God. God Himself, the Supreme Force of the universe, the Supreme Intelligence and Power of the universe, is not some abstract energy way off in outer space. God is a Person, the Supreme Person in all the universe, the only living and true God. And He desires the most wonderful thing in all the world: to relate to man. He wants to become a Father to people. He wants to adopt people as His children, to have people believe in Him and trust Him to look after them. Young believers know this; therefore they have come to God through Jesus Christ, and they have experienced the privilege of adoption. They now know God as their Father.

But note: young believers must remember this glorious truth. They must remember and focus upon God as their Father; they must not let the thought of God slip from their mind. They must come to God *day by day* as their Father. They must...

- bring their needs to Him
- trust Him to look after them
- ask and depend upon Him to teach them
- trust Him to discipline them when they need it
- study Him and His Word, and listen and do what He says
- fellowship and commune with Him
- love Him and receive His love
- do nothing that would shame Him
- share with others what a wonderful Father He is

“After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name” (Mt.6:9).

“If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?” (Mt.7:11).

“The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Ro.8:16-17).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father” (Gal.4:4-6).

“And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear” (1 Pt.1:17).

2. *Fathers*, the believers who have a deep and rich knowledge of God, must remember that they have known God who is from the beginning. They must remember everything that has been said to them in the above note (1 Jn.2:12-13). But in addition, they must never be lifted up with pride—no matter how long they have walked with God. Note the words: **“Him [God] that is from the beginning.”** God has been around from the beginning of time, much longer than the *fathers* of the faith. No matter how deep and rich the believer’s knowledge of God is, there is so much more to know. God is eternal and He has an eternity of experience for us to learn about. Therefore, we must never be lifted up with pride as though we know God and have arrived. There is still an eternity of things to learn about God. Mature believers, those with a rich and full knowledge of God, must remember from where they have come and continue to seek to know God. They have known God from the beginning of their conversion and they must continue to grow and grow in their relationship with God.

“When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things” (1 Cor.13:11).

“Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men” (1 Cor.14:20).

“Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness” (2 Cor.9:10).

“For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Eph.4:12-13).

“But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil” (Heb.5:14).

“But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever” (2 Pt.3:18).

3. *Young men*, the mature believers, must remember three things.

a. Mature believers must remember that they are strong. They must know their strength and be assured and have confidence in the strength they have gained. But mature believers must remember where their strength comes from and how they became spiritually strong: all through Jesus Christ. Note: believers must never trust the power of the flesh, of mental determination. The flesh and the mind fail. Neither can be consistently strong in controlling the flesh. Both mind and body will eventually weaken and fail in spiritual warfare.

“I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing” (Jn.15:5).

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

“Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ for ever” (Ro.16:25-27).

“Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God” (2 Cor.3:5).

“And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong” (2 Cor.12:9-10).

“That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man” (Eph.3:16).

“Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness” (Col.1:11).

b. Mature believers must remember that the Word of God abides in them. This is the key to spiritual growth and to pleasing and securing the approval of God. No matter what a person may think or say, there is no spiritual growth apart from God’s Word. No person pleases or secures God’s approval without studying and living in God’s Word. Mature believers must never forget this, and they must continue to give their lives to studying and living in the Word of God.

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so” (Acts 17:11).

“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified” (Acts 20:32).

“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Col.3:16).

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim.2:15).

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim.3:16).

“As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious” (1 Pt.2:2-3).

- c. Mature believers must remember that they have overcome the wicked one (see note, pt.3—1 Jn.2:12-13 for discussion).

<p>1 The test: Do we love the world? 2 The professing man a. He loves the world b. He follows after the world</p>	<p>D. Test 4: Loving Not the World, 2:15-17 15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16 For all that is in the</p>	<p>world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.</p>	<p>1) The lust of the flesh 2) The lust of the eyes 3) The pride of life c. He is not of God 3 The obedient man: Is immortal</p>
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DIVISION III

THE PROOF THAT ONE REALLY KNOWS GOD: SEVEN TESTS, 2:3-29

D. Test 4: Loving Not the World, 2:15-17

(2:15-17) **Introduction:** How do we know if we really know God? (See note—1 Jn.2:3-6 for introductory discussion.) This is the fourth test that proves whether or not we know God: Do we love the world? If a person loves the world, he does not know God. No matter what a person may feel or think, the Scripture is clear, and it is forceful in its statement: the person who loves the world does not know God.

1. The test: do we love the world (v.15)?
2. The professing man (v.15-16).
3. The obedient man: is immortal (v.17).

1 (2:15) **World—Worldliness:** the test is clearly stated—do we love the world? A believer can tell whether or not he knows God by taking this test. He can examine his life and see if he loves the world. What is meant by the world? Does this mean that we are not to appreciate the beauty, splendor, and resources of the earth and heavens? No! For we live of the earth, and God has given us the earth and the heavens in which to live, appreciate, and enjoy. What, then, does Scripture mean by *the world* and *love not the world*?

- ⇒ The world means the earth and the heavens that are passing away. The world is corruptible and deteriorating and will eventually be destroyed. Therefore, believers must not become attached to the world; they must be attached to God and to heaven. Believers are not to love the world so much that they desire to stay here more than they desire to be with God in heaven.
- ⇒ The world is a system of man-made governments and societies, some good and some bad, but none perfect. Therefore, believers must respect and be loyal to the good, but reject and stand against the bad. Believers must love none of them, not to the point that they are more attached to the systems of man’s organizations than they are to God and heaven.
- ⇒ The world means a system of sin and lust and evil and pride and rebellion against God. The world is full of sinful people, people who are evil and full of lust and pride; it is full of people who are in rebellion against God. Therefore, believers must not love this sinful system of the world.

A person is not to love this world, the possessions and pleasures of this world; he is to love God. Of course, he is to appreciate and enjoy the beauty and the good things of both the earth and the heavens. But he is not to become more attached to this world than he is to God and heaven. The believer’s eyes are to be focused upon God, and he is to be attached to God, loving God before all else.

“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:2).

“And they that use this world, as not abusing it: for the fashion of this world passeth away” (1 Cor.7:31).

“But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Gal.6:14).

“No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier” (2 Tim.2:4).

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season” (Heb.11:24-25).

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him” (1 Jn.2:15).

“If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you” (Jn.15:19).

“And have no fellowship with the unfruitful works of darkness, but rather reprove them” (Eph.5:11).

“Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us” (2 Th.3:6).

“Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD” (Is.52:11).

2 (2:15-16) **Lust—Flesh—Eyes—Pride:** there is the professing man. Note that a particular man is being talked about here, the man who *loves the world*. And note in verse 17 that another man is being talked about, the man who *does the will of God*. The first man is the professing man, the man who makes a false profession; the second man is the obedient man, the man who does exactly what God says. Four things are pointed out about the professing man.

1. The professing man loves the world. He loves and is attached more to this world than he is to God. The people to whom John is writing are church members. They have professed Christ, yet John is having to charge them not to love the world. Some in the church had returned or were apparently about to return to the world. Scripture pronounces the terrible truth: “the love of the father is not in [them].” Any person who loves the world does not love the Father.

Thought 1. Three things happen to believers that cause them to return to the world and to love the world.

- 1) Some begin to enjoy nature and the beauty of the earth so much that they no longer worship regularly. They forsake the worship of God and the study of His Word in order to be out in nature (cp. fishing, golfing, hiking, camping, and other forms of recreation out in nature).
 - 2) Some become so involved in man’s government and social organizations that they become more attached and faithful to them than they do to God and His church and its mission of salvation.
 - 3) Some become so hungry for the world and its things that they begin to return to its pleasures and possessions.
2. The professing man follows after the world. There are three sins of worldliness.
- a. There is the lust of the flesh. The *flesh* has to do with feeling, touching, tasting, smelling, hearing, and seeing. It is the seat of desires and urges. Note that desires and urges are not wrong. A man has to have desires and urges in order to live a healthy and normal life. But the desires of the flesh have to be controlled. If they are not controlled, then the flesh begins to desire and lust more and more. There are two times when the desires and urges of the flesh are wrong:
 - ⇒ when the flesh desires something that is directly forbidden by God. (For example, sex is not wrong within marriage, but adultery and fornication [pre-marital sex] are wrong. One helping of food is not wrong, but several helpings is gluttony.)
 - ⇒ when the flesh desires and desires and consumes and consumes, then it becomes indulgence and license. For example, we must desire food in order to maintain life. But if the flesh desires and desires food in order to consume and indulge, then food is wrong. Too much cake is wrong. The desire has become lust, consumption, indulgence, and license.

What are the sins of the flesh? They are far more than what people usually think, far more than just the immoral sins of society. The works of the flesh are these (see outline and notes—Gal.5:19-21):

- ⇒ *Adultery*: sexual unfaithfulness to husband or wife. It is also looking on a woman or a man to lust after her or him. Looking at and lusting after the opposite sex whether in person, magazines, books, on beaches or anywhere else is adultery. Imagining and lusting within the heart is the very same as committing the act.
- ⇒ *Fornication*: a broad word including all forms of immoral and sexual acts. It is pre-marital sex and adultery; it is abnormal sex, all kinds of sexual vice.
- ⇒ *Uncleanness*: moral impurity; doing things that dirty, pollute, and soil life.
- ⇒ *Lasciviousness*: filthiness, indecency, shamelessness. A chief characteristic of the behavior is open and shameless indecency. It means unrestrained evil thoughts and behavior.
- ⇒ *Idolatry*: the worship of idols, whether mental or made by man’s hands; the worship of some idea of what God is like, of an image of God within a person’s mind; the giving of one’s primary devotion (time and energy) to something other than God. (See note, *Idolatry*—1 Cor.6:9 for detailed discussion.)
- ⇒ *Witchcraft*: sorcery; the use of drugs or of evil spirits to gain control over the lives of others or over one’s own life. In the present context it would include all forms of seeking the control of one’s fate including astrology, palm reading, seances, fortune telling, crystals, and other forms of witchcraft.
- ⇒ *Hatred* (echthrai): enmity, hostility, animosity. It is the hatred that lingers and is held for a long time; a hatred that is deep within.
- ⇒ *Variance* (ereis): strife, discord, contention, fighting, struggling, quarreling, dissension, wrangling. It means that a man strives against another person in order to get something: position, promotion, property, honor, recognition. He deceives, doing whatever has to be done to get what he is after.
- ⇒ *Emulations* (zeloi): wanting and desiring to have what someone else has. It may be material things, recognition, honor, or position.
- ⇒ *Wrath* (thumoi): indignation; a violent, explosive temper; anger; quick and explosive reactions that arise from stirred and boiling emotions. But it is anger which fades away just as quickly as it arose. It is not anger that lasts.
- ⇒ *Strife* (eritheiai): conflict, struggle, fight, contention, faction, dissension; a party spirit, a cliquish spirit.
- ⇒ *Seditious* (dichostasiai): division, rebellion, standing against others, splitting off from others.
- ⇒ *Heresies* (aireseis): rejecting the fundamental beliefs of God, Christ, the Scriptures, and the church; believing and holding to some teaching other than the truth.
- ⇒ *Envyings* (phthonoi): this word goes beyond jealousy. It is the spirit...
 - that wants not only the things that another person has, but begrudges the fact that the person has them.
 - that wants a person to lose the things he has, and wants him to suffer through the loss of them.

- ⇒ *Murders* (phonoï): to kill, to take the life of another person. Murder is sin against the sixth commandment.
 - ⇒ *Drunkeness* (methai): taking drink or drugs to affect one's senses for lust or pleasure; becoming tipsy or intoxicated; partaking of drugs; seeking to loosen moral restraint for bodily pleasure.
 - ⇒ *Revellings* (komoi): carousing; uncontrolled license, indulgence, and pleasure; taking part in wild parties or in drinking parties; lying around indulging in feeding the lusts of the flesh.
- b. There is the lust of the eyes. The eyes have to do with seeing and wanting to have what one sees. Again, there is nothing wrong with desiring what we see. Seeing and desiring is normal. It becomes wrong when two things happen:
- ⇒ When we see and desire what is directly forbidden by God.
 - ⇒ When we see and desire in order to consume it upon our lusts and to indulge.

What are the sins of the eyes? Scripture says the following.

- ⇒ There is the lust of the eyes for sex.

“But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Mt.5:28).

“For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient [natural, normal]” (Ro.1:26-28).

“Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children” (2 Pt.2:14).

“I made a covenant with mine eyes; why then should I think upon a maid?” (Job 31:1).

- ⇒ There is the lust of the eyes after all kinds of evil.

“But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!” (Mt.6:23).

- ⇒ There is the lust of the eyes after the things of other people.

“He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily [secretly] set against the poor” (Ps.10:8).

“And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth” (Lk.12:15).

- ⇒ There is the lust of the eyes after all the pleasures and possessions of the world.

“And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor: and this was my portion of all my labor” (Eccl.2:10).

- ⇒ There is the lust of the eyes after wine, drugs, and alcoholic drinks.

“Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright” (Pr.23:29-31).

- ⇒ There is the lust of the eyes after other gods.

“Ye shall make you no idols nor graven image, neither rear you up a standing image [to look upon], neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God” (Lev.26:1).

- c. There is the pride of life. This is at least two things. First, the pride of life means self-centeredness, a person who is focused upon himself and wants people to notice him. It is a person whose mind and thoughts are primarily upon himself, a person who...
- seeks attention through dress or looks
 - seeks attention through rank or wealth
 - seeks honor
 - seeks recognition
 - seeks fame
 - seeks power
 - seeks position

- seeks luxury
- seeks wealth for recognition and power
- seeks to outshine others
- seeks importance

Second, the pride of life means self-sufficiency, a person who is focused upon himself and feels completely capable of handling life himself. It is a person who feels that self-image, public image, ego and personal strength are the basis of life; a person who feels little if any need for God. He feels he can plow through life himself and conquer whatever problems and circumstances confront him. He feels that this world is an end within itself, that there is probably nothing beyond this life; therefore, he is to get all the comfort, pleasure, luxury, honor, and glory that he can while here. The pride of life means self-sufficiency, a person who...

- is arrogant
- is conceited
- is boastful
- feels better than others because of rank or wealth
- feels superior to others in looks and ability

What are the sins of the pride of life? Scripture says the following:

⇒ There is the pride of self-sufficiency.

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked” (Rev.3:17).

“Boast not thyself of tomorrow; for thou knowest not what a day may bring forth” (Pr.27:1).

⇒ There is the pride of wealth.

“For the wicked boasteth of his heart’s desire, and blesseth the covetous, whom the LORD abhorreth” (Ps.10:3).

“Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them” (Ps.39:6).

“They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him” (Ps.49:6-7).

“By thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches” (Ezk.28:5).

⇒ There is the pride of position.

“Not a novice [new believer], lest being lifted up with a pride he fall into the condemnation of the devil” (1 Tim.3:6).

“I wrote unto the church: but Diotrephes [a church leader], who loveth to have the preeminence among them, receiveth us not” (3 Jn.9).

“For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil” (Gen.3:5).

“Moreover the word of the LORD came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus [representative of Satan], and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God” (Ezk.28:11-13).

⇒ There is the pride of power.

“And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass” (Lev.26:19).

⇒ There is the pride of intelligence and knowledge.

“And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know” (1 Cor.8:2).

⇒ There is the pride of being better and superior.

“And art confident that thou thyself art a guide of the blind, a light of them which are in darkness” (Ro.2:19).

“Whoso boasteth himself of a false gift is like clouds and wind without rain” (Pr.25:14).

⇒ There is the pride of conceit.

“Be of the same mind one toward another, Mind not high things, but condescend to men of low estate. Be not wise in your own conceits” (Ro.12:16).

“Seest thou a man wise in his own conceit? There is more hope of a fool than of him” (Pr.26:12).

⇒ There is the pride of self-glory.

“For he flattereth himself in his own eyes, until his iniquity be found to be hateful” (Ps.36:2).

⇒ There is the pride of self-righteousness.

“The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican” (Lk.18:11).

“For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God” (Ro.10:3).

“I am clean without transgression, I am innocent; neither is there iniquity in me” (Job 33:9).

3. The professing man is not of God; he is of the world. To be of God means to be spiritually born of God. It means to be born again; to be made into a new creature; to be recreated into a new man; to have the divine seed and nature of God implanted into one’s heart and life. But note: the professing man is of the world, not of God.

⇒ He has been born of the flesh, not of God (Jn.3:3, 5).

⇒ He is still the old creature of the earth, not the new creature of God (2 Cor.5:17).

⇒ He is still the old man of the earth, not the new man of God (Eph.4:24; Col.3:10).

⇒ He has only the corruptible and dying nature of man, not the incorruptible and eternal nature of God (1 Pt.1:23; 2 Pt.1:4).

3 (2:17) **Obedience:** there is the obedient man. The man who does the will of God abides forever. He knows something: the world shall pass away. It is important to know this, for it means that the lusts of the world will pass away as well.

⇒ The world and its lusts pass away when he dies. Every man leaves behind the world and all he has secured. He loses all of the world he has accumulated and enjoyed. He will not be able to take a single pleasure or possession with him when he leaves the world. Imagine! He cannot take a single thing. The world will have passed away from him; time will be no more—not for him, not for his pleasures or possessions.

⇒ The world and its lusts will pass away at the end of the world. The world is to be destroyed by fire and a new heavens and earth will be created by God where only righteousness will dwell.

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation [behavior] and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Pt.3:10-13).

This is the reason the wise man turns away from the world and turns to God. He wants God and the life God offers, the life that is both abundant and eternal. Therefore, he seeks after the will of God, to do what God commands so that he may live with God forever.

“For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother” (Mt.12:50).

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (Jn.14:23).

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (Rev.22:14).

<p>1 The warning against antichrists a. It is the end of time b. It is time for antichrist c. Proof: There are many antichrists now</p> <p>2 The origin of antichrists a. They were in the church b. They went out c. They did not continue d. Their going out proves they are not genuine</p>	<p>E. Test 5: Guarding Against Antichrists or False Teachers, 2:18-23</p> <p>18 Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.</p> <p>19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not</p>	<p>all of us. 20 But ye have an unction from the Holy One, and ye know all things. 21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. 22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. 23 Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledged the son hath the Father also.</p>	<p>3 The protection against antichrists a. The Saviour's anointing^{DS1} b. The truth—knowing it</p> <p>4 The false teaching of antichrists a. Denying Jesus is the Christ b. Denying identifies one as an antichrist c. Denying Jesus Christ denies God</p>
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DIVISION III

THE PROOF THAT ONE REALLY KNOWS GOD: SEVEN TESTS, 2:3-29

E. Test 5: Guarding Against Antichrists or False Teachers, 2:18-23

(2:18-23) **Introduction:** How do we know if we really know God? (See note—1 Jn.2:3-6 for introductory discussion.) This is the fifth test that proves whether or not we know God: Are we guarding against *antichrists*? Note that the word is plural, *antichrists*, not singular, antichrist. Scripture is speaking of false teachers. Are we guarding ourselves against false teachers? Or are we swallowing the false doctrine of false teachers? This is a test of our salvation, a test that will clearly show us whether or not we know God. We must guard against *antichrists*, against all false teachers.

1. The warning against antichrists (v.18).
2. The origin of antichrists (v.19).
3. The protection against antichrists (v.20-21).
4. The false teaching of antichrists (v.22-23).

1 (2:18) **Antichrist—Teachers, False—Last Time:** there is the warning against antichrists. Note the tenderness with which John wants to issue this warning: he calls the believers “little children.” He is the aged minister, and the people are ever so dear to him. His heart beats ever so tenderly for their welfare. They are facing a critical period in their lives, the threat of false teaching, a teaching that can stir questions, doubts, unbelief, and denial of Jesus Christ. To him they are his dear children who must be warned against false teachers. The warning is for all believers. Note three facts.

1. Believers must know that it is the last time, that the midnight hour is about to strike for the end of the world. Note the term “the last time” (*eschate hora*). It really means *the last hour*, the midnight hour when the world is to end (see note, *Last Days*—2 Pt.3:3 for discussion).

2. Believers must know that it is time for the antichrist. We must be alert to the fact that the antichrist can appear upon the scene of world history anytime. Note this: the Bible definitely teaches that there will be a personal antichrist, a man to arise in the end time who will oppose and stand against Christ more fiercely than anyone else has ever done. Antichrist does not mean the spirit of evil that sweeps the world; it does not mean the spirit of false doctrine that is always presenting a problem for the church and believers. The spirit of evil and of false doctrine do, of course, stand against Christ, and they do great harm. But this is not what is meant by the antichrist. The Bible is clear about this: the antichrist refers to a person, a man who is to arise upon the scene as a world leader—a world leader who is going to exalt the state and world government above all worship of God. Believers must know that the antichrist will come. Unless they know the teaching of the Bible, they will not be prepared. Believers must prepare and know that he is coming soon. They must sound forth the warning. (See *DEEPER STUDY # 1, Antichrist*—Mt.24:15; note—2 Th.2:3; 2:4-9; outline and notes—2 Th.2:10-12; Master Subject Index, *Antichrist* for discussion.)

“And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders” (2 Th.2:8-9).

3. How do we know that it is the last time, that the world is about to end and Jesus Christ is about to return? Because there are many antichrists now, many who oppose and stand against Christ. The antichrist has his *forerunners* just as Jesus Christ had His prophets as forerunners. Many false prophets and teachers are on the world scene today. There are many persons—leaders, teachers, and even preachers—who are denying that Jesus Christ is the Son of God. How does this show us that it is the last time? Because this is exactly what Jesus Christ said. He said in the last days many would arise who would oppose and deny Him, and the emphasis is upon *many*. The world will be overflowing with false teachers, false preachers, and false leaders—all false prophets who proclaim a false message of hope to the world, a message that of-

fers nothing beyond this life and the grave, nothing but judgment and hell. Note the forcefulness of John's declaration: "We know that it is the last time." We know because there are so many who are denying Jesus Christ.

- ⇒ They are *denying His deity*: that He is the Son of God who came *out of* (ek) heaven, out from the spiritual world and dimension into this world; who came through the womb of a virgin as the God-Man to save the world.
- ⇒ They are *denying that He is the sinless Son of God* who lived a perfect and righteous life and thereby secured the ideal and perfect righteousness for man.
- ⇒ They are *denying His death and resurrection*: that He died as the perfect sacrifice for man's sins and that He rose from the dead to conquer death for man.
- ⇒ They are *denying His Lordship*: that He is truly the Son of God who ascended into heaven and is now seated at the right hand of God as the Lord and God of the universe.
- ⇒ They are *denying His return to earth*: that He is coming again to execute judgment upon every person who has ever lived upon the earth.

But there is even more to show us that we are in the last days. Not only is the world full of false teachers, it is full of false messiahs. People all over the earth are proclaiming that they or some other person is the Messiah, the Savior of man. They are declaring that they have the answer to man's utopia, to man's hopes and dreams. The great tragedy is that millions of people are following these antichrists and false teachers of false hopes.

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Mt.7:5).

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock" (Mt.7:24).

"For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect" (Mk.13:22).

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim.4:1-2).

2 (2:19) **Teachers, False—Antichrists**: there is the origin of antichrists. Where do antichrists come from? Shockingly, they come from within the church. False teachers are teachers within the church; they hold positions of leadership within the church. Note exactly what John says: "They went out from us, but they were not of us." They were within the church, but they were not true believers. They did not honestly believe that Jesus Christ is the Son of God, the Savior of the world. They professed Christ, were baptized, and joined the church. They even became teachers and ministers in the church, but they were not true believers.

Thought 1. How many ministers and teachers within the church do not truly believe that Jesus Christ is the Son of God, the Savior of the world? Only God knows. But all who claim to be ministers of Christ and of His church stand warned: Scripture calls them antichrists. If they were honest, they would admit that they do not belong in the church.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Mt.7:15-23).

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor.11:13-15).

"Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm" (1 Tim.1:7).

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim.4:1-2).

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself" (1 Tim.6:3-5).

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim.4:3-4).

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily [secretly] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction” (2 Pt.2:1).

“For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely” (Jer.6:13).

“For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD” (Jer.23:11).

“My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace” (Jer.50:6).

“But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hand” (Ezk.33:6).

3 (2:20-21) **Teachers, False:** there is the protection against antichrists. God gives the believer two protections.

1. God gives an unction to the believer. The word “unction” (chrisma) means anointing. Note who it is that anoints us: the Holy One, that is, God Himself. What is the anointing, the unction that He gives? The Holy Spirit. This is exactly what Scripture declares:

“Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest [guarantee] of the Spirit in our hearts” (2 Cor.1:21-22).

Why does God give us the Holy Spirit? One of the major reasons is to teach us all things. This was the glorious promise of Jesus Christ.

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (Jn.14:26; cp. Jn.14:16-20; 16:7-11).

What is meant by *all things*? Does it mean that the Holy Spirit teaches us all the skilled professions of the world such as science, history, and medicine? No, not in the technical sense. But note: the Holy Spirit does teach the believer to relate all professions to the truth. The believer knows that no profession stands as a *god* before men, as though it were the answer to man’s basic problems. The Holy Spirit will also strengthen and help a sincere believer learn whatever field or profession he wishes to enter. But this is not the primary teaching that concerns the Holy Spirit. The primary concern of the Holy Spirit is the truth about Jesus Christ and about man and his world as they relate to Christ and to eternity. It means *all things* that have to do with God and Christ and man’s spiritual hunger; it means all things that have to do with man and his world, their purpose and fate; it means all things that have to do with Christianity and life, the purpose, meaning, and significance of life. This means a most wonderful thing: it means that any believer who has a question about some person’s teaching can ask the Holy Spirit to teach him the truth. There is no excuse for any believer ever being misled by false teaching. God has given him the Holy Spirit to protect him.

2. God gives the truth to the believer. He gives us the truth in two ways.

a. God gives us the truth in Jesus Christ. Jesus Christ is the truth. He declared this emphatically:

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (Jn.14:6).

Jesus Christ is the very embodiment of truth. He is the picture of truth. God not only talks to man about Himself in the Word of God, God shows man what He is like in the person of Jesus Christ. Man can look at Jesus Christ and see a perfect picture of the truth of God. Jesus Christ, the Son of God, shows us exactly what God is like.

“I and my Father are one” (Jn.10:30).

“If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him” (Jn.10:37-38).

“Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works” (Jn.14:10).

“And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are” (Jn.17:11).

“And the glory which thou gavest me I have given them; that they may be one, even as we are one” (Jn.17:22).

As Jesus Christ says in Jn.14:6, “I am the way [to God], the truth [of God], and the life [of God].” The truth is found in Jesus Christ. True believers know this. Therefore, there is never an excuse for believers to be led astray by false teachers or antichrists.

- b. God gives us the truth in the Word of God, the Holy Scriptures or Holy Bible. Jesus Christ Himself and Scripture declare:

“If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free” (Jn.8:31-32).

“Sanctify them through thy truth: thy word is truth” (Jn.17:17).

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim.2:15).

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim.3:16).

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (2 Pt.1:19-21).

The genuine believer knows the truth; he knows the Lord Jesus Christ is the Lord and Savior of men, the very Son of God Himself; and he has the Word of God itself. In addition to this, he has the Holy Spirit to teach him the truth and to help him remember the words of Christ. Therefore, there is no excuse for the believer ever being misled by antichrists or false teachers.

Note the words “no lie is of the truth.” No matter how attractive or appealing, no matter how much charisma a person may have, no matter how much we may like a person—if he teaches a doctrine that differs from the Word of God, it is a lie. It is not of the truth; it is a deception.

Thought 1. This lays an enormous obligation upon us, an obligation to study the Word of God and to depend upon the Holy Spirit to teach us. He will not teach a lethargic or lazy person. We must be diligent in studying the Word of God, in praying and seeking the leadership of the Spirit of God.

DEEPER STUDY # 1

(2:20) **Anointed—Unction:** this is the Holy Spirit. In the Old Testament only prophets, priests, and kings were anointed. They were anointed by pouring oil upon their heads. The oil symbolized the Spirit of God coming upon them for service. Such anointing was the privilege of only a few chosen people. But Jesus Christ changed this. He was anointed at His baptism—not with the *symbol* of the Spirit, that is, the oil, but rather with the Holy Spirit Himself (Lk.4:18; Acts 4:27; 10:38). What John is saying is this: the same anointing is no longer just the possession of only a chosen few. It is the possession of every believer (cp. Acts 8:17; 2 Cor.1:21-22; Col.1:28). The Holy Spirit is the believer’s protective force against false teaching and seducing spirits, against antichrists.

- 4 (2:22-23) **Teachers, False—Unbelief—Apostasy:** there is the false teaching of antichrists or false teachers. The false teaching is stated as clearly as human language can state it:

“Who is a liar but he that denieth that Jesus is the Christ: He is antichrist, that denieth the Father and the Son” (v.22).

The false teacher who is a forerunner of the antichrist is the person who denies that Jesus is the Messiah. He denies the very Son of God whom God had promised to send as the Savior of the world. Two terrible things are said about this person: first, he is a liar; and second, he denies the Father if he denies the Son, the Lord Jesus Christ. Why is this so? How is it that a person denies God if he denies Christ? The answer is twofold.

First, if a person denies that God sent His Son into the world, then his image of God differs entirely from the God who is the Father of Jesus Christ. God sent His Son into the world. Therefore, if we picture a *god* in our minds that did not send His Son, then our image of God differs entirely from the *true and living God*. The *true and living God* is love, perfect love. Therefore, He has loved man perfectly. God has done the greatest thing that can be done for man: He has sent His only Son into the world to save man by dying for man’s sins. No greater love could ever be demonstrated for man. Therefore, if a man says that God did not send His Son into the world—that Jesus Christ is not the Son of God—then that man is thinking of some *god* other than the Father of the Lord Jesus Christ.

⇒ By denying Jesus Christ, the man denies the Father.

⇒ By denying the Son, the man does not have the Father. He is separated from the Father, standing against and opposed to both God and His Son, the Lord Jesus Christ. The man is doomed, for he has denied that God loves the world enough to send His Son to save the world.

Second, any person who denies Jesus Christ is denying the New Testament. Why? Because the New Testament says time and time again that Jesus Christ is the Son of God, the one Person who reveals God the Father to the world.

“All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him” (Mt.11:27).

“Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me” (Jn.12:44-45).

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (Jn.14:6).

“Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works” (Jn.14:9-11).

The point is clear: any person who denies Jesus Christ is denying God as well, the *only living and true God*. Any person who denies that Jesus Christ is the Son of God is a false teacher, a forerunner of the antichrist.

“But whosoever shall deny me before men, him will I also deny before my Father which is in heaven” (Mt.10:33).

“Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels” (Mk.8:38).

“That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him” (Jn.5:23).

“I am come in my Father’s name, and ye receive me not: if another shall come in his own name, him ye will receive” (Jn.5:43).

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily [secretly] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction” (2 Pt.2:1).

“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son” (1 Jn.2:22).

“For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds” (2 Jn.7-11).

<p>1 The test: Does the gospel abide in you? a. It is the old unchangeable message b. The evidence: You are continuing in the Son</p> <p>2 The promise: Eternal life</p>	<p>F. Test 6: Letting the Gospel Abide in You, 2:24-27</p> <p>24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.</p> <p>25 And this is the promise that he hath promised us,</p>	<p>even eternal life. 26 These things have I written unto you concerning them that seduce you. 27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.</p>	<p>3 The warning: Some seduce us away from Christ</p> <p>4 The provision of God to protect us: The Holy Spirit a. He is the anointing & He abides in us b. He teaches us the truth c. He seals us, assures us that we do abide in Christ</p>
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DIVISION III

**THE PROOF THAT ONE REALLY KNOWS GOD:
SEVEN TESTS, 2:3-29**

F. Test 6: Letting the Gospel Abide in You, 2:24-27

(2:24-27) **Introduction:** How do we know if we really know God? (See note—1 Jn.2:3-6 for introductory discussion.) This is the sixth test that proves whether or not we know God: Does the gospel abide in us? How we live shows quicker than anything else whether or not we know God. If we have grasped the truth of God’s Word, of His gospel, and are living it out in our lives, then we definitely know God. But the converse is also tragically true: if the gospel, God’s Word, is not within us, if we are not living out the gospel, then we do not know God. Regardless of what we may feel or profess—regardless of what others may think—we do not know God. The gospel lives within the life of every genuine believer and the believer lives out the gospel.

1. The test: does the gospel abide in you (v.24)?
2. The promise: eternal life (v.25).
3. The warning: some seduce us away from Christ (v.26).
4. The provision of God to protect us: the Holy Spirit (v.27).

1 (2:24) **Gospel—Word of God—Truth:** the test is clearly stated—does the gospel abide in you? Note that the word gospel is not used in this passage. But note the exact words of the verse:

“Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father” (v.24).

What we heard from the beginning is the gospel. Glance back to verses 22-23 where the denial of Jesus Christ is discussed. False teachers were denying that Jesus Christ is the Son of God; they were denying the gospel. Therefore, “that which you have heard from the beginning” is the message of the gospel...

- the gospel of Jesus Christ.
- the gospel of the truth, of the Word of God itself (v.21).
- the gospel of the apostolic message (cp. 1 Cor.15:1-4).
- the gospel of salvation (cp. Tit.2:11-14; 3:4-7).

Now note the evidence of salvation, of knowing God: if the gospel continues in you, “you also shall continue in the Son, and in the Father.” The word “remain” (meneto) means to abide, dwell, remain. It means not to be carried away by false teaching or worldly pleasures and possessions. How do we know if we know God?

Does the gospel continue to live in our lives? Are we continuing to live in the Son and in the Father? Is the gospel being lived out in our lives? Are we confessing Jesus Christ to be the Son of God? Do we really believe that Jesus Christ is the Son of God? Are we letting Jesus Christ live His life out in us? This is the final proof that we know God.

“As the Father hath loved me, so have I loved you: continue ye in my love” (Jn.15:9).

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Gal.2:20).

“As ye have therefore received Christ Jesus the Lord, so walk ye in him” (Col.2:6).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pt.1:13).

“He that saith he abideth in him ought himself also so to walk, even as he walked” (1 Jn.2:6).

“Whosoever abideth in him sinneth not: whosoever sinneth [continues to sin] hath not seen him, neither known him” (1 Jn.3:6).

“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son” (2 Jn.9).

“Behold, I come quickly; hold that fast which thou hast, that no man take thy crown” (Rev.3:11).

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Rev.3:20).

2 (2:25) **Eternal Life:** there is the promise of eternal life. This is the great promise of God to man. God has made many promises, but this is the one promise that supercedes all others. Eternal life is the supreme promise of God. But note the thrust of the verse: the gospel must remain in us if we are to receive eternal life (v.27). What is eternal life? It is life, real life. It is the very life of God Himself. It is the very energy, force, being, essence, principle, and power of life. It has to do with both quality and with what life really is, with duration. To live forever in the present world, with the world like it is, is not necessarily a good thing. The world and man’s body need changing. That changed life is found only in eternal life. The only being who can be said to be eternal is God. Therefore, life—supreme life—is found only in God. To possess eternal life is to know God. Once a person knows God and Jesus Christ whom He has sent, that person has eternal life—he shall live forever. But more essential, the person has the supreme quality of life, the very life of God Himself. (See notes—DEEPER STUDY # 2—Jn.1:4; DEEPER STUDY # 1—10:10.)

Thought 1. Once a person believes in Jesus Christ, he has eternal life. That is, he immediately receives eternal life. It is not that he is going to receive eternal life; he has already received it. He begins to live eternally from that very moment onward. The day that he makes his decision for Christ is the first day of his eternal life. And every day of his life thereafter is another day in eternity for him. This is significant: it means that we should be very careful about how we live every day. For every day is another day lived in eternity. We shall never die. When God is ready to move us from this physical world into the spiritual world (heaven), He simply transfers us—all quicker than the blink of the eye.

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life” (Jn.3:14-15).

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn.3:36).

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day” (Jn.6:40).

“Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die” (Jn.11:25-26).

“He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal” (Jn.12:25).

“That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord” (Ro.5:21).

“For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting” (Gal.6:8).

“But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel” (2 Tim.1:10).

“We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death” (1 Jn.3:14).

“And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life” (1 Jn.5:11-12).

3 (2:26) **Teachers, False—Seduction:** there is the warning—some do attempt to seduce us. Why is John writing his letter to the believers? One of the major reasons is given here: there were false teachers who were trying to seduce them. The word “seduce” (planonton) means to deceive; to lead astray. A false teacher is one who attempts to lead us away from Jesus Christ, from the glorious truth that He is the Son of God who came to earth to die for our sins. The false teacher deceives people; that is, he teaches that man can become acceptable to God by some other way than Jesus Christ. He teaches that there are other ways to God, other approaches, other religions, other truths. He seduces and leads people astray; he deceives people into following some other teaching. Note this: the tense is continuous action in the Greek. That is, false teachers are continually teaching false doctrine. They are always teaching a false doctrine and always trying to seduce people.

Thought 1. Believers must be on constant guard against false teaching. So much is at stake: the very promise of God. We will abandon the faith if we listen to the deception and go astray. We must continue to follow Christ; we must let the gospel abide and take up a permanent residence in our lives.

Thought 2. Note this: if God has really sent His Son into the world to save man, there is not a chance in eternity that He will allow a person to approach Him by any other way. His very purpose for sending His Son was to save man. If there was another way God would never have allowed His Son to leave the glory of heaven and be so humiliated as to come to such a corruptible world as ours.

4 (2:27) **Holy Spirit:** there is the provision of God to protect us—the Holy Spirit Himself.

1. The Holy Spirit is the anointing. It is He who abides in us (see note, pt.1—1 Jn.2:20-21 for discussion).
2. The Holy Spirit is the One who teaches us the truth (see note, pt.2—1 Jn.2:20-21 for discussion).
3. The Holy Spirit seals us and guarantees and assures us that we do abide in Christ.

“The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Ro.8:16-17).

“Who hath also sealed us, and given the earnest [guarantee] of the Spirit in our hearts” (2 Cor.1:22).

“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest [guarantee] of our inheritance until the redemption of the purchased possession, unto the praise of his glory” (Eph.1:13-14).

“And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption” (Eph.4:30).

	G. Test 7: Abiding in Christ, 2:28-29
1 The test: Do we abide in Christ?	28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.
2 The purpose for abiding: That we may have confidence & not be ashamed at Christ's return	
3 The proof of abiding: Living a righteous life	29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.
a. Knowing that He is righteous	
b. Being born again	

DIVISION III

THE PROOF THAT ONE REALLY KNOWS GOD: SEVEN TESTS, 2:3-29

G. Test 7: Abiding in Christ, 2:28-29

(2:28-29) **Introduction:** How do we know if we really know God? (See note—1 Jn.2:3-6 for introductory discussion.) This is the seventh and final test that proves whether or not we know God: Do we abide in Christ? Remember: Christ is the only Person who ever came “*out of*” (ek) heaven, out of the spiritual world and dimension. He is the Son of God who came to earth to reveal who God is and to show us what life is all about. Jesus Christ is of the very nature of God. He is righteous just like God is righteous. He always did what was right; He was righteous in every detail of life just like God is righteous. Therefore, when we abide in Christ, we abide in the very nature of God. We live like God lives, and we live life like it should be lived. We live righteous lives; we try to do all things right just like God. Consequently, the person who abides and lives in Christ is the person who knows God, but the person who does not abide in Christ does not know God. The test of salvation, of whether or not we know God, is this: Do we abide in Christ?

1. The test: do we abide in Christ (v.28)?
2. The purpose for abiding: that we may have confidence and not be ashamed at Christ's return (v.28).
3. The proof of abiding: living a righteous life (v.29).

1 (2:28) **Abiding:** there is the test—do we abide in Christ? The word *abide* means to dwell, continue, stay, sojourn, rest in or upon. It is being set and fixed and remaining there; continuing on and on in a fixed state, condition, or being. It is being at home and being permanent and settled. Therefore, to abide in Christ means...

- to continue and stay in Christ
- to sojourn and rest in and upon Christ
- to be set and fixed in Christ and to remain in Him
- to continue on and on in Christ, in being fixed in Him
- to be at home in Christ; to find our permanent home in Him and to be settled in Him

The basic idea of *abiding in Christ* is that of dwelling. It is just like dwelling in a house. We are to dwell in Christ, in the kind of life He showed us how to live. He lived a righteous life, a life that was always right toward God and man. Therefore, we are to make our home in Christ, to dwell and move about in the righteous life of Christ. We are to be right with God and man just like He was.

Now, when a person abides in Christ, what kind of life does he live? Very practically, what kinds of things does he do? How does he behave toward God and man? Scripture says the following:

- ⇒ Abiding in Christ means that a person confesses that Jesus Christ is the Son of God. He believes the love that God has shown him in Christ, and he loves God because of what God has done for him.

“Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him” (1 Jn.4:15-16).

- ⇒ Abiding in Christ means that a person walks and fellowships with Christ. He lives and moves and has his being in Christ. He communes and lives in a consciousness of the Lord's presence, and from the Lord's presence he learns of God, and he draws the strength and authority to live victoriously day by day.

“He that saith he abideth in him ought himself also so to walk, even as he walked” (1 Jn.2:6).

“But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him” (1 Jn.2:27; cp. Ps.16:11; Pr.3:5-6).

- ⇒ Abiding in Christ means that a person walks in open confession before God. He walks hour by hour all day long opening up his life to God; he constantly confesses that he is short of God's glory and any known sin that he slips into. He does not walk in sin, and he does not allow any sin to go unconfessed.

“If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with an-

other, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we [continually] confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jn.1:6-10).

⇒ Abiding in Christ means that a person continues in the Word of Christ and knows the truth.

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (Jn.8:31-32).

⇒ Abiding in Christ means that a person lets the Word of God abide in his life.

"I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one" (1 Jn.2:14).

"Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father" (1 Jn.2:24).

⇒ Abiding in Christ means that a person experiences the indwelling presence and witness of the Spirit.

"No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (1 Jn.4:12-13).

⇒ Abiding in Christ means that a person has power to live like he should.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (Jn.15:7).

⇒ Abiding in Christ means that a person dwells in love and in unity and fellowship with all other believers.

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (Jn.17:21-23).

"And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 Jn.4:16; cp. 1 Jn.4:20).

⇒ Abiding in Christ means that a person bears fruit and lives a very fruitful life.

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (Jn.15:5).

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal.5:22-23).

⇒ Abiding in Christ means that a person loves others, that he lives and walks in love toward others.

"No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (1 Jn.4:12-13).

⇒ Abiding in Christ means that a person continues in the church; he has not gone out from the church.

"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (1 Jn.2:19).

"Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him" (1 Jn.3:6).

⇒ Abiding in Christ means that a person possesses confidence, an unashamedness in life that prepares him for eternity.

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 Jn.2:28).

⇒ Abiding in Christ means that a person actively surrenders himself to obey God's commandments.

"And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us" (1 Jn.3:24).

⇒ Abiding in Christ means that a person loves his brother.

“He that loveth his brother abideth in the light, and there is none occasion of stumbling in him” (1 Jn.2:10; cp. 1 Jn.3:14-15).

⇒ Abiding in Christ means that a person does the will of God.

“And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever” (1 Jn.2:17).

⇒ Abiding in Christ means that a person experiences the continuous presence and anointing of the Holy Spirit.

“But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him” (1 Jn.2:27).

“And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us” (1 Jn.3:24).

2 (2:28) **Abiding—Jesus Christ, Return—Judgment—Unashamed:** there is the purpose for abiding—that we may have confidence and not be ashamed when Christ returns. Note two significant points.

1. Jesus Christ is coming again. Scripture emphatically declares that He is going to return to earth again. He is coming to consummate human history and to judge the earth—every man and woman who has ever lived. This is the constant declaration of Scripture.

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Mt.16:27).

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats” (Mt.25:31-32).

“For the Father judgeth no man, but hath committed all judgment unto the Son....Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (Jn.5:22, 28-29).

“Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every [faithful] man have praise of God” (1 Cor.4:5).

“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor.5:10).

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick [living] and the dead at his appearing and his kingdom” (2 Tim.4:1).

“And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear” (1 Pt.1:17).

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works” (Rev.20:12).

“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be” (Rev.22:12).

2. The task of believers, yea of all people, is to be prepared for the return of Christ. How can we prepare ourselves? By doing just what is discussed above: *abiding in Christ*. If we *abide in Christ*, we will have confidence and not be ashamed before Him at His coming.

⇒ The word “confidence” (parresian) means boldness, assurance. It has the idea of unshakeable boldness and assurance. If we abide in Christ now, today, and every day hereafter, we can have unshakeable confidence and assurance and even boldness when Jesus Christ returns to earth.

⇒ The word “ashamed” (aischunthomen) means to shrink back; to sense guilt and disgrace; to feel embarrassment. If we do not abide in Christ, we shall be ashamed when Jesus Christ returns to earth.

Note a fact that is so often ignored by believers, a fact that is seldom if ever thought about. There shall be shame, disgrace, and embarrassment when Christ returns. Some believers will shrink back from Christ. The picture of nothing but joy and rejoicing when Christ returns is not a true picture. There is going to be judgment: the judgment of every man’s works no matter what the works are, and there shall be the judgement of sinners no matter who they are, all unbelievers.

There will be joy and rejoicing for some believers, for those who have been abiding in Christ. But there will be shame, guilt, disgrace, and embarrassment—a shrinking back, for those who have been walking unfaithfully.

“And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick [living] and dead” (Acts 10:42).

“Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead” (Acts 17:31).

“In the day when God shall judge the secrets of men by Jesus Christ according to my gospel” (Ro.2:16).

“But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ” (Ro.14:10).

“Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire” (1 Cor.3:12-15).

“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor.5:10).

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick [living] and the dead at his appearing and his kingdom” (2 Tim.4:1).

3 (2:29) **Righteousness—Jesus Christ, Sinless—New Birth:** there is the proof of abiding—living a righteous life. If a person abides in Jesus Christ, he lives a righteous life This is the supreme and final proof that a person knows God. We can always tell if a person knows God by the fruit and treasure of his life: Is he living a righteous life, a life just like Jesus Christ lived? This is exactly what Jesus Christ said.

“Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit” (Mt.7:16-18).

“A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things” (Mt.12:35).

There is one reason why a person who knows Christ lives a righteous life. Note how significant this reason is: the person knows that Jesus Christ is righteous. The person knows that Jesus Christ is the sinless Son of God. Jesus Christ was sinless before He ever came to earth; He was the perfect and righteous Son of God throughout all of eternity. In addition to this, He was sinless when He lived on earth. He walked as a Man upon earth and He lived a perfect and righteous life as a Man. Therefore, He secured the perfect and ideal righteousness for man. This is the very reason Jesus Christ was able to bear the sins of man and die for them. As the Perfect and Ideal Man, God was able to accept His death as the perfect sacrifice for sin.

The point is this: everything that Jesus Christ did hinges upon His righteousness, upon the fact that He is the righteous and sinless Son of God. Therefore, the person who truly believes in Jesus Christ lives in the righteousness of Christ. He abides, dwells, lives, and moves in the righteousness of Jesus Christ. He trusts and casts himself upon the righteousness of Christ, and he continues day by day to trust and cast himself upon His precious Lord and His righteousness.

This is the way we can tell whether or not a person is born of God, whether or not God has given a new birth to a person. If a person honors God’s Son by trusting and casting himself upon the righteousness of His Son, God takes that person and honors him. God gives him a new life, a spiritual birth. God makes a new creature out of him, a spiritual man. The true believer becomes a new creature, the new man of God. Now note the verse:

“If you know that he [Christ] is righteous, you know that everyone that doeth righteousness is born of him [God]” (1 Jn.2:29).

Thought 1. The person who lives a righteous life is the person who knows God. God is righteous; His very nature is righteousness. Therefore, a person who lives a righteous life is the person who has the nature of God. He is the person who allows God’s nature to be lived out and through his life. If a person does not have the nature of God, then he does not live out the life of God. He does not live a righteous life. We can tell whether or not a person knows God by the life he lives.

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (Jn.3:3-5).

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor.5:17).

“And that ye put on the new man, which after God is created in righteousness and true holiness” (Eph.4:24).

“And have put on the new man, which is renewed in knowledge after the image of him that created him” (Col.3:10).

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Pt.1:23).

“Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him” (1 Jn.5:1).

CHAPTER 3			
	IV. THE PROOF THAT ONE REALLY LOVES GOD: SIX TESTS, 3:1-4:21	called the sons of God: therefore the world knoweth us not, because it knew him not.	a. Bestowed by God b. The world does not know or understand believers
	A. Test 1: Experiencing God's Incredible Love, 3:1-3	2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.	2 The great hope & mystery of God's love: Eternal transformation a. What we shall be is unknown b. We shall be like Christ
1 The privilege of God's love: We are called children of God	Behold, what manner of love the Father hath bestowed upon us, that we should be	3 And every man that hath this hope in him purifieth himself, even as he is pure.	3 The incentive of God's love: Purity

DIVISION IV

THE PROOF THAT ONE REALLY LOVES GOD: SIX TESTS, 3:1-4:21

A. Test 1: Experiencing God's Incredible Love, 3:1-3

(3:1-3) **Introduction:** the love of God—there is no greater subject in all the world. Why? Because if God loves us, it means that He is not far off in outer space someplace. It means that God is not distant, unreachable, and unconcerned with the world. It means that God is not mean and vengeful, that He does not cause all the bad things that happen to us, things such as accidents, diseases, and death. It means that God is not hovering over us looking for every mistake we make so that He can punish us.

On the contrary, since God is love, it means that He is bound to show us His love and act for us. It means...

- that God cares and looks after us.
- that God will help us through all the trials and temptations of life.
- that God will save us from the sin, evil, corruption, and death of this world.
- that God will provide a way for us to be delivered from the coming judgment of His holy wrath against sin.

But note: if God loves us and has demonstrated His love to us, then He must expect us to respond. He must expect us to love Him. Love expects to be loved in return. In fact, if someone loves us and we do not receive his love, then his love never touches us. We never experience his love. To know love, we must receive love and share it. God loves us, but we have to receive His love in order to experience it. We have to enter a loving relationship with God in order to know the love of God. If we do not love God, then we can never know or experience God's love for us. His love will never touch us. It is absolutely essential that we love God if we wish to experience the love of God.

But note this: few people truly love God. Therefore, they have to walk through life without knowing God's love and care.

- ⇒ They have to face all the terrible trials and temptations of life alone. They have no help except what help man can give. They have rejected the love and help of God.
- ⇒ They have to face suffering and sorrow and the death of loved ones all alone. They do not have the supernatural power of God to help. They have rejected His love.
- ⇒ They have to confront death without really knowing if God is on the other side waiting to judge them.
- ⇒ They have no hope beyond this life, feeling that this life may be all, but not quite sure, wondering if perhaps there might be something after death.

We could go on and on listing the things that a person has to face if he does not love God. And note: he has to face them all alone. But thanks be to God, He loves the world. He loves all of us. Therefore, any of us who want to know God's love and care can do so. All we have to do is respond to His love—open up our lives and receive His love and love Him in return.

This is the discussion of this section of John's letter: the love of God and our love for Him. How can we really tell if we love God? How can we make sure that God is pleased with us, with what love we show Him? There are six tests that measure our love for God, six tests that will show if and how much we love God (1 Jn.3:1-4:21). The first test is the discussion of the present passage: Have we experienced God's incredible love?

1. The privilege of God's love: we are called children of God (v.1).
2. The great hope and mystery of God's love: eternal transformation (v.2).
3. The incentive of God's love: purity (v.3).

1 (3:1) **Believers, Children of God—Adoption—God, Love of:** there is the great privilege of God's love, the great privilege of being called the *children of God*. Think how astounding this is, to be called a child of the Supreme Majesty of the universe, of the Supreme Intelligence and Power that created all things. There is no greater privilege than to be called a child of God. Two significant points are made.

1. It is the love of God that has bestowed the privilege of adoption upon us. No man is a child of God because of any merit or work of his own. Man has rebelled against God.

Man has chosen to go his own way in life and to do his own thing. He has wanted little if anything to do with God. He has not wanted the restraints of God upon his life; he has preferred to make his own way through life. Therefore, man has rebelled against God:

- | | |
|-----------------|-------------------|
| ⇒ ignored God | ⇒ disbelieved God |
| ⇒ neglected God | ⇒ rejected God |
| ⇒ cursed God | ⇒ denied God |
| ⇒ disobeyed God | |

It is this that makes the love of God so amazing. It was while we were rebelling and opposing God—while we were sinners and enemies of God—while we were standing against God—while we were in wrath and at enmity with God—while we wanted little if anything to do with God—that God bestowed His love upon us.

“For when we were yet without strength, in due time Christ died for the ungodly” (Ro.5:6).

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Ro.5:8).

“Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” (Ro.5:9-10).

Note that God’s love is the giving of His Son to the world. God bestowed His love upon us by giving His Son to die for our sins. We know that God loves us because He gave His Son to die for us. It is the death of Jesus Christ that makes it possible for us to become children of God. How?

- ⇒ When Jesus Christ took our sins upon Himself, our sins were removed from us.
- ⇒ When Jesus Christ died and paid the penalty for our sins, the penalty was removed from us.

Therefore, God is able to receive us as righteous men and women, as being free of sin. When Jesus Christ died for our sins, He removed all sin from us; He freed us of sin. Therefore, God is able to accept us into His family, the family of God. God is able to adopt us as children of God.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (Jn.1:12).

“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father” (Ro.8:15).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons, and because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father” (Gal.4:4-6).

2. The world does not know nor understand believers. This explains why believers are ridiculed, mocked, ignored, opposed, abused, rejected, and persecuted by the world. The persecution may come at work, at school, in the neighborhood, or anywhere else; the world just does not understand why believers act and live the way they do. The world does not understand...

- why believers separate themselves from the pleasures and things of the world.
- why believers deny themselves and live sacrificially so that they can carry the message of Christ to the world and meet the needs of the desperate.
- why believers go to church so much and talk so much about Christ.

Note why the world does not understand believers: because the world did not know Jesus Christ. Think about it: God’s very own Son came into the world, but the world did not know Him. They wanted nothing to do with Him; they rejected Him. Now if the world rejected Jesus Christ, God’s very own Son, they are bound to reject God’s adopted children. The world is just unwilling to recognize and acknowledge that God is righteous and pure and just. They want nothing to do with a lifestyle that demands all that a person *is and has*. They are just unwilling to give sacrificially to carry the gospel around the world and to meet the needs of the world. They do not understand the nature of believers—that they are the children of God; that they can live no other life than that of following God. Why? Because believers know God in all of His love and the majesty of His being. This the world cannot understand.

“But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues” (Mt.10:17).

“Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake” (Mt.24:9).

“Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also” (Jn.15:20).

“For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake” (Ph.1:29).

“That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto” (1 Th.3:3).

“Yea, and all that will live godly in Christ Jesus shall suffer persecution” (2 Tim.3:12).

“For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds” (Heb.12:3).

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified” (1 Pt.4:12-14).

“Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf” (1 Pt.4:16).

“All thy commandments are faithful: they persecute me wrongfully; help thou me” (Ps.119:86).

2 (3:2) **Jesus, Return:** there is the great hope and mystery of God’s love, the eternal transformation that believers shall undergo. Note the great declaration: “Beloved, now are we the sons [children] of God.” It is not that we shall be God’s children; we are already God’s children. If we have trusted and given our lives to Jesus Christ, we are *now* the children of God. Now note the declaration again: “Beloved, now are we the sons of God.” We know what we are now, *but* “it does not yet appear what we shall be...when he [Christ] shall appear.” The contrast is emphatic: we know what we are now, the children of God, *but* we do not know what we shall be like when Christ returns. Oliver Greene has an excellent statement on this point:

“What we shall be hereafter is not fully revealed, but we know that we are sons of God NOW and that we are predestined to be conformed to the image of His dear Son (Ro.8:29). ‘We shall be like HIM.’ What is involved in this tremendous declaration we do not fully know now, and even if God had seen fit to explain it to us, we would not be able to understand it with our poor, limited, finite minds! Why do I say that? The Scriptures tell us that after His resurrection Jesus ascended to the Father and then returned to earth again—perhaps in a matter of seconds. He entered a room where all doors were closed and the windows were locked, and appeared in the midst of His disciples (John 20:19-28). He invited them, ‘Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have...and they gave Him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them’ (Luke 24:36-43).

“We cannot understand a body, a personality, like that, we cannot comprehend such tremendous truth with these finite minds. Therefore God did not explain in detail what it will mean to be like Jesus. We will just wait and let Him show us in that glorious resurrection morning” (Oliver Greene. The Epistles of John. Greenville, SC: The Gospel Hour, 1966, p.112f).

Note the words: “When he shall appear we shall be like him; for we shall see him as he is.” God is light; therefore, when we first see God face to face, His light will be transmitted to us and we shall become light even as He is light. The Pulpit Commentary has an excellent explanation of this fact:

“‘We shall be like him, because we shall see him.’ God is light (ch.1:5), and light is seen. In this life we cannot see the light of the Divine nature ‘as it is,’ but only as it is reflected: and the reflected light cannot transmit to us the nature of the Divine original, though it prepares us to receive it. Hereafter the sight, ‘face to face’ (1 Cor.13:12), of the Light itself will illuminate us through and through, and we shall become like it” (A. Plummer. “The Pulpit Commentary,” Vol.22, p.71).

The believer is to be made just like Christ, conformed to His very image. This means that believers shall be like Christ in person and in character. Believers shall possess a perfect body and being (1 Cor.15:51-57).

Believers are chosen to “be holy and without blame before Him”—eternally (Eph.1:4; 4:24).

He hath “predestinated us to the adoption”—forever (Eph.1:5).

“As we have borne the image of the earthly, we shall also bear the image of the heavenly” (1 Cor.15:49; cp. Ph.3:21; 1 Jn.3:2).

This is a precious thought. It is more than just a general idea that believers are to be like Christ. It is a definite idea—the idea that what Christ is, believers shall be. The Scripture says in Ro.8:29, He is “a Son” (uios); so believers are *sons* (uioi). The Scripture also says in Ph.2:6, He was “in the form of God” (enmorphē theou); so believers shall be *in the form of God* (summorphoi). The believer is to have a *form* (morphē) just like the *image* (eixon) of Christ—resemble Him in perfection as much as His very image is stamped with perfection. The whole precious idea is that Jesus Christ took the believer and purified and exalted him; therefore, the believer is to partake of the purity and holiness of Christ (see notes—Ro.8:29).

This much is known about the body that we shall receive: it will be a body just like the body that Jesus Christ has. This is made abundantly clear by the glorious promises of Scripture:

⇒ “Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Ph.3:21; cp. Mt.13:43; Ro.8:17; Col.3:4; Rev.22:5).

⇒ We shall be “conformed to the image of His Son” (Ro.8:29. Cp.1 Cor.15:49; 2 Cor.3:18.)

⇒ “We shall be like Him; for we shall see Him as He is” (1 Jn.3:2).

The body of the believer is to undergo a radical change just as the Lord’s body was radically changed. Several changes are promised the believer.

1. The body will not be corruptible but incorruptible.

“It [the earthly body] is sown in corruption; it is raised in incorruption” (1 Cor.15:42).

Our earthly body is corruptible; our resurrected body will be incorruptible. Corruptible means that our bodies age, deteriorate, die, decay, and decompose. But our heavenly bodies will differ radically. They shall be incorruptible: never age, never deteriorate, never die, never decay, and never decompose. They will be transformed and never perish. They will be completely free from defilement and depravity, from death and decay.

2. The body will not be a body of dishonor but a resurrected body of glory.

“It [the earthly body] is sown in dishonor; it is raised in glory” (1 Cor.15:43).

Our earthly body is buried in dishonor; our resurrected body will be raised in glory. Our body is dishonorable, and nothing shows the body’s dishonor any more than its death and burial. Every human body is ultimately shamed and disgraced, degraded and deprived of all it has. Every human body is doomed to become nothing more than a handful of dirt. Think about it. Nothing could be any more dishonorable than to take the wonderful mechanism and beauty of a man’s body and see it become nothing more than dirt. Yet that is exactly what happens.

But not the resurrected body. The human body will be transformed into a body of glory. Glory means to possess and to be full of *perfect light*; to dwell in the perfect light, brilliance, splendor, brightness, luster, magnificence, dignity, majesty and grace of God Himself.

3. The body will not be a body of weakness but a body of power.

“It [the earthly body] is sown in weakness; it is raised in power” (1 Cor.15:43).

Our earthly body is buried in weakness; our resurrected body is raised in power. While on earth our body is ever so weak: subject to sickness, disease, and a host of other infirmities and limitations; and eventually it becomes so weak that it dies. In death the human body is utterly powerless: helpless, devoid of any strength and capability whatsoever. In death the human body is so powerless it is unable to lift a single finger. It can do nothing, absolutely nothing.

The resurrected body, however, is raised in power. It shall have a mind and body filled with strength, might, health, authority, and control. It will be a perfect body, never subject to disease, accident, or suffering. It will be a body so powerful that it will be able to control its acts and the circumstances around it—all for good.

3 (3:3) **Purity—Holiness:** there is the great motive of God’s love—purity. God wants a people just like Himself, a people who are pure and holy and righteous just like Himself. God wants us living with Him in fellowship and communion; He wants us worshipping and serving Him forever and ever. This is the reason God has saved us in Jesus Christ and given us the great hope of being eternally transformed: all so that we can live with Him in glory. If we keep our eyes upon the great glory that lies ahead, it stirs us to live pure lives. God has done so much for us—He has loved us with such an incredible love—that we are stirred to live as Christ lived. We are aroused to please God, aroused to live a godly life. God is going to purify us, make us perfect in every sense of the word. In appreciation we must purify ourselves now, while on this earth. We must seek to be pure even as Christ Jesus is pure.

This is the test, the proof that we love God: Do we understand the incredible love of God? Are we stirred to live pure lives because of His incredible love for us?

“Blessed are the pure in heart: for they shall see God” (Mt.5:8).

“Why tarriest thou? arise...and wash away thy sins, calling on the name of the Lord” (Acts 22:16).

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor.7:1).

“Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned” (1 Tim.1:5).

“If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work” (2 Tim.2:21).

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb.9:14).

“Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb.12:14).

“Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded” (Jas.4:8).

“Because it is written, Be ye holy; for I am holy” (1 Pt.1:16).

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation [behavior] and godliness” (2 Pt.3:11).

“Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless” (2 Pt.3:14).

“And every man that hath this hope in him purifieth himself, even as he is pure” (1 Jn.3:3).

“Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil” (Is.1:16).

“Wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?” (Jer.4:14).

<p>1 The need for deliverance: Man is sinful^{ps1} a. He practices sin b. He transgresses the law</p> <p>2 The provision for deliverance: Christ took away our sins</p> <p>3 The proof of deliverance a. If we abide in Christ, we do not sin b. If we sin, we do not</p>	<p>B. Test 2: Turning Away From Sin & Its Enslavement, 3:4-9</p> <p>4 Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.</p> <p>5 And ye know that he was manifested to take away our sins; and in him is no sin.</p> <p>6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.</p>	<p>7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.</p> <p>8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.</p> <p>9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.</p>	<p>know Christ c. We can be deceived about the matter of sin & righteousness</p> <p>4 The great conquest of Christ in deliverance a. The person who sins is of the devil b. The Son of God came to earth to destroy the works of the devil</p> <p>5 The result of deliverance: Being freed from living in sin</p>
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DIVISION IV

THE PROOF THAT ONE REALLY LOVES GOD: SIX TESTS, 3:1-4:21

B. Test 2: Turning Away from Sin and Its Enslavement, 3:4-9

(3:4-9) **Introduction:** Do we really love God? There are six tests that show us. This is the second test: Have we turned away from sin? Have we been born of God?

- ⇒ If we live in sin, if we are enslaved by the habits of sin, this is a clear sign we do not love God. But if we have turned away from sin, if the habits of sin have been broken by Christ and permanently conquered in our lives, this is a clear sign that we love God.
- ⇒ If we have been born of God, if we have partaken of the divine nature of God, then we love God. If we have not been born of God, if we have not partaken of the divine nature of God, then we do not love God.

When we love someone, we want to know and please him. We want his approval and acceptance; therefore, we do all we can to please him. So it is with God. If we love Him, we want to know Him and please Him. We want His approval and acceptance; therefore, we do all we can to please Him. God is righteous; He is pure and holy. There is no sin in Him at all. Therefore, the person who loves God lives a righteous life, a pure and holy life. He does not live in sin; he does not practice sin. He lives in righteousness and he practices righteousness. He does all he can to please Him whom he loves—the Lord God Himself.

This is the second test, the test that shows whether or not we love God. Have we turned away from sin? Have the habits of sin been broken and conquered in our lives? Have we been truly born again by the Spirit of God?

1. The need for deliverance: man is sinful (v.4).
2. The provision for deliverance: Christ took away our sins (v.5).
3. The proof of deliverance (v.6-7).
4. The great conquest of Christ in deliverance (v.8).
5. The result of deliverance: being freed from living in sin (v.9).

1 (3:4) **Sin—Transgression:** there is the need for deliverance. Man is sinful and he transgresses the law. Few people like to be called a *sinner*. Some people even react to the statement that men are *sinners*. There is a reason for this. To most people sin is thought to be the gross sins of society, the crimes that make the headlines of our newspapers and telecasts. The sins committed by most people are not thought to be that serious. Most people think that what little wrong they do could never be interpreted as sin. Therefore, to them they only commit...

- a mistake
- a shortcoming
- a failure
- a psychological quirk
- a flaw of nature
- a bad decision
- an irrational act
- a social flaw

This is not what sin is, not to God and not to the Bible. Sin is the *transgression of the law*. It is violating the law of God.

- ⇒ Sin is choosing to go one's own way in life, doing one's own thing instead of doing what God says.
- ⇒ Sin is living like one wants instead of living like God says.
- ⇒ Sin is disobeying God, not doing what God says to do and doing what God says not to do.
- ⇒ Sin is disbelieving God instead of believing what God says.
- ⇒ Sin is ignoring God and neglecting God instead of following and worshipping Him as He says.
- ⇒ Sin is rebelling against God instead of doing what God says.
- ⇒ Sin is rejecting God and denying God instead of confessing God and becoming a follower of God.

And note: God is perfect. Therefore, only perfection is acceptable to God. This is shocking; nevertheless it is true. If God lets anything less than perfection into heaven, then heaven would no longer be perfect. Therefore, God can never accept any-

thing other than perfection. This is what sin is: imperfection—coming short of God’s glory and of God’s perfect nature. Consequently, man not only does things that come short of God’s perfection; man himself is short of God’s nature.

- ⇒ Man is a sinner. He himself is *short of God’s glory, short of perfection*. Therefore, whatever he does is short of God; man’s acts are imperfect. At the very root of things, this is what sin is: it is imperfection; it is being and coming short of God’s glory and nature. It is not only that we do things that are short of perfection, but we ourselves are short of God’s glory, short by nature, short of what we should be.
- ⇒ Man is not only a sinner, he is sinful. The reason he is sinful is because he has *transgressed God’s law*. If he had never transgressed the law of God, then he would have dwelt in the perfect nature of God. He would have always obeyed God; therefore, he would have lived in the glory of God and never come short of God’s will and nature. It was transgression, going against God’s law and nature, that caused the fall of man. Therefore, sin is transgression, disobeying God’s law, coming short of what God says.

“As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God” (Ro.3:10-19).

“For all have sinned, and come short of the glory of God” (Ro.3:23).

“But the scripture hath concluded all under sin” (Gal.3:22).

“If we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 Jn.1:8).

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith” (1 Jn.5:4).

“All unrighteousness is sin” (1 Jn.5:17).

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Gen.6:5).

“Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one” (Ps.53:3).

“Who can say, I have made my heart clean, I am pure from my sin?” (Pr.20:9).

“All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all” (Is.53:6).

“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away” (Is.64:6).

DEEPER STUDY # 1

(3:4) **Sin:** there are a number of Hebrew words and a number of Greek words for sin in the Bible. A literal translation of the major words will show the meaning of sin.

1. Sin is unbelief, the failure to believe God (Mt.13:58; 17:20; Ro.3:3; 4:20; 11:20, 23; 1 Tim.1:13; Heb.3:12, 19).
2. Sin is missing the mark, coming short of the glory of God (see note—Ro.3:23).
3. Sin is error, making a mistake; a wandering off of the right path (Ro.1:27; Jas.5:20; 2 Pt.2:18; 3:17; Jude 11).
4. Sin is ungodliness and unrighteousness (Ro.1:18; 11:26; 2 Tim.2:16; Tit.2:12; Jude 15, 18).
5. Sin is transgression, a stepping outside the law (Ro.3:23; 4:15; 5:13, 20; Heb.2:2; 9:15).
6. Sin is trespassing, intruding where one should not go (see note—Eph.2:1).
7. Sin is disobedience, a refusal to listen and hear and do (Eph.2:2; 5:6; Col.3:6).
8. Sin is lawlessness, rebellion, a rejection of God’s will and law (1 Jn.3:4).
9. Sin is iniquity, an inward contempt that leads to the continual practice of sin (Mt.7:23; Ro.6:19; 2 Th.2:3. Cp. Ro.1:21-23.)

All men have sinned (Ro.3:23). Sin first entered the world through Adam (Ro.5:12). Because of sin, all men are spiritually dead, forever, and are destined to die physically (Ro.6:23; cp. Gen.2:17; 3:19; Ezk.18:4, 20). But there is a deliverance from sin and from its penalty—the sacrificial death of Jesus Christ (Acts 4:12; Heb.9:26). (See DEEPER STUDY # 1—2 Pt.1:4.)

2 (3:5) **Sin, Deliverance—Jesus Christ, Death:** there is the provision for deliverance. Jesus Christ, the Son of God, came to earth to take away our sins. How is this possible? How is it possible for Christ to actually remove our sins and take them away so that God can accept us? By living a sinless life. Note the words of the verse: “in Him is no sin.” When Jesus Christ came to earth as a Man, He lived a sinless life. He was perfectly righteous, the very embodiment of righteousness. He secured the perfect and ideal righteousness; He was the Perfect and Ideal Man. Therefore as the Ideal Man, whatever Jesus Christ did could stand for and cover man. What does this mean? Simply this: when Jesus Christ died, His death was the perfect sacrifice for sins. He was the Perfect Man so He was able to die as the perfect sacrifice. God was able to accept His death as the perfect sacrifice for sins.

What happens is this. When we really believe in Jesus Christ, God counts the sacrifice of Jesus Christ for us. God no longer sees our sins, for Jesus Christ took them and died for them. They are thereby removed from us, and we are counted

free of sin. They are gone forever because Jesus Christ took them upon Himself and died for them. Consequently, being free of sin, we become acceptable to God.

Thought 1. This is the great love of God for man, the giving of His Son to die for the sins of man. If a person truly loves God, then that person bows in humble adoration before God's Son. The person loves God because God sacrificed His own Son in order to save man. This is the test of our love for God: Have we turned from sin to God's Son?

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved” (Jn.3:16-17).

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor.5:21).

“This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief” (1 Tim.1:15).

“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation” (Heb.9:28).

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [behavior] received by tradition from your fathers; but the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:18-19).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

“And ye know that he was manifested to take away our sins; and in him is no sin” (1 Jn.3:5).

3 (3:6-7) **Sin, Deliverance—Righteousness—Believer, Duty:** there is the proof of deliverance. A person abides in Christ if he has turned from sin. When we accept Jesus Christ as our Savior from sin, we begin to *abide in Him*. Remember what *abiding* means: to dwell, continue, stay, sojourn, and rest in Christ. It means to live and move and have our being in Christ. We just begin to live and dwell in Christ, all that He is and all that He taught. Note three points.

1. If we abide in Christ, we do not continue to sin. If we have really accepted Jesus Christ as our Savior, we love Him because He died for us. Christ paid such an enormous price to take away our sins that we want to please Him. We dare not do anything to hurt Him or cause Him pain; therefore, we do all we can to please Him. The major thing we do is to turn away from sin and begin abiding in Christ. Our desire is not to walk in sin, but to turn away from sin and to break the habits of sin—all for Him, all because our hearts and lives now belong to Him who has loved us and given Himself for us.

Thought 1. This is the proof of whether or not we love God: Have we accepted Jesus Christ as our Savior from sin? Are we abiding, living, moving, and having our being in Him, in all that He is and in all that He taught? Have we turned away from sin, from practicing and living in sin?

2. If we sin, then we have not seen Christ, neither known Him. This does not mean that we have to be perfect to be saved from sin. The Greek means this: if we continue in sin, if we go on sinning and sinning, then we do not really know Christ. A true believer is still short of God's glory; he still sins. He is still human flesh; therefore, he cannot keep from sinning—not all of the time, not perfectly. But sin is not the dominant focus of his life. He does not keep his mind on the comforts and pleasures and possessions of this life. His focus is Jesus Christ and His mission of righteousness and salvation. He gives of himself, all he is and has, to reach people for Christ and to minister to the desperate needs of the world. He works and labors and then keeps on working and laboring for righteousness and love upon the earth. But note: the person whose focus is still on the world and its pleasures and possessions—the person who continues to sin—that person has not seen Jesus Christ, neither known Him. Once a person sees Jesus Christ, once a person really knows Christ, that person focuses upon and gives his life to Christ. He turns away from sin and turns and follows Jesus Christ. He abides in Christ. He lives and moves and has his being in Christ, in all that Christ taught.

3. We can be deceived about the matter of sin and righteousness. Many think that they are saved and acceptable to God because they have...

- professed Christ
- been baptized
- joined the church
- attended church
- fellowshipped with Christians
- read the Bible
- prayed

They think that if they do these things they can live like they want. They think that they can go ahead and enjoy a few of the world's pleasures and continue to seek after more and more of the world's comforts and possessions. And they think that God will still accept them. But note this verse:

“Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous” (v.7).

The only person who is acceptable to God is the person who lives righteously, who follows after the righteousness of Jesus Christ. The demand of Jesus Christ is clear.

“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Lk.9:23).

Thought 1. Any person who follows Jesus Christ has to deny himself; he has to die to self. He has to give all he is and has to live righteously. And righteous living does not just mean living pure and clean lives. It means treating other people righteously. It means reaching out and helping all people, giving all we are and have to help them. It means not being unjust by hoarding and keeping more than we need. It means giving and living sacrificially to help those who are dying because they lack the bare necessities of life. It means sacrificing all in order to carry forth the glorious message of salvation from sin, death, and the judgment to come.

“Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous” (1 Jn.3:7).

“For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” (Mt.5:20).

“For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God” (Ro.10:3).

“So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory” (1 Cor.15:54).

“Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God” (Ph.1:11).

“But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness” (1 Tim.6:11).

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world” (Tit.2:12).

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation [behavior] and godliness” (2 Pt.3:11).

“Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him” (1 Jn.3:6).

“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God, He that abideth in the doctrine of Christ, he hath both the Father and the Son” (2 Jn.9).

4 (3:8) **Satan—Jesus Christ, Work of:** there is the great conquest of Christ in deliverance. Note two significant points.

1. The person who sins is *of the devil*. This is a shocking statement to some people, but Jesus Christ put it even more clearly:

“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it” (Jn.8:44).

What does this mean? Note the words from *the beginning*. This means that Satan was the first person to ever sin. He began sin. He was the first person who ever rebelled against God and disobeyed God. Therefore, every person who sins is akin to Satan. He is following after Satan, in the footsteps of Satan. Morally and spiritually he is the offspring, the child of Satan.

One thing is sure: sin is not of God. God is not the Father of sin and evil and corruption and death. The devil is the father of such things. Therefore when we sin, we are not following after the Father of love and righteousness, we are following after the father of sin and death. Our behavior is not *of God*; it is *of the devil*. It is by sin that we become...

- followers of the devil
- children of the devil
- servants of the devil

It is by sin that we have separated ourselves from God. It is sin that causes us to die and that is going to bring judgment upon us. It is sin that causes the righteousness and justice of God to fall upon us. It is sin that is going to separate the sinner from God for eternity. This is the reason God hates sin so much. God created man to live with Him, and sin has cut man off from God and doomed man to be cut off forever. But this is the glorious gospel: God is perfect love; He is the sovereign Majesty, the perfect Intelligence and Power of the universe. Therefore, God knows what to do about sin and He has the power to do it. God knows how to save man, and He is able to save man. God knows how to destroy the works of Satan and He is able to do it. This is the discussion of the second point.

2. This was the very purpose for the Son of God coming to earth, that He might destroy the works of the devil. The works of Satan are destroyed by the death of Jesus Christ. His power, rule, and reign over lives is now destroyed—all by the death of Jesus Christ.

a. Satan’s power *to charge men with sin* is now “cast out.” Men now have the power to escape the penalty of sin. Christ took the sins of men upon Himself and paid the penalty for their sin. He died for the sins of the world.

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

“Who shall lay any thing to the charge of God’s elect? It is God that justifieth” (Ro.8:33).

b. Satan’s power *to cause death* is now “cast out.” Men no longer have to die. Christ died *for man*, became man’s substitute in death.

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage” (Heb.2:14-15).

- c. Satan’s power *to cause men to be separated from God* is now cast out. Men no longer have to go to hell. Christ was separated from God *for man* (see note—Mt.27:46-49). Man can now live forever with God.

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Pt.3:18).

“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you” (Ro.8:11).

- d. Satan’s power *to enslave men* with the habits of sin and shame is now “cast out.” By His death, Christ made it possible for man to be freed from sin. The believer, cleansed by the blood of Christ, becomes a holy temple unto God, a temple fit for the presence and power of God’s Spirit. Man can now conquer the enslaving habits of sin by the power of God’s Spirit.

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor.6:19-20).

“Greater is he that is in you, than he that is in the world” (1 Jn.4:4).

(See notes—Jn.12:31-33; DEEPER STUDY # 2—12:31; DEEPER STUDY # 1—16:11; notes—Col.2:15; Heb.2:14-16 for more discussion.)

5 (3:9) **New Birth—Sin, Deliverance:** there is the result of deliverance. The believer is free from living in and practicing sin. Note: the verb *to sin* is in the present tense. *To sin* means to continue in sin; to constantly sin; to practice sin; to habitually sin; to live in sin. This needs to be clearly understood. Scripture is not saying that a person reaches sinless perfection while on earth. No person can achieve the perfection of God and His glory. Such is utter nonsense according to Scripture. By his very nature, man is short of God’s glory and perfection (see first note of this outline—1 Jn.3:4 for more discussion). What then is the meaning of the words, “he does not commit sin” and “he cannot sin”?

A.T. Robertson, the great Greek scholar, says this: “he cannot go on sinning.” Robertson adds, “Paul has precisely the same idea in Rom.6:1...‘shall we continue in sin’ “ (*Word Pictures In The New Testament*, Vol.6, p.223). The Amplified New Testament has the correct idea based upon the Greek:

“No one born (begotten) of God [deliberately and knowingly] habitually practises sin, for God’s nature abides in him - His principle...remains permanently within him - and he cannot practise sinning because he is born (begotten) of God.” (1 Jn.3:9)

Once the divine seed or nature of God has been implanted within the believer, the believer cannot go on living in sin. He cannot continue and continue to sin; he cannot practice sin habitually. The divine nature of God will pester and provoke the believer and convict him to the point that he cannot stand it. If he continues on and on in sin, it is clear evidence that he has never been born of God. The genuine believer loves God because of what God has done for him in Christ. God has loved man in the most supreme way possible, by giving up His Son to die for man. Therefore the believer loves God, loves Him with all his heart, and he wants to please God. It is also this that keeps the genuine believer away from sin. Remember what Joseph said when Potipher’s wife tempted him:

“There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?” (Gen.39:9).

Note what it is that frees the believer from sin: being born of God, possessing God’s seed within him. What is the Seed of God?

⇒ It is the seed of the new birth.

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born?” (Jn.3:3-5).

⇒ It is the seed of the new creation.

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor.5:17).

⇒ It is the seed of the new man.

“And that ye put on the new man, which after God is created in righteousness and true holiness” (Eph.4:24).

“And have put on the new man, which is renewed in knowledge after the image of him that created him” (Col.3:10).

⇒ It is the divine nature.

“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust” (2 Pt.1:4).

⇒ It is the incorruptible seed of God’s Word.

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Pt.1:23).

Another way to say the same thing is this: the seed of God within the believer is the Holy Spirit, the very Spirit of God Himself. It is He who helps the believer to conquer sin and to keep from sinning. It is the Spirit of God who stirs the believer to love and focus upon Christ and His mission instead of upon the world and its pleasures and possessions. It is the Spirit of God who stirs the believer not to sin.

William Barclay, in his incisive way of expressing truth, says that John’s discussion of sin can be stated in four stages. (Note: we are putting the points in outline form for clarity.)

- a. *“The ideal is that in the new age sin is gone for ever.*
- b. *“Christians must try to make that true, and, with the help of Christ, they must struggle to avoid individual acts of sin, occasional lapses into that which is wrong, temporary departures from goodness.*
- c. *“In point of fact all men do have these lapses, and, when they have them, they must humbly confess them to God, who will always forgive the penitent and the contrite heart.*
- d. *“But, in spite of that, no Christian can possibly be a deliberate and a consistent sinner; no Christian can make sin the policy of his life; no Christian can live a life in which sin is dominant and decisive in all his actions. He may have lapses, but he cannot live in sin as the very atmosphere of his life.”*

Barclay continues:

“John is not setting before us here a terrifying perfectionism, in which he is demanding a life which is totally and absolutely without sin; but he is demanding a life which is ever on the watch against sin, a life which ever fights the battle of goodness, a life which has never surrendered to sin, a life in which sin is not the permanent state, but only the temporary aberration, a life in which sin is not the normal accepted way, but the abnormal moment of defeat. John is not saying that the man who abides in God cannot sin; but he is saying that the man who abides in God cannot continue to be a consistent and deliberate sinner” (The Letters of John and Jude, p.96f).

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world” (1 Jn.2:1-2).

“If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us” (1 Jn.1:6-10).

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith” (1 Jn.5:4).

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor.7:1).

“Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb.12:14).

“Because it is written, Be ye holy; for I am holy” (1 Pt.1:16).

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness” (2 Pt.3:11).

<p>1 Love reveals one's true nature: Shows that one is either a child of God or of the devil</p> <p>2 Love is the message heard from the very beginning</p> <p>3 Love does not persecute the righteous</p>	<p>C. Test 3: Being Marked By Love, 3:10-17</p> <p>10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.</p> <p>11 For this is the message that ye heard from the beginning, that we should love one another.</p> <p>12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.</p> <p>13 Marvel not, my brethren, if the world hate you.</p>	<p>14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.</p> <p>15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.</p> <p>16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.</p> <p>17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?</p>	<p>4 Love is the proof that one has passed from death to life</p> <p>5 Love does not hate a. Hate is murder b. Hate exempts one from eternal life</p> <p>6 Love is the proof that one understands the love of Christ</p> <p>7 Love has compassion and gives to meet the needs of people</p>
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DIVISION IV

THE PROOF THAT ONE REALLY LOVES GOD: SIX TESTS, 3:1-4:21

C. Test 3: Being Marked by Love, 3:10-17

(3:10-17) **Introduction:** Do we really love God? This is the third test that shows us. Are we marked by love? Is love the chief characteristic of our lives? Do we love one another? Love shows us whether or not we love God. God is love; therefore, if we love God, we are bound to love one another. In fact, since God is love, it is absolutely impossible to love God and not to love one another. The greatest proof of all that we love God is the mark of love. If we have the mark of love upon our lives, if people can clearly see that we love one another, then we love God. But if we have and hold feelings against anyone else, this is clear proof that we do not love God. The great mark of loving God is the mark of loving one another.

1. Love reveals one's true nature: shows that one is either a child of God or of the devil (v.10).
2. Love is the message heard from the very beginning (v.11).
3. Love does not persecute the righteous (v.12-13).
4. Love is the proof that one has passed from death to life (v.14).
5. Love does not hate (v.15).
6. Love is the proof that one understands the love of Christ (v.16).
7. Love has compassion and gives to meet the needs of people (v.17).

1 (3:10) **Love—Devil—Children of God:** love reveals one's true nature; love shows that one is either a child of God or of the devil. Note who it is that is not of God.

- ⇒ The person who does not live righteously is not of God. The person who does not live a pure and holy life is not of God.
- ⇒ The person who does not love his brother is not of God. The person who mistreats, abuses, ignores, neglects or takes advantage of his brother is not of God.

This is easily seen: God is holy, righteous, and pure and God is love. Therefore any person who does not live a holy, righteous, and pure life and who does not love could not be of God. His life stands opposed to all that God stands for. The things that he does are not of God; they are not of the nature of God. Now, of whose nature are they? Whose nature is unholy, unrighteous, impure; and whose nature is unloving? Not God's nature, but the devil's nature. This is not a pleasant thought, but Scripture declares emphatically that we are either a child of God or of the devil. What determines whose child we are? Our lives reveal exactly whose child we are.

- ⇒ The person who lives a righteous life and who loves his brother takes his nature from God.
- ⇒ The person who lives an unrighteous life and who mistreats his brother takes his nature from the devil.

We can look at our nature and tell whose child we are. If we live righteous, pure, and holy lives and love one another, we have the nature of God. If we live unrighteous, impure, and unholy lives and mistreat one another, we have the nature of the devil. It is that clear: there is no middle ground. God's nature is not that of unrighteousness and hate. God is righteous and loving; therefore, the person who lives a righteous life and who loves his brother is of God.

Now, note a significant fact: John defines righteousness as love. This is what he is really saying in this verse: the person who does not do righteousness is the person who does not love his brother. Righteousness is love, and unrighteousness is failing to love. This is seen by scanning this passage:

- ⇒ Note verse 12: Cain did not love his brother so he murdered him and did an unrighteous deed.
- ⇒ Note verse 14: the proof that we have passed from death to life is our love, our righteous behavior toward our brother.

1 JOHN 3:10-17

- ⇒ Note verse 15: love is not unrighteous acts, hate, or murder.
- ⇒ Note verse 16: love is the righteous act of God in giving His Son to die for us.
- ⇒ Note verse 16 again: love is laying down our lives for our brother.
- ⇒ Note verse 17: love is compassion and giving to meet the needs of our brother.

The point is this: love is action—righteous deeds in action. And righteousness is love—loving deeds in action. This is exactly what John declared earlier.

“He that loveth his brother abideth in the light, and there is none occasion of stumbling in him” (1 Jn.2:10).

This is also what Paul declared in that memorable passage of Romans, a passage that we should live in and preach and teach as long as we live upon earth.

“Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law” (Ro.13:8-10).

How do we know if we really love God? We can look at love and tell. Do we love our brothers? Or, do we hold things within us toward others? Do we think evil thoughts about them? Talk about them? Criticize, murmur, grumble, gossip, or backbite them? Do we do evil against them? This is the nature of the devil—to tear down and destroy—not the nature of God. Therefore, if we do these kinds of things, we are revealing that we are not the children of God, but children of the devil. Love reveals whose child we are.

“Blessed are the peacemakers [an act of love]: for they shall be called the children of God” (Mt.5:9).

“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself” (Mt.22:37-39).

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35).

“Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good” (Ro.12:9).

2 (3:11) **Love:** love is the message heard from the beginning (see note—1 Jn.2:7-8 for discussion. The very same point is discussed.)

3 (3:12-13) **Love—Persecution:** love does not persecute the righteous. The extreme case of persecution is used to illustrate the point—that of murder. Cain committed the very first murder on earth: he killed his own brother Abel (Gen.4:1-15). Why? Because Abel was a believer. Abel believed God, that he was to worship God exactly like God said, by the blood of a sacrificial animal. Cain did not accept such a belief. He felt that if he brought the fruit of his own hands to God, then God would accept him because of his hard work and because he worshipped and gave offerings to God. God accepted Abel’s worship and offering. It was evident in his life, by the way God blessed him and took care of him. But God rejected Cain’s offering. Cain did not have a real sense of God’s care or blessing upon his life. Therefore, he became jealous and envious of Abel and he killed Abel. The point is twofold.

1. First, love does not persecute the righteous. Cain did not love his brother; therefore, he was of that wicked one, the devil, and he persecuted his brother. A person who truly loves his brother will not persecute him; he will not...

- | | | |
|-----------------|-----------------|--------------|
| • criticize | • abuse | • murder |
| • backbite | • gossip | • dislike |
| • censor | • be envious | • oppose |
| • spread rumors | • stand against | • talk about |
| • downgrade | • hurt | • hate |
| • attack | • destroy | |

Just think—love means that we will not even dislike another person. We love them, care for them, and reach out to them. We want their fellowship in Christ, longing for them to experience all the richness of life and for them to know all the fulness of Christ and His love. This is the way we know that we love God, if we do not persecute our brother like Cain did.

“This is my commandment, That ye love one another, as I have loved you” (Jn.15:12).

“Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good” (Ro.12:9).

“Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law” (Ro.13:8-10).

“And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith” (1 Th.3:2).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

2. Second, if we love Christ, then the world will persecute us. (See note, pt.2—1 Jn.3:1 for discussion. Also see notes—1 Pt.4:16; Mt.5:10-12 for more discussion.)

“Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake” (Mt.24:9).

“Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man’s sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets” (Lk.6:22-23).

“And ye shall be hated of all men for my name’s sake” (Lk.21:17).

“If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you” (Jn.15:19).

“I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world” (Jn.17:14).

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not” (1 Jn.3:1).

“Marvel not, my brethren, if the world hate you” (1 Jn.3:13).

4 (3:14) **Love—Salvation—Life—Death, Spiritual:** love is the proof that one has passed from death to life. Note two things.

1. The death here is spiritual death and eternal death. Spiritual death speaks of a person who is dead while he still lives (1 Tim.5:6). He is a natural man living in this present world, but he is said to be dead to the Lord Jesus Christ and to God and to spiritual matters.

a. A person who wastes his life in riotous living is spiritually dead.

“It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found” (Lk.15:32).

b. A person who has not partaken of Christ is spiritually dead.

“Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you” (Jn.6:53).

c. A person who does not have the spirit of Christ is said to be spiritually dead.

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his” (Ro.8:9).

d. A person who lives in sin is said to be spiritually dead.

“And you hath he quickened, who were dead in trespasses and sins” (Eph.2:1).

“And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses” (Col.2:13).

e. A person who is alienated from God is said to be spiritually dead.

“Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness” (Eph.4:18-19).

f. A person who sleeps in sin is spiritually dead.

“Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light” (Eph.5:14).

g. A person who lives in sinful pleasure is dead while he lives.

“But she that liveth in pleasure is dead while she liveth” (1 Tim.5:6).

h. A person who does not have the Son of God is dead.

“He that hath the Son hath life; and he that hath not the Son of God hath not life” (1 Jn.5:12).

- i. A person who does great religious works but does the wrong works is dead.

“And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead” (Rev.3:1).

2. Love is the proof that we have passed from death over into life. Love is *not the cause* of our passing over into life; it is *the proof* that we have passed from death to life. Jesus Christ is the One who saves us from death and gives us life. But once He has done this, we love our brothers. And we can know whether or not we have passed from death to life by our love. If we love our brothers—all of them—then we have been saved from death and we have eternal life. If we do not love our brothers, we have not been saved from death and we do not have life. Note what the verse says: we “abide in death.” We dwell, live, move, and have our being in death; we have made death our home. We are in the process of dying and we shall die and never receive the life of God, the life that is eternal and that overflows with all the fulness and richness of life. The person who does not love his brother “has not made the passage over”; he is living in an “atmosphere of death” (A. Plummer. “The Pulpit Commentary,” Vol.22, p.74).

5 (3:15) **Love—Hate—Murder:** love does not hate. This should be clearly understood, but it is not. Many people feel that they are acceptable to God and that God will never reject them, yet they have all kinds of negative feelings against others. They have feelings of...

- dislike
- anger
- bitterness
- envy
- jealousy
- disfavor
- sourness
- resentment
- irritability

But note what this verse says: the person who hates his brother is a murderer. Hate is equal to murder; hate is the very same thing as murder. This is exactly what Jesus Christ said:

“Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca [bitterness], shall be in danger of the council: but whosoever shall say, Thou fool [contempt], shall be in danger of hell fire” (Mt.5:21-22).

Anger, bitterness, and contempt are just as serious in God’s eyes as murder. Why? Because the person who hates has the very same feelings and spirit that the murderer does—a spirit of anger, bitterness, and contempt. The murderer reacts differently, more violently, but the heart of both the hater and murderer is the same. And God looks and judges by the heart. Some persons can camouflage what is in their heart, but not from God. God knows the heart. The Pulpit Commentary has an excellent statement on this point:

“Love is the only security against hate. And as every one who does not love is potentially a hater, so every hater is potentially a murderer. A murderer is a hater who expresses his hatred in the most emphatic way. A hater who does not murder abstains for various reasons from this extreme way of expressing his hate. But the temper of the two men is the same” (A. Plummer. “The Pulpit Commentary,” Vol.22, p.74).

Note that no murderer has eternal life. The implication is that neither does any person who hates his brother. A person who does not love his brother, who has negative feelings swirling within his heart, who has allowed his heart to become hardened against his brother—that person does not have eternal life dwelling within him. He has death, separation, alienation, division. He has *cut off* fellowship with a brother; he has *put to death* the relationship that exists between him and his brother. Therefore, he will be cut off from God; his relationship with God is put to death.

“He that saith he is in the light, and hateth his brother, is in darkness even until now” (1 Jn.2:9).

“Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him” (1 Jn.3:15).

“If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also” (1 Jn.4:20-21).

“Hatred stirreth up strifes: but love covereth all sins” (Pr.10:12).

6 (3:16) **Love—Jesus Christ, Love of:** love proves that one understands the love of Christ. Jesus Christ laid down His life for us. And remember when He did it: He died for us...

- when we were without strength, totally unable to help ourselves or to save ourselves (Ro.5:6).
- when we were ungodly (Ro.5:6).
- when we were sinners (Ro.5:8).
- when we were enemies of God, rebelling, cursing, neglecting, ignoring, denying and rejecting God (Ro.5:10).

Despite all this, Jesus Christ died for us. He took our sins and the guilt for them upon Himself, and He paid the judgment for them. Jesus Christ died for us. Why? Because He loves us; He loves us enough to die for us even when we oppose and do things against Him and stand against Him.

The point is this: if we love God, then we follow His Son, the Lord Jesus Christ. We love people just like He did; we love them even when they oppose and do things against us and stand against us. In fact, love is the proof that we really understand the love of Christ. If we love those who do things against us, then we *know* the love of Christ. But if we do not love those who oppose us, we *do not know* the love of Christ. We can prove whether or not we know the love of Christ by our love for others, even for those who do us evil.

“Christ died for those who hated Him; and the Christian must confront...the world with a love that is ready even to die for the haters” (A. Plummer. “The Pulpit Commentary,” Vol.22, p.74).

“As the Father hath loved me, so have I loved you: continue ye in my love” (Jn.15:9).

“Greater love hath no man than this, that a man lay down his life for his friends” (Jn.15:13).

“Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father” (Gal.1:4).

“And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour” (Eph.5:2).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Pt.3:18).

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren” (1 Jn.3:16).

7 (3:17) **Love—Ministering:** love has compassion and gives to meet the needs of people. This verse is a question, but the answer is clearly seen. Note the words “world’s goods.” The meaning is necessities of life, livelihood, the means to sustain life. If we have the bare necessities of life and see a person in need, how can we close our heart against him? How can we shut off feelings for him? How can we keep from helping him and from sharing what we have? If a person does this—if we do this—how can the love of God dwell within us? The answer is clear: the love of God does not exist within a person who does not help those whom he sees in need. No matter what we profess, think, or argue, if we are not actively helping and giving—sacrificially giving—to meet the needs of the desperate and needy of our communities and of the world, we do not love God. God loved us: He gave all that He was and had to save us. Therefore, we must love others: we must give all that we *are and have* to save them. If we do not, how can we say that the love of God dwells in us? For this is exactly what Christ did.

“Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth” (Lk.12:33).

“I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive” (Acts 20:35).

“Distributing to the necessity of saints; given to hospitality” (Ro.12:13).

“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith” (Gal.6:10).

“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate [give]; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life” (1 Tim.6:17-19).

“But to do good and to communicate [give] forget not: for with such sacrifices God is well pleased” (Heb.13:16).

<p>1 A clean heart is wrought by loving in deed & not in word only</p> <p>a. Love assures truth b. Love satisfies conscience</p>	<p>D. Test 4: Having a Clean Heart, 3:18-24</p> <p>18 My little children, let us not love in word, neither in tongue; but in deed and in truth.</p> <p>19 And hereby we know that we are of the truth, and shall assure our hearts before him.</p>	<p>22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.</p> <p>23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.</p>	<p>3 A clean heart is wrought by keeping the commandments</p>
<p>2 A clean heart is wrought by God's knowledge</p> <p>a. Knows our need for cleansing & release of conscience b. Assures us</p>	<p>20 For if our heart condemn us, God is greater than our heart, and knoweth all things.</p> <p>21 Beloved, if our heart condemn us not, then have we confidence toward God.</p>	<p>24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.</p>	<p>4 A clean heart is wrought by keeping the supreme commandment of God</p> <p>a. By believing in God's Son Jesus Christ b. By loving one another</p> <p>5 A clean heart is wrought by the Spirit dwelling within</p> <p>a. A mutual indwelling b. The Spirit assures that God lives within us</p>

DIVISION IV

**THE PROOF THAT ONE REALLY LOVES GOD:
SIX TESTS, 3:1-4:21**

D. Test 4: Having a Clean Heart, 3:18-24

(3:18-24) **Introduction:** Do we really love God? There are six tests that show us. This is the fourth test: Do we have a clean heart? If our hearts are really clean, then we love God; but if our hearts condemn us, then we do not love God. How then can we have a clean heart?

1. A clean heart is wrought by loving in deed and not in word only (v.18-19).
2. A clean heart is wrought by God's knowledge (v.20-21).
3. A clean heart is wrought by keeping the commandments (v.22).
4. A clean heart is wrought by keeping the supreme commandment of God (v.23).
5. A clean heart is wrought by the Spirit dwelling within (v.24).

1 (3:18-19) **Heart—Love:** a clean heart is wrought by loving in deed and not in word only. Most people have some feelings for a person when they see him, suffering or in need. And most people will talk about and express concern for the needy and suffering. But note this: if the needy and suffering person has done evil against us, then the feelings of many people change. They no longer feel compassion and are no longer ready to reach out and comfort or help. The attitude becomes...

- "He deserves it."
- "He is being paid back."
- "God is judging him for his evil."
- "He made his bed, let him lie in it."
- "He's reaping what he sowed."
- "If he wasn't so lazy, he would find work."
- "He could better himself if he tried."

While this attitude is sweeping through their minds, they still profess to love God and to be caring for people. But note: this is exactly what Scripture is talking about. The love that we are to have is not only the love for friends, but it is the love for one's enemies, the love that loves those who oppose us and do things against us. This is what this exhortation is talking about.

"Little children, let us not love [merely] in theory or in speech but in deed and in truth - in practice and in sincerity" (The Amplified New Testament, v.18).

To love only those who love us is to love only in theory and in speech. It is not loving like God loved; it is not practicing the love of God, the love for those who do evil.

Now note the result: if we love as God loves—if we love those who do evil—then we know we are of the truth. God is truth; He does exactly what should be done. And He loves everyone, even those who do evil. Therefore, if we are to be of the truth, we must also love those who do evil. We must love all those who oppose us and do evil against us and stand against us. When we do, the most wonderful things happen: we bring assurance to our hearts. And note: our hearts are assured *before Him*. This means that we are *accepted by Him*. He accepts us to live forever in His presence. Why? Because we are loving all men even as He loves all men—loving even those who are evil. A clean heart—a heart that is full of assurance, a heart that knows that it is pleasing and acceptable to God—is a heart that loves even as God loves. A clean heart is wrought not by loving in word, but by loving in deed.

Thought 1. Oliver Greene gives a good illustration that speaks to all of our hearts:

"There are occasions when a minister visits widows where there are children in need, and after a pastoral call the minister bows in prayer and asks God to supply the need of that family, when at that time there are hundreds - perhaps thousands - of dollars of God's money in the bank to the credit of the big church with the tall steeple! The parishioners in that church sing, 'O, how I love Jesus!' but they

love Him in word only - not in deed and in truth. The Bible admonition is, 'Be ye doers of the Word,' and not hearers only, deceiving your own selves' (James 1:22)" (The Epistles of John, p.141).

2 (3:20-21) **Heart—Condemnation:** a clean heart is wrought by God knowing all things. Note the words, "If our heart condemn us." Everyone's heart condemns him sometime. Everyone of us knows what it is to sense wrong and condemnation. God has made our hearts sensitive so they will sense wrongdoing. Why? So that we will correct our behavior and not destroy ourselves. God is greater *than our hearts and He knows all things*. This means two things.

1. First, God knows everything about us. He knows when we are good and when we are bad. He knows everything that we do and more. God even knows our thoughts. He knows when we have done wrong and when we rightly or wrongly feel condemned. He knows every little thing that we feel or think. He even knows what we would have done under different circumstances. There is nothing, absolutely nothing, that is hid from God. No cover of darkness, no closed doors, no place off the side of the road, no place in the woods—no secret is unknown to God. Take all the evil we have ever done and all the condemnation we feel and sense—God knows every ounce of heaviness and guilt and condemnation we feel.

"When I kept silence, my bones waxed old through my roaring all the day long" (Ps.32:3).

"For mine iniquities are gone over mine head: as a heavy burden they are too heavy for me" (Ps.38:4).

"For I acknowledge my transgressions: and my sin is ever before me" (Ps.51:3).

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37).

"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:25).

"If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity" (Job 10:14).

"For now thou numberest my steps: dost thou not watch over my sin?" (Job 14:16).

"For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God" (Jer.2:22).

"For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes" (Jer.16:17).

"And the Spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the Lord; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them" (Ezk.11:5).

"And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face" (Hos.7:2).

"For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right" (Amos 5:12).

"[Jesus Christ] needed not that any should testify of man: for he knew what was in man" (Jn.2:25).

2. Second, God knows how to assure our hearts and how to give us confidence toward Him. God knows how to deliver us from the sense of guilt and condemnation. God knows how to remove *all condemnation* from our hearts. Think about it: all condemnation and all guilt removed forever from our hearts. God knows how to remove it all.

How can God remove all the guilt and condemnation that weighs upon our hearts and lives? By love. By loving us so much that He would give His Son to die for us. When we see God's love for us, when we receive His Son as our Savior, we discover the most wonderful thing.

⇒ Jesus Christ removes the sense of guilt and condemnation; He actually forgives and cleanses us from sin.

⇒ Something else happens as well: we discover that we love everyone just as He loves everyone. Our attitude toward others is actually changed: we love everyone, and we want them to know the love of God just as we have come to know His love.

Our hearts just flow in full assurance and confidence knowing that all things are well with God. There is no more condemnation or guilt. We know that we are forgiven and cleansed through Jesus Christ. We know that we are acceptable to God and our hearts revel in the confidence and assurance of Him.

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (Jn.3:18).

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jn.5:24).

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Ro.8:1).

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Ro.8:34).

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jn.1:9).

"And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us" (1 Jn.3:24).

3 (3:22) **Heart—Commandments:** a clean heart is wrought by keeping the commandments of God and doing the things that please God. If a child disobeys his father, he displeases his father. The only way he can please his father is by obeying him. The same is true with God. If we are going to please God, we must obey God.

Note another fact as well. A father cannot reward his child if the child disobeys. The father just cannot grant the child's request, not if he wants to teach him good behavior. Neither can God. The only way we can receive the things we ask is to obey God. He cannot reward our unfaithfulness and disobedience.

This is a great verse of Scripture, for it tells us exactly how to receive the answer to our prayers. In fact, it tells us that we can receive *whatever* we ask, if we will do this one thing: obey God. Just keep His commandments. Keeping God's commandments does two wonderful things for us:

- ⇒ It gives us everything we ask in prayer.
- ⇒ It gives us a clean heart, the most wonderful gift we could ever receive.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (Jn.14:2).

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (Jn.14:23).

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (Jn.15:7).

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love....Ye are my friends, if ye do whatsoever I command you" (Jn.15:10, 14).

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas.1:25).

"Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (Jas.4:2-3).

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev.22:14).

"O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!" (Dt.5:29).

4 (3:23) **Commandments—Believer—Love, Brotherly:** a clean heart is wrought by keeping God's supreme commandment. Note that God's supreme commandment has two parts to it. If a person wants a clean heart, he must do these two things above all else.

1. First, he must believe on the *name of God's Son Jesus Christ*. How can a person believe on the name of someone? We can believe a statement or some writing that a person makes. But what does it mean to believe *on the name* of someone? A person's name stands for what he is, for the kind of person he is and for the kind of things he does. Therefore, to believe on the name of Jesus Christ means to believe in all that He stands for and in all that He is. Jesus Christ is the Son of God, the promised Savior and Messiah of the world.

⇒ He is the Son of God who has come to earth to reveal God (see outlines and notes—1 Jn.1:1-5).

⇒ He is the great advocate and sacrifice for man and his sins (see notes—1 Jn.2:1-2).

Believing on the name of the Lord Jesus Christ is the only way a person can ever have a clean heart before God. This is a basic and fundamental fact; it is the foundation of life. No person ever becomes acceptable to God until he believes on the name of God's Son. Obeying this commandment is the very first thing that a person has to do to please God.

2. Second, he must *love all others* (see outline and notes, *Love*—1 Jn.2:7-8; 3:10-17 for discussion).

5 (3:24) **Holy Spirit:** a clean heart is wrought by the Holy Spirit dwelling within us. The person who believes in Jesus Christ and loves others dwells in God and God in Him. How do we know that God dwells in us? By the Holy Spirit. This is made abundantly clear: "we know that he abides in us by the Spirit which he has given us."

⇒ Note that we dwell in God. This means that we take up residence in God, live and walk in Him, live and move and have our being in Him. It means that we make our home in Him.

⇒ Note that God dwells in us. This means that He takes up residence in us; lives and moves and has His being within us. It means that God makes a home in our hearts.

Again, how do we know this? By His Spirit which He has given us. The Holy Spirit of God seals and guarantees us, gives us *absolute assurance*. He lives within us, which means that He talks to us, shares with us, leads and guides us, disciplines us, convicts and convinces us. All that is involved in living, the Spirit of God does within us. He is our constant and permanent companion. He never leaves us nor forsakes us. He is always infusing us with the assurance and confidence of God and with His presence and power.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jn.14:26).

"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Ro.8:16-17).

"Who hath also sealed us, and given the earnest [guarantee] of the Spirit in our hearts" (2 Cor.1:22).

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal.4:4-6).

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest [guarantee] of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph.1:13-14).

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph.4:30).

"And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us" (1 Jn.3:24).

CHAPTER 4		
	E. Test 5: Testing the Spirits of False Teachers, 4:1-6	not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. 4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. 5 They are of the world: therefore speak they of the world, and the world heareth them. 6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.
1 Test the spirits of teachers a. Make sure they are born of God b. Because there are many false teachers	B eloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is	3 Test yourselves a. Are you born of God? b. Have you overcome false teachers?
2 Test the confession of teachers a. The true spirit confesses that Jesus Christ is come in the flesh b. The false spirit does not confess that Jesus Christ is come in the flesh		4 Test the followers of teachers a. False teachers are followed by worldly people b. True teachers are followed by people who know God

DIVISION IV

THE PROOF THAT ONE REALLY LOVES GOD:
SIX TESTS, 3:1-4:21

E. Test 5: Testing the Spirits of False Teachers, 4:1-6

(4:1-6) **Introduction:** this is a critical passage of Scripture. It deals with true and false teachers, in particular with the spirit of truth or error that fills their hearts. This is the fifth test of our love for God. How do we know that we really love God? We can tell by the spirits of the teachers we are following. If we are following the spirit of a true teacher, then it is clear indication that we love God. If we are following the spirit of a false teacher, then it is clear indication that we do not love God. We must test the spirits of teaching throughout the world.

1. Test the spirits of teachers (v.1).
2. Test the confession of teachers (v.2-3).
3. Test yourselves (v.4).
4. Test the followers of teachers (v.5-6).

1 (4:1) **Teaching, False—Evil Spirits:** first, test the spirits of teachers; test them to make sure they are of God. This is a strong charge given to believers. Note the word *beloved*. This was John’s tender address to the believers of the church. He is definitely addressing believers, and this tells us a significant fact: believers can be misled by the *spirits of false teachers*. What kinds of spirits dwell within a false teacher?

⇒ A false teacher may have a *spirit of light*, especially in industrialized societies. The spirit presents a way of life that seems to be the truth, the very way to live. He presents a way of life that seems to be intelligent and full of knowledge and enlightenment. His way seems to be the way to go, the way that leads to...

- the good life
- progress
- development
- assurance
- satisfaction
- fulfillment
- education
- good feelings
- pleasure
- possessions
- recognition

⇒ A false teacher may have a *spirit of righteousness*. He may preach and teach righteousness, a righteousness that stresses...

- morality
- goodness
- justice
- education
- development
- ministry
- giving
- serving
- helping

⇒ A false teacher may stress *the life and teachings of Jesus Christ*—all the good qualities of life—all the traits that should characterize people. They may tell people to copy the life of Jesus and to focus their hearts upon the good qualities of life, and if they do, God will accept them.

False teachers make one fatal mistake. This is discussed in the next note. The point in this verse is that we must test the spirits of false teachers, test them to make absolutely sure they are of God. Note one other fact: there are “*many false prophets*.” Scripture is not talking about a few, but many. If there were many in the days of John, think how many more there are today. Think how many more religions there are; how many cults have sprung up around Christianity; how many denominations and ministries have sprung up since John wrote these words. Just think of all the churches and pulpits and podiums that are being filled by the teachers of the world. In addition, think how many preachers and teachers claim to be

true followers of Christ. There are many, thousands and thousands, of false teachers in the world today. Who are they? This is the discussion of this passage. This is what every person must test in order to keep from being misled.

“For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple” (Ro.16:18).

“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works” (2 Cor.11:13-15).

“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed” (Gal.1:6-9).

“But evil men and seducers shall wax worse and worse, deceiving, and being deceived” (2 Tim.3:13).

2 (4:2-3) **Teachers—Teachers, False:** second, test the confession of teachers. What is it that makes a teacher true or false? Jesus Christ. What a man believes about Jesus Christ makes the teacher true or false. What a man confesses about Jesus Christ exposes his spirit, a spirit of truth or a spirit of error. And note what it is about Jesus Christ that exposes a teacher: the incarnation. That is, did Jesus Christ come in the flesh or not?

1. The true Spirit, the Spirit of God Himself, confesses that Jesus Christ did come in the flesh, that the incarnation is true. If a teacher has the Spirit of God dwelling in him, then he confesses the incarnation, the wonderful truth that God did become Man and did come to earth to save man. The Spirit of God *cannot confess* anything other than the truth; therefore, every teacher who has the Spirit of God will confess the same truth. He cannot confess anything else because the Spirit of God Himself dwells within him. If he confesses anything else, then the spirit within him is not the Spirit of God. Now note the confession in detail, exactly what it is that a true teacher confesses: “Jesus Christ is come in the flesh.”

- a. The true teacher confesses *Jesus*. The name *Jesus* means *Savior*. It is believing that Jesus Christ did come from God to save man, to be the Savior of the world.
- b. The true teacher confesses *Christ*. The name *Christ* means *Messiah*, the Anointed One of God. It is believing that Jesus Christ is the promised Messiah of Scripture; that He is the fulfillment of all the prophecies of Scripture; that He is the Anointed Savior sent from God to earth.
- c. The true teacher confesses that Jesus Christ is the *Son of God*; that God did send His Son *out of* (ek) heaven, out of the spiritual world and dimension into this world; that God sent His Son in human flesh to save man in fulfillment of Scripture. It means that Jesus Christ fulfilled the Scripture predicting the coming death, resurrection, and exaltation of the Messiah. Simply stated, it means that Jesus Christ is the Son of God who came to earth to save man.

Thought 1. This is the confession of the true teacher and of every true believer. We must always remember that a true teacher is indwelt by the Spirit of God Himself. Therefore, the true teacher *will always* confess the incarnation, the wonderful truth that “Jesus Christ is come in the flesh.”

“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel” (Is.7:14).

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace” (Is.9:6).

“And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS” (Lk.1:31).

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (Jn.1:14).

“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh” (Ro.8:3).

“But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men” (Ph.2:7).

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (1 Tim.3:16).

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage” (Heb.2:14-15).

“Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God” (1 Jn.4:2).

“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven” (Mt.10:32).

“Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God” (Lk.12:8).

“And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Ph.2:11).

“Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also” (1 Jn.2:23).

“Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God” (1 Jn.4:15).

2. The false spirit denies that Jesus Christ is come in the flesh. He denies the incarnation. He does not believe that God took on human flesh and became a man.

- a. The false teacher does not believe that Jesus Christ is the Savior of the world. He may accept Jesus Christ as a great teacher and a great religious leader, perhaps the greatest, but he does not believe that Jesus Christ is *the Savior*. He believes there are other ways to God, that other people who believe in God will be as acceptable to God as a follower of Jesus Christ.
- b. The false teacher does not believe that Jesus is the Christ, the promised Messiah and Anointed One from God. He does not believe the Scriptures are the inspired Word of God. He accepts them only as the writings of great religious people of the past; therefore, there are no prophetic promises of a Messiah, no promise of a coming Savior. To the false teacher, Jesus Christ is only a great religious teacher, only one way to reach God. He is not *the Anointed One* sent from God to save all men. He is not the only way to God.
- c. The false teacher does not believe Jesus Christ has *come from God*. He does not believe Jesus Christ is the Son of God, that Jesus Christ came out of heaven, out from the spiritual world and dimension. He does not believe that God sent His Son into the world in human flesh as a man. Again, the false teacher believes that Jesus Christ is only a man just like all other men—a great man, perhaps the greatest, perhaps the man who got closer to God than any other man. Nevertheless, to the false teacher Jesus Christ was only a man who taught us how to worship and serve God. The false teacher would say...
 - that Jesus Christ was not sinless. He lived close to God, but no man can achieve sinlessness.
 - that Jesus Christ died, but not as a substitute for man’s sins. He died as a great martyr showing us how we should face death and how we should be willing to die for the great cause of righteousness.
 - that the resurrection of Jesus Christ did not take place. It is only a picture of the spiritual truth that man can live in God’s presence.

Now, note the fatal mistake of the false teachers: to deny that Jesus Christ is come in the flesh is to deny that man can ever be saved beyond this world. Why? Because man can never know for sure that God exists nor how to reach God if He does exist. No person has ever seen God or heaven, and they never will, not by physical and material technology. The physical world cannot penetrate or cross over into the spiritual world, no matter what some persons may claim. If man is ever to know God and the spiritual world, then God has to come to earth and reveal the truth to us. There is no other way. Therefore, to deny that God sent His Son into the world is to deny that we can ever be saved.

There is another fact that needs to be noted as well, that of perfection. God is perfect and man is imperfect. Therefore, God could never let man penetrate or cross over into perfection. Why? Because man’s imperfection would affect the perfect world of God. Heaven would no longer be heaven; it would no longer be perfect if God allowed imperfect beings to enter it. No matter what some people may claim about penetrating heaven, they have not. Imperfection just cannot cross over into perfection. The fatal mistake of false teachers is just that, *fatal*—fatal and eternally dooming. The consequences of denying the incarnation of Jesus Christ are terrible. If Jesus Christ has not come in the flesh, then it means...

- that God has not loved us enough to reveal Himself to us (1 Jn.1:2).
- that God has not loved us enough to send us the Word of life (1 Jn.1:1).
- that God has not loved us enough to show us eternal life (1 Jn.1:2).
- that there is no eternal life (1 Jn.1:2).
- that there is no fellowship with God, not for sure (1 Jn.1:3).
- that the message of hope and of Scripture are not true, not for sure (1 Jn.1:3).
- that there is no joy beyond this life, not for sure, no fulness of joy (1 Jn.1:4).
- that Jesus Christ is not our Advocate (1 Jn.2:2).
- that there is no forgiveness of sin (1 Jn.1:9; 2:2).
- that there is no perfect sacrifice for sin (1 Jn.2:2).

On and on the list could go, but the point is clearly seen. The false teacher destroys the hope of salvation and of eternity with God. We are left without hope and without God in this world unless God has loved us, loved us so much that He sent His Son Jesus Christ into the world. Jesus Christ is the crux of the message of the gospel. Note that the spirit of the false teacher is the spirit of antichrist (see outline and notes—1 Jn.2:18-23). If a teacher confesses that Jesus Christ is come in the flesh, he is a true teacher. If not, he is a false teacher who promotes the very spirit of antichrist. “Beloved, believe not every spirit, but try the spirits” (v.1).

“But whosoever shall deny me before men, him will I also deny before my Father which is in heaven” (Mt.10:33).

“Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels” (Mk.8:38).

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily [secretly] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction....The Lord knoweth how to deliver the

godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:1, 9).

“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son” (1 Jn.2:22).

“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed” (Gal.1:6-9).

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven” (Mt.5:19).

“But in vain they do worship me, teaching for doctrines the commandments of men” (Mt.15:9).

“Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm” (1 Tim.1:7).

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron” (1 Tim.4:1-2).

“If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness” (1 Tim.6:3).

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables” (2 Tim.4:3-4).

“For there are many unruly and vain talkers and deceivers, specially they of the circumcision [legalists]: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s [personal gain] sake” (Tit.1:10-11).

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily [secretly] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction” (2 Pt.2:1).

3 (4:4) **Believers:** third, test yourselves. How? There are two ways.

1. Ask yourself if you are *of God*; that is, have you been born of God? (See note—1 Jn.2:29 for discussion.)
2. Ask yourself if you are overcoming the spirits of false teachers? The Spirit of God is in you, and He is far greater than the evil spirits of false teachers. He enables you to conquer false teachers. Therefore, if you are following a teacher who denies the incarnation, that the Son of God has come in the flesh, then you are *not of God*. You are not born of God. But if you have rejected the teachings of men who deny the incarnation of Jesus Christ, then you are born of God.

Thought 1. Many false teachers are persuasive. They are very personable, attractive, and appealing—full of charisma. Their ideas and teachings sound reasonable and appealing. But if a person has been truly born of God, he has the Holy Spirit to help him see the error of the teaching. And note the words “you have overcome them.” The Spirit of God does not fail. Therefore, if a person is following some strange teaching about Jesus Christ, he is most likely not *born of God*. Those who are truly *born of God* confess that Jesus Christ is the Son of God who has come in the flesh. They confess...

- the incarnation
- the righteousness and sinlessness of Jesus Christ
- the death, burial, and resurrection of Jesus Christ
- the ascension and exaltation of Jesus Christ

“Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you” (Jn.14:17).

“But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (Jn.14:26).

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come” (Jn.16:13).

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his” (Ro.8:9).

“For as many as are led by the Spirit of God, they are the sons of God” (Ro.8:14).

“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual” (1 Cor.2:12-13).

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (1 Cor.3:16).

“But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him” (1 Jn.2:27).

“And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us” (1 Jn.3:24).

“Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit” (1 Jn.4:13).

4 (4:5-6) **Teachers—Teachers, False:** fourth, test the followers of teachers. We can look at the people who follow teachers and tell whether a teacher is false or not.

1. False teachers are followed by people who are worldly. Note the three things said:
 - a. False teachers are of the world. They have only a natural birth; they have never been born of God, never been spiritually born. The Spirit of God, the divine nature of God, is not dwelling within their hearts.
 - b. False teachers speak from the viewpoint of the world. What does this mean? It means they teach a worldly or human approach to God:
 - ⇒ that man reaches God by being good and doing good.
 - ⇒ that man becomes acceptable to God by living a religious life and by doing religious things such as being confirmed, baptized, going to church, confessing, and keeping the rituals and ceremonies.
 - ⇒ that man secures God’s approval by combining his spirit with God’s Spirit through communion and through righteous deeds.
- Note: such approaches to God center and focus upon man and what he does. They are centered in the world, not in God and what God has done to save man. Man saves himself, not God through His Son Jesus Christ.
- c. The world hears false teachers. The message of false teachers appeals to man. For if the Son of God has not come to earth, then there is no absolute and infallible rule to govern man. Therefore, we are somewhat free to find our own way to God the best we can. If we stumble here and there, it will not matter that much. God will understand, for He has left us to find our own way. This teaching, of course, tends...
 - to excuse sin
 - to exalt man as his own savior
 - to stress ego and self-image over the power of God and His Spirit
 - to give man the right to gain personal authority and power over others
 - to give man the right to focus upon success, position, money, pleasures, and possessions
 - to stress man and his inner power [will] over God’s power
 - to exalt man and his importance over God
 - to focus upon the discipline and control of the flesh over the power of God’s Spirit

“And he spake this parable unto certain which trusted in themselves that they were righteous” (Lk.18:9).

“Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word” (Jn.8:42-43).

“Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God’s words: ye therefore hear them not, because ye are not of God” (Jn.8:46-47).

“For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools” (Ro.1:20-22; cp. v.18-32).

“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe” (1 Cor.1:18-21; cp. 1 Cor.3:19-21).

“And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know” (1 Cor.8:2).

“Wherefore let him that thinketh he standeth take heed lest he fall” (1 Cor.10:12).

“For if a man think himself to be something, when he is nothing, he deceiveth himself” (Gal.6:3).

“Be not wise in thine own eyes: fear the LORD, and depart from evil” (Pr.3:7).

“Most men will proclaim every one his own goodness: but a faithful man who can find?” (Pr.20:6).

“He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered” (Pr.28:26).

“Woe unto them that are wise in their own eyes, and prudent in their own sight!” (Is.5:21).

“Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children: but these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries and for the great abundance of thine enchantments. For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me” (Is.47:8-10).

“Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men” (Hos.10:13).

“The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD” (Obad.3-4).

2. True teachers are followed by people who know God. They know and confess that Jesus Christ, the Son of God, has come in the flesh. Therefore, they follow the teacher who proclaims...

- the incarnation of God, that is, the virgin birth, that Jesus Christ has come in the flesh.
- the righteousness of Jesus Christ, that He did live a sinless life when He was upon earth and thereby secured righteousness for man.
- the death of Jesus Christ, that He died for man’s sins, that He was the perfect sacrifice for sin, wholly and perfectly acceptable to God.
- the resurrection of Jesus Christ, that He arose and conquered death for all men and made it possible for man to live a new life, a new life that conquers all the forces of evil and that infuses into man the seed of eternal life.

Note what the verse says: those who *know God* are the followers of the true teacher, but those who *are not of God* do not hear the true teacher. This is the way we know the spirit of truth and the spirit of error.

Thought 1. We can tell a true teacher by the people who follow him. Our task is to look at the followers of any teacher. What kind of life do they live—a worldly or righteous life? (See outlines and notes—1 Jn.2:15-17; 1 Jn.2:29; 3:4-9 for more discussion.)

“And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection” (Lk.8:14).

“Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself” (Jn.7:16-17).

“Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed” (Jn.8:31).

“Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you” (Jn.14:17).

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me” (Jn.15:26).

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come” (Jn.16:13).

“Now we have received, not the spirit of the world, but the spirit which is of God: that we might know the things that are freely given to us of God” (1 Cor.2:12).

“We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error” (1 Jn.4:6).

<p>1 Proves that we are born of God & know God</p>	<p>F. Test 6: Loving One Another, 4:7-21</p> <p>7 Beloved, let us love one another: for love is of God; and every one, that loveth is born of God, and knoweth God.</p>	<p>do testify that the Father sent the Son to be the Saviour of the world.</p> <p>15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.</p>	<p>& confession are true</p> <p>a. The great testimony: God did send Christ to be the Savior</p>
<p>2 Proves that we see God's love</p> <p>a. God's love is seen in one supreme act: He sent His Son</p>	<p>8 He that loveth not knoweth not God; for God is love.</p> <p>9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.</p>	<p>16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.</p> <p>17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.</p>	<p>b. The great promise: The person who confesses Christ dwells in God & God in him</p> <p>c. The great confession: We do know & believe the love of God</p>
<p>b. God's way of saving man</p>	<p>10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.</p>	<p>18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.</p>	<p>5 Proves that God is going to deliver us from judgment</p>
<p>c. The conclusion: We should, therefore, love one another</p>	<p>11 Beloved, if God so loved us, we ought also to love one another.</p>	<p>19 We love him, because he first loved us.</p>	<p>6 Proves that God delivers us from fear</p>
<p>3 Proves that God's Spirit is within us</p> <p>a. God is not known by sight</p> <p>b. God is known only by love—maturing love</p> <p>c. Conclusion: Mature love proves that God's Spirit is within us</p>	<p>12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.</p> <p>13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.</p>	<p>20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?</p> <p>21 And this commandment have we from him, That he who loveth God love his brother also.</p>	<p>7 Proves that we love God</p> <p>a. The basis: His love</p> <p>b. The illustration: A false profession</p>
<p>4 Proves that our testimony</p>	<p>14 And we have seen and</p>		<p>c. The commandment: God commands love</p>

DIVISION IV

THE PROOF THAT ONE REALLY LOVES GOD: SIX TESTS, 3:1-4:21

F. Test 6: Loving One Another, 4:7-21

(4:7-21) **Introduction:** Do we really love God? This is the sixth test, the one sure way to measure whether or not we love God: Do we love one another? Do we really love our neighbors, all of our fellow men? No matter who they are, do we love them? If we love our fellow man, this proves that we love God. Loving one another proves seven things.

1. Loving one another proves that we are born of God and know God (v.7-8).
2. Loving one another proves that we see God's love (v.9-11).
3. Loving one another proves that God's Spirit is within us (v.12-13).
4. Loving one another proves that our testimony and confession are true (v.14-16).
5. Loving one another proves that God is going to deliver from judgment (v.17).
6. Loving one another proves that God delivers us from fear (v.18).
7. Loving one another proves that we love God (v.19-21).

1 (4:7-8) **Love—New Birth:** loving one another proves that we are born of God and that we know God. Note two things.

1. God is love; His very nature is love (v.7). Therefore, if a person loves God, he becomes a loving person; he takes on the very nature of God. If a person really loves God, then he does what God does: he loves everyone. Note exactly what the verse says. When we love one another, people see two things:

- ⇒ People see that we are born of God. They see that we have the nature of God, that God has put His divine nature into us. How do they see God's nature in us? By our love. They see us doing the very same thing that God does—loving people. They see us loving everyone: the rich and poor, healthy and suffering, deserving and undeserving, acceptable and unacceptable, good and bad. They see us loving everyone, no matter who they are.
- ⇒ People see that we know God. They see that we have been talking to God and learning about God; that we are doing what God says, carrying out His instructions. They see that we know God, fellowship and commune with Him; that we are living godly lives, and that we are actually taking on the very nature of God.

How do they see all this? By our love. They see that we are loving and caring just as God is loving and caring.

2. But note a significant fact: the person who does not love others reveals something as well: he does not know God (v.8). Who is this person? Who is it that does not know God? The person who...

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| • lives selfishly | • steals | • gossips |
| • hoards and banks | • neglects others | • curses |
| • discriminates | • abuses | • gets angry |
| • is prejudiced | • criticizes | • hates |
| • elevates himself | • backbites | • murders |

This person does not know God. God is love and this person is not loving. He is not living like God lives; he is not demonstrating love for other people, not showing concern and care and not helping and ministering to people's needs. He is not blessing other people; he is causing hurt and pain and destroying them. And this is not God's nature; God is love. God blesses people; He does not hurt and destroy them.

“And the second is like unto it, Thou shalt love thy neighbour as thyself” (Mt.22:39).

“By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:35).

“This is my commandment, That ye love one another, as I have loved you” (Jn.15:12).

“Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good” (Ro.12:9).

“And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you” (1 Th.3:12).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

2 (4:9-11) God, Love of—Jesus Christ, Death—Propitiation: loving one another proves that we see God's love.

1. Note God's love (v.9). In fact this is the very way that we know that God is love. If someone asks, “How do we know that God is love? The world is full of so much evil and bad, how can we be sure God loves us?” Note the Scripture: this is the way God revealed that He loves us. “God sent His only begotten Son into the world, that we might live through Him.” The world is full of evil and bad. Men commit all kinds of evil, and in addition to this they...

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| • curse God | • reject God |
| • ignore God | • rebel against God |
| • neglect God | • deny God |
| • disobey God | • oppose God |
| • disbelieve God | |

But this is the glorious love of God. God still loves man and still wants to help and to take care of man. Man has the most serious problem imaginable: not only is he engulfed with all the evil of the world, but he dies and ceases to be on this earth. He lives at most for just a few short years and then he is gone forever from the earth. But as stated, God is love and He has proven His love. He has sent His only Son into the world so that man might live through Him.

2. Note how we know the love of God: by salvation. We know that God loves us because God saves man. How can we live through Christ? How does God give us life through Christ? By sending Christ to be the propitiation for our sins (v.10. See note, pt.2—1 Jn.2:1-2; DEEPER STUDY # 1—1 Jn.2:2 for discussion.)

3. The conclusion is compelling: “Beloved, if God so loved us, we ought to love one another” (v.11). If God loved us when we opposed and did things against Him, when we disobeyed and ignored Him, then there is no person we should not love. If God went to such great lengths to give His very own Son to die for us, then we should go to the same length to love one another. We are to love those who...

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| • oppose us | • curse us |
| • do things against us | • reject us |
| • ignore us | • persecute us |
| • distrust us | • kill us |

No matter who the person is, God loves him and has shown in the most supreme way possible that He loves him. Therefore, we are to love that person and demonstrate our love for him. We are to sacrifice ourselves and try to bring life to him. This we do by loving him, by showing him there is a better way, the way of love.

3 (4:12-13) Love—Holy Spirit—Indwelling Presence: loving one another proves that God's Spirit is within us.

1. God is not known by sight (v.12). No person has ever seen God face to face. No person has ever penetrated the spiritual world and crossed over into heaven and seen God. No matter what some claim, Scripture is clear—no person has ever seen God. Even Jesus Christ Himself declared the same fact:

“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him” (Jn.1:18).

2. How then can we know God (v.12)? God is known only by love, only by His Spirit who dwells within believers. When a person believes in the love of God, that God loves us so much that He gave His Son to die for our sins, it pleases God supremely. God is perfectly pleased, for God loves His Son with a perfect love. Therefore, when a person honors God's Son by believing in Christ, God takes that person and puts His Spirit into the person. God actually implants His divine nature, the Holy Spirit, into the life of the believer. He does this so that His Son, the Lord Jesus Christ, will have many followers, followers who will honor Christ by living and loving just as He lived and loved.

Simply stated, we know God by love. If we love God, then we accept what God has done for us in Christ. When we accept Christ, God puts His Spirit in us. It is that simple. We simply know God by loving Him, loving Him for all that He has done for us in Christ. And when we love Him and love His Son, God just floods our being with His precious Holy Spirit.

Now note what happens when God begins to dwell within us (v.12). We love one another and God's love becomes perfected, that is, complete and fulfilled in us. We just grow and grow in love. We mature more and more, ever completing and perfecting the love of God upon earth.

3. Note one other thing: How do we know that we dwell in God and He in us (v.13)? By the Holy Spirit whom He has given to us. If we have the Holy Spirit dwelling within us, He bears witness with our spirit. It is impossible for God to be living within the body and life of a person and the person not know it. It is the Spirit of God who tells us that we have been saved and are in God and God in us.

Thought 1. If a person does not have the witness of God's Spirit within him, he needs to evaluate his conversion. The likelihood is that he has never been saved. Even if he is temporarily in a backslidden state, the Holy Spirit is convicting and bugging him to repent and turn back to God.

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged" (Jn.16:7-11).

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Ro.8:11).

"The Spirit itself beareth witness with our spirit, that we are the children of God" (Ro.8:16).

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal.4:6).

"And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us" (1 Jn.3:24).

"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (1 Jn.4:13).

"This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth" (1 Jn.5:6).

4 (4:14-16) **Testimony—Confession—Love:** loving one another proves that our testimony and confession are true. This is the great testimony of John. But note how it is the testimony of every genuine believer as well.

1. There is John's declaration: that he and the early believers had seen and do testify that the Father sent His Son to be the Savior of the world (v.14. See outline and notes—1 Jn.1:1-5 for discussion.)

2. There is the great promise to the whole human race: "Whosoever shall confess that Jesus is the Son of God, God dwells in him and he in God" (v.15. See note—1 Jn.4:2-3 for discussion. Apply what is said about teachers to every person. Also see note, *Jesus Christ, Diety*—1 Jn.1:1 for more discussion.)

3. There is the great testimony and confession of John himself and the early believers: "we have known and believed the love that God has to us" (v.16). What is it that they knew and believed? Three things, and all three are critical. Note them closely.

- a. "God is love." God has sent His Son to be the Savior of the world. This is the way we know that God is love.
- b. Believers must love. They must *dwell in love*; that is, they must live in love, love one another with all their hearts.
- c. Loving one another is the way we can tell that we are saved. If we dwell in love, then we dwell in God and God in us. The way we know that we dwell in God and God in us is by our love. If we love one another, then we are demonstrating the nature of God. If we are *not loving* one another, then we are demonstrating that we *do not have* the nature of God. Loving one another shows whether or not God is in us.
 - ⇒ God is love; therefore, if we have the nature of God, we are loving people—all people—just as God loves them.
 - ⇒ God is love, therefore, if we are *not loving* people, we *do not have* the nature of God. We are *not saved* no matter what we claim. The proof that we are saved, that we have the nature of God, is loving others.

"Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent" (Jn.6:28-29).

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Ro.10:9-10).

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Ph.2:11).

"Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also" (1 Jn.2:23).

“My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him” (1 Jn.3:18-19).

“We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. Beloved, let us love one other: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love” (1 Jn.4:6-8).

“Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God” (1 Jn.4:15).

5 (4:17) **Assurance—Judgment—Boldness—Love:** loving one another proves that God is going to deliver us from judgment. Judgment is coming—a day of universal judgment when all persons will be brought before the great Judge Himself, the Lord Jesus Christ. This is the clear declaration of Scripture:

“But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment” (Mt.12:36).

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Mt.16:27).

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats” (Mt.25:31-32).

“But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ” (Ro.14:10).

“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor.5:10).

“Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons” (Col.3:24-25).

“And as it is appointed unto men once to die, but after this the judgment” (Heb.9:27).

“And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear” (1 Pt.1:17).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men” (2 Pt.3:7).

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works” (Rev.20:12).

But note the most wonderful thing: we can be delivered from judgment. We can face the great day of judgment boldly without dread and fear. How? By living a life of love, by loving one another perfectly. In fact, the fruit of love is having boldness in the day of judgment. If we love perfectly—if we allow our love to be complete and fulfilled—if we allow love to *live itself out* through us—then we will have boldness in the day of judgment. God will give us assurance that we shall not be judged, but on the contrary, we shall be rewarded.

How, then, is it possible to perfect our love while on earth? By living in the world just as Jesus lived. Even as He was in the world, so we are to be in the world. That is, Jesus Christ loved when He was in the world; He walked in love. Therefore, we are to love one another while in the world. We are to bear witness and proclaim the love of God and love one another just as Christ did. This is to be the consuming passion of our lives. The more we love, the more we grow and become perfected in love; and the more we grow and become perfected in love, the more assurance and boldness we have about the future judgment. The more we love, the more assurance God gives us that we shall not be judged in that day.

Thought 1. Most people, even believers, are wrong in their ideas about the return of Christ. He is Judge as well as Savior. And believers are to be judged at the judgment seat of Christ. Some will be weeping even as others will be joyful. It all depends upon how we have lived, what we have done in our bodies and in our works for Him.

“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor.5:10).

The only way to be assured of deliverance from judgment, of having boldness to stand with uplifted face, is to live a life of love—to love everyone more and more while on earth.

“In whom we have boldness and access with confidence by the faith of him” (Eph.3:12).

“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb.4:16).

“For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (2 Tim.1:12).

“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching” (Heb.10:22-25).

“And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him” (1 Jn.2:3-5).

“My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight” (1 Jn.3:18-22).

“Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit” (1 Jn.4:13).

“Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world” (1 Jn.4:17).

“And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God” (1 Jn.5:11-13).

6 (4:18) **Fear—Fearlessness—Love:** loving one another proves that God delivers us from fear. This is an excellent verse on fear and how to conquer fear. Note the four things said.

1. There is no fear in love. If we really love someone, there is no need to fear him. In fact, we will not fear him. If we love the person, sacrificially give him our very best, then we have done all we can. Our lives and what we have done are in God’s hands. We will rest assured that we can do no more. A peace, an assurance, will sweep over our soul. Note this, for it is the promise of God: when we really love someone, really give sacrificially all that we can, God will give us a peace and an assurance of soul that erases all fear. Our souls will know no fear, only peace and assurance of God’s care. This is the promise of God even if some people react against us and persecute us and martyr us. God will give us such a deep sense of His presence—so deep that we will be flooded with peace and assurance. This is what Peter calls “the spirit of glory and of God” that rests upon the believer when he is reproached.

“If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified” (1 Pt.4:14).

2. Perfect love casts out fear. This is critical to note, for only a love that is growing and growing will be blessed by God. A believer cannot love one person and hold feelings against another person. This is not love. True love is impartial. A person who really loves loves everyone. There is no such thing as a heart filled with love and hate. The two are incompatible. Therefore, the only believer who knows the peace and assurance of God is the believer who is being perfected in love, the believer who is growing and growing in love, fulfilling and completing his love.

3. Fear has torment; that is, it thinks about and expects punishment or suffering or loss. A person feels that something is going to happen to him. Such feelings, of course, cause all kinds of disturbance and problems for people, all to varying degrees. People fear all kinds of things:

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|-----------------------|---------------------------|
| ⇒ suffering | ⇒ economic slump |
| ⇒ divorce | ⇒ the future |
| ⇒ loss of health | ⇒ God and His judgment |
| ⇒ loss of a loved one | ⇒ loss of a job |
| ⇒ loss of wealth | ⇒ heights, darkness ,etc. |

Fear causes anxiety, dread, alarm, fright, panic, and terror. It causes all kinds of unpleasant emotions, phobias, neurosis, and even the more serious psychotic disorders. The torment of fear is one of the worst problems faced by man.

4. Fear means that a person is not perfected in love.

- ⇒ The person is not fully grasping (perfected) the love and care of God for him (see note—1 Jn.4:9-11 for more discussion).
- ⇒ The person is not loving other people like he should; he is not growing more and more in love. His eyes are upon himself, not upon God and others like they should be.

In summary, fear can be cast out only by the perfect love of God. The more we know of God’s love and care and the more we love other people, the more fear is conquered in our lives. The reason is clearly seen in the promises of God. God loves us so much that He will take care of us through all the trials and temptations of life, no matter what they are.

- ⇒ There is no need to fear people, the evil that they can do to us; God will strengthen and deliver us even through death.

“At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever” (2 Tim.4:16-18).

“Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me” (Ps.23:4).

“The LORD is on my side; I will not fear: what can man do unto me?” (Ps.118:6).

“So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me” (Heb.13:6).

⇒ There is no need to fear judgment. God delivers us from judgment.

“Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?” (Ro.8:34-35).

⇒ There is no need to fear the dark or the enemies of the dark. God will take care of us.

“But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head. I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah. I laid me down and slept; I awaked; for the LORD sustained me” (Ps.3:3-5).

“Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day” (Ps.91:5).

“When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet” (Pr.3:24).

⇒ There is no need to fear not having food to eat or clothing.

“Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Mt.6:31-33).

7 (4:19-21) **Love:** loving one another proves that we love God. How do we know that we love God? There are three ways.

1. We know that we love God because we know God’s love for us (v.19). He loves us and we have seen His love; therefore, we love Him. (See note—1 Jn.4:9-11 for more discussion.)

2. We know that we love God because we do not hate our brother. If we love God, it is impossible to hold feelings against our brother. Why? Because God is love. If we have the nature of God in us, then we love our brothers. Note how strong this verse states the fact.

“If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” (v.20).

We cannot see God, but we can see our brothers. It is far easier to love someone in this world whom we can see than it is to love someone whom we cannot see. Therefore, if we say that we love God and hate those whom we see, we are lying.

3. We know that we love God because we keep His commandment. What is His commandment? If we love God, we are to love our brothers also.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35).

“He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep” (Jn.21:16).

“We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him” (1 Jn.3:14-15).

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” (1 Jn.3:16-17).

“And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment” (1 Jn.3:23).

<p>1 Proof 1: Believing Jesus is the Christ a. Proves one's love for God b. Proves one's love for other believers</p>	<p style="text-align: center;">CHAPTER 5</p> <p style="text-align: center;">V. THE PROOF THAT ONE REALLY BELIEVES IN GOD: FOUR TESTS, 5:1-21</p> <p>A. Test 1: Being Born Again,^{DS1} 5:1-5</p> <p>Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.</p>	<p>2 By this we know that we when we love God, and keep his commandments. 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. 4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 5 Who is he that overcometh the world but he that believeth that Jesus is the Son of God?</p>	<p>2 Proof 2: Obeying & keeping God's commandments a. Proves one's love for God's children b. Proves one's love for God</p> <p>3 Proof 3: Conquering the world a. Proves one's faith b. Proves one really believes Jesus is the Son of God</p>
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DIVISION V

THE PROOF THAT ONE REALLY BELIEVES IN GOD: FOUR TESTS, 5:1-21

A. Test 1: Being Born Again, 5:1-5

(5:1-5) **Introduction:** practically every person claims that he believes in God. Few people claim to be atheistic or agnostic. Most people claim to believe in God and claim to have some idea in their minds about what God is like. But note this: people's beliefs and ideas differ. Quickly think across the world at the different beliefs and ideas of God, the beliefs and ideas of the Muslims, the Buddhists, the Jews, the Hindus, the Christians and so on. In reality, there are just about as many ideas about God as there are people upon earth, for every person has his own mind, and within his mind his own idea of God. This fact brings about a critical question: Who is right? Whose belief and idea of God is correct? One thing is sure: if God really exists, then it is of utmost importance that we be correct in what we believe and think about Him. For someday we shall all stand before Him and give an account to Him.

How can we tell if we believe in God, if our beliefs and concepts of God are accurate? How can we tell if we really believe in the *only living and true God*? This is the discussion of this last chapter of First John. There are four tests that will show us. The first test is basic: Have we been born of God? If we have been born of God, then we definitely believe in God. God would not have given His divine nature to a person who does not believe in Him. Therefore, if we have the divine nature of God, if we have been truly born again, then we believe in God, in the living and true God. But how can we tell if we have been born of God? There are three proofs.

1. Proof 1: believing Jesus is the Christ (v.1).
2. Proof 2: obeying and keeping God's commandments (v.2-3).
3. Proof 3: conquering the world (v.4-5).

DEEPER STUDY # 1

(5:1-5) **New Birth—Born Again—New Creation—Regeneration:** being born of God means a spiritual birth, a rebirth of one's spirit, a new life, a renewed soul, a regenerated spirit. It is the regeneration and renewal of one's spirit and behavior (2 Cor.5:17). It is the endowment of a new life, of a godly nature (2 Pt.1:4). The new birth is so radical a change in a person's life that it can be described only as being *born again*. Something so wonderful happens to the soul that it is just like a *new birth*. It is a spiritual birth, a birth beyond the grasp of man's hands and efforts. It is so radical, so life-changing, and so wonderful that it can be wrought only by the love and power of God Himself.

The New Testament teaching on the new birth is rich and full.

1. The new birth is a necessity. A person will never see (Jn.3:3) nor ever enter (Jn.3:5) the Kingdom of God unless he is born again (Jn.3:7).
2. The new birth is a spiritual birth, the birth of a new power and spirit in life. It is not reformation of the old nature (Ro.6:6). It is the actual creation of a new birth within—spiritually (Jn.3:5-6; cp. Jn.1:12-13; 2 Cor.5:17; Eph.2:10; 4:24). (See notes—Eph.1:3; 4:17; DEEPER STUDY # 3—4:24.) A person is spiritually born again:
 - a. By water, even the Spirit (see DEEPER STUDY # 2—Jn.3:5).
 - b. By the will of God (Jas.1:18).
 - c. By incorruptible seed, even by the Word of God (1 Pt.1:23).
 - d. By God from above (1 Pt.1:3). The word *again* (ana) in the phrase "born again" also means *above*. (Cp. Jn.1:12-13.)
 - e. By Christ, who gives both the *power and right* to be born again (Jn.1:12-13).
3. The new birth is a definite experience, a real experience. A person experiences the new birth:
 - a. By believing that Jesus is the Christ, the Son of God (1 Jn.5:1; cp. Jn.3:14-15).
 - b. By the gospel as it is shared by believers (1 Cor.4:15; Phile.10).
 - c. By the Word of God (1 Pt.1:23), or by the Word of Truth (Jas.1:18).

4. The new birth is a changed life, a totally new life. A person proves that he is born again:
- a. By doing righteous acts (1 Jn.2:29; cp. Eph.2:10; 4:24).
 - b. By not practicing sin (1 Jn.3:9; 5:18).
 - c. By loving other believers (1 Jn.4:7).
 - d. By overcoming the world (1 Jn.5:4).
 - e. By keeping himself (1 Jn.5:18).
 - f. By possessing the divine seed or nature (1 Jn.3:9; 1 Pt.1:23; 2 Pt.1:14; cp. Col.1:27).

1 (5:1) **New Birth—Belief:** the first proof of the new birth is this: believing that Jesus is the *Christ*. The word *Christ* means *Messiah* or *Anointed One*. Jesus Christ is the Son of God anointed to be the Savior of the world. He was anointed by God for a very special mission, the mission of coming to earth to save man and to give man eternal life (see notes—1 Jn.2:1-2; DEEPER STUDY # 1—2:2; notes—3:23; 4:2-3; 4:9-11 for more discussion). The person who believes that Jesus is the *Anointed One* of God, that He was sent into the world to save man, that person is given a new birth by God.
 ⇒ He is “born of God.”

“Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him” (1 Jn.5:1).

⇒ He is “born again.”

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (Jn.3:3-5).

⇒ He is made into “a new creature.”

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor.5:17).

⇒ He is made into “a new man.”

“And that ye put on the new man, which after God is created in righteousness and true holiness” (Eph.4:24).

“And have put on the new man, which is renewed in knowledge after the image of him that created him” (Col.3:10).

Note two significant facts.

1. A person who is “born of God” loves God. He cannot help loving God, for God does this most wonderful thing for him. God recreates him into a new creature who will live forever in God’s presence. When we really think about what God has done for us in Christ, that God sacrificed His Son to save us, our hearts just flood with love for God.

Thought 1. We should often get alone and meditate on the great love of God. The very thought that God sacrificed His Son to bear our sins is enough to break us in humble adoration. But we must take time to get alone and study the Scriptures that cover God’s love and sacrifice. We must take time to meditate upon the great truth in order to see and understand it in all its depth and meaning.

“As the Father hath loved me, so have I loved you: continue ye in my love” (Jn.15:9).

“For the Father himself loveth you, because ye have loved me, and have believed that I came out from God” (Jn.16:27).

“For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead” (2 Cor.5:14).

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Gal.2:20).

“Grace [God’s salvation] be with all them that love our Lord Jesus Christ in sincerity” (Eph.6:24).

“Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory” (1 Pt.1:8).

“Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life” (Jude 21).

“And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might” (Dt.6:5).

2. A person who loves God will love other believers as well. Note why: because God has given other believers a spiritual birth as well. They are our brothers and sisters in Christ. They too have been born of God and made into new

creatures. We are all of the family of God; God is our Father who has given birth to us all. Therefore, we are brothers and sisters of one another. We share...

- the same God
- the same Father
- the same rebirth
- the same divine nature
- the same adoption

The point is that we love one another. If we have truly been “born of God” and love God, then we love the whole family of God. We love all those who have been *born of God*; we love all our brothers and sisters in Christ.

Thought 1. True believers love one another. There are no believers who do not love their brothers and sisters in Christ. How can we say this? Because a true believer has the nature of God, and God is love. If a person has the nature of God (been born of God), then he loves: he loves the family of God. Differences do not matter, differences of...

- opinion
- color
- class
- neighborhood
- position
- race
- denomination
- social status

Nothing keeps us from loving one another if we have truly been born of God. The person who is born of God loves God, and he loves all those who love God. He loves his brothers and sisters in the Lord.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35).

“This is my commandment, That ye love one another, as I have loved you” (Jn.15:12).

“And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you” (1 Th.3:12).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren” (1 Jn.3:16).

2 (5:2-3) **Commandments—Love:** the second proof of the new birth is obedience. The person who is born of God keeps God’s commandments.

- ⇒ Do we really believe God? Yes, if we keep His commandments. No, if we do not keep His commandments. The person who *really believes* God, who *really casts himself* upon God and relies upon God, does what God says. He depends upon God’s Word; he believes that God’s Word works. Therefore, he obeys God.
- ⇒ Do we really love God (v.2)? Yes, if we keep His commandments. No, if we do not keep His commandments. If we really love God, really care for Him, then we want to please Him. We want to do what He says. Therefore, the person who really loves God is the person who keeps His commandments.

Now note what these two verses say:

1. Our obedience and love for God prove that we love the children of God. God commands us to love our brothers and sisters in Christ; therefore, if we obey God, we *must* love them. If we love God, then we obey Him and love one another.

Thought 1. A person has no choice; this is not an optional commandment. If a person is going to love God...

- he must obey God.
- he must obey by loving the other children of God—all of them no matter who they are.

2. Our obedience to God proves our love for God (v.3). In fact, this is the love of God, that we keep His commandment. Keeping God’s commandment proves...

- that we *love* God
- that we *are loving* God
- that we *possess love* for God
- that we *lift up our hearts in love* to God

There is no other way to show God that we love Him except by doing what He says. Note: some people feel that God’s commandments are grievous, a real burden. They feel that the commandments of Scripture restrict them too much, and keep a person from the pleasures and possessions of the world. They feel that to be a Christian disallows a person from having fun and enjoying life. To them the demands of God are just too large a price to pay, that demanding all one is and has is too much to ask of a person. But the exact opposite is true: Scripture declares that God’s commandments are not grievous. They are not too large a burden for men to carry. How could this be, for there is no question: God demands the total allegiance of all one is and has.

⇒ Jesus Christ gives rest to the soul. All the restlessness, disturbance, distress, pain, and suffering that man experiences in this world is replaced by peace when a person turns his life over to God and begins to love and obey God.

“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light” (Mt.11:28-30).

1 JOHN 5:1-5

⇒ Jesus Christ never allows a trial or temptation to come upon a person beyond what the person can bear. Christ always provides the strength or the way to escape.

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor.10:13).

“Furthermore, when I came to Troas to preach Christ’s gospel, and a door was opened unto me of the Lord” (2 Cor.2:12).

“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Eph.3:20).

“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind” (2 Tim.1:7).

⇒ Jesus Christ gives a person the greatest hope in all the world; He gives us the greatest promises of reward. Therefore, when a person keeps his eyes upon the hope, the commandments of God become light and easy to bear.

“In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (Jn.14:2-3).

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:12-13).

“That being justified by his grace, we should be made heirs according to the hope of eternal life” (Tit.3:7).

⇒ God gives all true believers His Spirit, and the Spirit gives all the assurance, confidence, and security, and all the love, joy, and peace that one could ever need or want. The believer is filled with life and all the real and meaningful things of life. Therefore, the believer never thinks of God’s commandments as being grievous. They are a joy to him, for they bring abundant life to him.

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal.5:22-23).

“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God” (1 Cor.2:12).

“If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you” (Jn.14:15-18).

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid” (Jn.14:26-27).

⇒ God gives the true believer fellowship with Himself and with Christ, then He floods the heart of the believer with joy.

“These things have I spoken unto you, that my joy might remain in you, and that your joy might be full” (Jn.15:11).

“And these things write we unto you, that your joy may be full” (1 Jn.1:4).

3 (5:4-5) Faith—New Birth—Victory—World: the third proof of the new birth is this—we are overcoming the world.

These two verses are two of the great verses of Scripture, verses that should be memorized and lived by every believer. Note that the same point is being made in every statement; the very same thing is being said three times. What emphasis! The point is to be understood and followed.

⇒ The person who is *born of God* overcomes the world.

⇒ The victory that overcomes the world is our *faith*.

⇒ The person who overcomes the world is the person who *believes* that Jesus Christ is the Son of God.

Who is it that is *born of God*? It is the person who *believes* that Jesus Christ is the Son of God. The world is overcome by faith. Victory is gained over the world by faith in Jesus Christ, by believing that Jesus Christ is the Son of God.

Now note: the one thing that man needs is victory over the world. Why? Because the world is full of...

- | | | | |
|--------------|----------------------|--------------|----------------|
| • suffering | • immorality | • murder | • hunger |
| • disease | • destroyed families | • war | • homelessness |
| • accidents | • wickedness | • arguments | • pain |
| • corruption | • drugs | • backbiters | • hurt |
| • hate | • drunkenness | • pride | • selfishness |
| • bitterness | • envy | • arrogance | • greed |

1 JOHN 5:1-5

Then there is the most fatal blow of all: corruption and death. Without exception we are all corrupt and we all die. The one thing that man needs above all else is victory over the world with all its corruption and death. How then can he triumph and conquer the world? How can he overcome the world? By believing that Jesus Christ is the Son of God. When a person believes that Jesus Christ is the Son of God, God gives him a new heart. He is “born of God”—*spiritually born of God*. It is his faith that overcomes the world. What does this mean?

⇒ It means that God gives the believer victory over all the trials and temptations of life.

“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (Jn.16:33).

“There hath no temptation [trial] taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor.10:13).

“And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever” (2 Tim.4:18).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

⇒ It means that God gives the believer victory over all the forces and difficulties of life.

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?...Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Ro.8:35, 37-39).

“Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place” (2 Cor.2:14).

“The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him” (Ps.28:7).

“Fear thou not; For I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (Is.41:10).

“I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee” (Is.43:1-2).

⇒ It means that God gives the believer victory over sin.

“Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him” (Ro.6:6-8).

“Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace” (Ro.6:11-14).

“But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life” (Ro.6:22).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

⇒ It means that God gives the believer victory over death.

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage” (Heb.2:14-15).

⇒ It means that God gives the believer victory over judgment.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that

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believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (Jn.3:16-18).

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Ro.5:8-10).

⇒ It means that God gives the believer victory over fear and despair and fills him with love, joy, and peace.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (Jn.14:27).

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (Jn.16:33).

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Ro.5:10-11).

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal.5:22-23).

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while [here on earth], make you perfect, stablish, strengthen, settle you" (1 Pt.5:8-10).

⇒ It means that God gives the believer victory over Satan and all other spiritual forces.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph.6:11-13).

"And having spoiled principalities and power, he made a show of them openly, triumphing over them in it" (Col.2:15).

<p>1 There is the mission of Jesus Christ a. To come by water (baptism) b. To come by blood (the cross & death)</p> <p>2 There is the witness of</p>	<p>B. Test 2: Believing the Witness About Christ: That He is the Son of God (Part I), 5:6-8</p> <p>6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is</p>	<p>truth. 7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.</p>	<p>the Holy Spirit</p> <p>3 There are the witnesses of heaven a. The Father b. The Word c. The Holy Spirit</p> <p>4 There are the witnesses upon earth a. The Holy Spirit b. The water (baptism) of Christ c. The blood of Christ</p>
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DIVISION V

THE PROOF THAT ONE REALLY BELIEVES IN GOD: FOUR TESTS, 5:1-21

B. Test 2: Believing the Witness About Christ: That He is the Son of God (Part I), 5:6-8

(5:6-8) **Introduction:** Do we really believe in God? There are four tests that will show us. The second test is striking: Do we believe the witness about Christ? There are several witnesses to Christ, strong witnesses.

The question arises: Is Jesus *the Christ*, the true Messiah, the promised Messiah of the Old Testament prophecies? Is Jesus Christ really the Savior of men, the One sent by God to earth to save men and to give them life? Is Jesus Christ really, beyond any question, the Son of God? There are very strong witnesses that emphatically declare, "Yes!" If a person believes these witnesses, then he believes in God. If he does not accept the witnesses to Jesus Christ, then he does not believe in God, not in the true and living God. Whatever *god* the person believes in, that *god* is a *god* of his own imagination. Why do we say this? Because God, the true and living God, loves man—loves him so much that He has sent His Son into the world to save man. And in addition to this glorious demonstration of love, God has given witness after witness that His Son has come into the world. All men are, therefore, without excuse if they reject the witnesses to Jesus Christ. The task of man is to receive the testimony of the witnesses, to believe the testimony about His Son, the Lord Jesus Christ.

1. There is the mission of Jesus Christ (v.6).
2. There is the witness of the Holy Spirit (v.6).
3. There are the witnesses of heaven (v.7).
4. There are the witnesses of earth (v.8).

1 (5:6) **Jesus Christ, Mission:** there is the mission of Jesus Christ. Note how John declares the mission of Christ:

“This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood” (v.6).

This may seem like a strange way to state the mission of Christ, to say that Jesus “came by water [His baptism] and blood [His death].” But remember what has just been said in verse 5: a person must “believe that Jesus is the Son of God.” Here in verse 6 John is declaring that beyond any question Jesus Christ is the Son of God. He was declared to be the Son of God...

- by His baptism, by the water.
- by His death, by the blood.

Both the water (His baptism) and the blood (His death) declare Him to be the Son of God. Both are extremely important.

1. The baptism of Jesus Christ is a great witness to Jesus Christ. It launched His mission upon earth. Two things happened at the baptism that were most unusual.

- a. The Spirit of God came upon Christ in the form of a dove. Remember that John the Baptist was to be the forerunner of the Messiah. In order to point to the Messiah, John had to know who the Messiah was and to know beyond any question. Therefore, God told John that He would give him a sign, the sign of a dove. God would cause the Spirit of God to come upon His Son in the form of a dove. By this sign John would know the Messiah.

“And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God” (Jn.1:32-34).

Note how emphatic John is. He states the glorious truth as forcefully as he can: “I saw, and bare record that this is the Son of God.” The water, the baptism of Jesus Christ, declares emphatically that Jesus is the Son of God.

- b. The *voice of God* proclaimed Jesus Christ to be the Son of God.
⇒ Matthew testifies that God’s voice called Jesus Christ His Son.

“And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased” (Mt.3:17).

⇒ Mark testifies that God’s voice called Jesus Christ His Son.

“And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased” (Mk.1:11).

⇒ Luke testifies that God’s voice called Jesus Christ His Son.

“And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased” (Lk.3:22).

2. The blood of Jesus Christ, His death and cross, declares Him to be the Son of God. It is by His death and cross that our sins are forgiven. He bore our sins upon the cross, took our judgment and suffered the punishment for us. This is what He was doing upon the cross. And this is the glorious gospel. Since Jesus Christ took our sins and died for them, sin is removed from us. Christ has taken them off of us. We are free of sin; therefore, we become acceptable to God. Through the death of Jesus Christ, we are able to stand righteous and perfect before God. We are able to stand before God being free of sin, free because Jesus Christ took our sins and bore the judgment for them.

Now note: only the Son of God could do this; only the Son of God could die for man’s sins. Why? Because God is perfect; He can accept only perfection. He can accept only the Ideal and Perfect Man. This is the reason God’s Son had to come to earth and live as a Man. He had to come and live a sinless life; He had to secure the perfect and ideal righteousness; He had to become the Ideal and Perfect Man. By becoming such, He could then offer Himself as the perfect Sacrifice for man’s sins. God would accept His sacrifice because it was the sacrifice of the Perfect and Ideal Man. It was the ideal that could cover and stand for every man.

This is the point: the blood of Jesus Christ, His cross and death, declare Him to be the Son of God who takes away the sins of the world. This is exactly what witness after witness declares.

“For this is my blood of the new testament, which is shed for many for the remission of sins” (Mt.26:28).

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood” (Acts 20:28).

“Much more then, being now justified by his blood, we shall be saved from wrath through him” (Ro.5:9).

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb.9:14).

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:18-19).

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 Jn.1:7).

“And from Jesus Christ, who is the faithful witness, and the firstbegotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood” (Rev.1:5).

“These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb” (Rev.7:14).

“Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God” (Ro.3:24-25).

“For when we were yet without strength, in due time Christ died for the ungodly” (Ro.5:6).

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures” (1 Cor.15:3).

“And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again” (2 Cor.5:15).

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree” (Gal.3:13).

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph.1:7).

“In whom we have redemption through his blood, even the forgiveness of sins” (Col.1:14).

“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Tit.2:14).

“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb.9:12-14).

“And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation” (Rev.5:9).

2 (5:6) **Holy Spirit:** there is the witness of the Holy Spirit that declares Jesus Christ to be the Son of God. This is what the gospel is—what has happened upon the world scene of human history:

- ⇒ God Himself has sent His Son into the world to save man from sin and death and condemnation.
- ⇒ Jesus, the carpenter from Nazareth, is actually the Son of God. He lived a sinless life—was the Perfect and Ideal Man who could die as the perfect sacrifice for the sins of men. And this He did when He died on the cross. He freed us from sin; therefore, we are now acceptable to God.
- ⇒ But note: we have to do something. We have to believe in God’s Son. Unless we honor Him by believing in Him, God does not accept us. We still carry our sins and their guilt and condemnation ourselves. This means we stand condemned by God and shall never be allowed to live with Him.

This is the glorious gospel. But how can God get men to listen? How can He stir men to believe in Christ? There is only one way. He must put His Spirit upon earth to work within the hearts of men. This is the point of what is now said:

“It is the Spirit that beareth witness, because the Spirit is truth” (v.6).

Note: the Spirit of God is truth. He bears witness because He is truth. He can do nothing else but declare the truth. Jesus Christ is the Son of God sent into the world to save men; therefore, the Spirit of God must declare the truth. This is exactly what Jesus Christ promised.

“Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you” (Jn.14:17).

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me” (Jn.15:26).

“I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you” (Jn.16:12-15).

“We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error” (1 Jn.4:6).

How does the Spirit bear witness in the world? Scripture says several ways.

- ⇒ The Holy Spirit bears witness by *convicting* the world of sin, righteousness, and judgment.

“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged” (Jn.16:7-11).

- ⇒ The Holy Spirit testifies by quickening—giving life to—men when they are willing to believe in Christ.

“It is the spirit that quickeneth [makes alive]; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life” (Jn.6:63).

“Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life” (2 Cor.3:6).

- ⇒ The Holy Spirit bears witness by giving the believer assurance and guaranteeing his salvation.

“Who hath also sealed us, and given the earnest of the Spirit in our hearts” (2 Cor.1:22).

“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest [guarantee] of our inheritance until the redemption of the purchased possession, unto the praise of his glory” (Eph.1:13-14).

“And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption” (Eph.4:30).

“And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us” (1 Jn.3:24).

- ⇒ The Holy Spirit testifies by bearing witness with the heart of believers, assuring them that they are children of God.

“The Spirit itself beareth witness with our spirit, that we are the children of God” (Ro.8:16).

“And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father” (Gal.4:6).

“And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us” (1 Jn.3:24).

“Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit” (1 Jn.4:13).

“This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth” (1 Jn.5:6).

⇒ The Holy Spirit bears witness by teaching the believer about Christ.

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (Jn.14:26).

“Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual” (1 Cor.2:13).

⇒ The Holy Spirit bears witness by living within the believer and making his body a holy temple for God.

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (1 Cor.3:16).

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor.6:19-20).

“That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us” (2 Tim.1:14).

⇒ The Holy Spirit bears witness by showing believers things to come.

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come” (Jn.16:13).

⇒ The Holy Spirit bears witness by giving believers the power to witness.

“And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until he be endued with power from on high” (Lk.24:49).

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

“For God hath not given us the spirit of fear; but [the spirit] of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God” (2 Tim.1:7-8).

⇒ The Holy Spirit testifies by proclaiming the things of God through believers.

“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual” (1 Cor.2:12-13).

“For the Holy Ghost shall teach you in the same hour what ye ought to say” (Lk.12:12).

“But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him” (1 Jn.2:27).

⇒ The Holy Spirit bears witness by leading and guiding the believer.

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come” (Jn.16:13).

“For as many as are led by the Spirit of God, they are the sons of God” (Ro.8:14).

“For this God is our God for ever and ever: he will be our guide even unto death” (Ps.48:14).

“Thou shalt guide me with thy counsel, and afterward receive me to glory” (Ps.73:24).

“And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left” (Is.30:21).

1 JOHN 5:6-8

⇒ The Holy Spirit bears witness by choosing believers for special ministry and gifting them for that ministry.

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you” (Jn.15:16).

“As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them” (Acts 13:2).

“Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will” (1 Cor.12:4-11).

⇒ The Holy Spirit bears witness by quickening (making alive) the mortal bodies of believers at death.

“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you” (Ro.8:11).

3 (5:7) **Witnessing—The Word—God:** there are the witnesses of heaven. There are three Persons in heaven who bear witness that Jesus Christ is the Son of God.

1. There is the Father. How does the Father bear witness that Jesus Christ is the Son of God? There are primarily two ways.

- a. The Father is behind everything: the whole plan of redemption is His plan and work. It is His Son who came to earth to make salvation possible. It is also His Spirit who is working upon earth convicting and trying to get men to repent and to trust the Son of God for salvation. The Father is bearing witness to His Son through everything that is happening in the hearts and lives of believers and in the life of the church.
- b. The Father bore dynamic witness to Christ when Christ was upon the earth.
 - ⇒ He proclaimed Christ to be His Son at the baptism of Christ.

“And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased” (Mt.3:17).

⇒ He proclaimed Christ to be His Son by giving Him the Holy Spirit without measure so that Christ could *speak the Word of God*.

“For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him” (Jn.3:34).

⇒ He proclaimed Christ to be His Son by enabling Him to do the very *works of God*.

“If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him” (Jn.10:37-38).

⇒ He proclaimed Christ to be His Son by causing the very glory of God to shine through His person at the transfiguration.

“While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him” (Mt.17:5).

⇒ He proclaimed Christ to be His Son by raising Him from the dead.

“I go to my Father, and ye see me no more [being raised from the dead]” (Jn.16:10).

“And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Ro.1:4).

2. There is the witness of the Word, the Lord Jesus Christ Himself. The Word, of course, refers to Jesus Christ. John declares this in both his Gospel and Epistle.

“In the beginning was the Word, and the Word was with God, and the Word was God” (Jn.1:1).

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life” (1 Jn.1:1).

1 JOHN 5:6-8

How does Christ as the Word bear witness? What does it mean to say that the Word bears witness in heaven? Remember what a word is: the expression of an idea, a thought, an image in the mind of a person. God had an idea, a thought, an image; that is, He had a message, a word that He wanted to say to the world. But He wanted to say it in person. Therefore, He sent His Son into the world to speak the Word of God. As the Son of God, Jesus Christ had the very nature of God. By nature He was perfect even as God the Father is perfect. He was God the Son sent to earth by God the Father. This means that everything Jesus Christ did was perfect. He was the very embodiment of God Himself. He was the very revelation of God. Jesus Christ was everything that God wanted to say to man; He was the very Word of God.

This glorious fact means the most wonderful thing: it means that the Word of God has come to earth in the person of Jesus Christ. Everything that Jesus Christ said and did is the very thought and idea of God. Jesus Christ is the very Word that God wanted to say to man. Jesus Christ, the Word of God, bears witness to Himself. We can look at His words and deeds and see that He is the Son of God. We can look at the *picture of God*—the image, the idea, the expression of God—that Jesus Christ painted, and we can tell that He is the Son of God. All that He said, did, and was is the *perfect picture* of God. It is the *perfect description*, the *perfect Word* of God. The Word, Jesus Christ Himself, bears witness that He is the Son of God.

3. There is the Holy Spirit (see note 2, *Holy Spirit*—1 Jn.5:6 for discussion).

(Note: most scholars and most translations, almost without exception, agree that verse 7 was added by some copyist long after John wrote this epistle. Checking almost any translation of the Scripture will show that most Bibles omit the verse. The verse does not seem to be in any of the authentic Greek manuscripts. William Barclay gives an excellent discussion for the position that omits the verse. Matthew Henry gives an excellent discussion for the position that maintains the verse. Referring to these two commentators will give the two varying positions.)

4 (5:8) **Witnessing:** there are the witnesses upon earth that declare Jesus Christ to be the Son of God. Note that all three of these witnesses agree; they have only one message that they declare—Jesus Christ is the Son of God. Therefore, man must believe that “Jesus is the Christ, the Son of God” (1 Jn.5:5). This is the only way that we can overcome and conquer the sin and death and condemnation of this world. Belief in Jesus Christ as the Son of God is the only way man can dwell forever with God.

1. There is the witness of the Spirit (see note 2, *Holy Spirit*—1 Jn.5:6 for discussion).

2. There is the witness of the water or baptism of Jesus Christ (see note 1, *Jesus Christ, Mission*, pt.1—1 Jn.5:6 for discussion).

3. There is the witness of the blood or cross and death of Jesus Christ (see note above, pt.2—1 Jn.5:6 for discussion).

<p>1 There is the witness of God Himself</p> <p>a. God's witness is greater than any testimony of man</p> <p>b. God's witness lives within the heart of the believer</p> <p>c. God's witness is rejected by unbelievers</p> <p>d. God's witness is clearly stated</p> <p>1) God has given eternal life in His Son^{DS1}</p>	<p>C. Test 3: Believing the Witness About Christ: That He is the Son of God (Part II), 5:9-15</p> <p>9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.</p> <p>10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.</p> <p>11 And this is the record, that God hath given to us eternal life, and this life is in his Son.</p>	<p>12 He that hath the Son hath life; and he that hath not the Son of God hath not life.</p> <p>13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.</p> <p>14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:</p> <p>15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.</p>	<p>2) He who has the Son has life, & he who does not have the Son does not have life</p> <p>2 There is the witness of John</p> <p>a. A person can be assured of eternal life</p> <p>b. A person can be assured of answered prayer</p> <p>1) If we are in Christ</p> <p>2) If we ask according to Christ's will</p> <p>3) If we know that Christ hears prayer</p>
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DIVISION V

THE PROOF THAT ONE REALLY BELIEVES IN GOD: FOUR TESTS, 5:1-21

C. Test 3: Believing the Witness About Christ: That He is the Son of God (Part II), 5:9-15

(5:9-15) **Introduction:** Do we really believe in God? We can tell by testing ourselves, by asking this one question: Do we believe the witnesses about Christ? This passage covers two dynamic witnesses.

1. There is the witness of God Himself (v.9-12).
2. There is the witness of John (v.13-15).

1 (5:9-12) **Witnesses—Eternal Life:** there is the witness of God. Note four significant points.

1. God's witness is greater, far greater than the testimony of men (v.9). We believe the testimony of men, we accept what they say as true.
 - ⇒ Spouses believe the word of one another.
 - ⇒ Children believe the word of parents and teachers.
 - ⇒ Businessmen believe the word of employers.
 - ⇒ Juries believe the testimony of witnesses.

We all accept reports of the news media and the word of friends every day. This being so, how much greater is the witness of God. Men interpret facts; they sometimes exaggerate and twist the facts. We are never completely free of personal opinion and interests. And some men even lie and deceive when sharing with us. But not God. God never exaggerates or twists the facts; He never lies or deceives. What God says is always true; it is the plain and simple truth. Therefore, God's record about His Son should be believed. Every human being should believe God's record of His Son. What is that witness? Note what the verse says: "This is the witness of God which He has testified of *His Son*." The witness is that Jesus Christ is *His Son*. Jesus Christ is the Son of God whom God sent into the world to save man. It is this that we should believe.

2. God's witness lives within the heart of the believer (v.10). When a person believes on the Son of God, God *implants the witness of God* within him. What is that witness? It is the *Spirit of God Himself*. The Holy Spirit seals and guarantees the believer, gives him assurance that Jesus Christ has saved him from sin, death, and condemnation and has made him acceptable to God.

"But as many as received him, to them gave he power [the Holy Spirit] to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jn.1:12-13).

"And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ" (Jn.1:16-18).

"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Ro.8:16-17).

"Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest [guarantee] of the Spirit in our hearts" (2 Cor.1:21-22).

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal.4:4-6).

“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest [guarantee] of our inheritance until the redemption of the purchased possession, unto the praise of his glory” (Eph.1:13-14).

“And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption” (Eph.4:30).

“And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us” (1 Jn.3:24).

“Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit” (1 Jn.4:13).

“This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth” (1 Jn.5:6).

3. God’s witness is rejected by unbelievers (v.10^b). This is strong language, but the person who does not believe that Jesus Christ is the Son of God makes God a liar. How could this be? Note the verse: because he does not believe the record that God gave of His Son. God has given witness after witness that Jesus Christ is His Son:

- ⇒ the witness of the life of Christ, His works and words.
- ⇒ the witness of the baptism of Christ.
- ⇒ the witness of the blood, the cross and death, of Jesus Christ.
- ⇒ the witness of the resurrection.
- ⇒ the witness of the Scriptures.
- ⇒ the witness of the Holy Spirit that convicts the human heart.
- ⇒ the witness of believers who have experienced the power of Christ in their lives.

If a person does not believe the witness of God—all the great witnesses that God has given—if a person does not believe that God has sent His Son into the world to save man—then that person is in effect saying that *the record is a lie*. But note: God did send His Son, and God has borne witness to the truth. Therefore, to disbelieve the record is to say that God is lying; it is to call God a liar, for God did send Christ.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God” (Jn.3:16-18).

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn.3:36).

“I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins” (Jn.8:24).

“And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me” (Jn.16:8-9).

4. God’s witness is clearly stated. Note how clearly and simply it is stated:

“And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life” (v.11-12).

- a. God has given us eternal life in His Son. The one thing man wants is to live forever. He does not want to die. But note: to live forever in a corruptible world such as ours would not necessarily be a good thing. This is a world of evil and corruption and death. Therefore, what we have now is not *real life*. It is not what life was meant to be. The life that God gives, eternal life, is the life that man was meant to live (see note, *Life*—1 Jn.5:11 for a discussion on what life is and how it comes through Jesus Christ).
- b. The person who has the Son has life, but the person who does not have the Son does not have life. Why is this so? Because Jesus Christ is *the righteous One*. He is the Son of God who came to earth and lived a sinless life as Man. He is the One who secured the *perfect and ideal righteousness* for man. Therefore, Jesus Christ is the *only Person* who has the right to stand before God. Why? Because God is perfect, and only a perfect person can stand in God’s presence. This is the reason man must approach God through Jesus Christ: He and He alone is perfect and righteous. He and He alone has the right to stand in the court of God as the Advocate or attorney to represent man. There is no other righteousness, no other goodness that is acceptable to God; only the perfect and ideal righteousness of Christ has been approved to stand as the advocate in the court of heaven.

This means a most wonderful thing. God will never turn down a person who has Jesus Christ as his advocate. The person who has Jesus Christ to approach God for him will never be turned down, for Jesus Christ has the right to stand as the advocate before God in the court of heaven. (See note—1 Jn.2:1-2; DEEPER STUDY # 1—2:2 for more discussion.)

DEEPER STUDY # 1

(5:11) **Life—Eternal Life:** life is one of the great words of the Scriptures. The word “life” (zoe) and the verb “to live” or “to have life” (zen) have a depth of meaning. (See DEEPER STUDY # 2—Jn.1:4; DEEPER STUDY # 1—17:2-3.)

1. Life is the energy, the force, the power of being.

**“Jesus saith unto him, I am...the life: no man cometh unto the Father, but by me” (Jn.14:6).
 “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (Jn.17:3).**

2. Life is the opposite of perishing. It is deliverance from condemnation and death. It is the stopping or cessation of deterioration, decay, and corruption.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:16).

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life....And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (Jn.5:24, 29).

“And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand” (Jn.10:28).

3. Life is eternal (aionios). It is forever. It is the very life of God Himself (Jn.17:3). However, eternal life does not refer just to duration. Living forever would be a curse for some persons. The idea of eternal life is also quality, a certain kind of life, a life that consistently knows love, joy, peace, power, and responsibility.

“I am come that they might have life, and that they might have it more abundantly” (Jn.10:10).

4. Life is satisfaction.

“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst” (Jn.6:35).

5. Life is security and enjoyment.

“I am come that they might have life, and that they might have it more abundantly” (Jn.10:10).

6. Life is found only in God. God is the source and author of life, and it is God who has appointed Jesus Christ to bring life to man. Jesus Christ gives the very life of God Himself to believers.

“For as the Father hath life in himself; so hath he given to the Son to have life in himself” (Jn.5:26).

“Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed....And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day” (Jn.6:27, 40).

“And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand” (Jn.10:28).

“I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me” (Jn.17:23).

7. Life has now been revealed. It has been unveiled and is clearly seen in Jesus Christ. Jesus Christ shows man what life is.

“In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not” (Jn.1:4-5).

“For as the Father hath life in himself; so hath he given to the Son to have life in himself” (Jn.5:26).

“(For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us)” (1 Jn.1:2).

Note: God gives us life through His Son, the Lord Jesus Christ. Life only comes to a man by believing in Jesus Christ. A man outside Jesus Christ only exists. He merely has an animalistic existence. Real life is found only in God. This is to be expected and it is logically true, for God is the Creator of life. As the Creator of life, He alone knows what life really is and what it is supposed to be (Jn.3:36; 5:24; 6:47). This is the reason He sent His Son, the Lord Jesus Christ into the world: to show man what life is. When a person looks at Jesus Christ he sees exactly what life is, exactly what it involves (cp. Gal.5:22-23):

- ⇒ love ⇒ longsuffering ⇒ faith
- ⇒ joy ⇒ gentleness ⇒ meekness
- ⇒ peace ⇒ goodness ⇒ temperance or control and power

2 (5:13-15) **Witnessing—Assurance—John the Apostle:** there is the witness of John himself. John bears testimony to two glorious things.

1. He declares that a believer can be assured of eternal life. And note the force of his declaration: we can *know*, that is, be perfectly *assured by experience*, that we have eternal life. We can experience eternal life and all that life was ever meant to be, and we can experience it now upon earth as well as in the future throughout all of eternity. We can *know by experience* that we have eternal life, know beyond a shadow of doubt, know absolutely and perfectly. How? John says there are three ways.

- a. We receive eternal life by heeding the Scripture. John emphatically declares that he has written his Epistle so that we can have eternal life and *know that we have it*.
- b. We receive eternal life by believing on the name of Jesus Christ. Only the person who believes on the name of the Son has eternal life.
- c. We receive eternal life by continuing to believe on the name of Jesus Christ. Note: John is writing to believers, and he says that he has written so that believers “may believe on the name of Jesus Christ.” Do believers not already believe in Christ? Yes, but John is saying that we must continue to believe; we must endure in our belief, keep on believing and believing until the Lord takes us home. There is no such thing as a person believing and then ceasing to believe and then receiving eternal life. If a person forsakes Christ, it is clear evidence that he never received eternal life in the first place. If a person really knows the Son of God and has received eternal life, it is almost impossible for him to turn away from Christ for too long. Experiencing Christ and life is too wonderful. If a person happens to turn back for too long, to the point that he will not return to Christ, then God will go ahead and take him on home (see DEEPER STUDY # 1—1 Jn.5:16 for more discussion).

The point is this: we must believe on the name of God’s Son and keep on believing. We must persevere and endure in our belief.

“And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved” (Mt.10:22).

“Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself” (Jn.7:16-17).

“Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free” (Jn.8:31-32).

“For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake” (1 Th.1:5).

“For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (2 Tim.1:12).

“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God” (Heb.3:12).

“Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief” (Heb.4:11).

“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)” (Heb.10:22-23).

“And hereby we do know that we know him, if we keep his commandments” (1 Jn.2:3).

2. John declares that a believer can be assured of answered prayer.

“And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him” (1 Jn.5:14-15).

This is a great passage on prayer. The very basis of prayer is covered. Note exactly what is said.

- a. We can have confidence that God hears our prayers if we are *in Him*, that is, *in Christ* (v.14). We can approach God in Christ and in Christ alone. Christ alone is the *righteous One*, the only *perfect Person*; therefore He alone has the right to stand before God. Any person who wishes to approach God must come in the name of Jesus Christ. (See note—1 Jn.2:1-2 for more discussion.) A person must believe on the name of the Son of God and approach God in His name. The name of Jesus Christ is the only acceptable name to God, the only name that can receive anything from God.
- b. We can have confidence that God hears our prayer if we ask according to His will (v.14). God has revealed His will in His Word. His will for us includes all the great things of life.
 - ⇒ It is the will of God for us to experience the fruit of the spirit.

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal.5:22-23).

⇒ It is the will of God for us to have the provisions and necessities of life.

“Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof” (Mt.6:31-34).

⇒ It is the will of God for us to be protected and delivered through all the trials and temptations of life.

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor.10:13).

“So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me” (Heb.13:6).

“Fear thou not; For I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (Is.41:10).

⇒ It is the will of God for us to be delivered from sin, death, condemnation, and the fear of death.

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage” (Heb.2:14-15).

⇒ It is the will of God for us to be delivered through severe persecution and trouble, to be delivered *into the very presence of God*.

“When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God” (Acts 7:54-56).

“And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever” (2 Tim.4:18).

We could go on and on listing the glorious promises that God makes to us, promises that should fill our prayers as we face the various events and difficulties of life. The point is this: we can boldly know that God will hear us when we pray according to His will.

- c. We can have confidence that God hears our prayers if we know that He hears (v.15). We have to know that He hears if we wish to receive what we ask. It is foolish to waste time asking God unless we believe that He will hear us. We must have confidence in God, believe that He loves us and will do what He promises for us. This is the declaration of Scripture time and again.

“And all things, whatsoever ye shall ask in prayer, believing, ye shall receive” (Mt.21:22).

“Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” (Mk.11:24).

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (Jn.15:7).

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb.11:6).

“And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight” (1 Jn.3:22).

“And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us” (1 Jn.5:14).

<p>1 By praying for a sinning brother^{DS1} a. The brother is seen visibly sinning b. One exception to praying for the sinning brother: If he commits the <i>sin unto death</i></p> <p>2 By keeping oneself from sin a. By knowing all unrighteousness is sin b. By the new birth & the keeping power of God's Son</p>	<p>D. Test 4: Living Free of Sin, 5:16-21</p> <p>16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.</p> <p>17 All unrighteousness is sin: and there is a sin not unto death.</p> <p>18 We know that whosoever is born of God sinneth not; but he that is begotten of God</p>	<p>keepeth himself, and that wicked one toucheth him not.</p> <p>19 And we know that we are of God, and the whole world lieth in wickedness.</p> <p>20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.</p> <p>21 Little children, keep yourselves from idols. Amen.</p>	<p>c. Result: Untouched by Satan</p> <p>3 By knowing that one is born of God & that the world is under the power of Satan</p> <p>4 By receiving the spiritual understanding that is given by Christ a. To know God who is true b. To know we are in God & in His Son, the Lord Jesus Christ c. To know that knowing God is eternal life</p> <p>5 By keeping oneself from idols</p>
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DIVISION V

THE PROOF THAT ONE REALLY BELIEVES IN GOD: FOUR TESTS, 5:1-21

D. Test 4: Living Free of Sin, 5:16-21

(5:16-21) **Introduction:** Do we really believe in God? There are four tests that will clearly show us. This is the fourth and final test: Are we living free of sin or not? If we live in sin, it is clear proof we do not believe in God. But if we live in righteousness, live a life that is free of sin, then this is clear proof that we do believe in God. The person who wants to be acceptable to God must live a life of righteousness. He must live for God. No person should ever think that he can live a life of sin and be acceptable to God. The test of whether or not we believe God is the test of sin: Are we living in sin or not? This passage discusses the great subject of how to live free of sin.

1. By praying for a sinning brother (v.16).
2. By keeping oneself from sin (v.17-18).
3. By knowing that one is born of God and that the world is under the power of Satan (v.19).
4. By receiving the spiritual understanding that is given by Christ (v.21).
5. By keeping oneself from idols (v.21).

1 (5:16) **Sin—Prayer—Judgment:** How do we live free of sin? First, by praying for sinning brothers. If we are praying for believers who are living in sin, then we are concerned about sin, about living righteous lives. Scripture is clear: we are to pray for sinning brothers. But note: there is one time when we are not to pray for a sinning brother. When? When he has committed a “sin unto death” (see DEEPER STUDY # 1, *Sin*—1 Jn.5:16 for discussion).

DEEPER STUDY # 1

(5:16) **Sin—Believer’s Judgment:** this is a difficult passage. It is one of those passages where there are almost as many different interpretations as there are words in the passage. The one thing that is clear is this: this passage is a severe warning. It is a warning so severe that one must walk ever so righteously; one must trust the Lord Jesus Christ to grant the power to overcome sin.

There are several passages of Scripture that issue a severe warning and speak of the sinful behavior of believers...

- sinful behavior that causes loss of all reward by fire—a loss so great one is stripped as much as a burned-out building. It is the loss of all except the bare salvation of oneself (1 Cor.3:11-15, esp.v.15).
- sinful behavior that destroys the flesh so that the Spirit may be saved (1 Cor.5:5).
- sinful behavior that can cause a person to become a castaway (1 Cor.9:27).
- sinful behavior that causes death for a believer (1 Cor.11:29-30, esp. v.30; 1 Jn.5:16).
- sinful behavior that merits no escape (Heb.2:1-3; 12:25f).
- sinful behavior that prohibits a person from ever repenting again (Heb.6:4f).
- sinful behavior that causes a person to miss God’s rest (Heb.4:1f).
- sinful behavior that prohibits any future sacrifice for sins and merits terrible punishment (Heb.10:26f).
- sinful behavior that entangles a person in the pollutions of the world after he has come to the knowledge of the Lord Jesus Christ (2 Pt.2:20).
- sinful behavior that leads to death (1 Jn.5:16).

There are basically two positions on the “sin unto death” that need to be looked at and studied.

1. The first position sees the *sin unto death* as being spiritual and eternal death. Some who hold this position believe that it can be committed only by a person who makes a *false profession*; others think that it can be committed by *genuine believers*. Note these facts.

- a. First, note the word *brother*. The word *brother* means either true believers or professing believers who commit the *sin unto death*. The person who commits the sin unto death is a *church member*.
- b. Second, note that the words life and death must correspond. If it is spiritual and eternal life that God gives to a person, then the sin unto death has to be referring to spiritual and eternal death. (The Greek scholar

Marvin Vincent points this out. *Word Studies In The New Testament*, Vol.1, p.371.) Note what the verse is saying:

“[God] shall give him life for them that sin not unto death” (v.16).

What kind of life is John talking about? Physical or spiritual life? The context points strongly to spiritual and eternal life. This has been the whole discussion of this passage: for example...

“He that hath the Son hath life; and he that hath not the Son of God hath not life” (v.12).

Again, if the life that God gives is spiritual and eternal life, then the *sin unto death* must correspond; it must mean the opposite, that is, spiritual and eternal death. Note what the full verse says:

“If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him [spiritual] life for them that sin not unto death. There is a sin unto death [spiritual death]: I do not say that he shall pray for it” (v.16).

- c. Third, does this mean that a believer can commit sin to the point that he is doomed to spiritual and eternal death? If so, what do we do with passages of Scripture where *God assures Christ* that He will never lose a single brother who genuinely believes in Him? Passages and promises such as these...
- God will allow no genuine believer to be plucked out of His hand.

“And I give unto them eternal life; and they shall never perish, neither shall any man [no one, Greek (includes Satan)] pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand” (Jn.10:28-29).

- God has predestinated believers to the image of Christ so that Christ will have many brothers.

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren” (Ro.8:29).

- God will perform the work of salvation and growth until the day of Jesus Christ.

“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ” (Ph.1:6).

- God keeps the believer by His power.

“Who are kept by the power of God through faith unto salvation ready to be revealed in the last time” (1 Pt.1:5).

“I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (2 Tim.1:12).

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever” (Jude 24-25).

To repeat the question above, does the *sin unto death* mean that a believer can commit sin to the point that he is doomed to spiritual and eternal death?

- ⇒ Once a person is *born again* by the Spirit of God, can he be *unborn*?
- ⇒ Once a person receives the divine nature of God, once the divine nature has been incorporated into the fiber of his being, can the divine nature be taken away and unincorporated? (Cp. 2 Pt.1:4.)
- ⇒ Once a person has been given the incorruptible seed and nature, can he again become corruptible? (Cp. 1 Pt.1:23; 1 Pt.1:3-4.)
- ⇒ Once a person has been created into a *new creature* in Christ, can he become the *old creature* again? (Cp. 2 Cor.5:17.)
- ⇒ Once a person is transformed from the *old man* into the *new man*, can he be re-transformed and changed back into the *old man*? (Cp. Eph.4:22-24.)
- ⇒ Once the Spirit of God enters a person’s life and turns the person’s body into a *holy temple*, does the Spirit ever leave a person? (Cp. Jn.14:16-17; 1 Cor.3:16-17; 6:19-20.)
- ⇒ Once our Lord Jesus Christ Himself has entered the life of a person, does God ever lose the life to such a point that His Son has to leave the life? (Cp. Jn.14:16-18; 14:20; 17:23; Gal.2:20; Col.1:27; Rev.3:20.)

Now note: all this would have to be possible and would have to happen if the *sin unto death* refers to a genuine believer. Does the *sin unto death* refer...

- to a genuine believer or to a professing believer?
- to a person who looks like a brother but is a false believer?

John himself refers to some *professing believers* who had committed the terrible sin of denying Christ. He calls them antichrists (plural), persons who had been in the church and who had professed Christ, but who had turned away from Christ and stood opposed to Him.

Note that these persons had been in the church, but they had forsaken Christ and had left the church. Picture the scene: there would still be friends and perhaps family members in the church who loved them and cared for them and who wanted them to be led back to Christ and His church. Therefore, they would be praying for them to return. But note: their sin is so great that John does not encourage people to pray for them. He does not forbid it, but he does not encourage it. He simply says: "I do not say that he [the true believer, the loved one] shall pray for it [the sin unto death]."

Note what John says about these whom he calls antichrists:

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us*" (1 Jn.2:18-19).

- d. Now what is the *sin unto death*? Marvin Vincent (the Greek scholar) says that it is "the tendency...to cut the bond of fellowship with Christ...[it is] whatever breaks the fellowship with the soul and Christ, and, by consequence, with the individual and the body of believers...for there is no life apart from Christ." He says that the sin arises from the character of a person who is "alien from God." That is, the person never knew God, not really. His profession was false to begin with (*Word Studies In The New Testament*, Vol.1, p.371). Kenneth Wuest, who is also a Greek scholar, says,

"The sin unto death' refers in the context in which John is writing, to the denial of the Incarnation...it would be committed by those whom John designates as antichrists, who did not belong to the true Christian body of believers, but were unsaved" (In These Last Days. "Word Studies in the Greek New Testament," Vol.4. Grand Rapids, MI: Eerdmans, 1946, p.181).

Kenneth Wuest also quotes the Greek scholar Henry Alford of the *Alford Greek Testament* as saying:

"There are those who have gone out from us, not being of us (2:19), who are called antichrists, who not only 'have not' Christ, but are Christ's enemies, denying the Father and the Son (2:22), whom we are not even to receive into our houses nor to greet (II John 10, 11). These seem to be the persons pointed out here, and this is the sin, namely, the denial that Jesus is the Christ, the incarnate Son of God. This alone of all sins bears upon it the stamp of severance from Him who is the Life itself. As the confession of Christ, with the mouth and in the heart, is salvation unto life (Rom.10:9), so denial of Christ with the mouth and in the heart, is sin unto death" (In These Last Days. "Word Studies in the Greek New Testament," Vol.4, p.181).

A.T. Robertson, another Greek scholar, says:

"John conceives of a sin that is deadly enough to be called 'unto death'...There is a distinction in Heb.10:26 between sinning wilfully after full knowledge and sins of ignorance (Heb.5:2). Jesus spoke of the unpardonable sin (Mk.3:29; Mt.12:32; Lk.12:10), which was attributing to the devil the manifest work of the Holy Spirit. It is possible that John has this idea in mind when he applies it to those who reject Jesus Christ as God's Son and set themselves up as antichrists" (Word Pictures In The New Testament, Vol.6, p.243f).

William Barclay says that the Greek for "sin unto death" (*harmatia pros thanaton*) means "the sin which is going towards death, the sin whose end is death, the sin which, if continued in, must finish in death" (*The Letters of John and Jude*, p.142). He says that the sin is...

- persistent sin
- obstinate sin
- deliberate sin
- cold-blooded sin
- wide open sin
- purposeful sin

He says that the *sin unto death* is committed by a man...

- who persists in sin
- who rejoices in sin
- who never thinks of temptation as a sin
- who has no regret for sinning
- who glories in his sin
- who boasts in his sin
- who is proud of his sin
- who is proud that he knows how to get away with his sin
- who delights in sin

In his usual descriptive way, William Barclay describes the person who commits the *sin unto death*:

“Now in life it is a fact of experience that there are two kinds of sinners....So long as a man in his heart of hearts hates sin and hates himself for sinning, so long as he knows that he is sinning, he is never beyond repentance, and, therefore, never beyond forgiveness; but once a man begins to revel in sin, and to make sin the deliberate policy of his life, and loses all sense of the terror and the awfulness of sin, and also the feeling of self-disgust, he is on the way to death, for he is on the way to a state where the idea of repentance will not, and cannot enter his head.

“The sin unto death is the state of the man who has listened to sin so often, and refused to listen to God so often, that he has come to a state when he loves his sin, and when he regards sin as the most profitable thing in the world” (The Letters of John and Jude, p.142).

The conclusion of this interpretation would be one of two conclusions:

First, there are some who conclude that the sin unto death refers to a professing believer, a person who makes a profession only, a false profession. Therefore, he was never really converted...

- never born again
- never indwelt by the Holy Spirit
- never filled with the divine nature
- never indwelt by Christ
- never made into a new man
- never created into a new creature
- never filled with the incorruptible nature

Because of this, the person is easily led back into the world and into sin. He leaves the fellowship of believers and of the church and returns to the possessions and pleasures of the world. He stands opposed to Christ, not really believing that Jesus Christ is the Son of God.

Second, there are others who conclude that the sin unto death refers to genuine believers. The person who commits the sin unto death was genuinely converted, but he now becomes unconverted.

- ⇒ He loses his *new birth*; he is no longer born again.
- ⇒ He loses his *divine nature*; it is taken from him.
- ⇒ He loses the *Holy Spirit*; the Holy Spirit leaves the body of the believer and turns the body back into a temple for sin and death.
- ⇒ He loses the *new man*; his new man is re-transformed back into the old man.
- ⇒ He loses the creation of the *new creature*; he is recreated back into the old creature.
- ⇒ He loses the indwelling presence of Christ; God loses the sinner to the point that Christ has to leave him.

Now note: as stated in the beginning, if the life that God gives is spiritual and eternal life, then the sin unto death has to be spiritual and eternal death. Therefore, the person who commits the sin is either a genuine believer or only a professing believer, a person making a false profession. John does call the person a *brother*. Therefore, we can say that this means he is definitely a genuine believer. Or, we can say that every professing believer in the church *looks* like a brother to us, but many are not. They are making a false profession, and very practically, we cannot always tell who is a genuine brother and who is a false brother. We can say that John knew this as well as we do; therefore, he is calling every church member a brother, but making it clear that some are making a false profession. They are committing *sin that leads to death*. Whatever position we take, we must make sure that we are taking it because we are convinced that it is the teaching of God's Word. We must never hold a position because of such things as denomination, church, friends, teachers, or education. We must study the Word and let the Word interpret and speak for itself. And where there are difficult passages, we must come to the best conclusion we can under the guidance of the Holy Spirit. There is no question that the warnings of Scripture given to believers are some of the most difficult passages to interpret in all of Scripture. Perhaps God has deliberately made them this way to warn us how terrible sin is, that we must watch and guard against sin—that sin points to a false profession—that sin can and does lead to severe consequences—that we must be careful to make our profession sure and steadfast—that we can not deliberately and wilfully sin and be obstinate and hardened in sin, not without suffering the most severe consequences.

2. The second position sees the sin unto death as referring to physical death. Briefly stated, these commentators say that the person is a genuine believer who falls into sin so deeply that he has to be severely disciplined by God and taken on home to be with Him. They look at the passage dealing with the sinful behavior of believers and say that a believer can continue in sin and can practice sin, and that there is no question about this. The believer still has freedom of choice.

And despite the tug and the pull of the Holy Spirit within, every honest believer knows what it is to succumb and give in to sin. Most believers even know what it is to practice sin for awhile without repentance. It is only the longsuffering of God that convicts and that leads to repentance.

This position would say this: perhaps it is possible for a believer to continue in sin so long that he reaches a point of no return (see note—Acts 5:5-6). He is so rooted and imbedded in sin that God knows he will never repent. Now if such is possible, only God could know it. Only God can know the heart of a man to such a point that He knows the future of the man. If a man reaches that point of no repentance, his testimony and service on earth is forever ruined and forever useless. In fact, he has brought disrepute and dishonor to the name of Christ. He has harmed the Lord's cause, and so long as he is on earth, he will continue to add to the sin of the world and to heap abuse upon the name of Christ. His very purpose for living upon the earth as a Christian is lost and gone forever. The desire to return to the Lord and to live for Him, and to witness to His saving grace will never be aroused in his heart again. God knows this. But despite all this, God still loves him. And God has determined, for Christ's sake, that His purpose will be fulfilled in every single believer (Ro.8:29). Not a single believer shall be plucked out of His hand (Jn.10:28). Thus, God takes the believer on to be with Him. God goes ahead and unites the believer with Christ, His dear Son (cp. 1 Cor.11:29-30).

There are several examples in Scripture that seem to be warning and speaking to men about the same sinful behavior. There is the example...

- of Moses' death (Dt.32:48-52).
- of Israel and the golden calf (Gen.32:1-35).
- of the man who gathered sticks on the Sabbath right after the Sabbath was instituted (Num.15:32-36).
- of Nadab and Abihu (Lev.10:1-2).
- of Korah (Num.16:31-34).
- of Achan (Josh.7:16-26).
- of Uzziah (2 Sam.6:1-7).
- of Ananias and Sapphira (Acts 5:1-11).
- of the man who had slipped into a shameful immoral sin (1 Cor.5:1-5).
- of some who had slipped into sin and were mocking God by partaking of the Lord's Supper without repenting (1 Cor.11:27-30).

Oliver Greene says:

"What is 'the sin unto death'? The best place to find the answer is in Paul's letter to the church at Corinth. If you will study the eleventh chapter of 1 Corinthians in its entirety, you will find that some of the believers were grievously misbehaving at the Lord's table, making gluttons of themselves and drinking until they became intoxicated.... 'FOR THIS CAUSE many are weak and sickly among you, AND MANY SLEEP (are dead).'"

"Paul also warned the Corinthian Christians that if they would judge themselves, repent of their misbehaving in the house of God and straighten up, God would not be forced to judge them; but if they did not judge themselves, God would have no alternative but to judge and chasten them, that they should 'not be condemned with the world' (1 Cor.11:32)."

"The 'sin unto death' therefore is continually rebelling against light. When a believer knows what he should do, when he is convicted that he should do it, and yet he refuses to obey the Holy Spirit and the Word of God, he is in danger of committing the sin unto death."

"We have another instance of this in 1 Corinthians 5:1-5, when immorality was found in the church. A young man had taken his father's wife and was guilty of fornication. There are those who will not agree that this young man was saved and had committed the sin unto death, but Paul clearly told the other believers in the church what action they should take in the matter:"

"In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of Lord Jesus Christ, to deliver such an one unto satan, for the destruction of the flesh, that the spirit may be saved in the day of the lord Jesus' (1 Cor.5:4, 5)."

"Beloved, it is clear that the sin unto death has nothing to do with the salvation of the soul; it has to do with the destruction of the body. Such a person will 'suffer loss, but he himself shall be saved; yet so as by fire' (1 Cor.3:12-15). All reward is lost, and such a one will stand before God empty handed. What that will mean, I confess I do not know; but according to the passage from 1 Corinthians, the person who loses his reward will 'suffer loss' - not loss of soul and spirit, but loss of eternal reward" (The Epistles of John, p.211)."

Oliver Greene gives an excellent illustration in the life of Abraham:

"But 'there is a sin unto death,' and when a believer has committed that sin there is no point in praying for him. In the life of Abraham we find an illustration of a time when it was useless to pray. In Genesis 18:20-30 God revealed to Abraham that He was going to destroy Sodom and Gomorrah. Abraham knew that his nephew Lot and his family were living in Sodom, so he drew near to God and asked, 'Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?' The Lord replied, 'If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.' But there could not be fifty righteous men found in all of Sodom - and Abraham continued to pray until the number was reduced to ten - just ten righteous people in the great city of Sodom. And the Lord said, I will not destroy it for ten's sake.' But God knew that ten righteous ones could not be found in the city, and verse 33 tells us that 'THE LORD WENT HIS WAY, as soon as He had left communing with Abraham.'"

"With God there is a stopping place, a limit; and Abraham had reached that limit in his intercession for Sodom. God ceased communing with him and left him. What God actually said in departing was, 'Abraham, there is no need to pray any longer. There is no need for you to make further request. Pray no more for Sodom, for that city must be destroyed!' When a city or an individual has committed such sin, there is no reason for any Christian to pray for that city or that individual."

"There are times when we should no longer pray for certain people, there are times when we should no longer witness to certain people. Concerning things spiritual Jesus said, 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you' (Matt.7:6)" (The Epistles of John, p.210f)."

Thought 1. Whatever our position, we must always remember this: the answer to sin is repentance and confession. As long as a person is still alive, he can repent and confess his sin and God will forgive him and restore him into the fellowship of His dear Son. As long as we are living, there is still hope; there is assurance of forgiveness and cleansing if we will only repent and confess.

“I tell you, Nay: but, except ye repent, ye shall all likewise perish” (Lk.13:3).

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord” (Acts 3:19).

“Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee” (Acts 8:22).

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph.1:7).

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 Jn.1:9).

“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon” (Is.55:7).

2 (5:17-18) **Unrighteousness—Sin:** How do we live free of sin? By keeping ourselves free from sin and unrighteousness. Two things are essential in order to live free of sin.

1. We must know that *all unrighteousness* is sin. Too many people think too lightly of some sins. They rank sins, feeling that some sins are not so bad and are more acceptable to God. They feel that...

- some sins are small; others are big.
- some sins are white; others are black.
- some sins are more permissible; others are less permissible.
- some sins are more acceptable; others are less acceptable.

But note what Scripture says: *“all unrighteousness is sin.”* There is not a single act of unrighteousness that is not sin. There is only one sin that is ranked as a *sin unto death*. As seen above, that sin is either apostasy, denying that Jesus Christ is the Son of God, or else obstinate and persistent sin that just refuses to repent. This is the ultimate sin, the unpardonable sin. But God does not list this sin to say that we can commit all the other sins and get away with them. He tells us about the *sin unto death* in order to warn us that we can sin too much. We can turn away from Christ too often, so often that we become engulfed and encrusted with sin—so hardened that we cannot break away. We doom ourselves if we continue to sin. All unrighteousness is sin; no matter how small and white or how permissible and acceptable we may think the act of unrighteousness is, it is sin to God. And if we persist in it, we are moving toward becoming so engulfed and encrusted in it that we border on the *sin unto death*.

The point is this: the way we live free of sin is to know that all unrighteousness is sin. There is not an act of unrighteousness that is not sin. No matter what we think, no matter how we may rank sin, there is no rank of sin with God. Sin is sin; unrighteousness is unrighteousness. We must repent and forsake all sin—know that all unrighteous acts are sin—if we are to live free of sin.

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness” (Ro.1:18).

“Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God” (Ro.6:13).

“And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin” (Ro.14:23).

“Therefore to him that knoweth to do good, and doeth it not, to him it is sin” (Jas.4:17).

“And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you” (2 Pt.2:13).

“Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law” (1 Jn.3:4).

2. We must be born of God and put ourselves under the keeping power of God’s Son, the Lord Jesus Christ (v.18). This is a difficult verse. Looking at several translations will help us to see what it is saying.

⇒ The New American Standard says:

“We know that no one who is born of God sins; but He [the Son of God] who was born of God keeps him and the evil one does not touch him.”

⇒ Williams says:

“We know that no one who is born of God makes a practice of sinning, but the Son who was born of God continues to keep him, and the evil one cannot touch him.”

⇒ The Amplified New Testament says:

“We know [absolutely] that anyone born of God does not [deliberately and knowingly] practise committing sin, but the One Who was begotten of God carefully watches over and protects him - Christ’s divine presence within him preserves him against the evil - and the wicked one does not lay hold (get a grip) on him or touch [him].”

Every person has sinned and is guilty of sin. We have all ignored God, neglected God, disbelieved God, disobeyed God, rebelled against God, and rejected God. Therefore, we are unacceptable to God. We are alienated and separated from God. We cannot live in God's presence. God is perfect, and no imperfect person can live in His presence.

But this is the glorious gospel. God sent His Son into the world to save man. Jesus Christ took our sins upon Himself and bore the guilt and judgment for them. Our sins are taken off of us, removed from us. Jesus Christ took them off. Therefore, we are free of sin. When we really believe in Jesus Christ, God counts the death of Christ for us. He counts our sins as having been paid by Christ. He counts us as being free of sin; He counts us as righteous. Therefore, we are acceptable to Him. But remember: it is all through Christ.

Now note this: when this happens, when we truly believe in Christ and we become free of sin, God does a most wonderful thing for us.

⇒ He recreates our spirit, causes us to be born again.

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God....Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (Jn.3:3, 5).

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Pt.1:23).

⇒ He makes us into a new creature.

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor.5:17).

⇒ He recreates us into a new man.

“And that ye put on the new man, which after God is created in righteousness and true holiness” (Eph.4:24).

“And have put on the new man, which is renewed in knowledge after the image of him that created him” (Col.3:10).

In the words of this verse, we are *born of God* (v.18). This is the way we keep ourselves from sin: being born of God. By being born of God, all of our past sins are removed from us. We are not guilty of a single sin because of Jesus Christ. Because Jesus Christ took our sins upon Himself, we are freed of sin. We stand acceptable to God.

But note: What about the sins we commit now and the sins we have committed since we first believed in Christ? How can we live free of them? Again, by the keeping power of God's Son. If we genuinely confess our sins, if we are sincere, if we struggle and struggle against sin, if we keep coming to Jesus Christ for the forgiveness of sins, then the blood of Jesus Christ continues to cleanse us from sin. Jesus Christ is eternal; He is the Ideal and Perfect Man, the Ideal Man who made the perfect sacrifice for sins. Therefore, His perfect sacrifice stands for and covers sin forever and ever.

The point is the most striking and wonderful news in all the world: we can be free of sin through Jesus Christ. All we have to do is cast ourselves upon Him *continually*. When we do this, He cleanses us from sin continually (1 Jn.1:9).

The word “keep” (tereo) means to keep a watchful eye over. Jesus Christ keeps His eye upon those who truly trust Him. He knows who they are, for they are...

- always coming to Him
- always walking with Him
- always fellowshiping and communing with Him
- always praying, praising, and confessing their shortcomings and sins

Note that the wicked one does not touch the genuine believer. This does not mean that the believer never sins. The word “touch” (hapto) means to lay hold of, grasp, and grip. The idea is that Satan cannot touch the believer to harm him. The genuine believer is under the keeping power of Jesus Christ; his sins are covered under the blood of Jesus Christ.

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38).

“Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins” (Acts 13:38).

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph.1:7).

“And almost all things are by the law purged with blood; and without shedding of blood is no remission” (Heb.9:22).

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 Jn.1:7).

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 Jn.1:9).

“Unto him that loved us, and washed us from our sins in his own blood” (Rev.1:5).

3 (5:19) **World—Satan:** How do we live free of sin? By knowing that we are born of God and that the whole world is under the power of the evil one. What does this mean? How is the world under the power of Satan?

⇒ It means that Satan has *brought corruption and deterioration to the world*. The world is passing away. The world is corruptible and deteriorating and will eventually be destroyed. Therefore, do not become attached

to the world; be attached to God and to heaven. Do not love the world so much that you desire to stay here more than you desire to be with God and in heaven.

- ⇒ It means that Satan has *affected the governments and societies of the world*. He has corrupted the hearts and minds, laws and rules of man. No government and no set of laws are perfect in governing the nations and societies of the earth. Therefore, believers must respect and be loyal to the good, but reject and stand against the bad. Believers must not love any organization more than they love God, not to the point that they are more attached to the systems of man's organizations than they are to God and heaven.
- ⇒ It means that Satan has *injected and infected the world with sin and with lust, evil, pride, and rebellion against God*. The world is full of sinful people, people who are evil and full of lust and pride; it is full of people who are in rebellion against God. Do not love this sinful system of the world.

The world is not as God created it, neither the earth and heavens nor the people in them. They have all been corrupted in their very nature: they are aging, deteriorating, and passing away. And man himself has rebelled against God, become disobedient and unbelieving. He curses and rejects God with ever so many breaths, and he lives a selfish life, doing what he wants and seeking the pleasures and passions of the world. The end result is death and doom, utter destruction for both himself and his world.

The point is this: How does the believer live free of sin? How does he conquer and live victoriously over sin? By knowing that the world is in opposition to God, that it lies under the power of the wicked one. When the believer knows this, then he knows that he must not touch the world. He must separate himself from the worldliness of the world and live for God, for he is born of God.

“If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you” (Jn.15:19).

“And with many other words did he testify and exhort, saying, Save yourselves from this un-toward generation” (Acts 2:40).

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:1-2).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“And have no fellowship with the unfruitful works of darkness, but rather reprove them” (Eph.5:11).

“Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us” (2 Th.3:6).

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn.2:15-16).

4 (5:20) **Knowledge—Assurance:** How do we live free of sin? By receiving the spiritual understanding that is given by Christ. Note: the understanding being spoken about is the spiritual understanding that is given by Christ and by Christ alone. Understanding other areas of life will not deliver us from sin. Deliverance from sin is not found in understanding...

- emotion
- behavior
- psychology
- medicine
- sociology
- education
- philosophy
- religion

All of these are important and have their place in society, but there is only one understanding that can deliver us from sin: the spiritual understanding that Jesus Christ gives. The human mind has to be enlightened to understand who Christ is. Our minds have to be quickened to receive Christ as our Savior from sin, quickened by Christ Himself.

Jesus Christ gives us spiritual understanding so that we can know three things.

1. Jesus Christ gives us the knowledge of God, to know that God is true: that God does exist; that God is behind all things; that God is the Maker and Creator of all things—both heaven and earth and all that is therein.
2. Jesus Christ gives us the knowledge that we are in God and in His Son, the Lord Jesus Christ; that we have been born of God; that God has placed us in Him and in His Son; that we live, move, and have our being in God and in Christ; that we are secure forever and ever in God and His dear Son because we are in the very divine nature of God Himself.
3. Jesus Christ gives us the knowledge that we know the true God who lives eternally: that we are in Him; that we have eternal life; that we will never die, but will live with God forever and ever.

“Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself” (Jn.7:16-17).

“Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free” (Jn.8:31-32).

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (Jn.17:3).

“But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD” (Jer.9:24).

“Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth” (Hos.6:3).

5 (5:21) **Idolatry:** How do we live free of sin? By keeping ourselves from idols. This exhortation closes the Epistle of First John. Note the tenderness with which John speaks: he calls the believers “little children.” He is the aged and faithful minister who has served God for decade after decade. He has served God by reaching people for Christ and by building up the believers of the Lord’s church. He loves every believer, loves them ever so dearly. He counts them as his *little children* in the faith.

Note another fact as well: this exhortation is directed to believers. It is believers who must guard and keep themselves from idols. What does John mean?

An idol is anything that takes first place in a person’s life, anything that a person puts before God. An idol is anything that consumes man’s focus and concentration, that consumes his energy and efforts more than God. A person can make an idol out of anything in this world; a person can take anything and worship it before God; he can allow it to consume his mind and thoughts and life:

⇒ houses	⇒ cars	⇒ sex
⇒ lands	⇒ boats	⇒ food
⇒ job	⇒ sports	⇒ power
⇒ position	⇒ money	⇒ possessions
⇒ wives	⇒ comfort	⇒ pleasures
⇒ children	⇒ television	⇒ recreation

“‘Little children, keep yourselves from idols.’ Set God before your face; look full into His wonderful face. Follow after Him with all the diligence you can arouse, for your life, all the fulness of life—all the meaning, purpose, and significance of life—all the love and joy and peace of life—all the assurance and confidence and security of life—it is all found in the worship of God, in the worship of our Lord and Savior Jesus Christ. ‘Little children, keep yourselves from idols.’ “ (v.21).

“And he said unto them, Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth” (Lk.12:15).

“Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things” (Ro.1:22-23).

“But fornication, and all uncleanness, or covetousness [idolatry], let it not be once named among you, as becometh saints” (Eph.5:3).

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry” (Col.3:5).

“Keep thyself pure” (1 Tim.5:22).

“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world” (Jas.1:27).

“Little children, keep yourselves from idols” (1 Jn.5:21).

“Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life” (Jude 21).

“Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth” (Ex.20:4).

“Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them” (Dt.11:16).

“I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images” (Is.42:8).

THE SECOND EPISTLE OF

JOHN

THE SECOND EPISTLE GENERAL OF JOHN

INTRODUCTION

AUTHOR: John, the Apostle (see I John, Introductory Notes).

DATE: Probably A.D. 85-95 (see I John, Introductory Notes).

TO WHOM WRITTEN: “To the elect lady (2 Jn.1:1).

Is the “elect lady” an individual who was very dear to John, or is she a church who is symbolically referred to as the “elect lady”? Opinions vary. Either conclusion does not affect the message. However, when all the facts are considered, the evidence points heavily toward the elect lady being a very precious lady who loved the Lord with all her heart. Remember: there were no church buildings in that day. The church met in the homes of faithful believers who had homes large enough to handle the crowd. There is a good possibility that the church met in this dear lady’s home. Wuest says that the Greek word “lady” (*kuria*) means Martha (*In These Last Days*, Vol.4, p.199). She apparently lived near Ephesus.

PURPOSE: John’s purpose for writing the letter was twofold.

1. To exhort the lady to love all believers no matter what they did. Apparently, she had taken a stand for Christ against false teachers, and some in the church were criticizing, backbiting, and turning against her. She needed to love them despite their rotten and ungodly behavior. (See note and *Deeper Study # 1, Love*—2 Jn.5.)
2. To exhort the lady to continue to stand against false teachers and not to let them into her home. The church was probably meeting in her home; therefore, the importance of refusing hospitality to false teachers could not be overstressed. (What a lesson for today!) (see outline and notes—2 Jn.7-13).

SPECIAL FEATURES:

1. II John is “A General Epistle.” That is, it is not written to a specific church. It is a highly personal letter written from the heart of a tender pastor who deeply loves this dear lady in the Lord.
2. II John is “An Epistle Governing Traveling Ministers such as Prophets, Teachers, Evangelists, and Missionaries.” After the apostles died off, a clash arose over the ministers of local churches and the traveling ministers. There were some false ministers who had begun to fill the pulpits of the local churches and others who had begun to travel about taking advantage of the Christians who were kind enough to provide them food and lodging during their ministry and stay (II John 10). Because of this abuse, some within the churches arose and began to oppose all *traveling ministers* (Diotrephes of III John is an example of this). John writes the elect lady to warn her of false teachers. But on the other hand, he writes Gaius to encourage him to receive the *true prophets* (III John). III John shows that the conflict had become so heated that Diotrephes was even trying to have church members expelled if they accepted the traveling minister (cp. III John).
3. II John is “An Epistle Combating False Teachers and Their Doctrinal Errors.” (See I John, Purpose, Introduction for a discussion of the error.)

OUTLINE OF SECOND JOHN

THE PREACHER'S OUTLINE & SERMON BIBLE™ is *unique*. It differs from all other Study Bibles & Sermon Resource Materials in that every Passage and Subject is outlined right beside the Scripture. When you choose any *Subject* below and turn to the reference, you have not only the Scripture, but you discover the Scripture and Subject *already outlined for you—verse by verse*.

For a quick example, choose one of the subjects below and turn over to the Scripture, and you will find this marvelous help for faster, easier, and more accurate use.

In addition, every point of the Scripture and Subject is *fully developed in a Commentary with supporting Scripture* at the bottom of the page. Again, this arrangement makes sermon preparation much easier and faster.

Note something else: The Subjects of SECOND JOHN have titles that are both Biblical and *practical*. The practical titles sometimes have more appeal to people. This *benefit* is clearly seen for use on billboards, bulletins, church newsletters, etc.

A suggestion: For the quickest overview of SECOND JOHN, first read *all the major titles* (I, II, III, etc.), then come back and read the subtitles.

OUTLINE OF SECOND JOHN

GREETING: THE ELECT OR CHOSEN LADY, v.1-4

I. THE COMMANDMENT OF LOVE, v.5-6

II. THE WARNING AGAINST DECEIVERS AND FALSE TEACHERS, v.7-13

JOHN

<p>1 She was elect, chosen by God 2 She was loved in the truth a. Believers <i>loved her in the truth</i> b. Believers loved her because of the truth (Christ)</p>	<p>GREETING: THE ELECT OR CHOSEN LADY, v.1-4 The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; 2 For the truth's sake, which dwelleth in us, and shall be</p>	<p>with us for ever. 3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. 4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.</p>	<p>who lives within 3 She lived in truth & love a. Experiencing grace^{ps1} b. Experiencing mercy c. Experiencing peace 4 She had children who walked in the truth</p>
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GREETING: THE ELECT OR CHOSEN LADY, v.1-4

(v.1-4) **Introduction:** this is a soft and tender exhortation to a Christian mother and her children. It is a beautiful exhortation, yet it is a strong challenge. The elect lady is taken by some to refer to a church and by others to refer to a particular lady in the local church (see *To Whom Written*—Introduction 2 John). After looking at all the arguments for both positions, it seems far more natural to take the address as referring to a dear lady who loved the Lord with all her heart. There is a possibility that she had written John about the problem of false teaching that had infiltrated the church. Remember: there were no church buildings in that day and time; therefore, believers met in the homes of committed members. There is a good possibility that the church met in the home of this dear lady (cp. v.10). Whatever the case, John was writing her as a dear friend and warning her against the false teaching. This first section deals solely with the lady and her children. She is *the elect or chosen lady*.

1. She was elect, chosen by God (v.1).
2. She was loved in the truth (v.1-2).
3. She lived in truth and love (v.3).
4. She had children who walked in the truth (v.4).

1 (v.1) **Election:** she was elect. *Elect* means to be chosen by God. It means to be one of God's *holy and beloved* followers. This is exactly what Paul said about believers: he said they were the "elect of God, holy and beloved." This dear mother was chosen by God to be one of His elect, one of His *holy and beloved* followers.

1. She was elected to be holy. The word "holy" (hagios) means separated or set apart. God had called this dear mother out of the world and away from the old life that it offered, the old life of sin and death. She was elected to be holy, to have nothing to do with the worldly pleasures and possessions of the world. She was to be separated and set apart unto God Himself and the new life He offers, the new life of righteousness and eternity.

2. She was elected to be one of the *beloved* followers of God. God had called her to turn away from the old life...
 - that had been disobedient to God.
 - that had ignored and neglected God.
 - that had disbelieved God.
 - that had rebelled against and rejected God.
 - that had cursed God.

God had chosen her to be His elect, one of His dear followers. She was elected to be *holy and beloved* before Him; to receive His love in Christ Jesus and to allow Him to shower His love upon her and her children. She was elected to follow God with all her heart and life; elected to live a holy life, a life as one of God's beloved children.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Ro.12:1-2).

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor.6:17-18).

"And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph.5:11).

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering" (Col.3:12).

"Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness" (Tit.1:1).

"[Believers] elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied" (1 Pt.1:2).

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 Jn.2:15-16).

2 (v.1-2) **Truth—Love:** she was loved in the truth. Note two significant points.

1. This tells us how we should love one another. We are to love just as John and all the early believers loved—“*in the truth.*” What does this mean?

⇒ It means that we are to love one another in Jesus Christ. Jesus Christ said that He is the truth.

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (Jn.14:6).

Jesus Christ is the truth, the very ideal of humanity, the Ideal and Perfect Man. All that a person should be, all that God wants a person to be—it is all wrapped up in Jesus Christ. Jesus Christ embraces the ideal and perfect truth; He is the very embodiment of truth; He is the very life that a man should live.

⇒ But note: Jesus Christ also said that the Word of God is truth.

“Sanctify them through thy truth: thy word is truth” (Jn.17:17).

All that a person should be is also written out for man in the Word of God. God’s Word spells out the perfect and ideal man, just what God wants a person to be. The Word of God itself is the truth.

How are we to love one another? *In the truth.* We are to love one another in the Lord Jesus Christ and in the Word of God. This is significant, for it means that we are to love one another as Jesus Christ loved and as the Word of God instructs us. Note: this is a love that is entirely different from the love that is displayed in the world. The world’s love focuses upon...

- infatuation and passion
- feelings and sentimentality
- personal pleasure and gratification
- loving those who love us

But the love of Jesus Christ and of the Word of God is a different love. It is the love that *gives sacrificially*, that helps people even if they are unlovely and unattractive. It is the love that reaches out to people even when they do not deserve it. The love of Christ loves everyone no matter who they are or what they have done. The love that we are to have is the love of Christ, the love that knows this fact: Christ loved us and gave Himself for us even when we did not deserve it. It is the love that tells us this: we must do as He did, love a person regardless of who he is.

Thought 1. This means a most wonderful thing. It means that no matter who we are, no matter what we have done, no matter how terrible we have been, we are loved by Christ. But, in addition to Christ, it means that there are others, a multitude of people, who love us. All of God’s elect, all of His holy and beloved followers, love us. No matter how unloved we may feel, how lonely and empty, there is a multitude of people who love us just as Christ loves us.

⇒ The lonely and empty just need to get up and go to church and be around God’s holy and beloved people. And God’s dear people need to get out into the community more and more to reach the lonely and empty.

2. This tells us why we are to love one another. We are to love for the truth’s sake, that is, for the sake of the Lord Jesus Christ and of the Word of God. John and the early believers loved this dear lady “for the truth’s sake.” That is, they loved her for the sake of Christ, because they loved Him and they wanted to please Him. Jesus Christ had come to earth to show us that God loves us and to show us that we should love one another. Therefore, nothing pleases Christ any more than our loving one another. If we wish to please Him, we must love one another; we must love just like the Word of God says to love.

Note: the truth dwells in us and shall be with us forever. This is the indwelling presence of the Lord Jesus Christ, of His Holy Spirit within us. If we know Christ, really know Him, then He lives within our hearts. The truth dwells within us and shall be with us forever. Jesus Christ is within us to help us to love as He loved.

Thought 1. This means a great thing to the lonely and empty, to all those who feel unloved. They can know this: genuine believers will love them. Genuine believers will embrace and care for them and do all they can to ease their hurt and pain. The lonely and empty just need to get up and go find a church of true believers.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35).

“As the Father hath loved me, so have I loved you: continue ye in my love” (Jn.15:9).

“This is my commandment, That ye love one another, as I have loved you” (Jn.15:12).

“Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good” (Ro.12:9).

“And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour” (Eph.5:2).

“And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you” (1 Th.3:12).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren” (1 Jn.3:16).

3 (v.3) **Grace—Mercy—Peace:** she lived in truth and love with other believers. This is a declaration of fact not a prayer. John says that the grace, mercy, and peace of God and of Christ are with believers. There is no question about it: a true believer knows the grace, mercy, and peace of God and of Christ. The idea is this: believers know the *fulness of God and of Christ* in truth and love. God and Christ flood their hearts and lives with all the fulness of life—with grace, mercy, and peace.

1. Grace means the undeserved and unmerited favor and blessings of God; the depth and richness of the heart and mind of God; the kindness and love that dwells within the very nature of God. God’s grace covers all of life. (See DEEPER STUDY # 1, *Grace*—2 John v.3 for more discussion.)

2. Mercy means feelings of pity, compassion, affection, and kindness. It is a desire to succor; to tenderly draw unto oneself and to care for. Two things are essential in order to have mercy: seeing a need and being able to meet that need. God sees our need and feels for us (Eph.2:1-3). Therefore, He acts; He has mercy upon us...

- God withholds His judgment.
- God provides a way for us to be saved.

Mercy arises from a heart of love: God has mercy upon us because He loves us. His mercy has been demonstrated in two great ways:

- ⇒ God has withheld His judgment from us—withheld it even when we deserve it.
- ⇒ God has provided a way for us to be saved through the Lord Jesus Christ.

When Jesus Christ died, He died for our sins. He took our sins upon Himself and bore the judgment of sin for us. Therefore, if we trust Christ as our Savior, God *does not count* sin against us. Instead, He *counts the righteousness* of Christ for us. We become acceptable to God through the righteousness of Christ. The great mercy of God is this:

- ⇒ He allowed Christ, His very own Son, to die for us. He actually allowed His own Son to bear the punishment of our sins for us.
- ⇒ He loves us so much that He will forgive our sins if we will only trust Christ.

The point is this: the true believer is a person upon whom God and Christ have poured out their mercy. It is not that believers *are going to* experience the mercy of God, they have *already received* the mercy of God.

“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)” (Eph.2:4-5).

“But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Tit.3:4-5).

3. Peace means to be bound, joined, and weaved together. It means to be assured, confident, and secure in the love and care of God. It means to have a sense, a consciousness, a knowledge that God will...

- | | |
|--------------|---|
| • provide | • deliver |
| • guide | • encourage |
| • strengthen | • save |
| • sustain | • give life, real life both now and forever |

A person can experience true peace only as he comes to know Jesus Christ. Only Christ can bring peace to the human heart, the kind of peace that brings deliverance and assurance to the human soul.

“Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled; neither let it be afraid” (Jn.14:27).

“These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (Jn.16:33).

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Ro.5:1).

“For to be carnally minded is death; but to be spiritually minded is life and peace” (Ro.8:6).

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal.5:22-23).

“I will both lay me down in peace, and sleep: for thou, Lord only makest me dwell in safety” (Ps.4:8).

Note one other significant point: Jesus Christ is said to be the Son of the Father. This is a clear declaration that Jesus Christ is God, that He possesses the very nature of God the Father. Note also that grace, mercy, and peace come from Jesus Christ as well as from the Father. The Son is said to be equal with the Father.

DEEPER STUDY # 1

(v.3) **Grace:** (charis): the favor and blessings of God; the undeserved and unmerited favor and blessings of God; the depth and richness of the heart and mind of God; the kindness and love that dwells within the very nature of God. God’s grace covers all of life.

1. Grace means the kindness and love that God freely gives to those who *have acted against Him*. It is the favor of God showered upon men who do not deserve His favor, men who are...

- “without strength” (Ro.5:6).
- “ungodly” (Ro.5:6).
- “sinners” (Ro.5:8).
- “enemies” (Ro.5:10).

No other word so expresses the depth and richness of the heart and mind of God. This is the distinctive difference between God’s grace and man’s grace. Whereas man sometimes does favors for his friends and thereby can be said to be gracious, God has done a thing unheard of among men. God has favored man with an unbelievable gift: God has given His very own Son to die for His enemies (Ro.5:8-10). (See notes—Jn.21:15-17; Eph.2:8-10.)

a. God’s grace is not earned. It is something completely undeserved and unmerited.

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast” (Eph.2:8-9).

“But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Tit.3:4-5).

b. God’s grace is the free gift of God. God extends His grace out toward man.

“Being justified freely by his grace through the redemption that is in Christ Jesus” (Ro.3:24).

“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)” (Eph.2:4-5).

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Tit.2:11-14).

c. God’s grace is the only way man can be saved.

“If through the offence of one [Adam] many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many” (Ro.5:15).

“I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ” (1 Cor.1:4).

“For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich” (2 Cor.8:9).

“[Salvation] which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life” (Tit.3:6-7).

2. Grace means all the favors and gifts of God. It means all the good and perfect gifts of God, all the good and beneficial things He gives us and does for us, whether physical, material, or spiritual (Jas.1:17).

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph.1:7).

“That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus” (Eph.2:7).

“But my God shall supply all your need according to his riches in glory by Christ Jesus” (Ph.4:19).

“Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do” (1 Tim.1:4).

4 (v.4) **Truth—Commandment:** she had children who walked in truth. Remember John is some distance away from this dear friend of his, so far away that he is writing instead of visiting her. Note that some of her children had been in the city where John was, and John had seen them and noted that they were walking in Christ. In fact, John says they were a dynamic testimony of the truth. They were walking in Christ, walking just as we have been commanded to walk, walking just as the Word of God says we are to walk. Why were the children in the city where John was?

⇒ Were they there on business? Travelling salesmen? Businessmen or women? Visiting relatives or friends? Vacationing? Sight-seeing? Away at some university?

We are not told. All we know is that John saw them someplace in the city and apparently was able to observe their lives long enough to note that they walked faithfully in Christ.

2 JOHN 1-4

Thought 1. Note several strong lessons for us.

- 1) What a dynamic witness the mother had been to her children! She had reared them to know the Lord and to live in His Word.
- 2) No matter where we are, at work or at play, we are to live for Christ. No matter where we travel, we should do as this dear mother's children did: walk in Christ and maintain a dynamic testimony for Christ.

“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Lk.9:23).

“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:2).

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor.5:17).

“As ye have therefore received Christ Jesus the Lord, so walk ye in him” (Col.2:6).

“Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier” (2 Tim.2:3-4).

“He that saith he abideth in him ought himself also so to walk, even as he walked” (1 Jn.2:6).

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn.2:15-16).

I. THE COMMANDMENT OF LOVE, v.5-6	
1 Love is not a new commandment^{PS1}	5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.
2 Love is a behavior—a way of life—a walk	6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

DIVISION I

THE COMMANDMENT OF LOVE, v.5-6

(v.5-6) **Introduction:** note the word “beseech” (eroto). It means to urge, beg, and entreat. It has the idea of urgency and necessity. What John is now saying is urgent; it is an absolute necessity. What is it? Love—we must love one another. Love is not an option for believers: believers must love one another. Two things are said.

1. Love is not a new commandment (v.5).
2. Love is a behavior—a way of life—a walk (v.6).

1 (v.5) **Love:** love is not a new commandment. It is the old commandment, the very same commandment that we had from the beginning. Note how John immediately brings up the subject of love. This tells us something: the dear friend of John was having problems with some people. Some people were mistreating her Lord and her. We know from the next passage that there were some false teachers who wanted to teach in her church or else they wanted to use her house for some purpose:

- ⇒ to visit her and talk to her about their beliefs
- ⇒ to room and board in her house
- ⇒ to use her house for a church or study group or church social function

Apparently she had refused to grant the request, and as a result, she was being criticized. Whatever the case was, she had actually refused to open her home to some false teachers or else John was instructing her not to welcome them (cp. v.7-11). In either case, the dear lady was under attack by some in the church. She was being...

- criticized
- hurt
- murmured against
- mistreated
- talked about
- abused

Now note John’s exhortation to her: love them. “We must love one another. No matter what they say about you; no matter how they mistreat you; no matter how they hurt you—love them.”

The point is this: love is the very first commandment that man ever received from God, and it is the very first commandment that we ever received from Christ. It is even the first commandment that we receive when we become a believer. Love is the first commandment of the church itself.

- ⇒ God had said from the beginning that we are to love our neighbor.

“Love thy neighbor as thyself: I am the LORD” (Lev.19:18).

- ⇒ Jesus Christ proclaimed that love would be the distinctive mark of His followers, the very mark that would show the world that a person was a true follower of His.

“By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:35).

Now note another fact about this dear lady of God: she was being exhorted to love those who were mistreating her. She was not being told...

- to love her friend but not her enemy.
- to love the good but not the bad.
- to love the righteous but not the sinner.
- to love the acceptable but not the unacceptable.
- to love the friendly but not the abusive.
- to love the kind but not the criticizer.

This is a totally new concept of love. Man has always felt that he was to love his friends. He has always felt free to take others, especially those who had mistreated him, and...

- mistreat them
- criticize them
- strike back at them
- be unkind to them
- ignore them
- hate them
- neglect them
- hurt them

But John says, “no!” He instructs this dear friend to love those who mistreated her. How? How can we possibly love those who mistreat us? There is only one way: we must love as God loves. We must possess the love of God within our hearts and lives. (See DEEPER STUDY # 1, *Love*—2 Jn.5 for more discussion.)

DEEPER STUDY # 1

(v.5) **Love:** the Greek word used for “love” is *agape*. The meaning of *agape love* is more clearly seen by contrasting it with the various kinds of love. There are essentially four kinds of love. Whereas the English language has only the word *love* to describe all the affectionate experiences of men, the Greek language had a different word to describe each kind of love.

1. There is *passionate love* or *eros love*. This is the physical love between sexes; the patriotic love of a person for his nation; the ambition of a person for power, wealth, or fame. Briefly stated, *eros love* is the base love of a man that arises from his own inner passion. Sometimes *eros love* is focused upon good and other times it is focused upon bad. It should be noted that *eros love* is never used in the New Testament.

2. There is *affectionate love* or *storge love*. This is the kind of love that exists between parent and child and between loyal citizens and a trustworthy ruler. *Storge love* is also not used in the New Testament.

3. There is an *endearing love*, the love that cherishes. This is *phileo love*, the love of a husband and wife for each other, of a brother for a brother, of a friend for the dearest of friends. It is the love that cherishes, that holds someone or something ever so dear to one’s heart.

4. There is *selfless and sacrificial love* or *agape love*. Agape love is the love of the mind, of the reason, of the will. It is the love that goes so far...

- that it loves a person even if he does not deserve to be loved.
- that it actually loves the person who is utterly unworthy of being loved.

Note four significant points about agape love.

- a. Selfless or agape love is the love of God, the very love possessed by God Himself. It is the love demonstrated in the cross of Christ.
- ⇒ It is the love of God for the *ungodly*.

“For when we were yet without strength, in due time Christ died for the ungodly” (Ro.5:6).

⇒ It is the love of God for *unworthy sinners*.

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Ro.5:8).

⇒ It is the love of God for *undeserving enemies*.

“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” (Ro.5:10).

- b. Selfless or agape love is a gift of God. It can be experienced only if a person knows God *personally*—only if a person has received the love of God into his heart and life. Agape love has to be shed abroad (poured out, flooded, spread about) by the Spirit of God within the heart of a person.

“And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Ro.5:5).

- c. Selfless or agape love is the greatest thing in all of life according to the Lord Jesus Christ.

“And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these” (Mk.12:29-31).

- d. Selfless or agape love is the greatest possession and gift in human life according to the Scripture (1 Cor.13:1-13).

“And now abideth faith, hope, charity, these three; but the greatest of these is charity” (1 Cor.13:13).

2 (v.6) **Love—Obedience—Believer, Life and Walk:** love is a behavior, a way of life, a walk; it is obeying God’s commandments. Note the phrase: *“This is love.”* Love is obedience, that is, the only way we can show that we love God is by doing what pleases Him. When we love someone, we want to do things that please him or her. We want their acceptance and approval; we want them to love us in return. Therefore, we are careful to do things that will please them and win their favor and love. The same is true with us and God. If we love God, we do those things that please Him. We keep His commandments. What is His commandment? “This is the commandment”—the *great commandment*—the com-

mandment that you have heard from the beginning: “that you should walk in [love].” How does a believer walk in love? He walks upon earth just like Jesus Christ walked: he loves everyone. He does the great acts of love, and the great acts of love are clearly spelled out by Scripture in 1 Cor.13:4-7. This great passage gives the very behavior that is to characterize the believer, the very way the believer is to live among others. This is what loving others means.

1. Love suffers long (makrothumei): is patient with people. The word always refers to being patient with people, not with circumstances (William Barclay. *The Letters to the Corinthians*. “The Daily Study Bible.” Philadelphia, PA: The Westminster Press, 1954, p.133).

Love suffers a long, long time...

- no matter the evil and injury done by a person.
- no matter the neglect or ignoring by a loved one.

Love suffers a long, long time without resentment, anger, or seeking revenge. Love controls itself in order to win the person and to help him to live, work, and serve as he should.

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith” (Gal.5:22).

“Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness” (Col.1:11).

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Tim.4:2).

2. Love is kind (chresteuetai): courteous, good, helpful, useful, giving, showing and showering favors. Love does not resent evil; it does not revel in the hurt and neglect. Love reaches out in kindness: in helpfulness, in giving, and in showering favors upon the person who neglects or hurts oneself.

“Be kindly affectioned one to another with brotherly love; in honour preferring one another” (Ro.12:10).

“And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (Eph.4:32).

3. Love does not envy (zeloi): is not jealous; does not have feelings against others because of what they have, such as gifts, position, friends, recognition, possessions, popularity, abilities. Love does not begrudge or attack or downplay the abilities and success of others. Love shares and joys and rejoices in the experience and good of others.

“Let us not be desirous of vainglory, provoking one another, envying one another” (Gal.5:26).

“Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity” (Ps.37:1).

“Envy thou not the oppressor, and choose none of his ways” (Pr.3:31).

“A sound heart is the life of the flesh: but envy the rottenness of the bones” (Pr.14:30).

“Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long” (Pr.23:17).

4. Love does not vaunt itself (peopereuetai): is not boastful; does not brag nor seek recognition, honor, or applause from others. On the contrary, love seeks to give: to recognize, to honor, to applaud the other person.

“For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith” (Ro.12:3).

“Be kindly affectioned one to another with brotherly love; in honour preferring one another” (Ro.12:10).

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves” (Ph.2:3).

5. Love is not puffed up (phusioutai): prideful, arrogant, conceited; does not think nor act as though oneself is better or above others. Love is modest and humble and recognizes and honors others.

“Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven” (Mt.18:4).

“But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee” (Lk.14:10).

“But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve” (Lk.22:26).

“Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble” (1 Pt.5:5).

6. Love does not behave itself unseemly (aschemonei): unbecomingly, rudely, indecently, unmannerly, disgracefully. Love does nothing to shame oneself. Love is orderly and controlled; and it behaves and treats all persons with respect, honoring and respecting who they are.

“That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ” (Ph.1:10).

“For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you” (2 Th.3:7).

7. Love seeks not her own: is not selfish; does not insist upon its own rights (Williams). Love is not focused upon who one is nor upon what one has done. Love seeks to serve, not have others serving oneself. Love is acknowledging others, not insisting that others acknowledge oneself; it is giving to others, not insisting that others give to oneself.

“Let no man seek his own, but every man another’s wealth [welfare]” (1 Cor.10:24).

“Look not every man on his own things, but every man also on the things of others” (Ph.2:4).

8. Love is not easily provoked (paroxunetai): not easily angered; not ready to take offence; not quick tempered; not “touchy” (Phillips, as quoted by Leon Morris. *The First Epistle of Paul to the Corinthians*. “The Tyndale Bible Commentaries,” ed. by RVG Tasker. Grand Rapids, MI: Eerdmans, 1958, p.184). It is not easily aroused to anger; does not become “exasperated” (Barclay). Love controls the emotions, and never becomes angry without a cause (Ro.12:18).

“But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth” (Col.3:8).

“Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath” (Jas.1:19).

“Cease from anger, and forsake wrath: fret not thyself in any wise to do evil” (Ps.37:8).

“He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city” (Pr.16:32).

“The discretion of a man deferreth his anger; and it is his glory to pass over a transgression” (Pr.19:11).

“Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools” (Eccl.7:9).

9. Love does not think evil (logizetai to kakon): does not consider the wrong suffered; is not resentful; does not hold the evil done to oneself. Love suffers the evil done to it and forgets it.

“But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also” (Mt.5:39).

“Recompense to no man evil for evil. Provide things honest in the sight of all men” (Ro.12:17).

“See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men” (1 Th.5:15).

“Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing” (1 Pt.3:9).

10. Love does not rejoice in iniquity (adikia): unrighteousness, evil, wrong-doing. Love does not take pleasure in the unrighteousness and sin of others; it does not feed upon sin and wrong, nor does it pass along the stories of sin and wrong. Man’s nature is too often fed the tragedy of evil, whether personal sin or natural disaster (cp. the daily news reports and most subjects of conversation between so many people).

“And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye?” (Mt.7:3).

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves” (Ro.15:1).

“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted” (Gal.6:1).

“And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins” (1 Pt.4:8).

11. Love rejoices in the truth: rejoices when the truth is known and when it prevails; rejoices when others are recognized and promoted for who they are and for what they have contributed. Love rejoices when the truth is rooted and grounded in a person and among the people of the world. Note that love never covers nor hides the truth; love is courageous in that it faces the truth.

“Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another” (Eph.4:25).

“Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness” (Eph.6:14).

“These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates” (Zech.8:16).

“The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity” (Mal.2:6).

12. Love bears all things: the word bears (stegai) means both to cover all things and to bear up under all things. Love does both: it stands up under the weight and onslaught of all things and it covers up the faults of others. It has no pleasure in exposing the wrong and weaknesses of others. Love bears up under any neglect, abuse, ridicule—anything that is thrown against it.

“With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace” (Eph.4:2-3).

“And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him” (Eph.6:9).

“Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye” (Col.3:13).

13. Love believes all things: is “completely trusting” (Barclay); “always eager to believe the best” (Moffatt, as quoted by Leon Morris); is “ever ready to believe the best” (Amplified New Testament). Love sees and understands the circumstances and accepts and forgives and believes the very best about a person.

“And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him” (Lk.17:4).

“And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (Eph.4:32).

“Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye” (Col.3:13).

14. Love hopes all things: it “never ceases to hope” (Barclay); it expects the good to eventually triumph and to gain the victory; it refuses to accept failure; it always hopes for the best and for the ultimate triumph of the good—no matter how fallen or how tragic the fall or how difficult gaining the victory may seem.

“For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope?” (Ro.8:24).

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope” (Ro.15:4).

“Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work” (2 Th.2:16-17).

“And every man that hath this hope in him purifieth himself, even as he is pure” (1 Jn.3:3).

15. Love endureth all things: the word endures (huopmenei) is a military word meaning to stand against the attack of an enemy. Love actively fights and endures all attacks. Love is strong, full of fortitude and fight, and it struggles against any and every assault to buckle in to being unloving. Love conquers and triumphs—always—because it endures all things. No matter what attacks love, named or unnamed, it endures the attack and continues to love.

“And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved” (Mt.10:22).

“Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord” (1 Cor.15:58).

“And let us not be weary in well doing: for in due season we shall reap, if we faint not” (Gal.6:9).

“Blessed is the man that endureth temptation [trial]: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him” (Jas.1:12).

“Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy” (Jas.5:11).

“Behold, I come quickly; hold that fast which thou hast, that no man take thy crown” (Rev.3:11).

Thought 1. The point is well made: the dear friend of John was to walk in love no matter how others treated her. She was to love even as God’s Son had loved when He was upon earth. So are we.

<p>1 Guard against deceivers a. They deny that Christ has come in the flesh b. They are antichrists</p> <p>2 Watch yourself: Do not lose the things already wrought in you—receive a full reward</p> <p>3 Do not go too far: Stay in the doctrine of Christ—prove your salvation a. If you do not abide,</p>	<p>II. THE WARNING AGAINST DECEIVERS & FALSE TEACHERS, v.7-13</p> <p>7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.</p> <p>8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.</p> <p>9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the</p>	<p>doctrine of Christ, he hath both the Father and the Son.</p> <p>10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:</p> <p>11 For he that biddeth him God speed is partaker of his evil deeds.</p> <p>12 Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.</p> <p>13 The children of thy elect sister greet thee. Amen.</p>	<p>you do not have God b. If you abide, you possess God & Christ</p> <p>4 Do not receive a deceiver; do not compromise: Guard your testimony a. He deceives & misleads b. You share in his evil</p> <p>5 Conclusion: Much exhortation is needed a. Writing was inadequate; therefore, John planned a visit b. Christian greetings were sent by relatives</p>
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DIVISION II

THE WARNING AGAINST DECEIVERS AND FALSE TEACHERS, v.7-13

(v.7-13) **Introduction:** one of the greatest problems faced by believers is false teaching. False teaching abounds everywhere. No matter which direction we turn, there are deceivers and imposters who go by the name of Christian, by the name of our Lord Jesus Christ; yet they are anything but followers of Him. But their teaching is so insidious, and it contains enough of the truth that millions are ensnared by their seduction. This is the importance of this passage: it is a *warning against deceivers or false teachers*.

1. Guard against deceivers (v.7).
2. Watch yourself: do not lose the things already wrought in you—receive a full reward (v.8).
3. Do not go too far: stay in the doctrine of Christ—prove your salvation (v.9).
4. Do not receive a deceiver; do not compromise: guard your testimony (v.10-11).
5. Conclusion: much exhortation is needed (v.12-13).

1 (v.7) **Teachers, False—Deceivers—Antichrist:** first, guard against deceivers. A deceiver is an imposter, a person who claims to be a follower of Christ, but he is not—not really. He does not live like Christ taught us to live, and he does not believe the truth about Christ. He lives and teaches something entirely different than what Christ lived and taught. Note three significant facts.

1. There are many deceivers in the world. There were many in the days of John and the elect lady, and there have been many ever since. Deceivers are in every area of society—in our factories and plants, schools and universities, clubs and recreational halls, offices and businesses, and even in our churches and religious societies.

Some are businessmen; others are employees. Some are teachers; others are students. Some are ministers; others are laymen. Deceivers are everywhere, imposters who claim to be Christian, but they do not live for Christ nor do they believe what Christ taught. By their lives and by their beliefs and teachings, they deceive people. Through everyday conversation and sharing and from the teaching positions of the world, they ensnare people into the net of their false beliefs.

2. Note who a deceiver is: he is a person who denies that Jesus Christ is come in the flesh. That is, he denies that Jesus Christ is the Son of God.

- ⇒ He *denies the deity* of Jesus Christ: that He is the Son of God who came *out of* (ek) heaven, out from the spiritual world and dimension into this world; who came through the womb of a virgin as the God-Man to save the world.
- ⇒ He *denies that Jesus Christ is the sinless Son of God* who lived a perfect and righteous life and thereby secured the ideal and perfect righteousness for man.
- ⇒ He *denies the death and resurrection* of Jesus Christ: that He died as the sacrifice for man's sins and that He arose from the dead to conquer death for man.
- ⇒ He *denies the Lordship* of Jesus Christ: that He is truly the Son of God seated at the right hand of God as the Lord and God of the universe.
- ⇒ He *denies the return of Jesus Christ to earth*: that He is coming again to execute judgment upon the earth.

Any person can be a deceiver. No matter who we are, if we do not believe that God's Son, the Lord Jesus Christ, has come in the flesh, then we deceive people and mislead them. We ensnare them into false belief and doom them to be separated from God forever. How? By teaching them that they can be good enough on their own to become acceptable to God; that they can do enough good and be religious enough to make God accept them. But this is false teaching, for God is perfect and He can accept only perfection. No person is perfect; therefore, all persons are doomed if they present only their own goodness to God. Their goodness is not perfection. We have all committed some sins, and we are all short of God's glory. We all stand guilty before God. Therefore, there has to be a perfect sacrifice for our sins. This is the glorious news about Jesus Christ, the Son of God. He came to earth to live a sinless life and to become the Perfect and Ideal Man. This He did so that He could be the *perfect and ideal sacrifice* for our sins. Jesus Christ has taken our sins upon Himself and

borne the punishment for them. Therefore, sin is taken care of. Sin can be removed from us, and God can accept us in Christ as sinless and perfect.

This is the point: this is the reason that God had to send His Son into the world. If we deny Jesus Christ, if we do not trust Jesus Christ as the perfect sacrifice for our sins, then we are doomed—doomed because we still bear our sins. And God cannot allow a single sinner to contaminate and dirty the perfection of heaven. Sin has to be removed before God can ever accept us and allow us to live in His presence.

Therefore, any person who denies that Jesus Christ is come in the flesh is a deceiver. He is denying what God has done. And most tragic of all: he leads other people astray.

Note one other fact about this verse of Scripture. The words “Jesus Christ is come in the flesh” is in the present tense. That is, the deceiver denies that God or the Son of God could ever come to earth.

⇒ He denies that God’s Son came the first time; denies that Jesus the carpenter was the Son of God.

⇒ He denies that the Son of God is ever coming; denies a second coming or any other coming of the Son of God to earth.

The deceiver just does not believe that God could or would ever come to earth. He does not believe that God could become a man, or else that He ever would become a man. And if God could come to earth, the deceiver sees no need for such an act—for to him man is capable of becoming good enough to secure God’s approval and acceptance on his own.

3. Note that the deceiver is called an antichrist; that is, he is a forerunner of the antichrist (see note—1 Jn.2:18 for discussion).

Thought 1. The warning has been sounded. We must guard against deceivers and false teachers.

“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Mt.7:15-23).

“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works” (2 Cor.11:13-15).

“Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm” (1 Tim.1:7).

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron” (1 Tim.4:1-2).

“If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself” (1 Tim.6:3-5).

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables” (2 Tim.4:3-4).

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction” (2 Pt.2:1).

“For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely” (Jer.6:13).

“For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD” (Jer.23:11).

“My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace” (Jer.50:6).

“But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hand” (Ezk.33:6).

2 (v.8) **Watch—Believers, Duty:** second, watch yourself so that you will receive a full reward. Remember: John is writing to a dear mother and her children. False teaching was so rampant that the family unit itself needed to be on guard. The family needed to consider what teachers they were listening to and sitting under. Note why: lest they lose the reward for the good works they had already wrought. Believers are to be rewarded for their good works, for their labor for Christ. But there is danger that they can lose their reward. What is that danger? Heeding false teaching. If we heed false teaching, we will lose our reward.

Thought 1. No matter how much charisma a teacher may have, no matter how much we may like him, no matter how persuasive he may be—we must not listen to him, not if he is denying that God’s Son, the Lord Jesus Christ, has come to earth as a Man. If we are led astray, we will lose our reward.

“Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work” (Ps.62:12).

“I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings” (Jer.17:10).

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Mt.16:27).

“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor.5:10).

“And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear” (1 Pt.1:17).

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works” (Rev.20:12).

“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be” (Rev.22:12).

3 (v.9) **Salvation—Teaching, False:** third, abide in the doctrine of Christ. The person who does not abide in the teachings of Christ does not have or possess God. The Greek words are *pas ho proagon*. They mean to transgress against God by going too far, by trying to move out ahead of Christ. There are many teachers, ministers and laymen alike, who would like to be progressive and creative, to come up with a novel idea, to make some advancement in thought. They want people to recognize and approve them; therefore, they try to impress people. In so doing, they go beyond Christ and what He taught. They twist or branch off from the teachings of Christ. John warns against this: if a person does not stay in the teachings of Christ, then he does not have God. He is not saved; he is not truly born of God. The only person who is born of God is the person who stays in the teachings of Christ. This does not mean that believers are not to be creative and thoughtful. It means that we must not move out beyond Christ and what He taught.

Thought 1. Note: it is the *teachings of Christ* that we are to follow, not *teachings about* Christ. As A.T. Robertson says in his *Word Pictures In The New Testament* (Vol.6, p.254), our standard is to be Christ. We must be progressive and seek after progress, but it should be toward Christ, not away from Him. What are the teachings of Christ? The following verses give us the doctrine of Christ.

“And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (Jn.1:14).

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life” (Jn.3:14-15).

“That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him” (Jn.5:23).

“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst” (Jn.6:35).

“But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life” (Jn.6:64-68).

“Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself” (Jn.7:16-17).

“I and my Father are one” (Jn.10:30).

“He that hateth me hateth my Father also” (Jn.15:23).

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (Jn.17:3).

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

4 (v.10-11) **Hospitality:** fourth, do not receive a deceiver or false teacher nor wish him well. Remember: most churches of that day and time met in the homes of prominent members (cp. Ro.16:5; Col.4:15). It is likely that the church was meeting in the home of this dear lady and her children. If not, then she had apparently refused to provide room and board or to welcome some false teachers into her home. The charge is strong and its meaning is perfectly clear. False teachers are not to be allowed in the church nor in our homes. There is no greater danger to a church or a home than the threat of false teachers. False teachers doom the souls of people, shut them off from Christ. And any person who is shut off from Christ is not acceptable to God. Therefore, the church and the members of our families must be protected at all costs from

false teachers. Note: we are not to encourage the false teacher at all; not to welcome him nor to bid him “God speed.” If we encourage him, God counts us as a participant in his evil deeds. This means, of course, that we do not support deceivers and false teachers...

- by allowing them to be around our children or young people.
- by allowing them to be around believers where they can share their ideas.
- by allowing them to teach in our churches.
- by attending their meetings.
- by supporting them financially.
- by showing any encouragement whatsoever to them.

Any person who denies Jesus Christ is the most dangerous person alive, for he can doom our children and loved ones and even doom us. Jesus Christ is God’s Son, and God loves His Son with a divine jealousy and vengeance over how men treat Him. No matter what we may feel or think, God is both loving and just, and His justice must be executed the same as His love has been demonstrated. The point is this: God’s justice stands more against those who teach that Jesus Christ is not His Son than against anyone else.

“Give not that which is holy unto the dogs [false teachers], neither cast ye your pearls [the truth of the gospel] before swine, lest they trample them under their feet, and turn again and rend you” (Mt.7:6).

“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Mt.7:15-23).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed” (Gal.1:6-9).

“And have no fellowship with the unfruitful works of darkness, but rather reprove them” (Eph.5:11).

5 (v.12-13) **Conclusion:** much exhortation is needed by believers. John had much that needed to be said to this dear lady and her children. But it would be better to say it to them face to face. Therefore, John planned a trip to visit her and the other believers in the area.

Thought 1. Note how important the gospel is even for believers—so important that John would plan a special trip to share the glorious teachings of Jesus Christ. And remember: John was already an elderly man.

Note that the elect lady had a sister. The final words are greetings from the children of the sister. This is significant: it shows how the gospel had spread throughout the whole family. First one sister was reached for Christ, then the other sister, and then the children of both families. When we surrender our lives to Jesus Christ, our duty is to do all we can to reach our families for Christ, all our brothers and sisters and their families.

“For we cannot but speak the things which we have seen and heard” (Acts 4:20).

“For thou shalt be his witness unto all men of what thou hast seen and heard” (Acts 22:15).

“We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak” (2 Cor.4:13).

“Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God” (2 Tim.1:8).

“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (2 Tim.2:2).

“These things speak, and exhort, and rebuke with all authority. Let no man despise thee” (Tit.2:15).

“But sanctify the lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Pt.3:15).

THE THIRD EPISTLE OF

JOHN

THE THIRD EPISTLE GENERAL OF JOHN

INTRODUCTION

AUTHOR: John, the Apostle (see I John, Introductory Notes).

DATE: Probably A.D. 85-95 (see I John, Introductory Notes).

TO WHOM WRITTEN: “The well-beloved Gaius” (3 Jn.1). (See outline and notes—3 Jn.1-8 for a discussion of Gaius.)

PURPOSE: To warn against rejecting true ministers and spiritual leadership. (See Introduction, Special Features, pt.2—II John for more discussion.)

SPECIAL FEATURES:

1. III John is “A General Epistle.” That is, it is not written to a specific church. It is written from a pastor whose leadership and authority have been unduly rejected (3 Jn.9). He now appeals to another leader to hear and receive his instructions.

2. III John is “An Epistle Governing Traveling Ministers such as Prophets, Teachers, Evangelists, and Missionaries.” After the apostles died off, a clash arose over the ministers of local churches and the traveling ministers. There were some false ministers who had begun to fill the pulpits of the local churches and others who had begun to travel about taking advantage of the Christians who were kind enough to provide them food and lodging during their ministry and stay (II John 10). Because of this abuse, some within the churches arose and began to oppose all *traveling ministers* (Diotrephes of III John is an example of this). In II John, John writes the elect lady to warn her of false teachers. But on the other hand, he writes Gaius to encourage him to receive the *true prophets* (III John). III John shows that the conflict had become so heated that Diotrephes was even trying to have church members expelled if they accepted the traveling minister.

OUTLINE OF THIRD JOHN

THE PREACHER'S OUTLINE & SERMON BIBLE™ is *unique*. It differs from all other Study Bibles & Sermon Resource Materials in that every Passage and Subject is outlined right beside the Scripture. When you choose any *Subject* below and turn to the reference, you have not only the Scripture, but you discover the Scripture and Subject *already outlined for you—verse by verse*.

For a quick example, choose one of the subjects below and turn over to the Scripture, and you will find this marvellous help for faster, easier, and more accurate use.

In addition, every point of the Scripture and Subject is *fully developed in a Commentary with supporting Scripture* at the bottom of the page. Again, this arrangement makes sermon preparation much easier and faster.

Note something else: The Subjects of THIRD JOHN have titles that are both Biblical and *practical*. The practical titles sometimes have more appeal to people. This *benefit* is clearly seen for use on billboards, bulletins, church newsletters, etc.

A suggestion: For the quickest overview of THIRD JOHN, first read *all the major titles* (I, II, III, etc.), then come back and read the subtitles.

OUTLINE OF THIRD JOHN

- I. **THE SPIRITUAL AND BELOVED LEADER: GAIUS, A MAN WHO HELPED MUCH, v.1-8**
- II. **THE DIVISIVE CHURCH LEADER AND THE GODLY MINISTER, v.9-14**

JOHN

<p>1 He was well-beloved</p> <p>2 He prospered spiritually despite ill health</p> <p>3 He walked in the truth a. He had the testimony of walking in the truth</p> <p>b. He brought joy to believers</p>	<p>I. THE SPIRITUAL & BELOVED LEADER: GAIUS, A MAN WHO HELPED MUCH, v.1-8</p> <p>The elder unto the well-beloved Gaius, whom I love in the truth.</p> <p>2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.</p> <p>3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.</p> <p>4 I have no greater joy than</p>	<p>to hear that my children walk in truth.</p> <p>5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;</p> <p>6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:</p> <p>7 Because that for hisname's sake they went forth, taking nothing of the Gentiles.</p> <p>8 We therefore ought to receive such, that we might be fellowhelpers to the truth.</p>	<p>4 He helped Christian believers & strangers</p> <p>a. He was a dynamic example before the whole church</p> <p>b. He should continue to minister & show hospitality</p> <p>1) Because travelling ministers go forth for Christ without regular income</p> <p>2) Because we need to be fellow-workers in the truth</p>
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DIVISION I

THE SPIRITUAL AND BELOVED LEADER: GAIUS, A MAN WHO HELPED MUCH, v.1-8

(v.1-8) **Introduction:** leadership within the church is critical. Church leaders are chosen to lead people to Jesus Christ. Therefore how leaders live and behave is of critical importance: their lives affect the lives of the whole church. Their behavior often determines the growth of believers and whether or not the church has a dynamic ministry for Christ. This is what the letter of Third John is all about, leadership within the church. Three leaders are seen, two were godly men and one was a troublemaker. The first leader was Gaius. He is a picture of the spiritual and beloved leader, a man who took the lead within the church by reaching out and helping all those who needed help.

1. He was well-beloved (v.1).
2. He prospered spiritually—despite ill health (v.2).
3. He walked in the truth (v.3-4).
4. He helped Christian believers and strangers (v.5-8).

1 (v.1) **Gaius—Beloved:** he was well-beloved. Note that John calls Gaius *beloved* four times (v.1, 2, 5, 11). Gaius was dear to the heart of John. He was deeply loved. Why? Apparently they were close friends, but their friendship was not the main reason for their bond. The main reason for their close bond was Christ. Gaius had trusted Jesus Christ as his Savior and was faithful to the call God had given him. He was a leader in the church and he did his job well. He lived for Christ and performed his functions for the sake of Christ and the church (see note 2, *Truth*—2 Jn.1-2 for more discussion). John loved Gaius because he was both a dear friend and a great servant of Christ.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35).

“As the Father hath loved me, so have I loved you: continue ye in my love” (Jn.15:9).

“This is my commandment, That ye love one another, as I have loved you” (Jn.15:12).

“Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good” (Ro.12:9).

“And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour” (Eph.5:2).

“And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you” (1 Th.3:12).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren” (1 Jn.3:16).

2 (v.2) **Gaius—Prosperity—Health:** he prospered spiritually despite ill health. Gaius was apparently a man who suffered some illness or disease or was at least subject to being sick a lot. His health crosses John's mind, and John wants him to know that he is thinking and praying for his health just as he is praying for his soul to prosper. Note two things.

1. Gaius' soul did prosper. John actually says that it prospered. The idea is that he was growing spiritually, growing stronger and stronger in Christ and in the fruit of the Spirit. He experienced the fulness of God day by day...

- love
- joy
- peace
- longsuffering
- gentleness
- goodness
- faith
- meekness
- self-control

Gaius, the church leader, prospered in that he experienced both abundant and eternal life. He knew God's care and guidance every day of his life.

2. John prayed for Gaius to prosper and to be in good health. In this case, John was wanting Gaius to be prosperous and fulfilled and satisfied in all of life...

- in his home
- in his work
- in his relationships
- in his leadership
- in his church
- in whatever he undertook

Thought 1. We should be praying for one another—for all believers—to be prosperous and fulfilled and satisfied in all that we undertake. We should be praying for success and joy in all of life. But remember: success does not mean money as much as it means joy, fulfillment, and satisfaction. Nothing can ever take the place of peace of heart and mind. And peace comes only through Jesus Christ.

“For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come” (1 Tim.4:8).

“But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content” (1 Tim.6:6-8).

“This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men” (Tit.3:8).

“Let your conversation [behavior] be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee” (Heb.13:5).

“And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper” (Ps.1:3).

“Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do” (Dt.29:9).

3 (v.3-4) **Truth—Gaius:** he walked in the truth. Note two significant facts.

1. Gaius, the church leader, had a strong testimony among the believers of the church. Some of the believers had visited the city where John was and shared the testimony of Gaius with John. What they shared was this: Gaius *walked in the truth*. This means that he walked in the truth of Jesus Christ and in the truth of God's Word.

⇒ Jesus Christ said that He is the truth.

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (Jn.14:6).

Jesus Christ is the truth, the very ideal of humanity, the Ideal and Perfect Man. Jesus Christ is everything that a person should be, all that God wants a person to be. Therefore, Gaius walked in Jesus Christ. He patterned his life after the truth, after Jesus Christ Himself.

⇒ Jesus Christ also said that the Word of God is truth.

“Sanctify them through thy truth, thy word is truth” (Jn.17:17).

All that a person should be is also written out in the Word of God. God's Word spells out the ideal and perfect person, just what God wants a person to be. Therefore, Gaius obeyed the Word of God. He walked in the truth of God's Word and lived as God's Word says to live.

2. Gaius brought joy to the hearts of believers. Not only were the believers joying in the testimony of Gaius, but John himself joyed in Gaius as well. But note again: he was not joying in Gaius' friendship, although he was bound to be thankful for a friend as close as Gaius. John was joyful over the Christian life Gaius was living, over the fact that Gaius walked in the truth.

Note another significant fact: Gaius was apparently standing firm in the truth despite severe opposition from another church leader and a clique that the divisive leader had drawn around him (v.9-11).

Thought 1. What a man Gaius must have been! It is difficult enough to stand against the normal temptations and trials of life, but when fellow believers begin to attack us, it makes standing up for the truth even more difficult. The tendency is to back off and just keep silent and let things run their course. But note Gaius. He stood up for the truth of Christ and of God's Word. He stood against those within the church who were not following the truth and were damaging and destroying the church by their divisiveness.

“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Lk.9:23).

“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:2).

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor.5:17).

“As ye have therefore received Christ Jesus the Lord, so walk ye in him” (Col.2:6).

“Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier” (2 Tim.2:3-4).

“He that saith he abideth in him ought himself also so to walk, even as he walked” (1 Jn.2:6).

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn.2:15-16).

4 (v.5-8) **Gaius—Ministering—Hospitality—Benevolence:** he helped Christian believers and strangers. This tells us why John was writing to Gaius and the church. There were some in the church who did not like the idea of travelling ministers visiting and holding meetings in their church. They were opposed to any kind of minister or ministry that was not settled within the church itself. They did not, therefore, want the travelling evangelists, missionaries, prophets, and teachers preaching and teaching in their church. They saw no use for their ministry. They felt...

- that believers could learn all they needed to know from their own ministers and from others in the settled ministry.
- that they did not need help in reaching out to the lost.
- that they could carry out the mission of Christ without the help of travelling ministers.

This will be seen when the opposition is discussed in the next passage and outline. For now, note three significant points.

1. Gaius was doing all he could to help the travelling ministers. He was opening his home and supporting them—so much so that he had a strong testimony in the ministry of hospitality. Note that he even opened his home to strangers in order to reach and grow them in Christ.

2. Gaius is to continue to receive and support the travelling ministers (v.6^b). Note: it is said that this is exactly what God Himself would do. Gaius is told this is the godly way, the godly thing to do. That is, it is exactly what God would do; therefore, it is what the church leader is to do. There are two strong reasons why.

- a. Travelling ministers should be received and supported as they go forth for Christ. They have dedicated their lives to serve Christ by reaching the lost and growing believers, and the church needs their ministry. In addition, they have made the commitment by faith, without receiving a regular income.
- b. Travelling ministers should be received and supported because we need to be fellow-workers in the truth. There is no question: they are workers in the truth. Travelling evangelists, missionaries, prophets, and teachers alike are carrying the gospel of truth across the world. The only question is: Are we in the local church going to be fellow workers with them? John says that it is the very thing that God Himself would do. Therefore, we in the local church must labor with all those who walk in the truth of Jesus Christ and the Word of God. We must labor with all those chosen by God to carry forth the Word of truth, the Word of His dear Son, the Lord Jesus Christ.

Thought 1. Gaius is a dynamic example for the leaders of the local church. All Christian leaders are to...

- open their homes to strangers: college students who are away from home, single parents with children, the homeless, the needy, the hungry, foreigners, and all others.
- open their homes in supporting the travelling evangelists and teachers who are faithfully serving our Lord Jesus.
- open their homes to the various ministries of the church such as Bible Study groups, youth meetings and fellowships.

“Distributing to the necessity of saints; given to hospitality” (Ro.12:13).

“A bishop [leader] then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach” (1 Tim.3:2).

“Let not a widow be taken into the number under threescore years old, having been the wife of one man” (1 Tim.5:9).

“But a lover of hospitality, a lover of good men, sober, just, holy, temperate” (Tit.1:8).

“Be not forgetful to entertain strangers: for thereby some have entertained angels unawares” (Heb.13:2).

“Use hospitality one to another without grudging” (1 Pt.4:9).

“Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints’ feet, if she have relieved the afflicted, if she have diligently followed every good work” (1 Tim.5:10).

<p>1 The divisive church leader</p> <p>a. He loved recognition & the preeminence</p> <p>b. He rejected ministerial leadership</p> <p>c. He talked about, criticized, & censored the minister</p> <p>d. He opposed those who supported the minister</p> <p>e. He had to be disciplined</p>	<p>II. THE DIVISIVE CHURCH LEADER & THE GODLY MINISTER, v.9-14</p> <p>9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.</p> <p>10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.</p>	<p>11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.</p> <p>12 Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.</p> <p>13 I had many things to write, but I will not with ink and pen write unto thee:</p> <p>14 But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.</p>	<p>f. He was not to be followed because he was evil</p> <p>2 The godly leader who stands in the truth</p> <p>a. A man of testimony</p> <p>b. A man of the truth</p> <p>c. A man highly esteemed by other leaders</p> <p>3 Conclusion: The problem in the church was so severe that a personal visit was needed by the minister John</p>
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DIVISION II

THE DIVISIVE CHURCH LEADER AND THE GODLY MINISTER, v.9-14

(v.9-14) **Introduction:** a divisive leader is one of the most serious problems that ever confronts a church. When a church has within its ranks a divisive leader, the very life and ministry of the church are threatened. A divisive leader always carries a church through one of its most traumatic experiences. He usually gathers others around him into a clique of opposition, and when he goes this far, he becomes much more of a threat to the life of the church. This is the very reason that Third John was written. There was a divisive leader in the church who was causing serious problems. In writing, John covers the traits of the divisive leader and he tells us how to handle him.

1. The divisive church leader (v.9-11).
2. The godly leader who stands in the truth (v.12).
3. Conclusion: the problem in the church was so severe that a personal visit was needed by the minister John (v.13-14).

I (v.9-11) **Divisive Church Leaders—Diotrephes—Discipline:** there is the divisive church leader, a man called Diotrephes. Who was he? All we know is what is said here, for this is the only time he is mentioned in Scripture. But a great deal is given here. We can tell that he was a prominent leader in the church. Note: he had enough authority to reject John's letter, and remember John was not only an apostle, but one of the three closest apostles to Christ (v.9). He also had enough authority to stop travelling ministers from holding meetings in the church, ministers such as evangelists, teachers, and prophets (v.10). He even had the authority to force people out of the church (v.10).

All this points to his being a minister or one of the highest lay officials in the church such as a deacon. What an enormous opportunity and privilege he had! Holding such a high call in the church, he could have been a dynamic example of what a believer should be—an example of love, care, ministry, outreach, evangelism, and of purity of life. But the legacy he has left behind is a far cry from being a testimony. His legacy is division; he was a divisive leader. Imagine! After his death, the major thing remembered about him is that he was the person who caused division in the church. Six things are said about him.

1. Diotrephes, the divisive leader, loved recognition. He loved to be preeminent, to be first in the church (v.9).
 - ⇒ He wanted people recognizing him as the most important leader in the church.
 - ⇒ He wanted people coming to him for advice and counsel.
 - ⇒ He wanted people seeking his opinion first before they went to others.
 - ⇒ He wanted all new ideas and ministries and programs to be brought to him first.
 - ⇒ He wanted to sit in on all major discussions and meetings.
 - ⇒ He wanted to have the major say-so in all decisions.
 - ⇒ He wanted the right to approve or disapprove who did what in the church.

On and on the list could go. This church leader wanted to be first, to have the recognition and preeminence in the church.

Thought 1. A.T. Robertson shares a personal experience that is most interesting and that should speak to all of our hearts about how insidious the desire to be first can be:

“He [Diotrephes] may have been an elder (bishop) or deacon, but clearly desired to rule the whole church. Some forty years ago I wrote an article on Diotrephes for a denominational paper. The editor told me that twenty-five deacons stopped the paper to show their resentment against being personally attacked in the paper” (Word Pictures In The New Testament, Vol.6, p.263).

“And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted” (Mt.23:12).

“And there was also a strife among them, which of them should be accounted the greatest” (Lk.22:24).

“How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?” (Jn.5:44).

“Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits” (Ro.12:16).

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others” (Ph.2:3-4).

“Neither as being lords over God’s heritage, but being ensamples to the flock” (1 Pt.5:3).

“Pride goeth before destruction, and a haughty spirit before a fall” (Pr.16:18).

“A friend loveth at all times, and a brother is born for adversity” (Pr.17:17).

“It is not good to eat much honey: so for men to search their own glory is not glory” (Pr.25:27).

“He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat” (Pr.28:25).

“Woe unto them that are wise in their own eyes, and prudent in their own sight!” (Is.5:21).

“For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High” (Is.14:13-14).

“Though thou exalt thy self as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD” (Obad.4).

Thought 2. Oliver Greene makes a very practical comment that needs to be heeded by all church leaders who desire to be preeminent in the church.

“Greek authorities tell us that the phrase here translated ‘who loveth to have the preeminence’ is only one word in the Greek, and it is not found anywhere else in the New Testament. The meaning is simply ‘one who loves to be first,’ one who will rule or ruin. But there ARE no rulers or lords in God’s Church. Pastors, deacons, church leaders are not to be ‘lords over God’s heritage’ (1 Pet.5:3)” (The Epistles of John, p.254).

2. Diotrophes, the divisive leader, rejected ministerial leadership. Note: John had written some previous letter to the church. Again remember that this is John the apostle, one of the men who had walked with Jesus Himself. But this did not matter to this divisive leader. He rejected John’s authority as a minister of God. In fact, he totally rejected the minister’s authority. He would not even allow John’s letter to be read before the church. This is the very reason John has addressed this letter to Gaius. Diotrophes had destroyed John’s former letter to the church; therefore, this time John sends the letter to Gaius, who is another leader in the church.

Thought 1. When a person wants his own way in the church, authority matters little. In fact, this is usually the way we can tell whether or not a person is wanting to be recognized: if he is rejecting the appointed authority in the church.

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others” (Ph.2:3-4).

3. Diotrophes criticized, talked about, and censored the minister. And note: he used malicious words; he was bitter and divisive against the minister John. He went about *overflowing with talk* and rattling on about the matter, talking against and letting the members know that he opposed the minister.

“But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment” (Mt.12:36).

“Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice” (Eph.4:31).

“And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell” (Jas.3:6).

“Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge” (Jas.4:11).

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings” (1 Pt.2:1).

“For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life” (Ps.31:13).

“Whoso privily [secretly] slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer” (Ps.101:5).

“He that hideth hatred with lying lips, and he that uttereth a slander, is a fool” (Pr.10:18).

“Whoso boasteth himself of a false gift is like clouds and wind without rain” (Pr.25:14).

4. Diotrephes opposed those who stood behind the minister. The issue within the church was whether or not to support travelling ministers such as evangelists, prophets, missionaries, and teachers. Some in the church led by Diotrephes felt that the only legitimate ministers were ministers of local churches. They felt that ministers such as travelling evangelists, prophets, missionaries, and outside teachers were not needed, that the church did not need their help to mature the believers nor to reach out to the lost.

But note: the minister John knew better. He knew that the Lord Jesus Christ had called and appointed specific officers for His church. He knew that believers needed the help of many ministers with very special gifts, ministers who could help the believers grow and carry out their own ministry. John knew that evangelists and missionaries could help the church reach out to reap the lost and stir believers to be more outreach minded. John knew that teachers and prophets could help believers of the local church grow, help them by giving them a different personality, voice, and perspective of God's Word and Christian growth.

As stated, the divisive leader, Diotrephes, opposed John the minister. He was so strong in his opposition that he was publicly opposing those who stood behind the minister. He was even driving some of them out and away from the church.

5. Diotrephes had to be disciplined. He was destroying the church. He had opposed the minister John so much that some believers had already left the church. He was disturbing every facet of church life:

- ⇒ affecting the testimony of the church before the world.
- ⇒ affecting the fellowship among believers.
- ⇒ affecting the spirit and enthusiasm of the believers, causing gloom and a disheartened spirit to set in.
- ⇒ affecting young and immature believers.
- ⇒ affecting the church's outreach into the community.
- ⇒ affecting the ministries and programs of the church. Few felt like participating.
- ⇒ affecting the reaching of the lost. Outsiders looked upon the church as being hypocritical.
- ⇒ affecting the offerings of the church.

This and so much more is what always happens when a divisive leader stirs up trouble within a church. This is the reason why a divisive leader must always be disciplined. Note: John says that he will deal with Diotrephes when he visits the church (v.9). The idea is that he, as the minister of God, is going to lead the church to discipline him. Jesus Christ instructs us how to handle discipline in the church, and no doubt, this is what John meant (see outline and notes—Mt.18:15-20 for discussion on church discipline).

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican” (Mt.18:15-17).

“Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him” (Lk.17:1-3).

“Them that sin rebuke before all, that others also may fear” (1 Tim.5:20).

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Tim.4:2).

“This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith” (Tit.1:13).

“These things speak, and exhort, and rebuke with all authority. Let no man despise thee” (Tit.2:15).

“A man that is an heretic after the first and second admonition reject” (Tit.3:10).

6. Diotrephes was not to be followed. This is a strong warning issued by the minister John: do not follow that which is evil, but follow that which is good. A divisive leader is not to be followed. He may be a leader—he may be the first leader in the church, but he is not to be followed if he is divisive and bucking against the authority of the minister and other leaders of the church. No matter who he is, no matter what his position, his leadership is to be rejected if he begins to sow seeds of divisiveness. His evil is not to be followed. Note why. The reason is shocking: a divisive person does evil, and the person who does evil is not born of God. No matter what the divisive person claims, no matter how great a leader he is in the church, no matter how long he has been in the church—the divisive person is not born of God. How could he be? For God is good, and only the person who does good is born of God.

“Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good” (Ro.12:9).

“Abstain from all appearance of evil” (1 Th.5:22).

“Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled” (Heb.12:14-15).

“But to do good and to communicate forget not: for with such sacrifices God is well pleased” (Heb.13:16).

“Let him eschew [shun, run away from] evil, and do good; let him seek peace, and ensue it” (1 Pt.3:11).

“All unrighteousness is sin: and there is a sin not unto death” (1 Jn.5:17).

“Depart from evil, and do good; seek peace, and pursue it” (Ps.34:14).

2 (v.12) **Minister—Demetrius:** there is the godly leader who stands in the truth. Who is Demetrius? What is said here in this verse is all we know.

⇒ He could be a leader in the church who stood toe to toe with Diotrephes. If so, then John is telling Gaius to lead the church in supporting him.

⇒ Most likely he is the minister and messenger John is sending to the church to deliver this third letter of John, a minister who is to help straighten out the division in the church.

Whatever the case, Demetrius stands as a dynamic example of a godly leader, of just what a leader in the church should be. Note three strong facts about him.

1. Demetrius had a strong testimony among all believers. Few leaders have a dynamic testimony among all, but this church leader did. He was held in the highest esteem by God’s people. They respected him every so highly.

2. Demetrius had a strong testimony for walking in the truth (see note, *Truth*—3 Jn.3-4 for discussion).

3. Demetrius was highly esteemed by other leaders. Note: John says we also bear record to the testimony of Demetrius, and then he strongly affirms the fact: he declares that his own testimony is trustworthy. What he is saying about the character of Demetrius is true. Demetrius is a godly servant of the Lord no matter what any divisive leader says. This emphasis points rather strongly toward Demetrius being one of the travelling evangelists or teachers serving with John. There is a possibility that he was one of those who had been opposed by Diotrephes and not allowed to teach in the church.

Whatever the case, Demetrius is a dynamic example of what church leaders should be. Note that he is not a cowardly man. He is willing to personally deliver the letter of Third John to Gaius and the church and to deal with the problems of the division.

Thought 1. This is to be the testimony of all church leaders. A life that is rooted and grounded in Christ is the very purpose for which God calls church leaders.

“A good name is rather to be chosen than great riches, and loving favor rather than silver and gold” (Pr.22:1).

“Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business” (Acts 6:3).

“Which was well reported of by the brethren that were at Lystra and Iconium” (Acts 16:2).

“First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world” (Ro.1:8).

“For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil” (Ro.16:19).

“And we have sent with him the brother, whose praise is in the gospel throughout all the churches” (2 Cor.8:18).

“Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true” (3 Jn.12).

3 (v.13-14) **Conclusion:** the problem in the church was severe, so severe that John planned to visit the church and to visit it soon. He would write no more. He had much to say to Gaius and the believers, but he needed to say it face to face, not in a letter. Note the minister’s closing remarks:

⇒ He wishes *peace* upon them; this was the very thing Gaius and the church needed.

⇒ He sends greetings from mutual friends: this was saying to Gaius and the believers that they were not being rejected by other churches and believers. They were not being frowned upon because they were unable to handle the division and to discipline the divisive leader.

⇒ He asks Gaius to greet his friends by name for him.

THE GENERAL EPISTLE OF

JUDE

THE GENERAL EPISTLE OF JUDE

INTRODUCTION

AUTHOR: Jude, the brother of James and the half-brother of Jesus Christ Himself (cp. Mt.13:55; Mk.6:3). This is the traditional view, and there is nothing of substance to argue against it. Jude was slow in being accepted into the canon as Scripture. It was not fully accepted until about A.D. 350. This was probably due to Jude's quoting some apocryphal books (cp. Jude 9, 14-15). The apocryphal books were written between the Old Testament and the New Testament and have never been counted as Scripture by most believers. Eventually Jude proved itself as Scripture and was fully accepted by the church. As stated, it is mentioned by the middle of the third century (A.D. 350).

DATE: Uncertain. Somewhere between A.D. 67-90.

There is no clear indication when the epistle was written. However, there are some factors that point toward a date somewhere between the middle 70's and 80's.

1. Jude refers to a body of beliefs that had been formulated by the church (Jude 3). The church most likely would not formulate a creed of beliefs until after the apostles had begun to die off. As far as is known, all of the apostles had gone on to be with the Lord by the late 60's except for John.

2. Jude challenges the believers to remember the words of the apostles—as though most of the apostles had already passed on and there was a need to look way back over the early years of church history (Jude 17-19).

3. Jude and Peter deal with the same subject of false teachers, and they make many of the same points. Because of this it looks as though II Peter made use of Jude or Jude made use of II Peter. Peter probably had access to Jude, incorporating the short book primarily into the second chapter. It is unlikely that Jude would have had access to II Peter and made use of only the second chapter.

TO WHOM WRITTEN: “To them that are sanctified...preserved...and called” (Jude 1).

Jude wrote to a specific people in a particular situation. This is seen in his calling them “beloved” and speaking so directly to them as though he knows them in a most personal way (Jude 3-5, 17-18, 20). But their identity is nowhere given.

PURPOSE: “To exhort you that ye should earnestly contend for the faith” (Jude 3-4).

Jude states explicitly that he set out to write about “our common salvation.” But all of a sudden, he changed his epistle to combat false teachers and their apostasy. The false teaching was the same false teaching that John, Paul, and Peter had to combat, that of Gnosticism. (See Introduction, Purpose—I John and Colossians for a discussion of the false teaching. Also see Col.1:15 for more discussion.)

SPECIAL FEATURES:

1. Jude is “The Last General Epistle.” That is, it is not written to a particular church so far as we know
2. Jude is “An Epistle of Triads.” That is, the author writes in sets of three. For example, he uses three historic examples of judgments (Jude 5-7), and three great rebels of the Old Testament (Jude 11). Verse one alone has two sets of triads, verse two one set. There are many others easily spotted as one reads the book.
3. Jude is “An Epistle Written to Combat False Teachers and Their Apostasy.” (See Purpose, Introduction—I John for discussion.)
4. Jude is “The Epistle that Covers the Terrible Characteristics and Judgments of False Teachers” (Jude 3-16).
5. Jude is “The Epistle that Tells Believers How to Combat False Teaching” (Jude 17-23).
6. Jude is “An Epistle that Stresses Mercy and Rescue.” Believers are to do all they can to save those polluted and contaminated by false teaching (Jude 22-23).
7. Jude is “The Epistle with the Reassuring Doxology.” No more reassuring words could be chosen to close a letter than the words of Jude 24-25. Of all the closing words of the epistles, these are probably the best known.

OUTLINE OF JUDE

THE PREACHER'S OUTLINE & SERMON BIBLE™ is *unique*. It differs from all other Study Bibles & Sermon Resource Materials in that every Passage and Subject is outlined right beside the Scripture. When you choose any *Subject* below and turn to the reference, you have not only the Scripture, but you discover the Scripture and Subject *already outlined for you—verse by verse*.

For a quick example, choose one of the subjects below and turn over to the Scripture, and you will find this marvelous help for faster, easier, and more accurate use.

In addition, every point of the Scripture and Subject is *fully developed in a Commentary with supporting Scripture* at the bottom of the page. Again, this arrangement makes sermon preparation much easier and faster.

Note something else: The Subjects of JUDE have titles that are both Biblical and *practical*. The practical titles sometimes have more appeal to people. This *benefit* is clearly seen for use on billboards, bulletins, church newsletters, etc.

A suggestion: For the quickest overview of JUDE, first read *all the major titles* (I, II, III, etc.), then come back and read the subtitles.

OUTLINE OF JUDE

- I. THE DESCRIPTION OF TRUE BELIEVERS, v.1-2**
- II. THE WARNINGS AGAINST APOSTASY: THE CHARACTERISTICS AND JUDGMENT OF FALSE TEACHERS, v.3-16**
- III. THE EXHORTATION TO BELIEVERS, v.17-25**

JUDE

I. THE DESCRIPTION OF
TRUE BELIEVERS,
v.1-21 There is the picture of
the true minister2 There is the picture of
the true believer

a. He is sanctified

b. He is preserved in Jesus Christ

c. He is called

d. He receives mercy,
peace, & love

Jude, the servant of
Jesus Christ, and brother
of James, to them that
are sanctified by God
the Father, and preserved
in Jesus Christ, and
called:

2 Mercy unto you, and peace,
and love, be multiplied.

DIVISION I

THE DESCRIPTION OF TRUE BELIEVERS, v.1-2

(v.1-2) **Introduction:** How can we tell whether or not a person is a true minister of God? How can we tell whether or not a person is a true believer? This is the discussion of this passage. Remember: Jude was the brother of our Lord. At first, he did not believe in Jesus Christ. But some time after the resurrection of Christ, he gave his heart to the Lord and surrendered his life to preach the gospel. Here we see him sitting down and writing to the believers of the first century. And in writing, he wastes no time: right from the start he describes himself as a true minister of Jesus Christ and his readers as true believers of Christ. Consequently, in his opening remark we have a picture by which we can measure ourselves, the picture of a true minister and of a true believer.

1. There is the picture of the true minister (v.1).
2. There is the picture of the true believer (v.1-2).

1 (v.1) **Minister—Servant—Humility:** there is the picture of the true minister. Who is he? Jude says two simple things about himself.

1. He says that he is “the servant of Jesus Christ.” This is amazing, for as stated above, Jude was the brother of Jesus, the carpenter from Nazareth (Mt.13:55; Mk.6:3; cp. Jn.7:1-5, esp. v.5). At first he did not believe that Jesus was the Christ, the Anointed One of God, the Son of God who was to come to earth as the Savior of the world. But note what Jude says here: he says that he is “the servant of *Jesus Christ*.” He now believes that his brother Jesus is the Messiah, the *Anointed One* of God. He believes that his brother Jesus is the Son of God who came into the world to save man. He believes that his brother Jesus can save him from sin, death, and judgment; he believes that his brother Jesus can make him acceptable to God. What an enormous turnaround! What a testimony for our Lord Jesus Christ!

Note what else Jude says: he says he is the servant of Jesus Christ (see note, *Servant*—2 Pt.1:1 for discussion).

“If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour” (Jn.12:26; cp. Ro.12:1; 1 Cor.15:58).

“[Laboring] not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men” (Eph.6:6-7).

“And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ” (Col.3:23-24).

“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear” (Heb.12:28).

“And ye shall serve the Lord your God” (Ex.23:25).

“What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul” (Dt.10:12).

“Serve the Lord with fear, and rejoice with trembling” (Ps.2:11).

“Serve the Lord with gladness: come before his presence with singing” (Ps.100:2).

2. Jude says that he is the brother of James. Who is James? What James would be so famous and well known that all the believers of the first century would know him by his first name? There was only one such James, the James who was the Lord’s brother, the James who was the pastor of the great Jerusalem church, the mother church of Christianity.

Note this fact: Jude identifies himself by referring to James. Believers all over the world knew James, but few knew Jude. Therefore, he must identify himself so that his audience will receive his exhortation. He is simply Jude “the servant of Jesus Christ and brother of James.” Note the *humility* of this man! The only claim he has is that he is a slave to Jesus Christ and the brother of a famous man. He could have easily been jealous of his famous brother, resentful of the fact that he had to live under the shadow of his brother, resentful that he had to use his brother’s name to get a hearing from believers. But Jude was not jealous or resentful. He was a true minister of God: he walked humbly among the believers of the world, humbly before God, ever so thankful that God had called him to serve His Son the Lord Jesus Christ, thankful for whatever call God gave him.

Thought 1. The true minister of God has two very basic traits.

- 1) The trait of being the servant and slave of Jesus Christ. And remember: Christ means Messiah, the *Anointed One* of God, the Son of God whom God sent into the world to save men. This is the most basic belief of a true follower of Jesus Christ. Therefore, every true minister of the gospel makes this belief the basis of his life and ministry. He is a true minister because he is the servant and slave of *Jesus Christ*.
- 2) The trait of humility. The true minister walks humbly among believers and before God. No matter how low God's call is to him, he is thankful for the very fact that God called him. He is, after all, the servant and slave who is available to do the bidding of his Master.

Thought 2. The fact that Jude was a brother of our Lord is glorious evidence that Jesus Christ is exactly who He claimed to be. It is touching when we realize that Jude had lived as the half-brother to Jesus for years. Day in and day out, hour by hour, month by month, and year by year Jude had played, eaten, worked, slept, and gone to school with Jesus. He had roamed the surrounding hills with Jesus as a boy and seen Him play with other children and relate to the neighbors and adults of their neighborhood. Jude had seen how his brother received and responded to adult instruction, teaching, and supervision. He had also probably seen Jesus take over the head of the household when their father, Joseph, had died.

“So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God” (Mk.16:19).

“Hereafter shall the Son of man sit on the right hand of the power of God” (Lk.22:69).

“He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all” (Jn.3:31).

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ” (Acts 2:36).

“Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins” (Acts 5:31).

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved” (Ro.10:9).

“For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living” (Ro.14:9).

“But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him” (1 Cor.8:6).

“And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places” (Eph.1:19-20).

“Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Ph.2:6-11).

“Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Rev.5:12).

2 (v.1-2) **Believers—Sanctified—Preserved—Called:** there is the picture of a true believer. Who were these believers?

If Jude was writing to a particular church or group of churches, he does not name the church or churches. This points toward him writing to all the believers of the first century. Apparently the fact that Jude and James were brothers of the Lord Jesus Christ carried a lot of weight with the believers of their day. When they spoke, it made the believers stand up and take notice, for they had lived with Jesus day by day before His ministry and had experienced dramatic conversions from unbelief to staunch belief. This fact probably points to Jude writing to a wider audience. What he was writing was to be circulated among all the churches among all believers. In these opening words, Jude pictures just who a believer is. We can actually measure ourselves against his description and tell whether or not we are a believer.

1. Believers are the “*sanctified*” (hagios). The sanctified person is a person who has turned away from sin and set his life apart to follow God. He is a person who is set apart unto God, a person separated from the world and its possessions and pleasures, a person who is dedicated to following God, a person who has given *all he is and has* to God. (See DEEPER STUDY # 1, *Sanctification*—1 Pt.1:15-16 for more discussion.)

Note: the Greek text here is uncertain. Some have the word *beloved* instead of *sanctified*. That is, believers are *beloved* in God the Father. God holds them ever so close to His heart. They have accepted His Son, the Lord Jesus Christ; honored Him by believing in Him. Therefore, God loves the believer with a very special love, the love that accepts the believer and gives him the right to live in God's presence forever and ever.

2. Believers are “preserved in Jesus Christ.” The word “preserved” (teteremenois) means to be kept; to be guarded and watched after. God keeps the believer, guards and watches over him. The believer is a person...

- who is watched over by God.
- who is guided and directed by God day by day.
- who is strengthened by God to walk through all the trials and temptations of life.
- who is protected from all the enemies of life, even death.

- who is to be escorted into heaven quicker than the blink of an eye when the time comes for him to leave this world.
- who is given life, both abundant and eternal.
- who is given assurance of God's presence and love through all of life.

The true believer is a person who is preserved and kept by God. He is a person who is looked after and cared for by God. But note: it is *in Jesus Christ* that God keeps a person. The believer is a person who has placed his life into Jesus Christ; he is a person who is *trusting* Jesus Christ to save him. It is the true believer in Jesus Christ whom God preserves.

3. Believers are the "*called*" (kleteois). This means several things.

- a. It means that believers are the persons who have responded to the call of the gospel. God calls man to accept the gospel. He tugs and pulls at the heart strings, convicts and convinces man to accept Jesus Christ as His Son, but man has to respond to the call of God. God cannot make the decision for man. The believer is a person who has genuinely accepted the call of God. God summoned him, called him, and the believer responded. He became a believer, a person who truly believed in Jesus Christ.

"So the last shall be first, and the first last: for many be called, but few chosen"
(Mt.20:16; cp. Mt.22:14).

"Among whom [all believers] are ye also the called of Jesus Christ: to all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ" (Ro.1:6-7).

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (1 Cor.1:2).

"But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor.1:23-24).

"[God] who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim.1:9).

- b. It means that a believer has been called to be a *saint*, that is, to live a life of holiness. The word "saint" (hagios) means holy one or holiness. The believer is called to be holy and pure and righteous just as God is.

"To all that be in Rome, beloved of God, called to be saints [holy ones]: Grace to you and peace from God our Father, and the Lord Jesus Christ" (Ro.1:7).

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (1 Cor.1:2).

"But as he which hath called you is holy, so be ye holy in all manner of conversation"
(1 Pt.1:15).

- c. It means that the believer is called to have a heavenly hope. He is called to an eternal hope, the hope of living forever with God. He is called to be perfected and conformed to the image of the Lord Jesus Christ forever.

"There is one body, and one Spirit, even as ye are called in one hope of your calling [the hope of eternal life]" (Eph.4:4).

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb.3:1).

"I press toward the mark for the prize of the high calling of God in Christ Jesus"
(Ph.3:14).

- d. It means that the believer is appointed to a very special task and duty while on earth. He is called to serve Jesus Christ.

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God" (Ro.1:1).

"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother" (1 Cor.1:1).

"Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God" (1 Cor.7:20-24).

4. The believer is a person who has received the mercy and peace and love of God.

- a. He has received the mercy of God (see note, *Mercy*—2 Jn.3 for discussion).
 b. He has received the peace of God (see note, *Peace*—2 Jn.3 for discussion).
 c. He has received the love of God (see DEEPER STUDY # 1, *Love*—2 Jn.5 for discussion).

<p>1 False teachers are to be opposed by believers</p>	<p>II. THE WARNINGS AGAINST APOSTASY: THE CHARACTERISTICS & JUDGMENT OF FALSE TEACHERS, v.3-16</p> <p>3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.</p>	<p>the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.</p> <p>10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.</p>	<p>b. They make a terrible, foolish mistake: They speak about things they know nothing about</p>
<p>2 They creep into the church secretly</p>	<p>4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.</p>	<p>11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.</p>	<p>11 They go after the way of Cain: Unbelief</p> <p>12 They go after the way of Balaam: Going astray</p> <p>13 They go after the way of Korah: Rebellion</p>
<p>3 They are destined to judgment</p>	<p>5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.</p>	<p>12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;</p>	<p>14 They are spots & blemishes upon the fellowship of the church</p> <p>15 They are filled with emptiness & instability</p>
<p>4 They are ungodly</p> <p>5 They are licentious</p> <p>6 They deny the Lord God</p>	<p>6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.</p>	<p>13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.</p>	<p>16 They teach things that are shameful</p> <p>17 They wander about as a falling star that quickly passes into eternal darkness</p> <p>18 They are doomed to be judged by the Lord Jesus Christ Himself</p>
<p>7 They are sure to be judged</p> <p>a. The unbelievers in Israel were judged</p>	<p>7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.</p>	<p>14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,</p>	<p>a. To be judged for all ungodly deeds</p> <p>b. To be judged for all defiant & harsh words spoken against Christ</p>
<p>b. The rebellious angels were judged</p>	<p>8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.</p>	<p>15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.</p>	<p>19 They murmur & complain</p> <p>20 They walk after their own lusts</p> <p>21 They use showy words but they are empty</p> <p>22 They flatter people for personal gain</p>
<p>c. Sodom & Gomorrah were judged</p>	<p>9 Yet Michael the archangel, when contending with the devil he disputed about</p>	<p>16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh greatswelling words, having men's persons in admiration because of advantage.</p>	
<p>8 They are filthy dreamers</p> <p>9 They reject authority</p> <p>10 They scoff at spiritual beings</p> <p>a. They do that which even the highest angel would not do</p>			

DIVISION II

THE WARNINGS AGAINST APOSTASY: THE CHARACTERISTICS AND JUDGMENT OF FALSE TEACHERS, v.3-16

(v.3-16) **Introduction:** there is a terrible danger facing believers, a horrifying danger that always lies right over the horizon. What is it? The danger of false teaching. If a believer swallows false teaching, he dooms himself. Any person who denies that God sent His Son into the world to save man—who denies that Jesus Christ is the Son of God and the Savior of the world—will never be accepted by God. He is doomed to spend eternity cut off from God. Why? Because he has not believed in the name of God's Son. Time and time again, God warns believers of apostasy. This is the very reason for the books of Jude and Second Peter being written. Strong warnings against false teachers are also issued by Paul in Galatians, Colossians, Thessalonians, Timothy, and Titus. There are severe warnings all throughout Hebrews. And Christ Himself gave strong warnings time and again throughout all the gospels. (See *Teachers, False*—Master Subject Index.)

No matter who the person is—no matter how well liked and influential and attractive his teachings may be—if he denies Jesus Christ and God's Word, he is a false teacher.

Here is the thrust of the letter of Jude, the very purpose for which Jude writes. Here is one of the most horrifying pictures in all the Bible, a picture of the characteristics and judgment of false teachers. (Note: this passage may need to be divided into several sections. It is combined into one outline because it all applies to the same subject. A suggested division would be Jude 3-7, 8-11, 12-16.)

1. False teachers are to be opposed by believers (v.3).
2. They creep into the church secretly (v.4).
3. They are destined to judgment (v.4).
4. They are ungodly (v.4).
5. They are licentious (v.4). *SEXUALLY IMMORAL*
6. They deny the Lord God (v.4).
7. They are sure to be judged (v.5-7).
8. They are filthy dreamers (v.8).
9. They reject authority (v.8).
10. They scoff at spiritual beings (v.8-10).
11. They go after the way of Cain, of unbelief (v.11).
12. They go after the way of Balaam, of going astray (v.11).
13. They go after the way of Korah, of rebellion (v.11).
14. They are spots and blemishes upon the fellowship of the church (v.12).
15. They are filled with emptiness and instability (v.12).
16. They teach things that are shameful (v.13).
17. They wander about as a falling star that quickly passes into eternal darkness (v.13).
18. They are doomed to be judged by the Lord Jesus Christ Himself (v.14-15).
19. They are murmurers and complainers (v.16).
20. They walk after their own lusts (v.16).
21. They use showy words but they are empty (v.16).
22. They flatter people for personal gain (v.16).

1 (v.3) **Believers:** believers are to contend for the faith against false teachers. Note that Jude had planned to write the believers, but he had never planned to write this particular letter. He had planned to write about the great subject of salvation. But he was not able to. The believers were being attacked, but not by persecutors. They were being attacked by false teachers and their false beliefs. Jude is forced to snatch up his pen to expose the heretical teachers. He was forced to warn believers of the horrible danger of apostasy. He wanted to write a pastoral letter, to encourage them to grow in Christ, but now he must warn them and exhort them: they must go to war, to spiritual war. They must earnestly contend and fight for the faith. They must be diligent and strive unceasingly in the fight against false teaching. They must not buckle under any whatsoever in standing up for the faith that has been delivered to the saints. The faith must not be twisted, added to, or taken away from. It must be kept pure and free from all error. Note why: certain men had *unknowingly crept into the church* and were teaching false doctrine. The characteristics and judgment of false teachers show how horrible false teaching is to God. He considers false teachers to be the worst of all men upon earth, and He issues the most severe warning to them, warnings that far exceed the warnings to other men (cp. Mt.5:19; 18:6; 23:13-16; Gal.1:6-9; 2 Pt.2:20-22).

2 (v.4) **Teachers, False:** false teachers creep into the church unknowingly. They are *not God-called* teachers. They choose to teach in the church as a profession or as a way to serve people and to teach the morals and virtues of this world. The idea is that they entered the church unnoticed. They did not believe in Jesus Christ, that He is the Son of God who came to earth to save man. Therefore, they did not belong in the church. But they joined it for the benefit and opportunities it brought them. They accepted the teachings of Christ, believed that He was a great religious leader, but they denied His deity.

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron” (1 Tim.4:1-2).

“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Tit.1:16).

“For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple” (Ro.16:18).

“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works” (2 Cor.11:13-15).

3 (v.4) **Teachers, False—Judgment:** false teachers are destined to judgment. They reject Jesus Christ; therefore, judgment is waiting for them. God has ordained from the beginning of time that all unbelievers shall be judged. And both Jesus Christ and Scripture teach that the judgment for false teachers is to be far more severe than for other persons.

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven” (Mt.5:19).

“But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea” (Mt.18:6).

“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed” (Gal.1:6-9).

“For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire” (2 Pt.2:20-22).

- 4** (v.4) **Teachers, False—Ungodly:** false teachers are ungodly. They do not live like God; they are different from God. They have a different lifestyle than what God would have if He was walking upon earth. God is perfect, moral, pure, just, and loving. But false teachers are not moral, pure, just, or loving. They are deceptive, leading people away from the love and purity of God, the love and purity revealed in His Son, the Lord Jesus Christ. They do not teach the truth of God’s love and purity demonstrated in Christ. They profane God and the truth of His love and godliness.

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness” (Ro.1:18).

“And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?” (1 Pt.4:18).

“For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly” (2 Pt.2:4-5).

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men” (2 Pt.3:7).

“For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ” (Jude 4).

- 5** (v.4) **Grace—Lasciviousness:** they turn the grace of God into licentiousness (aselgeian). (See note, *False Teachers—* 2 Pt.2:19 for how false teachers turn the grace of God into the enslavement of sin. Also see note, pt.1—1 Pt.4:3 for meaning of licentiousness.)

- 6** (v.4) **Denial:** false teachers deny the only Lord God, that is, our Lord Jesus Christ. (See note, *False Teachers—* 1 Jn.4:2-3 for discussion.)

- 7** (v.5-7) **Judgment:** false teachers are to be judged and condemned. Jude speaks directly to the false teachers and to all who follow after them: “Remember the judgment of God. You once knew that God judged unbelief. I am reminding you that He does.” Jude recalls three examples.

1. There was the example of Israel right after they were delivered from Egyptian slavery. God judged and punished all the unbelievers of Israel. What happened to most of the believers of Israel is tragic. There were over six-hundred thousand men alone who broke away from the enslavements of Egypt and began the journey to the promised land. This means that including the women and children there were well over two million who stepped out to follow God to the promised land (cp. Ex.12:37; Num.1:46). But the critical question is this:

⇒ How many remained faithful to God through the wilderness journey? How many actually turned away from the fleshly desires aroused by the delicious foods, drinks, and bodily stimulations of Egypt and the world? How many actually disciplined their bodies, subjected their desires, and kept their eyes and hearts upon the promised land? How many were faithful and steadfast, unmoveable and always abounding in the work of the Lord until they reached the promised land? Remember over two million began the journey: How many entered the promised land? *Only two! Caleb and Joshua.* Caleb and Joshua alone remained faithful to God. Only two did not sin and displease God. Everyone else, over two to three million, perished in the wilderness. They were overthrown (katastronnumi), that is, scattered as corpses all over the wilderness. Why? Because they did not please God.

~ “The LORD hath been sore displeased with your fathers. Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts” (Zech.1:2-3).

“And I am very sore displeased with the heathen that are at ease” (Zech.1:15).

Jude says that what happened to Israel is going to happen to the false teachers and to all who follow their teachings. The doom that fell upon the unbelievers of Israel will fall upon anyone who forsakes Christ. What were the sins of Israel that brought judgment upon them?

- a. There was the sin of lust. We must not lust after evil things as they lusted. They lusted and craved for the delicious foods of Egypt (Num.11:4f). As a result of the lust, a plague broke out among the people and killed many of them. In fact, so many died that the place became known as “the grave of greediness or of lust” (Num.11:34).

The lust of those believers is a strong warning to us: we must “not lust after evil things (1 Cor. 10:6), the pleasures and possessions of the world.

“And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful” (Mk.4:19).

“Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others” (Eph.2:3).

“That every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God” (1 Th.4:4-5).

“Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart” (2 Tim.2:22).

“Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death” (Jas.1:15).

“Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not” (Jas.4:2).

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul” (1 Pt.2:11).

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn.2:15-16).

- b. There was the sin of idolatry. When Moses was on Mount Sinai receiving the law, the people became restless waiting for the Word of God. Therefore, they decided to go ahead and create their own form of worship (cp. Ex.32:1f). It should be noted that the people were actually dedicating their worship to God Himself.

“And when Aaron saw it [the golden calf], he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the LORD” (Ex.32:5).

The point to see is this: the image of the golden calf was only to help them picture and imagine God. They felt the need for some image to help them in their worship of Jehovah. Note the reference to eating, drinking, and playing (immoral play). Such behavior often accompanies idolatry, the worship of a self-made god created by a person’s own mind.

- c. There was the sin of fornication or immorality. This was a gross sin of some of the believers of Israel. Over twenty thousand of them committed immorality with their neighbors and as a result they were judged and condemned to destruction, banned from the promised land (cp. Num.25:1-9). (See notes—1 Cor.5:9-10; 6:9 for discussion.)

“And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet” (Ro.1:27).

“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate [homosexuals], nor abusers of themselves with mankind” (1 Cor.6:9).

“Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness....they which do such things shall not inherit the kingdom of God” (Gal.5:19, 21).

“Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness” (Eph.4:19).

“But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints” (Eph.5:3).

“For this is the will of God, even your sanctification, that ye should abstain from fornication” (1 Th.4:3).

“For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ....Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire” (Jude 4, 7).

- d. There was the sin of tempting God (cp. Heb. 3:9f). The word “tempt” (peirazo) means to try the Lord’s patience; to see how far a person can go; to test the patience of Christ. The believers of Israel...
- often felt that God and His leader Moses *demand*ed and *expected* too much.
 - often longed for the things of the flesh which they had formerly known in Egypt (the world).
- They became discontent with the things God provided, and longed to return to Egypt (the world). Therefore, many of them perished in the wilderness and were not allowed to enter the promised land.

Thought 1. Believers often feel that God expects too much and that they are missing out on something in the world. They often feel that God will forgive them...

- even if they do look.
- even if they do taste.
- even if they do touch.
- even if they do slip a little.
- even if they do hold back a little.

“Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain” (Jas.4:13).

“Ye shall not tempt the LORD your God, as ye tempted him in Massah” (Dt.6:16).

- e. There was the sin of murmuring and complaining and grumbling. Some of the believers in Israel were always complaining and murmuring against God and Moses (cp. Num.14:2, 36; 16:11, 41). The result was judgment and punishment by the destroyer, that is, an angel sent by God to execute judgment. They perished in the wilderness and never saw the promised land. (Cp. Ex.14:11; 15:24; 16:2; 17:3; Num.11:1; 14:27; 20:3; 21:5.)

Thought 1. How many believers grumble and gripe? How many become dissatisfied...

- with the direction God gives through His leaders?
- with the food God gives through His leaders?
- with the way God guides through His leaders?
- with the words God gives to His leaders?

How many voice their complaints to others? The warning is clear to the believers of God’s church.

“Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer” (1 Cor.10:10).

“Do all things without murmurings and disputings” (Ph.2:14).

“These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men’s persons in admiration because of advantage” (Jude 16).

“And the people murmured against Moses, saying, What shall we drink?” (Ex.15:24).

“I remembered God, and was troubled: I complained, and my spirit was overwhelmed” (Ps.77:3).

“The foolishness of man perverteth his way: and his heart fretteth against the Lord” (Pr.19:3).

“Wherefore doth a living man complain, a man for the punishment of his sins?” (Lam.3:39).

2. There was the example of the rebellious angels (see note—2 Pt.2:3-9 for discussion).
3. There was Sodom and Gomorrah (see note, pt.3—2 Pt.2:3-9 for discussion).

8 (v.8) **Teachers, False—Dreams—Thoughts, Evil:** false teachers are filthy dreamers who defile their body. This means two things.

1. It means that false teachers engage in the pleasures of the world: the lust of the eyes and the lust of the flesh. They do not struggle to keep their thoughts clean and pure. They *dream and covet* after the positions, possessions, and things of the world. They look at the opposite sex, perhaps pornographic books, films, and bodies not dressed as much as they should be. The result is *thoughts and dreams* of success, grandeur, personal recognition and honor, and sexual misbehavior. False teachers defile the flesh through such dreams.

2. It means that the false teachers sometimes claim to have *visions and dreams* from the Lord that are not from Him. They use their visions and dreams to secure the following and loyalty of people.

“And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?” (Mt.9:4).

“For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies” (Mt.15:19).

“Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened” (Ro.1:21).

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Gen.6:5).

“The LORD knoweth the thoughts of man, that they are vanity” (Ps.94:11).

“A heart that deviseth wicked imaginations, feet that be swift in running to mischief” (Pr.6:18).

“For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee” (Pr.23:7).

“Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth” (Ezk.8:12).

9 (v.8) **Teachers, False—Authority, Rejection of:** false teachers reject authority (see note, *False Teachers*—2 Pt.2:10 for discussion).

10 (v.8-10) **Teachers, False—Spiritual World:** false teachers scoff at the idea of angels and of spiritual beings, in particular of Satan and other fallen angels. This is definitely the meaning of this trait: the illustration shows this (v.9-10). False teachers speak against, doubt, and question spiritual beings such as angels and the cherubim and seraphim. They ridicule the ideas of Christ and angels and other spiritual beings living in a spiritual world. They question whether there are beings in a spiritual world who are living and functioning just as we are in this world.

- ⇒ The idea of another dimension of being, of a spiritual world that is as real and alive as the physical world is questioned.
- ⇒ The idea of levels of authority, of principalities and powers and rulers in a spiritual world is mocked.
- ⇒ The idea of Christ being exalted to the right hand of God and of believers someday ruling and serving and ministering for Christ in a new heavens and earth is doubted and often ridiculed.

But note two things.

1. False teachers do that which even the highest angel would not dare do. Even Michael himself, one of the highest if not the highest angel in heaven, would not rebuke the devil. This is a strong warning to the false teachers. The angels themselves do not dare rail and mock the principalities and powers of the spiritual world.

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph.6:12).

“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him” (Col.1:16).

“And [Christ] having spoiled principalities and powers, he made a show of them openly, triumphing over them in it [the cross]” (Col.2:15).

2. False teachers make a terrible, foolish mistake. They are like brute beasts who have no understanding. They are speaking of things they do not understand. No person knows what the spiritual world is like, for no person has ever been there. There is only one Person who has ever been there, and that is the Person who came to earth from the other world, the Lord Jesus Christ. He alone knows what the other world is like. This is the very reason He came to earth: to bring the Word of God and the promise of heaven to us. We either believe Him or not. It is that simple. But note this: the Word of God is the prophecy and record concerning the Lord Jesus Christ. If a person does not believe Christ, then he has no right to claim to be a follower and minister of Christ. He should not abuse the Word of God through hypocrisy. When he does, he is as a brute beast, speaking about things he knows nothing about. And note what the Scripture says about him:

⇒ He is as a beast made to be taken and destroyed (v.10).

⇒ He shall utterly perish in his own corruption. That is, in trying to pollute the Word of God and Christ, he destroys lives; therefore, he shall be utterly destroyed. His own corruption shall destroy him.

“But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!” (Mt.6:23).

“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil” (Jn.3:19).

“For whosoever shall call upon the name of the Lord shall be saved” (Ro.10:13).

“In whom the god [Satan] of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor.4:4).

“Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart” (Eph.4:18).

“If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth” (1 Jn.1:6).

“For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge” (Jer.4:22).

11 (v.11) **Teachers, False—Cain:** false teachers go after the way of Cain, the way of unbelief and lack of godly love. Cain committed the very first murder on earth: he killed his own brother Abel (Gen.4:1-15). Why? Because Abel was a believer. Abel believed God, that he was to worship God exactly like God said, by the blood of a sacrificial animal. Cain did not accept such a belief. He felt that if he brought the fruit of his own hands to God, then God would accept him because of his hard work and because he worshipped and gave offerings to God. God accepted Abel’s worship and offering. It was evident in his life by the way God blessed him and took care of him. But God rejected Cain’s offering. Cain did not have a real sense of God’s care or blessing upon his life. Therefore, he became jealous and envious of Abel, and he killed Abel. Three things are being said about false teachers.

1. False teachers do not believe God—that a person has to worship God exactly like God says, by the blood of Jesus Christ. They do not accept Jesus Christ as the perfect sacrifice for man’s sins. They believe like Cain did, that they can become acceptable to God by the works of their own hands, by being good and doing good.

2. False teachers do not love like God says to love. God says that we must love one another in the *love of Christ*. What is the love of Christ? It is the love that loves so much that it will sacrifice one’s life for the other person, even if the other person is an enemy. (See note, *Love*—1 Jn.3:1 for more discussion.)

3. False teachers shall be destroyed. Note the word “woe.” It means grief or denunciation (Kenneth Wuest. *In These Last Days*, Vol.4, p.248). All false teachers shall be doomed to an eternity of grief and denunciation or judgment.

12 (v.11) **Teachers, False—Balaam:** false teachers walk in the way of Balaam, the way that forsakes the life of God and leads to destruction (see note, *False Teachers*—2 Pt.2:15 for discussion).

13 (v.11) **Teachers, False—Korah:** false teachers walk after the way of Korah, the way of rebellion and rejection of authority (cp. Num.16:1-35). Korah was the man who rebelled against the leadership of Moses and Aaron. Korah wanted a higher position of leadership among the people; therefore, he rebelled against Moses and Aaron. He wanted to serve where he had no right to serve. As a result he was judged and doomed.

The point is this: false teachers follow the way of rebellion and rejection of authority. They rebel against and reject the authority of God and of the ministers God has appointed and placed in His church. And most of all they rebel and reject the supreme authority of Christ, the Lord Himself. They reject His deity, that He has purchased the church through His sacrificial death. They rebel against the very authority of God Himself. They choose to go their own way and do their own thing. They use the church and believers for their own ends.

“For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them” (Acts 28:27).

“Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart” (Eph.4:18).

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron” (1 Tim.4:1-2).

“But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin” (Heb.3:13).

“He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy” (Pr.29:1).

“Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye” (Acts 7:51).

“But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities” (2 Pt.2:10).

“For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not” (Is.30:15).

“As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee” (Jer.44:16).

“But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear” (Zech.7:11).

14 (v.12) **Teachers, False—Pleasure Seeking:** false teachers are *spots and blemishes* upon the fellowship of the church. The Greek word for “spots” (spilas) can mean *submerged rocks or hidden reefs* that can wreck a ship. False teachers are reefs within the church which can wreck the fellowship of the church. Translators differ as to which meaning Jude intended. Perhaps he meant both, for both are certainly true.

The *love feasts* referred to were called *love feasts* by the early church. They were fellowship meals that the church celebrated after the services on the Lord’s Day. Each family brought what food they could. This, of course, meant that the wealthy brought plenty and the poor brought little or nothing. Remember that many of the believers were slaves in that day, so some of them would not be able to bring any food whatsoever. Some churches had the most joyful fellowship around the love feasts. It provided a time when the believers could share the warmth of their hearts and grow in fellowship together. It was a time when the Holy Spirit could draw the hearts of believers together in love and joy and care and sharing. It was a time that the Holy Spirit could use to bind believers together in feelings for one another and in warmth and tenderness.

The point is this: fellowship among believers is a most wonderful time, a unique opportunity to grow and share together. But when false teachers are present, the scene is entirely different.

⇒ False teachers are spots or blemishes upon the fellowship of believers. They dirty and soil the name of Christ and the testimony of the church. They profess to be believers and are even teachers of God’s Word, but they are not pure. Their false teaching disturbs genuine believers and causes division within the fellowship of the church. Those who are not rooted in Christ and in God’s Word follow and support the false teacher; those who are rooted in Christ and in God’s Word reject the false teacher. False teachers always spot and dirty the fellowship of the church because they cause division among the people and destroy the Spirit of Christ among them.

⇒ False teachers are reefs or submerged rocks that wreck the fellowship of the church. Their teaching is often injected into the church quietly and insidiously, completely unknown to the general membership. Therefore, the fellowship is subject to being shipwrecked upon the reefs of false teaching.

Note that the false teachers feed themselves—that is, they fellowship with believers—without fear. There is no fear of God nor thought about the damage they are doing to the fellowship of the church. Their interest is to boost themselves forward; to be recognized as an excellent teacher or preacher, a person of unusual gifts, a teacher with new insights, a teacher who is progressive, who is a notch above others.

Thought 1. The fellowship of believers is spiritual. It is not a social fellowship based upon emotional feelings for one another. It is fellowship wrought by the Spirit of God. Feelings are involved; but beyond that there is godly love, joy, peace, and purpose, meaning, and significance—all centered around Jesus Christ. When false teaching is present, all this is disrupted. Therefore, false teaching must never be allowed in the true church. But when the mature believers become aware of it, *in Christ* they are forced to reject it and to make it known.

“For where two or three are gathered together in my name, there am I in the midst of them” (Mt.18:20).

“Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity” (Mt.23:28).

“In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven [false teaching] of the Pharisees, which is hypocrisy” (Lk.12:1).

“And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?” (Lk.24:32).

“Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips” (Ro.3:13).

“God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord” (1 Cor.1:9).

“Speaking lies in hypocrisy; having their conscience seared with a hot iron” (1 Tim.4:2).

“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Tit.1:16).

“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ” (1 Jn.1:3).

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Rev.3:20).

15 (v.12) **Teacher, False—Emptiness—Instability:** false teachers are filled with emptiness and instability. Two illustrations are given.

⇒ They are like clouds that offer rain to the farmer, but when the clouds arrive, they are driven away by the rushing winds of the storm.

⇒ They are like fruit trees that seem to be flourishing and that promise fruit, but when harvest comes there is no fruit.

This is a picture of false teachers offering hope to people, but their hope is empty and unstable—just as empty and unstable as the world’s fleeting clouds of hope and unbearing promise of fruit. The false teachers cannot water the seed of God’s Word in people’s hearts, nor can their teaching bear fruit within people. The opinions of false teachers cannot help people in facing the trials and temptations of life, nor can they prepare people to face eternity that lies just over the horizon. In dealing with eternity—with God, Christ, and the Holy Scripture—the false teacher is nothing more than a cloud without water and a tree without fruit. He may sound like he offers hope, security, and fulness of life; but his message is unstable and empty and will leave a person hopeless when he meets God face to face.

“This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity [emptiness] of their mind” (Eph.4:17).

“In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see” (Dt.28:67).

“Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity [emptiness] and vexation of spirit, and there was no profit under the sun” (Eccl.2:11).

“For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity” (Eccl.2:23).

“Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness” (Is.55:2).

“But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt” (Is.57:20).

“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Mt.7:15-21).

16 (v.13) **Teachers, False—Shame:** false teachers teach things that are shameful and ugly and repulsive and that do not belong within the church. The picture is that of sea waves that rage and foam under the fierce winds of a storm. After the storm quietens down, there is all kinds of debris strung along the shoreline, debris such as driftwood, seaweed, scum, and all kinds of litter. The sight is ghastly and ugly and repulsive. The sight is shameful. Thus it is with false teach-

ers. They foam out their teaching that leaves a ghastly scene upon the church. What they teach is shameful; it brings shame upon the name of Christ and shame upon the name of the church. Their teaching is a disgrace, ugly, and repulsive. It is nothing more than useless debris that does not belong in the church of the Lord Jesus Christ.

“And why call ye me, Lord, Lord, and do not the things which I say?” (Lk.6:46).

“Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?” (Ro.2:21).

“Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written” (Ro.2:23-24).

“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Tit.1:16).

“Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be” (Jas.3:10).

“And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of” (2 Pt.2:2).

“Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?” (Neh.5:9).

“The wise shall inherit glory: but shame shall be the promotion of fools” (Pr.3:35).

“When pride cometh, then cometh shame: but with the lowly is wisdom” (Pr.11:2).

“And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten” (Jer.23:40).

17 (v.13) **Teachers, False—Wanderers—Lost:** false teachers wander about as a falling star that passes into eternal darkness. This is the picture of a shooting star that shoots its light across the sky ever so quickly, but then it is gone forever into the darkness. The light promised by false teachers does not last nor can it last, for it is only of the earth; and all things of the earth disappear through age, change, deterioration, decay, and death—disappear into the eternal abyss of darkness ever so quickly.

False teachers wander about grasping for light after light, truth after truth, idea after idea, help after help. But nothing meets the desperate need of man for life—for love, joy, peace, fulfillment, completeness and satisfaction. The reason is ever so clear: life in all of its fulness is found only in Christ, the One who revealed the life of God to us.

“I have gone astray like a lost sheep: seek thy servant; for I do not forget thy commandments” (Ps.119:176).

“The man that wandereth out of the way of understanding shall remain in the congregation of the dead” (Pr.21:16).

“As a bird that wandereth from her nest, so is a man that wandereth from his place” (Pr.27:8).

“They have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments” (Lam.4:14).

“For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls” (1 Pt.2:25).

“Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness” (2 Pt.2:15).

“Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever” (Jude 13).

18 (v.14-15) **Teachers, False—Judgment:** false teachers are doomed. They are to be judged by the Lord Jesus Christ Himself. The Lord Jesus Christ is returning to earth to judge false teachers. He is coming with ten thousands of His holy ones. The words “ten thousands” means thousands multiplied by thousands, multitudes and myriads—an unlimited number of holy beings. He is coming to judge the world, but note: the present passage is talking specifically about the judgment of false teachers, the judgment of all those who have taught something other than the fact that Jesus Christ is the Son of God sent into the world to save men. False teachers will be judged for two things.

1. They will be judged for all their *ungodly deeds*. All the deeds that did not center around Jesus Christ as God’s Son shall bring judgment upon the false teachers.

“Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work” (Ps.62:12).

“I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings” (Jer.17:10).

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Mt.16:27).

“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor.5:10).

“And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear” (1 Pt.1:17).

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works” (Rev.20:12).

“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be” (Rev.22:12).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men” (2 Pt.3:7).

2. They will be judged for all the *untrue, harsh, and defiant words* spoken against Christ.

“O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh” (Mt.12:34).

“Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips” (Ro.3:13).

“And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell” (Jas.3:6).

“For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue” (Ps.5:9).

“His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity” (Ps.10:7).

“The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good” (Ps.36:3).

Note: Jude says that Enoch prophesied these things and then he gives the prophecy of Enoch. Jude is referring to the apocryphal book of Enoch.

William Barclay has an excellent statement on this that is worthy of our note:

“Are we then to regard Enoch as sacred Scripture, since Jude uses it exactly as he would have used one of the prophets? Or, are we to take the view of which Jerome speaks? Are we to say that Jude cannot be Scripture, because Jude makes the mistake of using as Scripture a book which is, in fact, not Scripture?”

“We need waste not time at all upon this debate. The fact is that Jude, a pious Jew, knew and loved the Book of Enoch and had grown up in a circle and a sphere where the Book of Enoch was regarded with respect, and even reverence; and he takes his quotation from it perfectly naturally, knowing that his readers would recognize it, and that they would respect it. Jude is simply doing what all the New Testament writers do, and which every writer must do in every age, he is speaking to men in language which they recognized and understood” (The Letters of John and Jude, p.231).

- 19** (v.16) **Teachers, False—Murmuring—Complaining:** false teachers are murmurers and complainers. They do not have the peace of God in their hearts; therefore, they are not content with their lot in life. They are often dissatisfied with their...

- | | | |
|--------------|---------------|--|
| • employment | • recognition | • sufferings |
| • position | • honor | • hardship |
| • income | • spouse | • lack of eternal assurance and security |
| • students | • family | • friends |
| • trials | • temptations | |

There is just a general dissatisfaction with life; therefore, they often murmur and grumble. They do not have Christ to guide and help them through life, for they have rejected Him as the Son of God. Consequently they have to plough through life all alone without the hand of God to look after them.

“The foolishness of man perverteth his way: and his heart fretteth against the Lord” (Pr.19:3).

“Wherefore doth a living man complain, a man for the punishment of his sins?” (Lam.3:39).

“Jesus therefore answered and said unto them, Murmur not among yourselves” (Jn.6:43).

“Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer” (1 Cor.10:10).

“Do all things without murmurings and disputings” (Ph.2:14).

“Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content” (Ph.4:11).

“But godliness with contentment is great gain” (1 Tim.6:6).

“Let your conversation [behavior] be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee” (Heb.13:5).

“Better is little with the fear of the LORD, than great treasure and trouble therewith” (Pr.15:16).

“Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun” (Eccl.2:11).

“He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?” (Is.44:20).

- 20** (v.16) **Teachers, False—Lust:** false teachers walk after their own lusts or desires. They live after the flesh, in the lusts of the flesh. They ignore the spirit and follow the passions of the flesh. They indulge and gratify the flesh. They teach their false doctrine for personal gain. They desire...

- to live like they want.

- to do away with godly restraints and demands.
- to gain recognition and honor and a following.
- to gain a livelihood and security.

As stated, the flesh desires these things and there is nothing wrong with them: a person needs recognition to feel that he is meaningful and significant. He also needs freedom and a livelihood. But when a person seeks more and more of these, when he takes the desires of the flesh and begins to lust and lust after the desires, they become harmful and sinful.

- ⇒ One helping of food is good; two helpings are damaging to the body.
- ⇒ Some recognition is good; too much leads to pride and arrogance or indulgent selfishness.
- ⇒ Being free to secure the necessities of life is right, but trying to seek them without law leads to sinful transgression and lawlessness. As an example, we have all seen scenes of a community without law, all the looting and evil that runs rampant.

The point is this: false teachers walk after the flesh, not after the spirit. They are teaching in order to satisfy the flesh, to please people and to gain recognition, security, or livelihood. They teach a false doctrine in order to do away with the Lordship of Christ, for the Lordship of Christ demands the sacrifice of all one is and has. They want to live like they want, to do their own thing; therefore, they try to do away with the demands of God as much as they can. Again, false teachers walk after the flesh, not the spirit.

“For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things” (Ph.3:18-19).

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul” (1 Pt.2:11).

“That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God” (1 Pt.4:2).

“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts” (2 Pt.3:3).

“How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts” (Jude 18).

21 (v.16) **Teachers, False—Preaching:** false teachers speak showy words, great swelling words, but they are empty (see note, *False Teachers*—2 Pt.2:18 for discussion).

22 (v.16) **Teachers, False—Flattery:** false teachers flatter people to gain some advantage. False teachers are serving under the umbrella of Christianity...

- to gain a livelihood
- to serve mankind
- to stress morality
- to gain an image
- to have a respectable profession

But they reject Jesus Christ as the Son of God. They know nothing about God’s call to the ministry. Therefore, they are left on their own. They have to depend upon other people for acceptance and security, for they know little about the provision and security of God. Consequently, they have to depend upon people. Therefore, they butter up to people, flatter them, and try to win their support and favor. And note: there is all the difference in the world between loving people and flattering them in order to assure one’s place and security. As the occasion arises, false teachers flatter, hoping to get what they want. Note how this leads to partiality and favoritism within the church.

“Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour” (Lev.19:15).

“He will surely reprove you, if ye do secretly accept persons” (Job 13:10).

“Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law” (Mal.2:9).

“I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality” (1 Tim.5:21).

“Are ye not then partial in yourselves, and are become judges of evil thoughts?” (Jas.2:4).

“Let me not, I pray you, accept any man’s person; neither let me give flattering titles unto man” (Job 32:21).

“The Lord shall cut off all flattering lips, and the tongue that speaketh proud things” (Ps.12:3).

“He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips” (Pr.20:19).

“He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him” (Pr.24:24).

“He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue” (Pr.28:23).

“A man that flattereth his neighbor spreadeth a net for his feet” (Pr.29:5).

“My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts?” (Jas.2:1-4).

<p>1 Remember: There shall be mockers a. Who were predicted by the apostles b. Who walk after passions c. Who cause divisions, v.19 d. Who are worldly minded e. Reason: They do not have the Spirit</p> <p>2 Build up yourselves a. By building upon your "most holy faith" b. By praying</p>	<p>III. THE EXHORTATION TO BELIEVERS, v.17-25</p> <p>17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; 18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. 19 These be they who separate themselves, sensual, having not the Spirit. 20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,</p>	<p>21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. 22 And of some have compassion, making a difference: 23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. 24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, 25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.</p>	<p>c. By keeping yourselves in the love of God d. By looking for the mercy of Christ, His return</p> <p>3 Be compassionate & reclaim people a. The doubting b. The lost c. A caution: Must guard against becoming polluted</p> <p>4 Walk in the power of God a. God is able to keep you from falling b. God makes you blameless c. God infuses you with unspeakable joy d. God is the only wise God & Saviour e. God alone dwells in glory & majesty, dominion & power</p>
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DIVISION III

THE EXHORTATION TO BELIEVERS, v.17-25

(v.17-25) **Introduction:** Jude has just covered the terrible danger that is facing believers, the horrifying danger of false teachers. And they are within the church. This makes the danger even more terrible, for it means that there are people within the church who do not believe...

- that Jesus Christ is the Son of God who came to earth to save man.
- that Jesus Christ is the sinless Son of God.

There are false teachers within the church, people who claim to be followers of Christ, but they are not. They are people who teach...

- that Jesus Christ was a great teacher and leader but not the Son of God who died for our sins.
- that we can become acceptable to God by being good and doing good.

The list could go on and on, but Jude has just covered the traits of false teachers. The present concern is this: What can we do about the false teaching in our midst? This is the exhortation of this passage, and note: it is the final passage of the short letter of Jude. Here is Jude's strong exhortation to believers, exhortations that tell believers what to do in the face of false teaching.

1. Remember—there shall be mockers (v.17-19).
2. Build up yourselves (v.20-21).
3. Be compassionate and reclaim people (v.22-23).
4. Walk in the keeping power of God (v.24-25).

1 (v.17-19) **Mockers—Teachers, False:** first, remember there shall be mockers in the *last time*. We are living in the days of the *last time* now. Since Jesus Christ came to earth, history is in its last stage. Right now, the time between Christ's first coming and His second coming, is called the age of grace—the age when God's mercy and grace are flowing out to the world through His Son, the Lord Jesus Christ. The thing to remember is that this period of history is called...

- "these last times" (1 Pt.1:20).
- "the last days" (2 Pt.3:3; 2 Tim.3:1).
- "these last days" (Heb.1:2).
- "the last time" (1 Jn.2:18; Jude 18).

Note what Jude says about these mockers or false teachers. Five significant things are said. These are the things that we are to remember about them.

1. The apostles of our Lord Jesus Christ predicted that mockers would come (v.17).

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor.11:13-15).

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal.1:6-9).

“(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things)” (Ph.3:18-19).

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away” (2 Tim.3:1-5).

“But evil men and seducers shall wax worse and worse, deceiving, and being deceived” (2 Tim.3:13).

“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Tit.1:16).

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily [secretly] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction” (2 Pt.2:1).

“For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist” (2 Jn.7).

2. False teachers walk after their own ungodly lusts (v.18. See note—Jude 16 for discussion.)
3. False teachers cause division among God’s people within the church (v.19). There are three ways that they cause division.

- a. Their false teaching presents a divided Christianity to the world. God will always have His true teachers who proclaim the truth of His Son and of His Word. When false teachers deny the deity of Jesus Christ and the Word of God, they show a divided church to the world. They show that within the church there are those who say that the church is primarily a social service for man; it is not primarily not a sanctuary where man worships and praises God for His great salvation in His Son, the Lord Jesus Christ. (See note—2 Jn.7 for more discussion.)
- b. False teachers divide the church; they cause hurt and pain in the hearts of true believers because their Lord and His church are being shamed. In addition, false teachers cause cleavage between mature believers and the followers of the false teacher. True believers cannot go along with false teaching. In fact, Christ and the apostles declared emphatically that true believers must oppose false teaching and do all they can to rid the church of false teachers. Therefore, false teachers always cause division between those who follow their teaching and mature believers who are grounded in the truth of Christ and of God’s Word.

“But whosoever shall deny me before men, him will I also deny before my Father which is in heaven” (Mt.10:33).

“Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels” (Mk.8:38).

“That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him” (Jn.5:23).

“I am come in my Father’s name, and ye receive me not: if another shall come in his own name, him ye will receive” (Jn.5:43).

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily [secretly] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction” (2 Pt.2:1).

“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son” (1 Jn.2:22).

“For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds” (2 Jn.7-11).

- c. False teachers divide people by showing partiality and favoritism. A false teacher’s service, ministry, position, acceptance, approval, livelihood—everything about him—is dependent upon how well he gets along with the people to whom he ministers. Therefore, he must pay close attention to and flatter those who are influential and try not to offend them. This partiality and favoritism usually causes feelings of neglect and division among some. (See note, *Teachers, False—Preaching*—Jude 16.)

“My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts?” (Jas.2:1-4).

4. False teachers are worldly minded; they are sensual and carnal (v.19). They are worldly minded in two senses.
- a. False teachers believe that man is to work his way into God's acceptance. They teach that man is to be good and do good; to keep certain rituals and ordinances, rules and regulations of the church. If man does this, then he is acceptable to God. But note: this teaching is centered in man and this world, in what man can do to become acceptable to God. It honors man instead of God and His love. Therefore, the false teacher reaches out to man by participating in the pleasures of man. He sees nothing wrong with seeking the pleasures and possessions of the world.
 - ⇒ He sees nothing wrong with joining in with people in their worldly behavior, worldly socials, and worldly talk.
 - ⇒ He sees nothing wrong with seeking the things of this world: possessions, recognition, honor, position, influence, money, wealth, houses, and lands.
 - b. The false teacher believes that man is saved and becomes acceptable to God by keeping the rituals and rules of the church (such as baptism, circumcision, confirmation, the Lord's Supper), and by attending services when possible. False teachers believe that a person is acceptable to God if he has done these things no matter what kind of life he lives. False teachers think that the important thing is what a man does with his spirit—that a man take his spirit and believe in Jesus Christ and be baptized. If he does this, then God understands if he slips into sin here and there. The man is eternally secure because he believes and has been baptized. The kind of life the man lives can be worldly just so he has done these two things.

Note how sensual and carnal, how worldly this kind of teaching is. It says little about repentance and holy and separate living.

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (Jn.15:19).

"And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation" (Acts 2:40).

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Ro.12:1-2).

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor.6:17-18).

"And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph.5:11).

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (2 Th.3:6).

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 Jn.2:15-16).

5. False teachers do not have the Spirit of God. No matter what they think or say, the spirit they have is not the Spirit of God. The true Spirit of God confesses that Jesus Christ is come in the flesh, that the incarnation is true. If a teacher has the Spirit of God dwelling in him, then he confesses the incarnation, the wonderful truth that God did become Man and did come to earth to save man. The Spirit of God *cannot confess* anything other than the truth; therefore, every teacher who has the Spirit of God will confess the same truth. He cannot confess anything else because the Spirit of God Himself dwells within him. If he confesses anything else, then the spirit within him is not the Spirit of God. (See notes—1 Jn.4:1; 4:2-3 for more discussion.)

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (Jn.14:17).

"But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jn.14:26).

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (Jn.16:13).

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Ro.8:9).

"For as many as are led by the Spirit of God, they are the sons of God" (Ro.8:14).

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Cor.2:12-13).

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor.3:16).

“But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him” (1 Jn.2:27).

“And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us” (1 Jn.3:24).

“Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit” (1 Jn.4:13).

2 (v.20-21) **Believer, Duty—Prayer:** second, build up yourselves. There are four ways that a believer builds himself up.

1. The believer builds upon the foundation of *holy faith*. What does this mean? By *faith* is meant our beliefs, the body of truth that we have learned from Scripture. It is the *Holy Scripture* that tells us about God and His Son, the Lord Jesus Christ, and about man and his world. This is significant, for it means that our beliefs are not our own opinions nor the opinions of any other man. Our beliefs come directly from Jesus Christ and the Holy Spirit of God as they inspired prophets to write the Holy Scripture (see outlines and notes—2 Tim.3:16; 2 Pt.1:19-21 for more discussion). This is probably what Jude meant by *holy*. Remember *holy* means separate, set apart, different. Our holy faith is far different from all other faiths. It is a faith that is not based upon opinion, speculation, and imaginations of men. It is faith that has been separated and set apart from man’s ideas about God and life. It is a faith that is separated and set apart by God Himself, that has come from God. It is the “most holy faith” of God, His Son, and His Spirit—the *holy faith* that is to be held by all the people of the earth.

The point is this: believers are to build up their lives upon their *holy faith*. They are to study, meditate, learn, memorize, and live out the Scripture. They are to build upon what they have learned and then continue to build more and more. The only way believers can do this is to study and study the *holy faith*, the living Word of God.

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it” (Mt.7:24-27).

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so” (Acts 17:11).

“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified” (Acts 30:32).

“For other foundation can no man lay than that is laid, which is Jesus Christ” (1 Cor.3:11).

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim.2:15).

“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity” (2 Tim.2:19).

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim.3:16).

“As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious” (1 Pt.2:2-3).

“How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!” (Ps.119:103).

“Thy words were found, and I did eat them and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O LORD God of hosts” (Jer.15:16).

2. The believer builds by praying in the Spirit. This is the Holy Spirit. To pray in the Spirit means...

- that we pray under His guidance and influence, under His energy and power.
- that we seek and ask His help as we approach the throne of grace.
- that we focus our minds and concentrate upon the Holy Spirit helping us to pray, and depend upon Him to help us.
- that we ask and depend upon the Holy Spirit to cleanse our requests and make sure that what we ask is according to the will of God.
- that we walk in the Spirit day by day and offer unbroken prayer to God all day long.
- that we set time aside every day and wrestle in prayer before God for the needs of loved ones and for the needs of God’s people and for the world—all in the Spirit.

“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God” (Ro.8:26-27).

“Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me” (Ro.15:30).

“Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers” (Eph.1:15-16).

“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints” (Eph.6:18).

“Continue in prayer, and watch in the same with thanksgiving” (Col.4:2).

“Pray without ceasing” (1 Th.5:17).

“Seek the LORD and his strength, seek his face continually” (1 Chron.16:11).

3. The believer builds himself up by keeping himself in the love of God (see note—1 Jn.3:10; 3:14; DEEPER STUDY # 1—5:16 for discussion).

4. The believer builds himself up by looking for the mercy of our Lord Jesus Christ, by looking for that glorious day of His return. Jesus Christ has made it possible for God to have mercy upon us *now*: God has forgiven our sins. But the day of redemption, the glorious day when God’s mercy will be fully known, will not take place until the return of Christ. It is at His return that we will be transformed into His image of perfection and glory. Therefore, the way to build ourselves up is to keep our eyes upon the mercy of Jesus Christ and the glorious day of His return. (See note—1 Jn.2:28 for more discussion.)

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Mt.16:27).

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats” (Mt.25:31-32).

“For the Father judgeth no man, but hath committed all judgment unto the Son....Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (Jn.5:22, 28-29).

“Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every [faithful] man have praise of God” (1 Cor.4:5).

“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor.5:10).

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick [living] and the dead at his appearing and his kingdom” (2 Tim.4:1).

“And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear” (1 Pt.1:17).

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works” (Rev.20:12).

“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be” (Rev.22:12).

3 (v.22-23) **Witnessing**: third, be compassionate and reclaim people. Verse 22 is a difficult verse to translate from the Greek. This is clearly seen by anyone who looks at several English translations. The outline follows the New American Standard: “And have mercy on some, who are doubting.” Note three points.

1. Believers are to be compassionate and reclaim those who are doubting. A false teacher causes people to doubt the faith, especially those who are attracted to his charisma, appearance, beliefs, and to his preaching and teaching style. In addition to these, there are many young and immature and carnal believers who are easily led to doubt the truth. It is the duty of mature believers to reach out to those who begin to doubt, and note how: in compassion. *We are not to reach out in...*

- censorship
- criticism
- severity
- superiority
- judgment
- harshness
- haughtiness
- spiritual pride

True, we are not the ones who began to doubt; we stood fast. But our spirit must be compassionate and loving; we must seek to restore them to the Lord Jesus Christ.

2. Believers are to be compassionate and reclaim those who are lost in the false teaching. Note how: by striking fear in them. We must warn them of God’s judgment and of the danger of eternal doom if they reject and turn against and deny God’s Son (see notes—1 Jn.4:2-3; 2:18; 2:22-23 for discussion).

3. Believers must guard themselves when reaching out to help others. The language used is descriptive: believers must hate “even the garment spotted [polluted] by the flesh.” They hate everything about false teaching that defiles people, hate it so much that they would never be deceived by its appealing ways. Believers must guard against becoming polluted themselves when they get along side those...

- who are living after the flesh.
- who are backslidden.
- who are deceived.
- who are teaching error.

Believers must hate the world and its false teaching and worldly lifestyle, hate them so much that they even hate the garments that are polluted by the flesh. Believers must guard and protect themselves from all defilement of the world and its false teaching.

4 (v.24-25) **Power, of God—Security:** fourth, walk in the keeping power of God. This is the conclusion of Jude’s short letter. Note that this is a benediction upon believers. It is one of the most well known benedictions by Christians all over the world. Note the great message on the source of the believer’s security. What is the source of the believer’s security? Who is it that keeps the believer secure while he walks upon the earth? It is God—God’s *keeping power*.

1. God is *able to keep us from falling*. In verse 21 we are told that we are to keep ourselves in the *love of God*. Here we are told that God *keeps us*. What is the difference? “We must watch that we *stay close* to the Lord, but only He can guard us so that we do not stumble” (Michael Green. *The Second Epistle of Peter and The Epistle of Jude*. “The Tyndale New Testament Commentaries,” p.190). God alone has the power to keep us from falling in a world that has so much corruption and false teaching. But for God to keep us, we must draw near Him and stay in touch with Him. How? By daily Bible study and prayer, and by walking righteously. By learning to walk moment by moment in open and unbroken prayer, communion, and fellowship with Him.

2. God is *able to make us blameless* when we come face to face with Him. The word “blameless” (amomos) means to be spotless and pure, without any defilement whatsoever. God is able to accept us in Jesus Christ, the spotless Lamb of God. If we will continue to approach God in Christ—in the name of Christ and His death—then God will accept us and count our faith as righteousness. He will accept us in the righteousness of His Son, the Lord Jesus Christ. God is able to do this, and He will do it if we will draw near Him *in Christ*.

3. God is able to infuse us with triumphant joy in the glorious day that we meet Him face to face. There will be so much to excite and cause our hearts to joy and rejoice:

- ⇒ the glory of God’s presence and of heaven
- ⇒ the glory of Christ and of seeing Him face to face
- ⇒ the transformation of our bodies into perfection
- ⇒ the joy of being reunited with our deceased loved ones
- ⇒ the unbelievable exaltation of being made kings and priests to rule and reign with Christ
- ⇒ the unbelievable exaltation of being assigned the duty of serving God and Christ forever and ever.

All of this and so much more will stir our hearts to joy and rejoice in Christ for ever and ever. (See note, *Rewards—1 Pt.1:4* for a complete list of the rewards to be given to the believer.)

4. God is the only wise God and He is our Savior. The idea is that He is the only living and true God—the only God who could ever plan and create the world and man, the only God who could bring about the salvation of man after man had made such a mess of things. God is not only wise, He is the Savior. He alone has the wisdom and power to save man from this corruptible world of sin and evil, disease and accident, death and judgment.

5. God alone is the God who dwells in glory and majesty, dominion and power.
- ⇒ He alone is the Supreme Glory and Majesty of the universe.
 - ⇒ He alone is the Supreme Dominion and Power of the universe.

Therefore, the only thing left for believers to do is to shout the praises of Him who alone can save them:

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen” (v.24-25).

THE REVELATION OF JESUS CHRIST

TO JOHN THE APOSTLE

THE REVELATION OF JESUS CHRIST

TO JOHN THE APOSTLE

INTRODUCTION

AUTHOR: John, the Apostle.

1. The author identifies himself as John four different times (Rev.1:1, 4, 9; 22:8).
2. The author uses several words that only John the apostle used in the Gospel of John and in the Epistles. He calls Jesus Christ the “Logos” which means *the Word* (see Rev.19:13; cp. Jn.1:1; 1 Jn.1:1). “*The Word*” is used nine times in the Gospel of John and four times in John’s Epistles. He also calls Jesus Christ “*the Lamb of God*” (see Rev.5:6; 6:1; 7:9; 12:11; 13:8; 14:1; 15:3; 17:14; 19:9; 21:22. Cp. Jn.1:36.) He uses the word “*true*” (alethinou) ten times in Revelation. John is the only person to use the word “*tabernacle*” (skenoō). He uses it four times in Revelation and once in the Gospel (Rev.21:3; cp. Jn.1:14). He is also the only one to refer to the spear thrust in Christ’s side (Rev.1:7; cp. Jn.19:34).
3. The early church said that John the apostle was the author. Justin Martyr said so (A.D. 150). One of the early disciples of John was a man named Polycarp. When Polycarp began his own ministry, he had a pupil or disciple named Irenaeus (died A.D. 190). Irenaeus said that Polycarp taught that John the apostle was the author. There are many others who verify the same conclusion (Canon Leon Morris. *The Revelation*. “The Tyndale New Testament Commentaries,” ed. by RVG Tasker. Grand Rapids, MI: Eerdmans, 1969, p.26f). In addition to all this proof, John lived and ministered throughout Asia, the very place to which the Revelation was written.

DATE: Uncertain. Probably A.D. 95-96.

Some hold to an early date during Nero’s reign (around A.D. 68); others to a later date during Domitian’s reign (around A.D. 95-96). The early date is unlikely. The later date fits the circumstances much better. There are two major reasons for this.

1. John had been exiled to a rocky island in the Mediterranean, the Isle of Patmos. As far as is known, he was not exiled by the emperor Nero. Nero’s persecution was more personal and local. Nero had been accused of burning Rome during a state of madness. To divert attention away from himself, he accused the Christians in Rome, and he launched an attack against them. Thousands were martyred by the most inhuman methods imaginable. The point to note is that Nero did not exile believers, he killed them. But the emperor Domitian did exile them. Domitian’s persecution was a legal policy of the state and much more widespread. He made a deliberate attempt to banish Christian believers from the empire. Thus, it is much more likely that John was exiled during Domitian’s reign.

2. The state of the churches pictured in Revelation differs from the church pictured by Paul in the 60’s and 70’s. Revelation pictures the churches as having been in existence for decades. Ephesus had lost its *first love* (Rev.2:4). Sardis was *dead* (Rev.3:1). There is a stark difference between the churches of Paul’s day and the churches in the day of the Revelation. This definitely points toward the later date.

TO WHOM WRITTEN: “To the seven churches which are in Asia” (Rev.1:4; cp. 2:1-3:22). The seven churches were:

- | | | | |
|------------|----------|------------|----------------|
| ⇒ Ephesus | ⇒ Smyrna | ⇒ Thyatira | ⇒ Philadelphia |
| ⇒ Pergamos | ⇒ Sardis | ⇒ Laodicea | |

PURPOSE: John had three purposes for writing Revelation.

1. The *immediate purpose*: to allow Jesus Christ to proclaim, “Behold, I come quickly.” (Rev.2:16; 3:11; 22:7, 12, 20). The seven churches of Asia and their world needed a word of encouragement, of counsel, and of warning.

2. The *historical purpose*: to allow Jesus Christ to proclaim to His followers and to the world of every generation, “Behold, I come quickly” (Rev.2:16; 3:11; 22:7, 12, 20). God knows that every generation needs a word of encouragement, of counsel, and of warning.

3. The *godly purpose*: to give to the church and to the world “The Revelation of Jesus Christ” (Rev.1:1). This revelation is both the unveiling of the person of Jesus Christ as the central figure of history and the unveiling of the message of His heart. He is both *the content and the unveiler* of the revelation. What is the revelation of Jesus Christ? The revelation concerns “things which must shortly come to pass” (Rev.1:1). It concerns the Lamb, the Lord Jesus Christ Himself, who alone is worthy to open and oversee...

- the book of destiny.
- the book of the future of the world.
- the book of God’s redemptive purpose.

(See outline and notes—Rev.4:1f.)

The words *the godly purpose* are chosen to describe this last point for two reasons.

- a. The picture painted by Revelation is that God takes an active part in the Revelation. God has some things to say about the future—some things to unveil, to uncover, to show to the church and to the world. It is His own *godly purpose* to unveil these events. By unveiling them, He is sending forth a word of encouragement to the world. But He is also sending forth a word of counsel and of warning. Man must heed the message of the great book of Revelation as well as be encouraged by it.
- b. The true title of Revelation is “The Revelation of Jesus Christ,” not “The Revelation of John” (Rev.1:1). God’s own purpose is to focus attention upon the Lamb, the Lord Jesus Christ Himself, and His ultimate triumph over the world and its ungodliness and evil. God’s purpose is to show the great redemption that He is preparing for all those who truly believe and follow His Son. God’s purpose is to show man that he can be saved from the terrible things that are coming upon the earth. God wants man to know that he can be saved

while there is still time for him to repent. It is God's purpose to lead people to repentance and salvation; to lead them to the glorious inheritance of the great redemption that is to be given to all true followers of the Lord Jesus Christ.

SPECIAL FEATURES:

1. Revelation is "*An Apocalyptic Book.*" It is the only book of Scripture that is often classified as Apocalyptic. Apocalyptic literature was literature written in the ancient world by a people under great stress. However, they were usually a people who had great hope for deliverance. The apocalyptic writings are marked by symbolism, dreams, visions, and cosmic powers that are ultimately defeated by God in a cataclysmic judgment. The authors never reveal their own names; rather they usually assign their writings to a great character in Biblical history. Several examples are *The Book of Enoch*; *The Ascension of Isaiah*; and *The Assumption of Moses*. *The Revelation* differs from this literature in at least two respects:

a. First, John gives his name.

b. Second, Revelation is "The Revelation of Jesus Christ Himself." It is revealed under the inspiration of Christ Himself. Therefore, the great book of Revelation is Scripture; it is the very Word of God Himself.

2. Revelation is "*A Book of Prophecy.*" It is almost completely devoted to prophecy. It has by far more prophecy than any other book of the New Testament. It is about "things which must shortly come to pass" (Rev.1:1)—about things that had not happened when they were given to John by the risen Lord.

3. Revelation is "*A Book of Old Testament Interpretation.*" It is said that there are at least four hundred allusions to Old Testament Scriptures.

4. Revelation is "*A Book of Consummation*" or "*A Book of Final Things.*" It deals primarily with the "Book of Destiny." The *Book of Destiny* is a book that is kept by God Himself, a book that pictures the events surrounding the climax of human history. It is a book of God's redemptive purpose (see outline and notes—Rev.4:1f).

5. Revelation is "*The Book Written to the Obedient Reader.*" It gives a special promise to the obedient reader, to the person who heeds the message of Revelation (Rev.1:3; 22:18).

6. Revelation is "*The Revelation of Jesus Christ.*" (See Purpose, point 3—*Introduction.*)

7. Revelation is "*God's Last Word to a World About to End.*" (See point 4 above. See note 2—2 Pt.3:3; also see note—1 Jn.2:18.)

8. Revelation is "*The Book of Four Major Interpretations.*"

a. *The Preterist or Historical Interpretation.* The author is said to be writing about the events of his own day, the events of the first century. He describes only the events taking place in his own lifetime. Revelation is but a moral outcry against the way Rome was treating the Christian church of the first century. It has nothing to do whatsoever with prophecy. It is first century history and nothing else.

The strength of this approach is that it forces a person to study the history and life of the early church. Most honest interpreters see the need to study the background of any writing in order to understand its message. Therefore, they make some use of this approach. Such study helps a person to learn from history. It reinforces a person's own life and enables him to better stand against the abuses of his own environment. However, the approach has several gross weaknesses.

⇒ It denies the prophetic message of Revelation when the book specifically claims to be prophecy (Rev.1:1; 4:1; 22:18).

⇒ It neglects the immediate message for believers of succeeding generations by limiting the message to first century believers.

⇒ It actually does violence to believers of succeeding generations. It limits the spiritual blessing they can receive by heeding the prophetic message of the book (Rev.1:1-3; 22:17-19).

b. *The Idealist or Spiritualist Interpretation.* The author is said to be expressing only spiritual truths and principles. Revelation is said to be only a symbolic picture of the great cosmic struggle between good and evil. There is no historical background or prophetic message to the book at all.

The strength of this view is that Revelation does teach great spiritual truths and principles. Of this there is little if any question. The church can learn from the message of Revelation. It can better understand its spiritual struggle in an antagonistic world. It can learn to love more, trust more, endure more, and hope more.

However, the spiritual interpretation has two gross weaknesses:

⇒ It grossly misrepresents history and prophecy and it allows a person to neglect history and to read into the symbolic language any spiritual conclusion he wishes. There is no historical or prophetic event to guide a person's understanding of Revelation. A person is left to draw his own spiritual conclusion. He can only hope he is correct.

⇒ Again, as in the Preterist view, there is a denial of what Revelation specifically claims: to be a book of prophecy.

c. *The Continual Historical Interpretation.* The author is said to be outlining the major events of history from the first century to the end of the world. Revelation is a calendar of world events as they relate to the church.

The strength of this view is that it does show a sequence of events in the book. It forces the honest student to study the sequence and the chronological order of the events.

The weakness of this view has shown up rather glaringly over the years.

⇒ There are almost as many different interpretations of the symbols in Revelation as there are interpreters. If the symbols of Revelation are picturing world history, then the writer gave no help whatsoever. There just is no clear calendar of world history in Revelation.

⇒ There is another glaring weakness. There is no calendar of world history anywhere in the Scriptures. If Revelation is a symbolic calendar of world history, then there is no Scripture to govern the interpretations of the prophecies in Revelation. A person is left to his own interpretation. There is no Scripture to interpret Scripture. But if the prophecies of Revelation deal primarily with the end of

world history—the events surrounding the *great tribulation*, the antichrist, the millennium, and the new heavens and earth—these are taught by other Scriptures. Scripture can be tested by other Scripture.

- d. *The Futurist Interpretation*. The author is said to be predicting events that will happen as the end of the world approaches. However, the messages to the seven churches of chapters 1-3 are said to be an exception. Practically every interpreter says there is an historical background to these churches. The messages are written directly to the seven churches of Asia. But there are some who go farther and interpret each church to represent a church age—a particular period of church history leading right up to the end time.

The strength of the Futurist view is that it takes the Revelation to be a book of prophecy when it claims to be a prophecy. And there is no question that the book claims to be a picture of the future.

“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John” (Rev.1:1).

“After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter” (Rev.4:1).

“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book” (Rev.22:18).

There are several weaknesses often charged to the futurist view.

- ⇒ First, it is said to rob the early believers of any meaning and immediate help the author meant for them to receive. The futuristic view is said to miss any meaning and immediate help believers are to receive from its historical message. But note this: this charge misses the whole point of *hope*. It is *hope in the future*, hope in future happenings that stirs and drives man to press on and endure throughout life. Eliminate man’s hope in the future and you destroy man. Therefore, this charge against the futurist interpretation of Revelation is wrong. The charge ignores and overlooks the very nature of man.

The future events revealed by the great book of Revelation give man the greatest of hopes, the very hope of eternal redemption, of being with the Lord Jesus Christ forever and ever. No greater hope and no greater message could be proclaimed than the future events proclaimed by Revelation. God is going to judge and eliminate all the evil and ungodly of this world and save every person who truly follows His Son, the Lord Jesus Christ.

- ⇒ Second, there is also the charge that great stress is often put upon arousing *fleshly curiosity*, upon *knowing about* the events of the future—that little emphasis is given to the spiritual truths for today—and that people often ignore the emphasis that Revelation places upon repentance and spiritual preparation for the judgment to come.

This charge is valid. There is much truth to this charge. There is within all of us a *fleshly tendency* to play God, to be recognized as knowing the future and being able to tell others what is going to happen and how to prepare for it. In addition to this, we have all seen and heard of people who focus upon future events to the neglect of the rest of Scripture. What we must do is this: *study and proclaim the whole counsel of God*. We must not neglect the Revelation nor any of the future events proclaimed by Scripture. But neither are we to neglect any of the other teachings of Scripture. We are to proclaim the whole counsel of God.

- ⇒ Third, a glaring weakness is the attempt by many to read too much into the symbolic language of Revelation. Some have developed a hard and fast scheme and come up with a hard and fast calendar of events that are to happen in the end time. This has brought about a tragic charge that some make their calendar of events a *test of fellowship*. And the charge is tragically true. Too many have done this. Too many display an air or attitude of superiority, of knowing more, of dogmatism—all of which rejects and alienates others—even sound Biblical believers. This of course should not be, and true believers know it. We know that fellowship is to be based only upon the essentials of the deity of Christ and of salvation, not upon the events of the end time. What we must do is love one another no matter how we may differ in our interpretation of the end time. If we do not, then we are not heeding the great message of Revelation. If we lose our love for Christ and for one another, then we doom ourselves even as the believers of Ephesus doomed themselves by losing their first love. We are not to base our fellowship upon how we interpret the events of Revelation.

This is not the reason God gave us Revelation. He gave us Revelation so that we would know what is going to happen at the end of the world and so that we can place our hope where it belongs: in the Lord Jesus Christ and in His ultimate triumph over all the evil and ungodliness of this earth.

9. Revelation is “*The Book That Must Be Biblically Interpreted*.” What we as authors write is important and should be studied by believers, but only after the Word of God has been studied. We are the secondary sources for understanding God’s Word; the Word of God itself is the primary source. There is far too much dependence upon secondary sources, and too little study of the primary source, the Bible itself. This is probably the greatest cause for the denial of the faith and of the Word of God than any other single thing. It is very difficult to deny that the Bible is the Word of God if a person truly studies and lives in the Bible. The Bible speaks for itself and it speaks powerfully. A person who denies the Bible as the Word of God has usually not lived in the study of the Bible. He has not honestly and openly studied the primary source.

The point is this: Revelation is a book that must be read and studied and allowed to speak for itself. It is *a book that must be Biblically interpreted*. Revelation is so full of symbols that a person must look elsewhere in Scripture to find out what the symbols mean in order to know what their meaning in Revelation is. Therefore, a person must be willing to take the time to search the Scripture if he wishes to study Revelation. And study it we must, for Revelation is part of God's Holy Word. In addition, its message is very, very special to God. It is so special that God promises a special blessing to the person who studies and heeds its great message (Rev.1:3; 22:18-19).

PLEASE READ THIS

Remember: the purpose of **The Preacher's Outline & Sermon Bible™** is to present only what the Scripture says, not to give personal opinions. The beat of our hearts is to be true to the Word of God and to let the Word speak for itself. This we do to the best of our ability. We leave the declarations of denominational and theological positions up to the individual minister of God and to those who feel called to make such declarations. Our call with **The Preacher's Outline & Sermon Bible™** is only to *outline the Scripture and to develop the points* of the outline to the best of our ability. Our prayer is that this approach will help the minister to get into the Word of God more and more and to help him in his expounding of the Word to God's dear people.

Now, having said this, our *purpose and hope...*

- is to *outline* Revelation, letting Revelation speak for itself.
- is to *develop the outline points*, again letting Revelation speak for itself to the best of our ability.
- is to do exactly what Revelation says: not to add to nor take away from the message of Revelation. We must always remember the great danger that we who believe the Bible face: that of adding to the Word of God. Those who disbelieve the Word of God tend to deny certain parts and teachings of the Bible. But we who believe the Word of God face the danger of adding to the Word and going beyond what God has actually said. This is the reason Scripture warns us to guard against adding to as well as taking away from the message of Revelation. To the best of our ability, **The Preacher's Outline & Sermon Bible™** is making an attempt to do neither. Rather, our purpose, hope, and prayer is to let Revelation speak for itself. We are attempting to let the message do what we have attempted to do with the rest of Scripture: let it speak loudly and clearly the Word of God to us all. May God use these outlines to humble us and to lead us to commit our lives more fully to Christ Jesus our Lord and to His mission of reaching people for eternal salvation.

The Revelation must be allowed to speak for itself. Where it is not understood because symbolic language is used, the symbol must be searched out and explained by other Scriptures. There are at least two reasons for this.

- ⇒ First, God gives a special promise and warning to the reader of the Revelation (Rev.1:3; 22:18-19). God intended the believer to read and understand the book. It was written to be understood. It does not take a scholar to understand it. It takes a believer who seriously studies with an open and honest heart and who will let the Scripture speak for itself, not relying solely upon what other people might say. It takes a person who will depend upon the Scripture and the Holy Spirit to understand what God is saying.
- ⇒ Second, there are so many different interpretations that if one reads other books before reading Revelation, he can become confused before he ever gets around to reading Revelation. The book should be read and studied with an open heart. It should be allowed to speak its message without any bias—as much as is honestly possible. Serious Bible students, laymen and scholars alike—yea, all of us—must get away from reading and studying books *about* the Bible first and get back to reading and studying the *Scriptures first*.

OUTLINE OF REVELATION

THE PREACHER'S OUTLINE & SERMON BIBLE™ is *unique*. It differs from all other Study Bibles & Sermon Resource Materials in that every Passage and Subject is outlined right beside the Scripture. When you choose any *Subject* below and turn to the reference, you have not only the Scripture, but you discover the Scripture and Subject *already outlined for you—verse by verse*.

For a quick example, choose one of the subjects below and turn over to the Scripture, and you will find this marvelous help for faster, easier, and more accurate use.

In addition, every point of the Scripture and Subject is *fully developed in a Commentary with supporting Scripture* at the bottom of the page. Again, this arrangement makes sermon preparation much easier and faster.

Note something else: The Subjects of Revelation have titles that are both Biblical and *practical*. The practical titles sometimes have more appeal to people. This *benefit* is clearly seen for use on billboards, bulletins, church newsletters, etc.

A suggestion: For the quickest overview of REVELATION, first read *all the major titles* (I, II, III, etc.), then come back and read the subtitles.

OUTLINE OF REVELATION

I. THE GREAT REVELATION TO GOD'S SERVANTS, 1:1-8

- A. The Great Revelation, 1:1-3
- B. The Great Announcement to the Churches, 1:4-8

VISION ONE, 1:9-3:22

II. THE MESSAGES OF THE GLORIFIED CHRIST TO THE SEVEN CHURCHES, 1:9-3:22

- A. The Son of Man, the Glorified Christ, 1:9-20
- B. The Message to Ephesus: The Orthodox Church, But a Church Without Love, 2:1-7
- C. The Message to Smyrna: The Persecuted Church, 2:8-11
- D. The Message to Pergamos: The Corrupted Church That is Married to the World, 2:12-17
- E. The Message to Thyatira: The Compromising or Permissive Church, 2:18-29
- F. The Message to Sardis: The Church With Reputation, but Dying, 3:1-6
- G. The Message to Philadelphia: The Church That is Faithful and Alive, 3:7-13
- H. The Message to Laodicea: The Church That is Affluent, but Lukewarm and Half-Committed, 3:14-22

VISION TWO, 4:1-16:21

III. THE PICTURE OF THINGS HEREAFTER, 4:1-5:14

In this vision two great things are seen. First, the throne of God is seen, then second, God Himself is seen holding a Book, a Book which contains the destiny of the world in the end times. However, the Book is sealed, for no one is found worthy to open and execute the events of the Book. Just when John despairs, One steps forward who is worthy, the Lamb of God, the Lord Jesus Christ, who was slain before the foundation of the earth.

- A. The Throne of God: The Focal Point of History, 4:1-11
- B. The Book of Destiny is Sealed: The Future of the World, 5:1-4
- C. The Book of Destiny is Opened: The Lamb Alone is Worthy to Open the Book, 5:5-14

IV. THE SEVEN SEAL JUDGMENTS: EVENTS PRECEDING THE GREAT TRIBULATION, 6:1-7:17

Christ breaks the first six seals of the Book or Scroll, not opening it yet; He just breaks the seals which bind the scroll together. As He breaks each seal, He reveals some event that is to take place immediately prior to the *great tribulation*. However, in spite of these terrible events, there is to be a remnant of believers saved, a remnant that stands fast for Christ.

- A. The Lamb Breaks the First Four Seals of the Book of Destiny: The Appearance of the Antichrist and His Power, 6:1-8

- B. The Lamb Breaks the Fifth Seal: The Slain Martyrs, 6:9-11
- C. The Lamb Breaks the Sixth Seal: The Great Day of God's Wrath Begins—The Universe Will Be Shattered, 6:12-17
- D. The Fate of Believers in the Great Tribulation (Part I): A Remnant of 144,000 From Israel Will Be Saved, 7:1-8
- E. The Fate of Believers in the Great Tribulation (Part II): A Numberless Multitude of Martyrs Will Be Saved, 7:9-17

V. THE SEVEN TRUMPET JUDGMENTS: EVENTS DURING THE GREAT TRIBULATION, 8:1-11:19

In breaking the seventh seal, an awesome revelation is made. Seven terrible judgments, called the trumpet judgments, are to be unleashed upon the earth. These are the actual events of the *great tribulation*. However, there is the prophetic message of salvation—a remnant is to be saved. The blast of the seventh trumpet brings forth an overall picture of things to come. Three of these things are of such importance they are said to be *wonders* or *signs* and they are covered in great detail.

- A. The Breaking of the Seventh Seal: Awesome Preparation for Judgment, 8:1-5
- B. The Blast of the First Four Trumpets: Natural Catastrophes, 8:6-12
- C. The Blast of the Fifth Trumpet: A Demonic-like Locust Plague, 8:13-9:11
- D. The Blast of the Sixth Trumpet: Demonic-like Military Horsemen, 9:12-21
- E. The Great Announcement of the Final Triumph Over Evil (Part I): The Little Book, 10:1-11
- F. The Final Triumph Over Evil (Part II): The Great Destruction of Israel and Jerusalem, 11:1-2
- G. The Final Triumph Over Evil (Part III): The Two Witnesses—How Israel Turns to God, 11:3-13
- H. The Final Triumph Over Evil (Part IV): An Overall Picture of Things to Come, 11:14-19

VI. THE SEVENTH TRUMPET IN DETAIL (PART I): TWO SPIRITUAL WONDERS STRUGGLING BEHIND THE GREAT TRIBULATION, 12:1-17

The seventh trumpet, part 1, shows that there are great spiritual and cosmic beings struggling behind the earthly scenes of history.

- A. The Central Characters in the Great Tribulation, 12:1-5
- B. The Great Spiritual Struggle Behind the Great Tribulation, 12:6-17

VII. THE SEVENTH TRUMPET IN DETAIL (PART II): THE WAR OF THE DRAGON UPON THE EARTH, 13:1-18

The seventh trumpet, part 2, reveals just how the dragon, that old serpent the devil, carries out his attack upon God's people through human politics and religion.

- A. The Attack Through the First Beast: A Political Ruler, 13:1-10
- B. The Attack Through the Second Beast: A False Prophet, 13:11-18

VIII. THE SEVENTH TRUMPET IN DETAIL (PART III): THE VICTORY OF THE LAMB IS ASSURED, 14:1-20

The seventh trumpet, part 3, gives much needed assurance that all things are in God's hands. The false Christ, the beast, and godless civilization will be destroyed, and the true Christ and His followers will be saved eternally.

- A. Assurance 1: The Redeemed Will Be with Jesus, 14:1-5
- B. Assurance 2: The Gospel Will be Preached to the Whole World, 14:6-7
- C. Assurance 3: Babylon, the Godless State and Religion, Will Fall, 14:8
- D. Assurance 4: Justice Will Be Executed, 14:9-12
- E. Assurance 5: The Dead Will Be at Rest and Rewarded, 14:13
- F. Assurance 6: The Glorious Harvest of the Godly Will Take Place, 14:14-16
- G. Assurance 7: The Terrible Harvest of the Ungodly Will Take Place, 14:17-20

IX. THE SEVENTH TRUMPET IN DETAIL (PART IV): THE THIRD GREAT WONDER, THE SEVEN BOWL JUDGMENTS, 15:1-16:21

The seventh trumpet blasts forth its judgments, and the judgments come fast and furious. Why? Because they are the very last judgments. God has decided to end human history. He has decided to stop all the ungodliness and evil of this world. He can no longer take the rebellion, denial, cursing, immorality, stealing, drunkenness, sorcery, and murder of man. Therefore, Jesus Christ will destroy all the ungodly and evil of this world and do it quickly.

- A. The Heavenly Preparation for Judgment, 15:1-8
- B. The Pouring Out of the Bowl Judgments, 16:1-21

VISION THREE, 17:1-20:15

X. THE JUDGMENT OF BOTH RELIGIOUS BABYLON AND POLITICAL BABYLON, 17:1-18:24

Jesus Christ is coming back to this earth, and He is going to establish the righteousness of God forever and ever. But before He can come and establish righteousness in the earth, a few things have to be done.

- ⇒ All the godless and evil armies of this world have to be destroyed. This we have just seen in the former chapter (Revelation Chapter 16).
- ⇒ All the false religion in this world has to be destroyed. This is the discussion of the present chapter (Revelation, Chapter 17).
- ⇒ All the godless governments and politics and social systems of this world have to be destroyed. This will be the discussion of the next chapter (Revelation Chapter 18).

When these three things are done, then the ungodly and evil of this earth will be removed and Jesus Christ can come to earth and set up His kingdom of righteousness. As stated, the armies were destroyed in the former chapter. Now God shows us how both false religion and the godless governments and politics of this world will be destroyed.

- A. The Description of Religious Babylon, of False Religion, 17:1-6
- B. The Power Behind Religious Babylon, Behind False Religion: The Beast or Antichrist, 17:7-18
- C. The Collapse of Political Babylon, 18:1-24

XI. THE GREAT MARRIAGE SUPPER OF THE LAMB, OF THE LORD JESUS CHRIST, 19:1-10

This is the great *Marriage Supper of the Lamb*, of the Lord Jesus Christ. This will be the great supper where all of heaven will be present to celebrate the union of Jesus Christ and the believers who have followed Him down through the centuries. Everyone in heaven will be there: God, Christ, believers, and the heavenly host. It will be the most celebrated and joyful event ever experienced up to that point in history. Why? Because it will be the great Marriage Supper of the Lord Jesus Christ Himself, the celebration of the very thing for which He died. It will be the first time that *all the redeemed* of all ages will come together *at one time* to honor the Lamb who was slain to redeem the universe. Because of what He has done for man, He is deserving of all the honor and praise possible. To give Him such glorious honor, God has planned the greatest celebration and banquet imaginable, the celebration of what He calls the great *Marriage Supper of the Lamb* (v.9).

XII. THE FINAL TRIUMPH: THE MILLENNIUM USHERED IN, 19:11-20:15

This is the final triumph of Jesus Christ upon earth. Six events will take place that will bring about a new heavens and earth and that will usher in eternity. These events will bring about the very thing for which God has launched human history: the perfect fellowship and communion between God and man throughout all eternity. These six events will bring about the glorious day when believers will worship and serve God—when they will labor and work for Him throughout the whole universe and do it in perfection forever and ever.

- A. The Coming of Christ as Conqueror, 19:11-16
- B. The Great Battle of Armageddon, 19:17-21
- C. The Great Removal and Binding of Satan, 20:1-3
- D. The First Resurrection and Millennial Reign of Christ, 20:4-6
- E. The Return of Satan and His Eternal Fate, 20:7-10
- F. The Final Resurrection and Judgment of Unbelievers: The Great White Throne, 20:11-15

VISION FOUR, 21:1-22:21

XIII. THE ETERNITY OF GOD: THE NEW HEAVENS AND EARTH AND THE NEW JERUSALEM, 21:1-22:5

- A. The New Heavens and the New Earth, 21:1-8
- B. The New Jerusalem, The City of God (Part I): Its Description, 21:9-23
- C. The New Jerusalem, The City of God (Part II): Its Citizens and Provisions, 21:24-22:5

XIV. THE GREAT MESSAGE OF REVELATION: ELEVEN STIRRING FACTS, 22:6-21

THE REVELATION OF JESUS CHRIST

TO JOHN THE APOSTLE

CHAPTER 1

I. THE GREAT REVELATION TO GOD'S SERVANTS, 1:1-8

A. The Great Revelation, 1:1-3

- 1 The Revelation was given by Christ Himself
- 2 The Revelation concerns things that must shortly

The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must

shortly come to pass; and he sent and signified it by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

take place

- 3 The Revelation was given to John

a. It was given by an angel

b. It was accurately reported by John

- 4 The Revelation blesses the man who reads, hears, & obeys the message

DIVISION I

THE GREAT REVELATION TO GOD'S SERVANTS, 1:1-8

A. The Great Revelation, 1:1-3

(1:1-3) **Introduction:** this is the great revelation of Jesus Christ. The word "revelation" (apokalupsis) means to uncover and unveil. It means to pull back a covering or a veil that is hiding something. It means to make known something; to reveal something that a person could not find out for himself. It is a revelation of truth that man could never discover for himself. This is what the book of Revelation is: it is the great revelation of Jesus Christ to His servants or followers. This means a most wonderful fact: it means that there are some things that God wants us to know, some things that we could never know if we were left on our own. It means that God cares about us, that He loves us enough to reveal some things to us. And note: God cares so much for us that He has revealed a whole book of events to us. What are these events? They are events or truths that lie out in the future, that concern the end of the world. Four significant things are said about the Revelation of Jesus Christ.

1. The Revelation was given by Christ Himself (v.1).
2. The Revelation concerns things that must shortly take place (v.1).
3. The Revelation was given to John (v.1-2).
4. The Revelation blesses the man who reads, hears, and obeys the message (v.3).

1 (1:1) **Revelation, The:** the Revelation was given by Jesus Christ Himself. Jesus Christ is the Author of the Revelation. But note: it was given to Jesus Christ by God the Father. When Jesus Christ was upon the earth, He said the following about His return and the end of the world:

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mk.13:32).

However, when Jesus Christ ascended into heaven, God the Father revealed these things to Christ. This is significant, for it means that the things we are about to learn did not come from man, but from *God Himself*. The Revelation concerns things that *God Himself* wants us to know; therefore, He gave them to His Son and His Son has now revealed some of the things to us.

Thought 1. This is a stark contrast from the prophets, soothsayers, astrologers, and religionists of the world. Think of the thousands and thousands of self-proclaimed prophets and religionists upon earth. Each claims to know about God and to have some revelation from Him. But here in the Bible, in the very Word of God itself, is a whole book that has come from the Son of God, a whole book that He Himself has authored. The book concerns some very special things that God wants us to know. What are the things? This is the subject of the next point.

"I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him" (Jn.8:26).

"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak" (Jn.12:49).

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you" (Jn.15:15).

"For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me" (Jn.17:8).

2 (1:1) **End Time—Revelation, The:** the Revelation concerns things that must shortly take place. Note four significant facts.

1. The Revelation concerns *future events*, events that are yet to happen in the end time. The events had not yet happened when Jesus Christ gave the revelation.

2. The early believers had looked for these events to take place very soon. The idea is shortly, swiftly, speedily—in their lifetime. This means that the early believers were expecting the Lord to return in their lifetime. They were doing exactly what Christ had told them to do: to look and watch for His return.

“Watch therefore: for ye know not what hour your Lord doth come” (Mt.24:42).

“Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh” (Mt.24:44).

“Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh” (Mt.25:13).

3. God’s clock measures time differently than man’s clock. This is clear, for it has been thousands of years since Jesus Christ gave this revelation to man. Yet He has not returned to earth and the end of the world has not yet happened. Does this mean that John was wrong in saying that the events were to shortly happen? No!

⇒ God clearly reveals that we are living in the last days, and that the events are to happen in the last days (see note, *Last Days*—2 Pt.3:3 for more discussion).

⇒ God also clearly reveals that a thousand years is as one day with Him (see note—2 Pt.3:8 for more discussion).

The point is this: the return of Christ and the end of the world are God’s affairs, not man’s. Therefore, the time frame of the events are bound to be based upon God’s time, not man’s. The events are in God’s hands. In fact, based upon God’s measurement of time it has been only about two days since Jesus Christ revealed the events of the Revelation.

Thought 1. Every generation of believers must look for the return of Christ. This is exactly what He commands. He teaches that He can return any time; therefore, we are to obey Him. We are to expect His return, watch and be ready for it. But we must also realize that He may not come today. Therefore, we must plan and establish long term ministries upon the earth so that the lost can continue to be reached for Christ. The proper attitude is this: we must be expecting Christ to return today, but we must plan as though He will not come for a hundred years.

4. Jesus Christ gave the Revelation to His servants. Who are His servants? Believers who *truly follow and serve Christ*. This is significant to note, for there are many who profess to believe and follow Christ and do not. The Revelation is not written to them. The Revelation is a *closed book* to those who do not genuinely follow Christ. It is a closed book to the world. Jesus Christ gave the Revelation to His servants and His servants alone.

Thought 1. The Revelation is not a book for the world, nor for those who profess Christ but fail to serve Him. It is a book that is written only for genuine believers. The idea is that the world cannot understand the Revelation and will only mock it. Perhaps this is the reason there is often so much mockery of the things of God by the world. We who truly know Christ have too often proclaimed things to the world that were for our exhortation alone. The events revealed by Christ in this great book are for the true servants of God, not for the world. (See outlines and notes—2 Pt.3:3-7; 3:8-10; 3:11-14 for more discussion.)

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (Jn.14:26).

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Cor.2:14).

“But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil” (Heb.5:14).

“But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him” (1 Jn.2:27).

“The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law” (Dt.29:29).

3 (1:1-2) **Revelation, The—Angel:** the Revelation was given to John. John the apostle was the man chosen by Jesus Christ to receive the Revelation. But note this: John had to be available. Jesus Christ always chooses a man to carry the messages of God to men. But before He can choose a man, the man has to be available. The man has to love the Lord; he has to be surrendered to Christ. John was such a man; therefore, Jesus Christ was able to choose him to receive the Word of God and to share it with the servants of God. Note two significant facts.

1. It was the angel of Christ who gave the message to John. The word *angel* means messenger. This particular angel is said to be “His angel,” that is, the personal angel of Christ. The picture is that of some angel who serves Christ as His very special messenger, some angel who is appointed as the very special servant of Christ.

2. John says that he has accurately borne witness to what he saw. What did he see?

- a. John saw the Word of God. The things of Revelation are the Word of God. God is not far off in outer space unconcerned with man. God cares for man, cares so much that He has sent His Word to us through this book of the great Revelation. We know that God cares for us because He has spoken to us: He has spoken the great message of Revelation to us.
- b. John saw the testimony of Jesus Christ. Jesus Christ showed John exactly what God had given Him to reveal to His followers. What John has shared in the revelation is the very testimony of Jesus Christ, the Son of God Himself.
- c. John saw all things that are reported in the Revelation, all the events.

Thought 1. It is a matter of belief. We either believe John or not. John is either telling the truth or he is lying. Which do we believe? Is Jesus Christ returning to earth? Are the events of the end time going to happen as recorded in Revelation or not? Should we be watching for Christ and these events or not? If the Revelation is truly the Word of God and the testimony of Jesus Christ, then we must watch and be ready, for every event will certainly take place and nothing will stop them. We shall witness every single event either from heaven or from upon the earth.

4 (1:3) **Revelation, The—Word of God:** the revelation blesses the person who reads, hears, and obeys the message. In the early church there were, of course, no printing presses to run off copy after copy of John's letter. There was only the original copy written by him and perhaps a few other copies that had been copied by hand to be passed among the people. Therefore, the *reading* spoken of in this verse refers to the letter being read before the whole church or before special groups within the church. But note a critical point: reading is not enough. Believers must...

- *read*
- *hear* the words of this prophecy
- *keep* those things which are written

It is never enough to just read and hear the Word of God. We must always do what God says, keep His commandments. This is especially true when it comes to Revelation. Why? Note the last statement made in verse 3: because "the time is at hand." The events are near, very near. Jesus Christ is returning to earth very soon. The events of the end time are about to happen. They are at hand, right over the horizon. Therefore, we must read, hear, and heed the things written in Revelation. We must be looking and preparing for the coming of Christ and for the events that point toward the end of the world. The believer who does what Revelation says shall be blessed ever so richly by God.

"Verily, verily, I say unto you, If a man keep my saying, he shall never see death" (Jn.8:51).

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (Jn.14:23).

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit.2:12-13).

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pt.3:10-13).

Thought 1. No genuine believer has the right to ignore or neglect Revelation. Every thing said in this opening statement declares the importance of the Revelation. Revelation is not only to be read and heard, it is to be heeded. This means that the message can be understood by true believers.

Thought 2. There are seven *blesseds* or beatitudes in Revelation.

⇒ The blessing or beatitude of obedience.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Rev.1:3).

⇒ The blessing or beatitude of eternal life.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev.14:13).

⇒ The blessing or beatitude of watchfulness and purity, of watching for the Lord's return and living a pure life.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev.16:15).

⇒ The blessing or beatitude of heaven, of being called to the marriage supper of the Lamb.

REVELATION 1:1-3

“And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God” (Rev.19:9).

⇒ The blessing or beatitude of the resurrection, of being raised from the dead, of conquering death and living eternally with Christ.

“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years” (Rev.20:6).

⇒ The blessing or beatitude of obedience, of heeding the sayings of Revelation.

“Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book” (Rev.22:7).

⇒ The blessing or beatitude of obedience, of keeping all of God’s commandments.

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (Rev.22:14).

Note the critical importance of obedience. Three of the seven blessings have to do with obeying God, with keeping His commandments—just doing what He says. Obedience cannot be overstressed. We must do what God says to do in the book of Revelation.

Thought 3. Note that the book of Revelation begins with a promised blessing (Rev.1:3) and closes with a promised blessing (Rev.22:7).

REVELATION 1:4-8

<p>1 Announcement 1: Grace & peace are yours a. From God: the Eternal & unchangeable God</p> <p>b. From the Holy Spirit: the Servant of God</p> <p>c. From Jesus Christ</p> <p>2 Announcement 2: Jesus Christ is the great Savior, the great Redeemer a. The faithful witness b. The first to arise from the dead</p>	<p>B. The Great Announcement to the Churches, 1:4-8</p> <p>4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;</p> <p>5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed</p>	<p>us from our sins in his own blood,</p> <p>6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.</p> <p>7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.</p> <p>8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.</p>	<p>c. The prince of the kings of the earth d. He has redeemed us, v.5 e. He has exalted us</p> <p>3 Announcement 3: Behold, Christ comes a. He is to be seen by all b. He is to be seen by those who killed Him: They shall wail because of Him</p> <p>4 Announcement 4: Christ is the Almighty God a. The Alpha & Omega b. Who was, is, and is to come c. The Almighty God</p>
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DIVISION I

THE GREAT REVELATION TO GOD'S SERVANTS, 1;1-8

B. The Great Announcement to the Churches, 1:4-8

(1:4-8) **Introduction:** this is the great announcement to the churches. Note: there were seven churches in Asia to which this great announcement was being made. The churches will be named and discussed in a later passage. When they are, it will be seen that they are representative of all churches of the Lord Jesus Christ throughout the world. For now, the great announcement is the subject to be discussed. What is the great announcement proclaimed to the churches of the world? It is fourfold.

1. Announcement 1: grace and peace are yours (v.4-5).
2. Announcement 2: Jesus Christ is the great Savior, the great Redeemer (v.5-6).
3. Announcement 3: behold, Christ comes (v.7).
4. Announcement 4: Christ is the Almighty God (v.8).

1 (1:4-5) **Grace—Peace:** announcement one—grace and peace are yours. The church must know that it can experience grace and peace.

- ⇒ *Grace* means the favor and blessings of God. It means that God takes an active role in our lives; that He looks after and takes care of us; that He provides all the good and beneficial things of life for us whether physical, material, or spiritual. We do not deserve the grace of God, but God loves us. Therefore, He showers us with His grace, His favor, and His blessings.
- ⇒ *Peace* means that we can have peace with God and with men; that we no longer have to feel that God is far way from us, nor that God is hovering over us, watching every little move that we make. God is not evil; He is not seeking every chance to condemn and punish us. God seeks only one thing with us and that is peace.

Peace also means that men no longer have to be divided, separated, and discriminated against; nor do they have to be fighting, warring, stealing, and killing each other. Man can now have peace—peace with God and peace with each other.

This is the first great declaration to the church. The great gifts of grace and peace are now available to man. But note where. It is not found among men. Neither God's grace (favor) nor the great gift of peace can be found upon earth. Grace and peace come only from heaven, only from God and His Spirit and His Son, the Lord Jesus Christ.

1. Grace and peace come only from the eternal and unchangeable God. Note how God is described: "God *who is and who was and who is to come.*"

- ⇒ God is.
- ⇒ God was.
- ⇒ God is to come.

That is, God is eternal and He is unchangeable. He is the infinite God, the only living and true God. He is today as He was, and He shall be the same in the ages to come. This means the most wonderful thing: God has infinite power and knowledge. He knows that we need His grace, His care and provision, and His peace. And He has the power to give us grace and peace. All we have to do is go to Him—to Him who is the source of grace and peace.

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph.2:4-7).

“And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Ph.4:7).

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee” (Tit.2:11-15).

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life” (Tit.3:5-7).

2. Grace and peace come from the Holy Spirit of God. Note that the Holy Spirit is called the “seven Spirits.” The number seven in the Bible simply means completeness, fulness, and perfection. Thus, the *seven spirits* means the Holy Spirit in all His fulness. The Holy Spirit is before the throne of God in all of His perfection and fulness. Therefore, the believer is to find grace and peace in the fulness of the Holy Spirit. It is the Spirit of God who lives within the believer in order to fill the believer with the grace and peace of God.

Thought 1. Our duty is to learn to walk in the Spirit; to allow Him to fill us with God’s grace and peace.

“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you” (Ro.8:11).

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal.5:22-23).

3. Grace and peace come from Jesus Christ. It is Christ who brought the grace and peace of God to earth. This is clearly seen in the next note.

“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid” (Jn.14:27).

“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer I have overcome the world” (Jn.16:33).

“Being justified freely by his grace through the redemption that is in Christ Jesus” (Ro.3:24).

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph.1:7).

“For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us” (Eph.2:14).

“To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ” (Col.1:2).

2 (1:5-6) **Jesus Christ—Redemption:** announcement two—Jesus Christ is the great Savior, the great Redeemer. Five great things are declared about Jesus Christ in these two verses.

1. Jesus Christ is the faithful witness. He is the one Person we can depend upon. We can trust what Jesus Christ tells us. Jesus Christ came from God, out of heaven itself, to reveal the truth to us—the truth about God and man and man’s world. What Jesus Christ has revealed can be trusted. He is the faithful witness.

“Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness” (Jn.3:11).

“Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go” (Jn.8:14).

“Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice” (Jn.18:37).

2. Jesus Christ is the first to arise from the dead. That is, He is the first to arise who never again had to die. The words “first begotten” or “firstborn” mean to be the first in rank; to be supreme and preeminent in the resurrection. Of all the people who have arisen from the dead, Jesus Christ is Supreme. It is He who is the Son of God; therefore, it is His resurrection that is the supreme and preeminent resurrection. All other people arise because He arose. All believers shall arise to live with God eternally because He arose and conquered death for us. Because He arose, we too shall arise if we believe that He died and arose for us.

3. Jesus Christ is the prince of the kings of the earth. Jesus Christ has been raised from the dead and exalted to the right hand of God’s throne. He and He alone has been given the seat of Sovereign rule over the earth. The world may seem chaotic and the problems too enormous to be handled. But Jesus Christ is in control, and He is able to handle it all. However, man may legitimately ask: Why does God not go ahead and come and straighten out the chaotic mess and evil of the world? God tells us as plainly as human language can say it:

“[God] is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Pt.3:9; cp. v.3-10).

Jesus Christ is delaying His return so that more people can be saved and live eternally with God. But some day, and from the weight of the evidence the day will be soon, Jesus Christ is returning to take over the rule of the world. He and He alone is going to rule and bring the reign of righteousness to earth. He alone is the prince of the kings of the earth.

“The earth is the LORD’S, and the fulness thereof; the world, and they that dwell therein” (Ps.24:1).

“Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in” (Ps.24:7).

“Now unto the King eternal, Immortal, invisible, the only wise God, be honour and glory for ever and ever” (1 Tim.1:17).

“Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords” (1 Tim.6:15).

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever” (Rev.11:15).

“These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful” (Rev.17:14).

“And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS” (Rev.19:16).

4. Jesus Christ has redeemed us. He *“loves us and has washed us from our sins in His own blood”* (v.5). The word *love* is in the present tense in the Greek. This means that Jesus Christ *always loves* us. He loves us today just as He has loved us in the past. The word “washed” (*lusanti*) means to be loosed, set free, and released from sin. How did the blood of Jesus Christ set us free from sin?

⇒ Jesus Christ took our sins and died for them. He had lived a sinless and perfect life as a Man upon earth. Therefore, He was able to present Himself as the Ideal and Perfect Man before God. He was able to die as the ideal and perfect sacrifice. He was able to take our sins—the guilt and the judgment of our sins—upon Himself and bear the punishment for them. He was the Ideal and Perfect Man; therefore, God is able to accept His death as the ideal and perfect sacrifice for sin.

The point is this: Jesus Christ died for our sins. He actually took our sins off of us, removed them, and died for them. Therefore, we are free and loosed from sin. Sin has been removed from us. We stand before God free of sin and acceptable to Him. But remember how: by the shed blood of Jesus Christ upon the cross. It is the shed blood of Christ upon the cross—His dying for our sins—that frees us from sin.

“Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father” (Gal.1:4).

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph.1:7).

“In whom we have redemption through his blood, even the forgiveness of sins” (Col.1:14).

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [behavior] received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:18-19).

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation” (Rev.5:9).

5. Jesus Christ has exalted us. He has actually made us kings and priests.

⇒ By *kings* is meant a kingdom, a rule, some authority and responsibility that involves overseership, management, supervision, and governing. Believers shall rule and reign with Christ. We shall oversee and administer the affairs of the universe for Christ throughout eternity.

“And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father” (Mt.20:23).

“The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Ro.8:16-17).

“Do ye not know that the saints shall judge [oversee, have authority over] the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?” (1 Cor.6:2).

“And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus” (Eph.2:6-7).

“If we suffer, we shall also reign with him: if we deny him, he also will deny us” (2 Tim.2:12).

“And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father” (Rev.2:26-27).

“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years” (Rev.20:4).

⇒ By *priests* means that we have open access into God's presence any time. Believers no longer need human priests or mediators. Believers are themselves made priests before God—all by Jesus Christ. Believers are now to offer their own prayers, praises, worship, thanksgiving, and offerings to God.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Ro.12:1).

“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name” (Heb.13:15).

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Pt.2:5).

3 (1:7) **Jesus Christ, Return:** announcement three—behold, Christ comes. This is the theme of Revelation, the coming again of Jesus Christ and the justice and judgment which He is to execute upon the earth. Jesus Christ is coming again, and when He comes, this verse says two things will happen.

1. Every eye shall see Him. The glory of God is so bright and so full of light that it actually shines brighter than the sun (cp. Rev.21:23). When Jesus Christ returns, there will be a display of His glory that will surround the earth, and the reflection of the Lord's glory will be seen by every eye. Remember also there will be an innumerable host of angels and believers who are accompanying Christ back to earth. The idea is this: there will be so many that they will surround the earth. Whatever the case, Christ in all of His glory and majesty is going to return to earth, and when He returns, every eye shall see Him.

2. Every person who has rejected Jesus Christ and crucified Him shall wail and mourn because of Him. This refers to all the enemies of Christ, not only to those who crucified Christ. Every person who has rebelled against Jesus Christ shall see Jesus Christ and they shall cry out in anguish because they have...

- cursed Him
- rejected Him
- ignored Him
- neglected Him
- rebelled against Him
- opposed Him

Men do not believe Jesus Christ: they reject His claim to be the Son of God, that He came from God *out of* (ek) heaven to save the world. Most persons accept that Jesus Christ was a great man and one of the greatest religious teachers of all time, but they reject His deity. They believe that man can be good enough to become acceptable to God on their own. Therefore, they reject the fact that Jesus Christ had to die for the sins of the world.

The result is going to be catastrophic: when men see Jesus Christ return to earth, they will then know that He is exactly who He claimed to be: the Messiah, the Anointed One of God, the Savior of the world. They will know that God does love the world, love it so much that He actually sent His Son to die for the sins of man. But note: when Christ returns, the idea is not that of salvation. It is that of wailing, of mourning and crying out, because of the judgment that Jesus Christ is bringing with Him. Jesus Christ, the Lord God of the universe, will be returning in glory to execute justice upon all who have rejected Him and worked evil upon the earth.

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory” (Mt.24:30).

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats” (Mt.25:31-32).

“Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels” (Mk.8:38).

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ” (2 Th.1:7-8).

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen” (Rev.1:7).

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth” (Rev.11:15-18).

“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS” (Rev.19:11-16, cp. v.17-21).

“He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus” (Rev.22:20).

4 (1:8) **Jesus Christ, Person; Deity:** announcement four—Jesus Christ is the Almighty God. Three great descriptions are given of Christ in this verse.

1. Jesus Christ is the Alpha and Omega. Alpha is the first letter of the Greek alphabet and Omega the last letter. That is, Jesus Christ is the beginning and the ending of all there is. He began all things and He shall end all things. All things find their purpose, meaning, and significance in Him. Man, the world, history—no matter how chaotic and disjointed life may seem—all things are under the control of Jesus Christ.

Thought 1. The exhortation is clear: we must put our trust in Jesus Christ and cast our lives upon Him. When we do, we receive the great gift of God spoken about in verse four. We receive the grace of God’s care and provision and the great gift of peace, and we become safe and secure for eternity.

“And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand” (Jn.10:28-29).

“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you, Let not your heart be troubled, neither let it be afraid” (Jn.14:27).

“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (Jn.16:33).

“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus” (Eph.2:4-7).

2. Jesus Christ is the Lord *who is, who was, and who is to come*. That is, He is eternal and unchangeable. Today He is the same Person He has always been, and He shall always be the same Person.

Thought 1. This is a great message for man. Jesus Christ *loves us all*; He loves us as much as He loved those who lived when He first came to earth. His love is unchangeable. But remember: so are His justice and judgment. If we trust Him, we shall know His love; if we reject Him, we shall know His wrath.

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Mt.16:27).

“And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail” (Heb.1:10-12).

“Jesus Christ the same yesterday, and to day, and for ever” (Heb.13:8).

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning” (Jas.1:17).

“Thy name, O LORD, endureth for ever; and thy memorial, O LORD, throughout all generations” (Ps.135:13).

“Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations” (Ps.145:13).

3. Jesus Christ is the Almighty (pantokrator). The word means the All-Controller, the All-Ruler. He is the One who controls all things and rules over all things in the whole universe. This means that Jesus Christ possesses all power: He is omnipotent, able to do anything. He controls everything: the universe and every being within the universe. He controls the

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atoms, protons, neutrons, and electrons of space and matter. He even controls every circumstance, event, and happening throughout the universe.

Thought 1. Jesus Christ is the Almighty. This means a most wonderful thing: no matter what a person goes through, if he belongs to Jesus Christ, all things will be worked out for his good. Jesus Christ will control the circumstances and twist them to the good of the believer. Nothing can snatch the believer out from under the control of Jesus Christ.

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose” (Ro.8:28).

“For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Ro.8:38-39).

“Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist” (Col.1:15-17).

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high” (Heb.1:1-3).

<p>1 The setting—Patmos^{DS1} a. John was a brother & companion to the believers 1) In trials 2) In the kingdom 3) In perseverance b. John received the Word on the island of Patmos c. John was in the Spirit^{DS2} on the Lord's Day</p> <p>2 His great, trumpeting voice a. His claim: I am Alpha & Omega b. His instructions: Write to the churches</p> <p>3 His presence in the midst of the seven golden candlesticks or the churches, cp. 20</p> <p>4 His awesome & frightening appearance</p>	<p>VISION ONE, 1:9-3:22</p> <p>II. THE MESSAGES OF THE GLORIFIED CHRIST TO THE SEVEN CHURCHES, 1:9-3:22</p> <p>A. The Son of Man, the Glorified Christ, 1:9-20</p> <p>9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.</p> <p>10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,</p> <p>11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.</p> <p>12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;</p> <p>13 And in the midst of the seven candlesticks one like unto the Son of man,</p>	<p>clothed with a garment down to the foot, and girt about the paps with a golden girdle.</p> <p>14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;</p> <p>15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.</p> <p>16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.</p> <p>17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:</p> <p>18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.</p> <p>19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;</p> <p>20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.</p>	<p>a. With a long robe b. With a golden breastplate wrapped around His chest c. With hair like white wool, as white as snow d. With eyes as a flame of fire e. With feet as fine brass f. With a voice as many waters g. With seven stars in His right hand h. With a sword in His mouth i. With His countenance shining as the sun</p> <p>5 His reassuring presence & care a. John's terrified reaction b. Jesus' calm assurance c. Jesus' identification 1) He is God—the First & the Last 2) He is the resurrected Lord 3) He is the Judge</p> <p>6 His clear instructions</p> <p>7 His interpretation of the vision a. The seven stars: Are seven pastors b. The seven candlesticks: Are seven churches</p>
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VISION ONE, 1:9-3:22

DIVISION II

THE MESSAGES OF THE GLORIFIED CHRIST TO THE SEVEN CHURCHES, 1:9-3:22

A. The Son of Man, the Glorified Christ, 1:9-20

(1:9-20) **Introduction:** this is the *first vision* that Christ gives John. It is a vision of Christ Himself, of Christ in His glory and exaltation. It is in this vision that the glorified Christ proclaims His message to the seven churches. But before He speaks to the churches, Christ gives John a glimpse of Himself. Christ wants believers down through the centuries to know who it is that has given these messages to the churches. Christ wants all believers to know that the message to the churches is coming from the Supreme Majesty of the universe, from One who must be heeded, from One who possesses all power and knowledge, from One who can provide and protect, assure and secure, judge and destroy. This is the vision of the Author of Revelation, of the One who has given us this awesome message of Revelation. This is the vision of the Son of Man, the glorified Christ Himself.

1. The setting—Patmos (v.9-10).
2. His great, trumpeting voice (v.10-11).
3. His presence in the midst of the seven golden candlesticks or the churches (v.12-13).
4. His awesome and frightening appearance (v.13-16).
5. His reassuring presence and care (v.17-18).
6. His clear instructions (v.19).
7. His interpretation of the vision (v.20).

1 (1:9-10) **John the Apostle—Patmos:** the setting for the vision was the island of Patmos (see DEEPER STUDY # 1, *Patmos—Rev.1:9*). John says three things.

1. He calls himself a brother and a companion to the believers of the churches. By *brother* he means that he is a believer even as they are believers. They are brothers in the family of God, brothers to the Lord Jesus Christ and to one another, all having been adopted into the family of God. By *companion* John means that he has lived among the believers. He has walked day by day in their midst as a companion with them. But note: John had a particular experience in mind. He had been a companion with them in their...

- day to day tribulations: trials, afflictions, persecutions, sufferings, pressure.
- day to day seeking after the kingdom: looking for the kingdom of God, longing and seeking after it.
- day to day patience: enduring and persevering against all trials and temptations; standing fast in looking for and seeking after the kingdom of God.

“But he that shall endure unto the end, the same shall be saved” (Mt.24:13).

“We must through much tribulation enter into the kingdom of God” (Acts 14:22).

“If we suffer, we shall also reign with him: if we deny him, he also will deny us” (2 Tim.2:12).

2. John says that he was on the island of Patmos when Christ gave him the visions of Revelation. Note: he says that he was there for the cause of Christ; that is, he had been banished or exiled to the island for preaching the Word of God and the testimony of Christ (see DEEPER STUDY # 1, *Patmos*—Rev.1:9).

3. John says that he was *in the spirit on the Lord’s day*. The *Lord’s day* undoubtedly means Sunday, the first day of the week, the day that Christ was raised from the dead. *In the spirit* means that Christ put John in a trance, that He gave John a deep spiritual experience that lifted his mind and spirit above this world and put him in the very presence of Christ Himself.

Thought 1. Note how God met John’s need. John was alone, stranded on an island that was as barren and isolated as could be. Imagine being alone—banished from society, loved ones, and friends. But John knew Christ and Christ met his need.

“Lo, I am with you always, even unto the end of the world” (Mt.28:20).

“Let your conversation [behavior] be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee” (Heb.13:5).

“Casting all your care upon him; for he careth for you” (1 Pt.5:7).

“Fear thou not; For I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (Is.41:10).

DEEPER STUDY # 1

(1:9) **Patmos:** this was the island to which John the Apostle was banished.

- ⇒ It sat out at sea only about forty miles from the great city of Ephesus.
- ⇒ It sat in the midst of a group of islands called the Sporades.
- ⇒ It was only about ten miles long and six miles wide.
- ⇒ It was an isolated, barren, rocky island with hills rising to about one thousand feet.

There is little question about John being banished to the island for preaching the gospel of Christ. William Barclay gives abundant evidence for this.

“It was the unanimous tradition of the early Church that John was banished to the island of Patmos in the reign of Domitian.

“Tertullian says: ‘The apostle John was banished to the island’ (On the Prescription of Heretics, 36).

- ⇒ *“Origen says: ‘The Roman Emperor, as tradition tells us, condemned John to the island of Patmos for witnessing to the word of truth’ (Homilies on Matthew).*
- ⇒ *“Clement of Alexandria tells us: ‘On the death of the tyrant John returned to Ephesus from the island of Patmos’ (The Rich Man’s Salvation, 42).*
- ⇒ *“Jerome says that John was banished in the fourteenth year after Nero and liberated on the death of Domitian (Concerning Illustrious Men, 9).*

“This would mean that John was banished to Patmos about A.D. 94 and that he was liberated about A.D. 96.” (What Barclay says is outlined for clarity. The Revelation of John, Vol.1. “The Daily Study Bible.” Philadelphia, PA: The Westminster Press, 1959, p.51.)

Thought 1. In the darkest hours of human need God is always there. God will meet us if we will only cast ourselves upon Him and call for Him. This was true with John when he was exiled, and it was true with others in their dark exile. The Pulpit Commentary makes the following point.

- ⇒ It was in exile that Jacob saw God at Bethel (Gen.35:6f).
- ⇒ It was in exile that Moses saw God at the burning bush (Ex.3:1f).
- ⇒ It was in exile that Elijah heard the still small voice (1 Kings 19:3f).
- ⇒ It was in exile that Ezekiel saw the glory of the Lord by the river Chedar (Ezk.1:3f).
- ⇒ It was in exile that Daniel saw the Ancient of days (Dan.7:9f).

(A. Plummer. *Revelation*. “The Pulpit Commentary,” Vol.22, ed. by HDM Spence and Joseph S. Exell. Grand Rapids, MI: Eerdmans, 1950, p.5.)

DEEPER STUDY # 2

(1:10) **In the Spirit:** John is said to be *in the spirit* four times (Rev.1:9-10; 4:1-2; 17:1-3; 21:9-10). These mark off the four major visions of Revelation. Note that the first vision is given by Christ coming down to John. But for the last three visions John is commanded to “come up here”; he is given the perspective of heaven upon the events which shall be hereafter.

2 (1:10-11) **Jesus Christ, Exaltation—Glory:** there was the great, trumpeting voice of the Lord. The vision begins. John hears a *great voice* behind him, a voice that sounded like the call of a trumpet. The idea of the trumpet is that of authority, of an overpowering and commanding voice.

- ⇒ The Lord proclaims that He is the Alpha and Omega (see note, pt.1—Rev.1:8 for meaning).
- ⇒ The Lord instructs John to write what he sees in a book and to send it to the seven churches of Asia.

Thought 1. Note that Christ was not giving John a message for himself, but for the church. He was to use what Christ was giving him for the edification of believers, to build them up in the faith. This is the great purpose for Revelation, the reason why it must be taught in the church: to edify and build us up in the faith.

3 (1:12-13) **Jesus Christ—Church:** there was Christ standing in the midst of seven golden candlesticks, that is, in the midst of the churches. The candlesticks represent the churches (v.20). Why this symbol? Jesus Christ is the Light of the world, and it is the task of the church to hold Him forth before the world. The church is to proclaim the light of Christ to the world, and it is to do so with the brilliance and speed of light. Note that Christ stands in the midst of the candlesticks. The churches receive their light from Christ. Unless He stands in the midst of the church, the church has no light. The church must see to it that Christ is in its midst, and the church must proclaim the light of Christ to the world.

Thought 1. For Christ to be in the midst of the church means that the message of Christ is the very focus of the church. The message of Christ is, of course, the Word of God, the Holy Scriptures. He is the very theme of the Scriptures and it was the Scriptures that He Himself proclaimed. The church must make absolutely sure that the Holy Scriptures are read, studied, taught, and preached among its people and to the community at large.

“The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined” (Is.9:2).

“In him was life; and the life was the light of men” (Jn.1:4).

“Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life” (Jn.8:12).

“Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth” (Jn.12:35).

“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor.4:6).

“Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light” (Eph.5:14).

“And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof” (Rev.21:23).

“Ye are the light of the world. A city that is set on an hill cannot be hid” (Mt.5:14).

“For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth” (Acts 13:47).

“For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light” (Eph.5:8).

“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world” (Ph.2:15).

4 (1:13-16) **Jesus Christ, Exaltation—Glory:** there was the awesome and frightening appearance of Christ. Note who it is standing in the midst of the golden candlesticks or churches. It is the Son of Man, Christ Himself. This means a most wonderful thing: the message of Revelation is from the Lord Himself. It is not the message of a man, not a message that we have to question and wonder about and search out to see if there is truth in it. Revelation is the message of Jesus Christ, of the exalted Lord Himself. It is a message that can be trusted, a message that is true from beginning to end. It is a message that we must heed, for it is the message of the Lord Himself.

Now, note the vision. John’s vision of Christ was so awesome that it defied description. There was no human language to describe Him. All John could do was take some of the precious and awesome things of earth and say the glorified Lord is like that.

1. Jesus Christ was clothed with a robe down to His feet (v.13). This was the robe of prophets (Zech.3:4), of priests (Ex.28:4; 39:29; Lev.16:4), and of kings and princes (1 Sam.24:5, 12). The robe symbolizes the prophetic, priestly, and kingly ministry of Christ.

- ⇒ As prophet, Jesus Christ proclaims the Word of God to us
- ⇒ As priest, Jesus Christ gives us access into the presence of God and makes us acceptable to God.

REVELATION 1:9-20

⇒ As king, Jesus Christ rules and reigns over all the affairs of the universe, and He protects and provides and works all things out for good to those who love and follow Him.

2. The chest of Jesus Christ had a gold sash strapped across it (v.13). This particular sash was something like the chestpiece or breastplate of the high priest on which the names of his people were engraved (cp. Ex.28:4; 39:29). The sash or chestpiece covered the heart. This symbolized that Christ holds His people and His church ever so close to His heart. They are all engraved upon the chestpiece of His heart and held ever so dear by Him. (See notes--Ex.28:15-30; 39:8-21 for more discussion.)

“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Ro.8:38-39).

3. The head and hair of Jesus Christ were as white as white wool and snow (v.14). This is the picture of Christ as the Ancient of Days, as being the eternal Lord of the universe. It is possible that this is also a picture of His sinlessness and purity of mind. The spiritual warfare is fought in the mind, and Christ never sinned; He never even had one evil or negative thought that came short of God’s glory. He was the sinless Son of God Himself.

“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire” (Dan.7:9).

“To wit [O’ to know], that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation....For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor.5:19, 21).

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (1 Tim.3:16).

4. Jesus Christ had eyes that were as a flame of fire (v.14). This symbolizes a piercing, penetrating power. He sees everywhere, even in the dark places and behind closed doors. His eyes search the innermost recesses of the heart. He knows all; He is omniscient and He is able to conquer all those who reject Him and do evil. No one will be able to hide from Him nor can anyone hide anything from Him.

“His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude” (Dan.10:6).

“Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do” (Heb.4:13).

“I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings” (Jer.17:10).

“Can any hide himself in secret places that I shall not see him? saith the LORD, Do not I fill heaven and earth? saith the LORD” (Jer.23:24).

5. Jesus Christ had feet like fine brass or bronze. This symbolizes strength and perseverance. His feet are the feet that preached the gospel, the glad tidings of peace. But they are also the feet that shall tread down His enemies. His feet are also able to rush to the rescue of His people.

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!” (Is.52:7).

“His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude” (Dan.10:6).

“And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” (Ro.10:15).

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb.4:15-16).

6. Jesus Christ had a voice that was like the sound of many waters rushing together (v.15). His voice symbolizes authority.

⇒ It sends forth the glorious message of salvation, hope, joy, confidence, and comfort.

“He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice: this my joy therefore is fulfilled” (Jn.3:29).

“And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice” (Jn.10:4).

“Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I

should bear witness unto the truth. Every one that is of the truth heareth my voice” (Jn.18:37).

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words” (1 Th.4:16-18).

⇒ It thunders forth majestic rebuke, conviction, and judgment.

“The voice of the LORD is powerful; the voice of the LORD is full of majesty” (Ps.29:4).

“Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth” (Jer.25:30).

“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (Jn.5:28-29).

“And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?” (Acts 9:3-4).

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Rev.3:20).

7. Jesus Christ held seven stars in His right hand (v.16; cp. v.20). The seven stars symbolize the messengers, the ministers of the churches. His hand securely holds the messengers with skill and strength and comfort.

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” (Dan.12:3).

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you” (Jn.15:16).

“But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel” (Acts 9:15).

“But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee” (Acts 26:16).

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world” (Mt.28:19-20).

“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee” (Heb.13:5).

“And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry” (1 Tim.1:12).

“For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (2 Tim.1:12).

“And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever” (2 Tim.4:18).88

8. Jesus Christ had a sharp two-edged sword coming out of His mouth (v.16). This symbolizes the Word of God and its penetrating power (cp. 2 Th.2:8).

“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb.4:12).

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim.3:16).

9. Jesus Christ had a countenance that was like the sun shining in its full strength. This symbolizes the dazzling brilliance of His presence in all of His majesty and honor and glory as God.

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Mt.16:27).

“And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light” (Mt.17:2).

“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was” (Jn.17:5).

“And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks” (Acts 9:1-5).

“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor.4:6).

“Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Rev.5:12).

5 (1:17-18) **Jesus Christ—Assurance:** there was the reassuring presence and care of the Lord. John was terrified. He fell at the feet of the Lord as though he were dead. But note the calm assurance of Christ. Christ reached out with His right hand and softly and tenderly touched John, assuring Him that He was not there to consume him. Christ said four things to John.

1. “Fear not—do not be afraid” (v.17). He was declaring that He had not appeared to John in judgment but in love and care. He was appearing to commission John and to use him in the great mission of building up the churches and of reaching the lost for God.

“But the very hairs of your head are all numbered. Fear ye not therefore ye are of more value than many sparrows” (Mt.10:30-31).

“And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last” (Rev.1:17).

“Fear thou not; For I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (Is.41:10).

“Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee” (Is.43:1-2).

2. “I am the first and the last” (v.17). That is, He is the beginning and the end. He is the One who can be with a person forever—when the person is born and when he dies and during all the days in between. He can be with a person throughout all of eternity. John need not fear the awesome, terrifying presence of Christ, for He is the eternal Lord of the universe as well as the Savior of man.

“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am” (Jn.8:58).

“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was....Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world” (Jn.17:5, 24).

“I am Alpha and Omega, the beginning and the end, the first and the last” (Rev.22:13).

3. “I am He that lives, and was dead; and behold, I am alive forevermore” (v.18). The exalted and glorified Lord need not be feared, for He is the same Person who came to earth and died and arose for our salvation. He is exalted and dwells in the most awesome and frightening glory, but He dwells there to save us, not to condemn us. He lives forevermore to make us acceptable to God and to carry us through the evil and death of this world.

“In him was life; and the life was the light of men” (Jn.1:4).

“I am come that they might have life, and that they might have it more abundantly” (Jn.10:10).

“Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live” (Jn.11:25).

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (Jn.14:6).

“And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Ro.1:4).

“That if thou shalt confess with thy mouth the lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved” (Ro.10:9).

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively [living] hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (1 Pt.1:3-4).

4. “I have the keys of hell and of death” (v.18). Jesus Christ is the Savior of the world. He has conquered death, and He can deliver us from judgment and hell. He has the keys to unlock both death and hell and to deliver us from the bondage of both.

“But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel” (2 Tim.1:10).

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage” (Heb.2:14-15).

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev.21:4).

“Verily, verily, I say unto you, Ye that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also” (Jn.14:19).

“He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it” (Is.25:8).

6 (1:19) **Revelation, The:** there were the clear instructions of Jesus Christ. Christ repeats His commission to John. He tells John to write three things. Note: these things provide an outline for the book of *Revelation*. John was to write...

- *the things that he had seen:* that is, the vision of the glorified Christ (chapters 1-2).
- *the things which are:* that is, the state and condition of the churches (chapters 2-3).
- *the things which shall be hereafter:* that is, the consummation of human history, the coming again of the Lord Jesus Christ and the end of the world (chapters 4-22).

7 (1:20) **Church, The:** there was Christ interpreting the vision for John. The interpretation is clearly stated.

⇒ The seven stars are the angels of the seven churches. The word “angels” (angelos) means messenger as well as heavenly angels. There are several different ideas as to whom the word refers here. The weight of evidence points toward the meaning being the ministers of the churches.

⇒ The seven candlesticks are symbols of the seven churches. Remember what the symbol means: the church holds forth the light of the world, the glorious light of the Lord Jesus Christ.

“Ye are the light of the world. A city that is set on an hill cannot be hid” (Mt.5:14).

“For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth” (Acts 13:47).

“For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light” (Eph.5:8).

“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world” (Ph.2:15).

“Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness” (1 Th.5:5).

CHAPTER 2			
	B. The Message to Ephesus: The Orthodox Church, But A Church Without Love, 2:1-7	sake hast laboured, and hast not fainted. 4 Nevertheless I have somewhat against thee, because thou hast left thy first love. 5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. 6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. 7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.	4 The complaint: They had left their first love 5 The counsel: Remember—repent—do 6 The warning a. Your church, the candlestick will be removed b. Your doctrinal purity is not enough 7 The promise: To the overcomers a. The tree of life b. Paradise
1 The recipients a. The messenger of the church b. The Ephesian church ^{psst}	Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;		
2 The speaker—Jesus	2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:		
3 The commendation a. For works & labor b. For steadfastness c. For not bearing evil d. For testing & rejecting false apostles e. For bearing up & not fainting	3 And hast borne, and hast patience, and for my name's		

DIVISION II

THE MESSAGES OF THE GLORIFIED CHRIST TO THE SEVEN CHURCHES, 1:9-3:22

B. The Message to Ephesus: The Orthodox Church, But a Church Without Love, 2:1-7

(2:1-7) **Introduction:** this passage begins the great message of Christ to the seven churches of Asia. But note a significant point: verse one says that Jesus Christ is addressing the church at Ephesus, but He is in the midst of all the churches. This means a most wonderful thing: the Revelation is for all the Lord's servants and followers. He gave the Revelation so that all believers could know the things that are to take place in the end time. But note: if Jesus Christ was making the Revelation to all of His servants, why is the letter addressed to only seven churches in Asia? Why was it not addressed to all the churches down through the centuries? The following chart clearly shows what we are asking:

- Revelation was addressed to these churches *in Asia*
- ⇒ Ephesus
 - ⇒ Smyrna
 - ⇒ Pergamos
 - ⇒ Thyatira
 - ⇒ Sardis
 - ⇒ Philadelphia
 - ⇒ Laodicea

- Revelation was not addressed to these churches *in Asia*
- ⇒ Troas (Acts 20:5; 2 Cor.2:12)
 - ⇒ Miletus (Acts 20:17)
 - ⇒ Colosse (Col.1:2)
 - ⇒ Hierapolis (Col.4:13)

Church history even tells us that there were other churches in Asia beyond these eleven. John certainly knew of them all. Why then address the Revelation to only seven of the churches? There has to be a reason, for Jesus Christ was giving the Revelation so that all of His servants would know about the events of the end time (v.1). What is the reason? Note that John does not say. He does not even give a hint. But two things tell us.

- ⇒ Thinking about the matter leads to one clear conclusion. The seven churches must be *representative of other churches*. The characteristics that are found in these churches must be the same kind of characteristics that are found in other churches. Each of these churches must represent a certain type or kind of church. In speaking to the seven churches, Jesus Christ expects every church to identify itself and to heed the exhortation given to each. He wants all followers to heed the truths of Revelation; therefore, He has selected seven churches that are representative of all churches.
- ⇒ The *characteristics* of the churches clearly show that the churches are *representative of other churches*. The conditions that existed in each of the seven churches differed, and as we study the different types of churches in society and throughout history, we clearly see that there are seven types of churches. Therefore, in addressing the seven churches, Jesus Christ was addressing all the churches of the earth. Each church, no matter its condition, can discover what kind of church it is by honestly taking inventory of its major traits and checking those traits against these seven churches. This is clearly seen as we study the messages to the churches.

The point is this: the messages to the seven churches were given for personal application. Jesus Christ expects us—all churches and all believers—to apply the messages to our own situation. Jesus Christ expects us to search our hearts and to

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heed the messages given to these churches. The first message is to Ephesus, an orthodox church, a church that was faithful to Christ and to the Word of God, but it was a church without love.

1. The recipients (v.1).
2. The speaker—Jesus (v.1).
3. The commendation (v.2-3).
4. The complaint: they had left their first love (v.4).
5. The counsel: remember—repent—do (v.5).
6. The warning (v.5-6).
7. The promise: to overcomers (v.7).

1 (2:1) **Church—Minister:** there are the recipients of this letter. The letter is addressed to the minister of the church as well as to the church. This is striking, for it means that the Lord holds the minister responsible for the church and its welfare. Christ expects the minister to study and heed the message himself and to lead the believers to heed the message.

DEEPER STUDY # 1

(2:1) **Ephesus:** at its height Ephesus was the most important city along the coast of Asia Minor. Two hundred and thirty cities dotted the coast line of Asia Minor. Many had ideal harbors, but Ephesus was the queen among these coast communities. The city had been founded to command one of the main highways of Asia Minor. Its attraction was not only its natural harbor, but the rich, fertile land that covered the inland area.

Ephesus was, of course, a great commercial city. Its natural harbor and strategic location on one of the main roads of the world made it such. However, in the middle of the first century, the harbor had silted up so badly that trade had declined dramatically from the days of Ephesian glory. There had been attempts to drag the silt out, but the efforts were half-hearted and finally abandoned. The people's hearts were just not in the effort. Part of the reason for this attitude was the successful and profitable trade Ephesus enjoyed from its religious cult. The great temple of Diana, or Artemis, was there. Diana was the goddess who had a grotesque head and many breasts and focused upon the sensual pleasure of the flesh. The worshipping pilgrims found their satisfaction in prostitution with a host of priestesses who plied the cult of the goddess. A great trade of silversmiths had developed over the years, and tourist commercialism boomed year-round. This accounts for the guild of silversmiths finding the crowds an easy mark for arousing opposition against Paul (Acts 19:24). As the years went by, the great harbor silted up more and more, and the Ephesians depended more and more upon the trade that came from their religion and superstition. The natural harbor of Smyrna, which lay close by, became a more suitable port and began to take away more and more of the commercial traffic of Ephesus. As a result Ephesus became a dying city, living on its past reputation as a religious and philosophical center. The great city of Ephesus had a disease, the disease of sensual unrighteousness, and the disease did its work: it corrupted the people. The people, sensual and self-centered, lost their will and willingness to ply a commendable trade. Thus, the disease of Ephesus proved mortal. The "lampstand" of Ephesus crumbled, and the light of Ephesus died out (see Rev.2:1-7, esp. 5).

The church in Ephesus had a small beginning. When Paul visited Ephesus, he found only twelve believers in the city. They had been won to the Lord by the immature but impressive preacher Apollos. As a result they had been misinformed on the presence of the Holy Spirit; they seemed to lack a consciousness of the Spirit in the life of the believer and the awareness that He had already been sent into the world (Acts 19:1-7). After Paul's instruction to these twelve, he began to teach in the synagogue. He taught for three months. But the Jews were hardened and refused to believe. They murmured against the message. Therefore, Paul moved the church into the school of a philosopher, Tyrannus. There he preached Christ for two whole years. During this time it is said that the church was instrumental in sounding forth the Word throughout all Asia: "So all they which dwelt in Asia heard the Word of the Lord Jesus, both Jews and Greeks (Acts 19:10).

The Lord worked special miracles by Paul in Ephesus and the church witnessed some amazing things. From all evidence, the spectacular was necessary in order to get through to the people. As always, God did everything He could to reach a people. These experiences show the great love and movement of God toward man (see Acts 19:11-20). In viewing these accounts, we must keep the background of the city in mind. Ephesus was a hot bed of Oriental magic and superstition. The people were an emotional and sensual lot, easily moved to feelings. They were a devoted people, an expressive people, a loving people, and equally a lovable people (Rev.2:1-7, esp. 4).

As Paul preached and God worked miracles, many believed and the church grew mightily. The believers gave great evidence of changed lives by living for Christ right in the middle of an immoral and pagan society. On one occasion, the church demonstrated its new found faith by building a great bonfire and setting aflame all of its pagan and magical literature.

2 (2:1) **Jesus Christ—Church:** there is the speaker, Jesus Christ Himself. Note two significant facts.

1. Jesus Christ is the One who holds the ministers of the churches in His hands. This means that the minister...
 - is chosen and picked out of the world by the hand of Christ.
 - is nourished and nurtured by the hand of Christ.
 - is placed where he is by the hand of Christ.
 - is cared for, secured, and protected by the hand of Christ.
 - is given a very special closeness to Christ by being held in His hand.
 - is expected to be an instrument in the hand of Christ.
 - is responsible to the hand of Christ.
 - is to be held accountable by the hand of Christ.

2. Jesus Christ is the One who walks in the midst of the churches or the golden candlesticks. This means...
- that Christ is present in the very midst of the church.
 - that Christ sees and knows all about the church.
 - that Christ is present to teach and grow the church.
 - that Christ is present to provide and protect the church.
 - that Christ is present to guide and direct the church.
 - that Christ is present as the Light of the world to give light to the church.

Note also that Christ is in the midst of *all* the churches. He has no favorites; He shows no partiality whatsoever. There are no denominations and no barriers with Christ. If a body of believers truly follows Christ, He is in their midst, right there with them.

3 (2:2-3) **Church—Believers:** there is the commendation. The church is commended for five significant things.

1. The church *worked and labored* for Christ. The Greek means to labor to the point of weariness, sweat, and exhaustion; to work and labor to the limit of one's ability. The church was a working church, a laboring church, a church committed to serve Christ and to serve Him to the fullest.

Thought 1. There is no room for laziness or lethargy in the church of Christ. Christ expects every believer to labor for Him, to labor to the point of exhaustion. Note that Christ keeps an account of our work and labor. The idea is that He keeps a daily account: He knows every ounce of energy that we expend. He knows when we become tired and exhausted and can go no more. He also knows when we should be working and do not.

“For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me” (Mt.25:35-36).

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Mt.5:16).

“That they do good, that they be rich in good works, ready to distribute, willing to communicate [give]” (1 Tim.6:18).

“But to do good and to communicate [give] forget not: for with such sacrifices God is well pleased” (Heb.13:16).

2. The church *patiently endured*. The word means to persevere and to be steadfast in serving Christ and in standing against all the temptations and trials of life. The church was steadfast in studying and proclaiming the gospel and in ministering to the needs of the needy.

“Therefore, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor.15:58).

“In your patience possess ye your souls” (Lk.21:19).

“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise” (Heb.10:36).

“My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing” (Jas.1:2-4).

“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him” (Jas.1:12).

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain” (Jas.5:7).

3. The church could not bear those who were evil. This refers to sin and evil, men who were corrupt and polluted and who lived for the world instead of living for God. The church could not tolerate the sin and shame, dirt and pollution, filth and destruction of evil.

“Blessed are the pure in heart: for they shall see God” (Mt.5:8).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor.7:1).

“And have no fellowship with the unfruitful works of darkness, but rather reprove them” (Eph.5:11).

“Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us” (2 Th.3:6).

“That the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim.3:17).

“Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb.12:14).

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“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation [behavior] and godliness” (2 Pt.3:11).

“I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me” (Ps.101:3).

“Through thy precepts I get understanding: therefore I hate every false way” (Ps.119:104).

“For my mouth shall speak truth; and wickedness is an abomination to my lips” (Pr.8:7).

“The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate” (Pr.8:13).

4. The church tested all the preachers and teachers of the church and rejected the false. If a teacher confessed that Jesus Christ, the Son of God, had come in the flesh, he was accepted and allowed to teach. If he denied that Jesus Christ had come in the flesh, he was not allowed to teach. The church could not tolerate false teachers and stood against all false teaching. They were loyal to Christ. They did just what Scripture exhorts: they tested the spirits of the teachers.

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world” (1 Jn.4:1-3; cp. 1 Jn.2:22-23; Mt.7:15-20).

5. The church bore up under all for the sake of Christ’s name. This is a descriptive verse, a description that touches the heart of tender believers: the church...

- bore up
- patiently endured
- labored
- did not faint

Why? For Christ’s name sake. They did it all and bore so much for Christ’s sake.

⇒ They worked and toiled to the point of exhaustion.

⇒ They patiently endured.

⇒ They did not bear or put up with evil.

⇒ They tested and rejected false teachers.

This is a meaningful picture of a true church, a church that has surrendered itself to the Lord Jesus Christ. It is the picture of a church that is loyal and devoted to Christ, that is orthodox through and through. It is the picture of just what a church should be. But there is one thing lacking, one devastating and destructive thing that looms ever so large in the life of the church. This is the discussion of the next note.

“And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved” (Mt.10:22).

“He that findeth his life shall lose it: and he that loseth his life for my sake shall find it” (Mt.10:39).

“And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundredfold, and shall inherit everlasting life” (Mt.19:29).

“For I will show him how great things he must suffer for my name’s sake” (Acts 9:16).

“We are fools for Christ’s sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised” (1 Cor.4:10).

“Therefore seeing we have this ministry, as we have received mercy, we faint not...For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day” (2 Cor.4:1, 16).

“For we which live are always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh” (2 Cor.4:11).

“Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong” (2 Cor.12:10).

“But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses” (1 Tim.6:11-12).

“In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity” (Tit.2:7).

“And hast borne, and hast patience, and for my name’s sake hast laboured, and hast not fainted” (Rev.2:3).

4 (2:4) **Church—Love—Backsliding**: there is the complaint. The church had lost its first love. This probably means two things.

1. The church and its believers had lost their feelings for Christ. The Greek says, “your love the first [love].” Believers had left their first love. Christ was no longer *first* in their lives. They were putting themselves and their own affairs first, and they were putting the church first—the programs, services, ministries, and fellowship of the church. They had become more attached to the church than they were to Christ.

⇒ They had lost their feelings of warmth and tenderness for Christ.

- ⇒ They had lost their sensitivity to Christ, their fervor, spark, and unction.
- ⇒ They were not fellowshiping and communing nor praying and sharing with Christ—not like they did when they were first converted.
- ⇒ They were not walking in a consciousness and awareness of Christ’s presence, joying and rejoicing in Him throughout the day.

Simply stated, they were not having personal fellowship with Christ, walking and sharing with Him like they once did. They were not as attached to Christ as they had been. They were more attached to other things and other involvements of life. They loved their church and they had the right beliefs, and they were even ready to fight for the truth of Christ. But they did not love Christ, not in a personal and intimate way, not to the degree that they walked and shared with Him, fellowshiped and communed with Him all throughout the day, not in the sense that they took blocks of time and got alone with Him and prayed and shared with Him.

Thought 1. Picture a young man who falls in love with a young lady. He wants to spend time with her and share with her. He wants to become attached to her and make her first in his life. This should always be our desire with Christ.

“And because iniquity shall abound, the love of many shall wax cold” (Mt.24:12).

“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (Jn.14:23).

“For the Father himself loveth you, because ye have loved me, and have believed that I came out from God” (Jn.16:27).

“Grace be with all them that love our Lord Jesus Christ in sincerity” (Eph.6:24).

“Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory” (1 Pt.1:8).

“Nevertheless I have somewhat against thee, because thou hast left thy first love” (Rev.2:4).

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me” (Rev.3:20).

“Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown” (Jer.2:2).

2. The church had lost its love for people. The church saw a rupture take place in its fellowship and in its love for one another. When the church was first founded, a deep love existed among the members (cp. Acts 20:17-38). The church had a loving heart and a helping hand—a readiness to labor together even through persecution. But something happened. What? There is no explanation. So all the negative things that rupture a fellowship or erase love are applicable: criticism, grumbling, jealousy, a selfish mind.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (Jn.13:34-35).

“This is my commandment, That ye love one another, as I have loved you” (Jn.15:12).

“Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good” (Ro.12:9).

“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment” (1 Cor.1:10).

“For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?” (1 Cor.3:3).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

5 (2:5) **Repentance—Remember:** there is the counsel. The Lord counsels the church to return to him. When a church or a believer goes astray, the Lord issues the very same call that He issues here: return. Three steps are involved in returning.

1. First, remember from where you have fallen. Think back over your former love for the Lord. Remember His presence:

- ⇒ the feelings of warmth and tenderness
- ⇒ the fervor, spark, and unction
- ⇒ the fellowship and communion with Him
- ⇒ the prayer and sharing
- ⇒ the consciousness and awareness of His presence
- ⇒ the joy and rejoicing of His presence that filled your heart

Again, remember the Lord’s presence, the love that existed between you and Him.

2. Second, repent: turn away from whatever has pulled you away from Christ and turn back to Christ. Something has drawn you away from Christ. You are attached to something more than you are to Christ. Something is consuming your thoughts and energies and keeping your mind from focusing upon Christ and fellowshiping and communing with Him. You are not flickering your mind to Him in prayer as you walk throughout the day. You are not sharing and com-

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muning with Him like you did. Something has replaced Him in your thoughts and attention. And you are more attached to that thing than you are to Christ. *Repent*—turn away from that attachment and turn back to Christ.

“Repent ye: for the kingdom of heaven is at hand” (Mt.3:2).

“Blessed are they that mourn: for they shall be comforted” (Mt.5:4).

“I tell you, Nay: but, except ye repent, ye shall all likewise perish” (Lk.13:3).

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38).

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord” (Acts 3:19).

“Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee” (Acts 8:22).

“And the times of this ignorance God winked at; but now commandeth all men every where to repent” (Acts 17:30).

“If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land” (2 Chron.7:14).

“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon” (Is.55:7).

3. Third, do the first works that you did.

⇒ Begin now to flicker your mind to Christ and to take just a moment to pray. Do this all day long every so often. Acknowledge Him in all your ways, and He will direct your paths (Pr.3:6).

⇒ Take set times to get alone with Christ and study His Word and pray (2 Tim.2:15; 3:16; Eph.6:18).

⇒ Begin to walk just as Christ would walk if He were walking by your side—step by step and hour by hour. Do this from the moment you awaken in the morning to the moment you go to sleep at night.

6 (2:5-6) **Warning:** there is the warning. Christ warns the church that loses its love for Him. The warning is twofold.

1. There is the warning that Christ will remove the church (the candlestick) from its place. What does this mean? It means that Christ will remove the church...

- from being a true church.
- from being a true representative of Christ upon earth.
- from being a church of God’s true kingdom.
- from being in touch and in union with God.
- from being a true light and witness to the world.
- from being a church of the gospel of God.
- from His presence, from the light of His presence.

This is a terrible judgment. Just how terrible can be seen by looking at the opposite of the above. If a church has been removed by Christ then it means that the church...

- is not a true church; it is a false church.
- is not a part of God’s kingdom; it is a part of the world’s kingdom.
- is not in touch and union with Christ; it is only in touch and union with the world.
- is not a true light and witness to the world; it is a false light and witness to the world.
- is not in the presence of Christ and His light; it is in the darkness of this world.
- is not a church of the gospel; it is a church with a false gospel.

Thought 1. How many churches have been removed by Christ? How many churches...

- are lifeless?
- are dull?
- are mechanical?
- are nothing more than form?
- lack the presence of Christ in the services?
- lack the light and witness of Christ and His power?

2. There is warning that doctrinal purity is not enough. This warning is going to be shattering to some when Christ returns. Why? Because many are doctrinally sound, but they have lost their first love for Christ. Note how doctrinally sound the Ephesian believers were.

They had stood ever so strongly against the Nicolaitans. Just who the Nicolaitans were is not known. It is thought that they stressed two things:

- ⇒ that Christ had done away with the law of the Old Testament and had instituted the law of Christian liberty.
- ⇒ that the soul and spirit of man was far more important than his body.

The results of this doctrine are clearly seen. If there is no law to govern us, then we can do what we like just so we profess to believe in Christ. And if the spirit is what really matters, then I can do what I like with my body just so I take care of my spirit.

- ⇒ Think how many people feel that they can live like they want just so they attend and support the church. If they attend church, they feel they can live like they want during the week.

⇒ Think how many people believe they are eternally secure because they believe in Christ, have been baptized, and belong to a church. Yet, they live like they want during the week. They continue to seek the pleasures and possessions of the world, banking and hoarding and neglecting the spread of the gospel and a world of desperate needs. There is no evidence whatsoever of repentance and of a changed and holy life—no evidence of self-denial, of the sacrifice of *all one is and has*.

The point is this: the Ephesian church had preached and taught against the error of the Nicolaitans. They had refused to allow the error to enter the church. They were doctrinally sound; they stood staunchly for the truth of Christ and the Word of God. But they lacked the main thing: love for Christ. They had lost their love for Christ.

Thought 1. Note two things.

- 1) Christ did not do away with the law; He fulfilled it. He filled it up. That is, Jesus Christ embraces the law and so much more. He is now our ideal and standard. We no longer follow the law; we follow Christ. But remember: Christ embraces the law and much more. Therefore in following Christ, we end up keeping the law and walking in far more purity and holiness than what the law demands. (See DEEPER STUDY # 2—Mt.5:17; DEEPER STUDY # 2—Ro.8:3.)

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill” (Mt.5:17).

“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh” (Ro.8:3).

- 2) The soul and spirit are important, but so is the body. We are to take care of our whole person: spirit, soul, and body. We are to keep both body and spirit pure and holy.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:1-2).

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are” (1 Cor.3:16-17).

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor.6:19-20).

7 (2:7) **Promise—Overcomers—Victory:** there is the promise to the overcomers. The word *overcomer* has the idea of conflict and struggle. The *overcomer* is a person who overcomes and conquers and gains the victory. He is the victor and conqueror. What is it that he is to overcome? Everything that pulls his heart and love away from Christ and attaches it to the world. Whatever possessions, whatever pleasures, whatever it is that has dampened the believer’s first love for Christ—it is that thing that the believer must overcome.

Note that the promise is made to individual believers; therefore, all believers are to hear the messages to the churches. A church as a whole may go astray, but it is the believer who must personally overcome. How? Let him who has an ear hear what the Spirit says, and let him heed and do what the Spirit says. If he does then he will be an overcomer.

Here are the glorious promises to the overcomer.

1. The overcomer shall be allowed to eat of the tree of life. This is the tree of God, the tree that gives life, both the fullness of life and eternal life.

The tree of life is first seen in the Garden of Eden. Adam lost his right to eat of it because of his sin and disobedience to God. Thus, he was banished from the garden and cut off from eating of the tree (Gen.2:9, 16-17; 3:22-24). Now, the tree of life is given to the faithful and victorious follower of Christ, but it is not guaranteed. Only some have a right to it (Rev.22:14), and the tree may be taken away (Rev.22:19).

“And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil” (Gen.2:9).

“And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever” (Gen.3:22).

“She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her” (Pr.3:18).

“The fruit of the righteous is a tree of life; and he that winneth souls is wise” (Pr.11:30).

“Now when I had returned, behold, at the bank of the river were many trees on the one side and on the other....And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat [food], and the leaf thereof for medicine” (Ezk.47:7, 12).

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God” (Rev.2:7).

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“In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations” (Rev.22:2).

“I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world” (Jn.6:51).

“Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness” (Is.55:2).

2. The overcomer shall become a citizen of the paradise of God. Paradise is heaven, the very dwelling place of God, the place...

- of eternal bliss and ecstasy
- of eternal perfection and life
- of eternal fulfillment and completeness
- of eternal love and joy
- of eternal peace and control
- of eternal work and pleasure
- of eternal duty and honor
- of eternal service and satisfaction

On and on the list could go. All that life is and was ever meant to be—that is what will be in the paradise of heaven. This is the glorious promise to the overcomer. (See DEEPER STUDY # 3, *Paradise*— Lk.16:23; DEEPER STUDY # 2—2 Cor.12:4 for more discussion.)

“And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise” (Lk.23:43).

“How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter” (2 Cor.12:4).

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God” (Rev.2:7).

Thought 1. The promises to the overcomer throughout this passage are meaningful. They are a dynamic challenge, a challenge to conquer whatever it is that keeps us from living for Christ.

<p>1 The recipients a. The messenger of the church b. The Smyrna church^{DSI}</p> <p>2 The speaker—Jesus</p> <p>3 The commendation a. For tribulation b. For bearing poverty c. For spiritual wealth d. For bearing blasphemy</p>	<p>C. The Message to Smyrna: The Persecuted Church, 2:8-11</p> <p>8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;</p> <p>9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them say they are Jews, and are not, but are the synagogue of</p>	<p>Satan.</p> <p>10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.</p> <p>11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.</p>	<p>4 The counsel a. The devil will persecute b. Persecution will be limited c. Do not fear, but be faithful</p> <p>5 The promise: To the overcomers a. A crown of life, v.10 b. A deliverance from the second death</p>
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DIVISION II

THE MESSAGES OF THE GLORIFIED CHRIST TO THE SEVEN CHURCHES, 1:9-3-22

C. The Message to Smyrna: The Persecuted Church, 2:8-11

(2:8-11) **Introduction:** the church is sometimes called upon to suffer terrible persecution. This has always been true down through history, and it was certainly true in Smyrna. The church was under heavy attack from both the community and city officials. And there was even more horrible persecution lying over the horizon (v.10). But note: the church was faithful to Christ and His mission. The church was standing fast for the truth against all attacks. It was a church in which nothing was wrong, that is, nothing of any major significance. Therefore, it was one of the few churches that Christ did not have to warn. Smyrna is the picture of just what a church should be: a dynamic witness for Jesus Christ through all circumstances no matter the trial or temptation. It is the picture of a church that loves the Lord enough to stand up for Him even when the community attacks its witness.

1. The recipients (v.8).
2. The speaker—Jesus (v.8).
3. The commendation (v.9).
4. The counsel (v.10).
5. The promise: to overcomers (v.10-11).

1 (2:8) **Church—Minister:** there are the recipients of the letter. The letter is addressed to the minister of the church. Remember: the Greek word for angel (angelos) means both angel and messenger, that is, it can mean an earthly messenger. In the case of the church the meaning is the messenger or minister of the church. This is significant, for it means that the minister is held responsible for the church. In Smyrna’s case—in the case of the persecuted church—the minister is to take the lead in standing fast against persecution.

- ⇒ He is to stand forth for Christ and lead his people to stand for Christ.
- ⇒ He is not to buckle under and deny Christ; he is to lead his people not to buckle under and deny Christ.

No matter how severe the persecution may be, the minister of the church is to lead his people to hold the banner of Christ high. Even if it means martyrdom, the minister and his people are to do what Christ says to do in this letter.

DEEPER STUDY # 1

(2:8) **Smyrna:** there are three historical facts that seem to have a bearing upon the message to the church.

1. Smyrna means bitter. It received its name from myrrh, one of its chief commercial products. Myrrh was a gum-like resin taken from a shrub and was very bitter. It was used in making perfume (Ps.45:8), oil (Ex.30:23), for embalming (Jn.19:39), for purification of women (Est.2:12), and for relieving and dulling pain (Mk.15:23). It should be noted that this church was experiencing what its name said: bitter sorrow, affliction, and persecution (Rev.2:9-10).

2. Smyrna was a proud city—proud of its culture, its beauty, its commercial wealth, its social life. Its citizens called it the *first city* in Asia. There was a municipal vanity among the people. Everyone tried to climb the social ladder a step further than his neighbor. Everyone wanted the first place, the highest seat, the most recognition. To these, Christ proclaims loudly and clearly, “*I am the first and last*” (v.8); “*I am the one who has the crown of life*” (v.10).

3. Smyrna was persecuting the church severely. The city had a large number of Jews who were influential in city politics. Jews were, of course, steeped in the Old Testament and the prophecies of the Messiah. Many of the early converts to Christ were Jews. Here in Smyrna, the reaction of the Jews was severe. They reacted severely and did all they could to influence the city officials to stamp out the church. The Christian believer knew God personally and intimately; therefore, he could not worship or participate in the festivals to the god and goddesses of his day. He was marked. In some cases jobs were lost, and in all cases, social life within the city was severed. Mockery, abuse, scorn, and persecution were applied. When Jesus says He is the first and the last, it is a promise that He is with the believer through it all—from the very first to the very last (v.11). He knows what the believer is going through, for He has suffered not only the threat of death, but death itself (v.8).

2 (2:8) **Jesus Christ—Church:** there is the speaker, Jesus Christ Himself. Christ has a very special message for the church that is suffering trouble and persecution, and His message is wrapped up in two titles.

1. Christ says that He is *the first and the last*. He is the One supreme authority and ruler over life. Persecutors—government officials and some citizens who persecute and cause trouble for other people—may think that they hold authority over life, but they do not. They may claim to be the first and the last, to have the final word and authority, but they are deceived. There is only one first and last, only one supreme authority, and that is the Lord Jesus Christ, the Son of God Himself.

- a. This means that all persecutors, all those who afflict and cause trouble for others, had better take heed. They shall be judged if they usurp and take the authority over human life into their own hands. There is only one authority over life, and that is the Lord Jesus Christ. Therefore, all people are to look to Him. Any person who persecutes and causes trouble for other people shall face His judgment.

“And as it is appointed unto men once to die, but after this the judgment” (Heb.9:27).

- b. This means that believers always have the presence of Christ with them through all the troubles and persecutions of life. Jesus Christ is the first and the last; He is always there. He is there with the believer...
- when the trouble first begins
 - when the trouble is going on
 - when the trouble ends

Jesus Christ is the first and the last; He spans time, all the minutes and hours of time. His presence covers all the problems, circumstances, and troubles of human life. Jesus Christ is always in charge of what happens to us. He controls the circumstances and trouble no matter what happens. Therefore, He will work all things out for our good.

“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am” (Jn.8:58).

“Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world” (Jn.17:24).

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose” (Ro.8:28).

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?...Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Ro.8:35, 37-39).

2. Christ says that He is the One who *was dead and is alive again*. The word “was” (genomenos) really means *became*. Christ *became* dead. His death was only a passing phase, an episode He had to go through. He experienced death, but death was only a passing thing for Him. He triumphed over it. *Alive* is aorist tense in the Greek, a once-for-all act. Once it is done, it is done—completed, finished. Jesus *came to life again*. He arose. Therefore, the message to the church at Smyrna is that no matter what they experience, it is a passing episode. Even if they experience death, it has been conquered. Christ has personally been there and triumphed over both pain and death. Therefore, the believer shall live forever even if he is martyred.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:16).

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day” (Jn.6:40).

“There hath no temptation [trial] taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor.10:13).

“And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever” (2 Tim.4:18).

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage” (Heb.2:14-15).

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (1 Pt.1:3-4).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

3 (2:9) **Church—Believers:** there is the commendation. The church is commended for four things.

1. The church bore up under terrible tribulation (thlipsin). The word means affliction, the pressure of crushing affliction. This word indicates that the trials and persecution were most severe. But the believers were holding up under the

attacks and refusing to deny Christ. They were faithful to Christ despite all the ridicule, mockery, abuse, cursing, loss of property, possible imprisonment and martyrdom.

“But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles” (Mt.10:17-18).

“Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake” (Mt.24:9).

“But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name’s sake” (Lk.21:12).

“Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name’s sake, because they know not him that sent me” (Jn.15:20-21).

“They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service” (Jn.16:2).

“For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake” (Ph.1:29).

“Yea, and all that will live godly in Christ Jesus shall suffer persecution” (2 Tim.3:12).

“For consider him that endured such contradiction [hostility] of sinners against himself, lest ye be wearied and faint in your minds” (Heb.12:3).

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy” (1 Pt.4:12-13).

2. The church bore up under poverty. The idea is that of having nothing and of being destitute and beggarly. Apparently many were being forced out of their jobs and having their property confiscated as lawbreakers. What happened was this: Rome had instituted a law that said the state had to be the first loyalty of a citizen. To show that loyalty, the citizen had to proclaim his loyalty once a year. This he did by going before local government officials and making the statement, “Caesar is Lord.” Of course, a true believer and follower of Christ could not do this, for there is only one Lord, the Lord Jesus Christ. This was the reason the church was being attacked so severely and suffering so much. (See DEEPER STUDY # 1, pt.3—Rev.2:12 for more discussion.)

“And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head” (Mt.8:20).

“As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things” (2 Cor.6:10).

“For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich” (2 Cor.8:9).

3. The church was spiritually wealthy. They were outwardly poor, but inwardly they were rich toward the Lord and His mission. They were faithful to the Lord...

- loving Him and one another and even those who opposed them (*agape* love).
- ministering to all in need.
- studying and teaching the Scriptures.
- living righteous and holy lives.

And because of their faithfulness, they were filled with all the fulness of God’s presence. God poured out upon them the riches of His grace and the fruit of His Spirit. As they walked day by day, they were filled with...

- | | | |
|---------|-----------------|----------------|
| • love | • longsuffering | • faith |
| • joy | • gentleness | • meekness |
| • peace | • goodness | • self-control |

God flooded them and carried them through all their trials. He strengthened and settled them, empowered and assured them with His presence, the very presence of God Himself.

“But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal” (Mt.6:20).

“Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me” (Mt.19:21).

“Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth” (Lk.12:33).

“The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power” (Eph.1:18-19).

“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus” (Eph.2:4-7).

“Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ” (Ph.3:8).

“But my God shall supply all your need according to his riches in glory by Christ Jesus” (Ph.4:19).

“And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus” (1 Tim.1:14).

“Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life” (1 Tim.6:19).

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward” (Heb.11:24-26).

“Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?” (Jas.2:5).

4. The church bore up under all kinds of slander. The slander came especially from the Jews of the city. There was a large community of Jews in Smyrna. We know from historians that they were very prosperous and made large gifts to the arts and to the culture development of the city. As a result they were influential with the city officials and local Roman government. As stated, it was the Jews who were stirring up so much trouble against the church. Note how they went about it: they slandered the believers. They used their tongues to...

- ridicule
- mock
- lie
- spread rumors
- accuse
- backbite
- criticize
- murmur
- talk about
- tear down
- discriminate
- divide

But note what Christ says about the slandering Jews. They may profess to be Jews, but they are not. They are the synagogue of Satan. What does this mean? The Jews were God’s appointed people during the Old Testament period of history, before Christ came into the world. They were the people whom God had raised up to be His witnesses upon earth. But many of them had failed to believe and follow God. In fact, they had even killed God’s Son, the Lord Jesus Christ. The Jews in Smyrna professed to be Jews, to be followers of God, but they were not. They were persecuting the real followers of God, those who believed and worshipped the Lord Jesus Christ, the Son of God Himself. Therefore they were not worshippers of God—not of the true and living God. On the contrary, they were worshippers of Satan.

Thought 1. This is a strong message to every church. We are either an assembly of God, of the true and living God, or of Satan. It all depends upon whether or not we worship and serve the Lord Jesus Christ. We are a true church if we proclaim and stand up for Christ in the midst of an evil and corrupt world, a world that slanders those who live righteous and godly lives.

“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever therefore shall deny me before men, him will I also deny before my Father which is in heaven” (Mt.10:32-33).

“Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels” (Mk.8:38).

“If we suffer, we shall also reign with him: if we deny him, he also will deny us” (2 Tim.2:12).

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily [quietly] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction” (2 Pt.2:1).

“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also” (1 Jn.2:22-23).

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world” (1 Jn.4:1-3).

“Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God” (1 Jn.4:15).

4 (2:10) **Faithful—Church:** there is the counsel. Note: Christ tells the church that more persecution is coming. The devil is going to arouse the unbelievers of the world to attack them for ten days. The idea of ten is that of brevity, for just a short time. Note a significant fact: God was allowing the persecution, and the reason is given—that the believers might be tried. What does this mean? God was allowing them to be tried...

- so that they would draw closer and closer to Him and learn more from Him.
- so that their faith could be strengthened more and more and by such they could be stronger witnesses to the world. When some unbelievers saw the believers suffer for the hope of salvation, the Holy Spirit would be able to use their suffering to speak to them. (See note and DEEPER STUDY # 1—1 Pt.4:12 for more discussion.)

The counsel of Christ is a clear message to the church when it is being persecuted: do not fear but be faithful. Not to fear may seem difficult when one is in the midst of being persecuted. But we must remember who Jesus Christ is:

- ⇒ The first and last: He is in charge of all events and our lives are in His hands. He is with us from the first act of persecution to the last act of persecution (see note 2, *Jesus Christ—Church—Rev.2:8* for more discussion).
- ⇒ The One who was dead and is now alive: He is living and exalted as the Supreme Lord of the universe. He is able to take care of us and make us dynamic witnesses for Him even in the midst of terrible persecution. He will comfort and strengthen us to be faithful. He will help us to stand fast against all the trials and temptations of life.

“But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows” (Mt.10:30-31).

“Therefore seeing we have this ministry, as we have received mercy, we faint not” (2 Cor.4:1).

“And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake” (Ph.1:28-29).

“Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee” (Dt.31:6).

5 (2:10-11) **Promise—Overcomer:** there is the promise to the overcomers. (See note—Rev.2:7 for more discussion.) The promise is twofold.

1. The overcomer shall receive a crown of life. This simply means the reward of eternal life, of life that goes on forever and ever. Persecutors may take our life on earth, but quicker than the eye can blink, God transfers us to heaven. Men can kill the body, but they cannot kill the soul. They cannot extinguish our lives. If we are faithful to Christ, God takes us home to heaven to live with Him eternally. He crowns us with eternal life. (See note—Jas.1:12 for more discussion.)

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life” (Jn.3:14-15).

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn.3:36).

“Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed” (Jn.6:27).

“And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand” (Jn.10:28).

“He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal” (Jn.12:25).

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (Jn.17:3).

“And this is the promise that he hath promised us, even eternal life” (1 Jn.2:25).

2. The overcomer shall be delivered from the second death. What is the second death? Scripture clearly tells us.

“And death and hell were cast into the lake of fire. This is the second death” (Rev.20:14).

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev.21:8).

The second death is the lake of fire, the judgment of eternal hell and torment from the presence of God forever and ever. The believer who overcomes in persecution shall escape the second death, the lake of fire and torment. The believer may have to pass through physical death, but he will never go through the second death. He shall be transported immediately into the presence of God to live forever and ever.

Note the exhortation: he who has an ear, let him hear what the Holy Spirit says to the churches. It is the duty of every believer and every church to hear this message. We must all stand fast against the persecution of the world: ridicule, mockery, abuse, being bypassed and overlooked, neglected and ignored, being imprisoned and killed. We must be faithful. The promises are too great to lose: we shall receive the crown of life and never suffer the second death.

Thought 1. Note the certainty of this point: there is to be a second death. There is no question, no equivocation about the matter. It is stated simply and in a straightforward manner. There is to be a second death, a death from which all men should escape. How? By being faithful to the Lord Jesus Christ through all the trials and temptations of this life. We must be faithful to God’s Son even if it means standing firm in the midst of persecution.

“And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name” (Act 5:41).

“And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them” (Acts 16:23-25).

“The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Ro.8:16-17).

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (2 Cor.4:17).

“Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory” (2 Tim.2:10).

“For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance” (Heb.10:34).

“Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward” (Heb.11:26).

<p>1 The recipients a. The messenger of the church b. The Pergamos church^{ps1}</p> <p>2 The speaker—Jesus</p> <p>3 The commendation a. For loyalty to Christ's name b. For doctrinal purity</p> <p>c. For facing martyrdom</p> <p>4 The complaint: False doctrine & worldliness a. The doctrine of</p>	<p>D. The Message to Pergamos: The Corrupted Church That is Married to the World, 2:12-17</p> <p>12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; 13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. 14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who</p>	<p>taught Balaam to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. 15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. 16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. 17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.</p>	<p>Balaam: It has infiltrated the church</p> <p>b. The doctrine of the Nicolaitans: It has infiltrated the church</p> <p>5 The counsel: Repent</p> <p>6 The warning: God will come, oppose, & fight against</p> <p>7 The promise: To the overcomers</p> <p>a. The hidden manna</p> <p>b. A white stone with a new name written on it</p>
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DIVISION II

THE MESSAGES OF THE GLORIFIED CHRIST TO THE SEVEN CHURCHES, 1:9-33:22

D. The Message to Pergamos: The Corrupted Church That is Married to the World, 2:12-17

(2:12-17) **Introduction:** worldliness corrupts a church. Four things cause a church to become worldly.

- ⇒ The church and its members begin to participate in worldly functions.
- ⇒ The church and its members allow worldly activities to take place in the church and in the homes of its members.
- ⇒ The church begins to baptize and accept people as members who have not truly repented and turned from the world to Christ.
- ⇒ The church and its members allow false teaching and preaching.

Nothing corrupts a church any quicker than worldliness. Pergamos was a corrupted church, a worldly church. Pergamos is the picture of the corrupted church that is married to the world.

1. The recipients (v.12).
2. The speaker—Jesus (v.12).
3. The commendation (v.13).
4. The complaint: false doctrine and worldliness (v.14-15).
5. The counsel: repent (v.16).
6. The warning: God will come, oppose, and fight against (v.16).
7. The promise: to the overcomers (v.17).

1 (2:12) **Minister—Church:** there is the recipient of this letter. The letter is addressed to the minister of the church. If a church becomes worldly, the minister is responsible. Christ has called the minister to lead believers to a life of self-denial and holiness, to deny the possessions and pleasures of this world and live a pure and godly life. He has called the minister to lead believers to focus upon heaven and to live sacrificially. He has called the minister to teach believers to give all they are and have to reach the lost and to meet the desperate needs of the needy. Therefore, if the minister is not leading his people to live spiritual lives—if he is allowing them to follow after the pleasures and possessions of the world—if he is allowing the church to become corrupted with worldliness—the minister is responsible. This is the reason this letter is sent to the minister. It is the task of the minister to proclaim the truth of sanctification and separation to a worldly church.

DEEPER STUDY # 1

(2:12) **Pergamos:** the city had three overriding claims to fame that seem to have had a bearing upon the message to the church.

1. Pergamos was a beautifully situated city with an air of royalty about it. It sat on top of a huge mountain, arising ever so steeply and majestically out of a beautiful valley. The city's citizens could see the Mediterranean Sea some fifteen miles away. To the approaching traveller the city struck him with a sense of stately awe and royal authority. The church had a ready picture of "Satan's seat," (v.13) of what it was to suffer persecution at the hands of a royal city under the power of the prince of this world.

2. Pergamos was one of the cultural and religious centers of the world. It had been a capital city for some 400 years. Its library was second only to Alexandria, Egypt. But the city's most prominent feature was its acropolis, rising

about a thousand feet in the midst of the city. Temple after temple had been built upon it. For example, there was a temple to Asclepius, a serpent-like god of healing. It was famous for its college of medical priests. But the most famous pagan altar was built to Zeus. It was an overpowering sight, built on a huge ledge that jutted out and towered above the city. It was the largest, most ornate, and most famous altar in the world. It was forty feet high and ninety feet square. The church knew what it was to live in a pagan society, as though Satan's seat itself was there (v.13). They knew what it was to be persecuted (v.13). But they also knew what it was to place their faith in Him with the two-edged sword (v.12). They knew Him who could provide the true spiritual manna (v.17) and assure them a new name in the future (v.17).

3. Pergamos was the imperial and administrative center of Asia. As such, it was the first city in Asia to openly support imperial worship, that is, the worship of the state and its leader. What happened was this: Rome's conquest of the world had brought about peace by which food and trade and prosperity could more easily be secured. Life became much easier and more comfortable for many. As a result, a *Roman spirit* arose in many quarters. Roman government capitalized on this unifying spirit and began to center it in the Emperor Caesar himself. Gradually the government erected temples, altars, and images in Caesar's honor and he became a god. Finally, a law was issued requiring every citizen throughout the empire to go to the temple once a year and bow and say, "Caesar is Lord." To prove that a man had performed this loyal act to Rome, a written certificate was required to be in his possession. The church again knew what Christ meant when He claimed to be the One with the "two-edged sword" (v.12). They took great confidence in the fact that He knew "where they dwelt" (v.13). They knew what it was to live where "Satan's seat is" (v.13), and what it was to suffer martyrdom because they refused to deny Christ (v.13).

2 (2:12) **Jesus Christ—Church:** there is the speaker, the Lord Jesus Christ Himself. A church that is corrupted by worldliness is committing a very serious crime against Christ. It is such a critical matter that Christ Himself delivers this message to the church. And note how Christ describes Himself: He is the One who has the *sharp two-edged sword* in His mouth. This means at least two things.

1. The sword of His mouth means His Word, the Word of God. The one thing needed in a worldly church is the Word of God.

⇒ The Word of God is sharp: it will cut through the most worldly and hardened heart. It will convict and convince the worldly of their sins and cut a sharp gash, separating the sinner from his sin.

⇒ The Word of God is a two-edged sword: it proclaims the law of God and the utter necessity of living a righteous life or else facing judgment and destruction. On the other side it proclaims the love and grace of God to those who separate from the world and follow the Lord Jesus Christ. As Matthew Henry says: "There is an edge to make a wound, and an edge to open a festered wound in order to its healing" (*Matthew Henry's Commentary*, Vol.6. Old Tappan, NJ: Fleming H. Revell, p.1127.)

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph.6:17).

"And then shall that Wicked [antichrist] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Th.2:8).

"For the word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb.4:12).

"And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength" (Rev.1:16).

2. The sword of His mouth means the power and judgment of His Word. As shall be seen in the next note, the believers in Pergamos were being persecuted and some were even being martyred for their faith. Some government officials were misusing the power of the sword or execution. They were slaying innocent people, in particular believers who refused to deny Christ. Jesus Christ is proclaiming that the power of His sword—the power of His Word—is far greater. He holds the power of life and death over all men. He can speak the Word and snatch the life away from any person. Therefore, all men must heed this message. Those who do evil are hereby warned.

"Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth" (Rev.2:16).

Note another point as well: this is a great promise to believers. If the Word of Christ is all powerful, then Christ can look after and take care of us no matter what confronts us. His power, the sword of His Word, is able to strengthen, deliver, and save us. And if it is our time to leave this world, His Word is able to transfer us right into God's presence to live perfected forever and ever.

"Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us" (2 Cor.1:10).

"And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever" (2 Tim.4:18).

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb.2:14-15).

"And he said, The LORD is my rock, and my fortress, and my deliverer" (2 Sam.22:2).

3 (2:13) **Church—Believers:** there is the commendation. The church is commended for three things.

1. The church was loyal to Christ's name despite the environment. The church had been established in a cesspool of worldliness, a city of people who were consumed with the pleasures, possessions, and comforts of the world. Note: Christ refers to the city as the *seat* of Satan. However, the believers were refusing to deny Christ. Once a year they could have easily made their public confession that *Caesar is Lord*, but they refused. They knew better; they knew that Christ and Christ alone was Lord. They could have gone quietly about their affairs and never mentioned Christ except when they met for worship. But this they refused to do. They wanted their loved ones, neighbors, and friends to know the salvation and hope of eternal life that was now available in Christ. Therefore, they bore testimony to Christ. They refused to deny Him. They refused to bow the knee and make a false profession to a false god, even if that god was Caesar, the state religion. They held fast to the only name that could really save them, the name of the Lord Jesus Christ.

“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven” (Mt.10:32-33).

“Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels” (Mk.8:38).

“Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God” (Lk.12:8).

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Ro.10:9-10).

“And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Ph.2:11).

“If we suffer, we shall also reign with him: if we deny him, he also will deny us” (2 Tim.2:12).

“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also” (1 Jn.2:22-23).

“Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God” (1 Jn.4:15).

2. The church was pure in doctrine. They had not denied the *faith of Christ*. They believed Christ and the Word of God, studied and taught it. They had neither denied Christ nor His Word. The Word of God was being preached and taught every week from the pulpit and classes of the church.

“But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth out hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ” (1 Th.2:2-6).

“If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained” (1 Tim.4:6).

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Tim.4:1-2).

“Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers” (Tit.1:9).

“But speak thou the things which become sound doctrine” (Tit.2:1).

3. The church was standing fast in persecution. At least one believer had been martyred, Antipas. Nothing is known about this dear believer other than what is recorded here. Tradition says that he was placed inside a brazen bull and slowly roasted to death (A.T. Robertson. *Word Pictures In The New Testament*, Vol.6. Nashville, TN: Broadman Press, 1933, p.305).

Note: the word “martyr” (martyr) is the regular Greek word for witness. A.T. Robertson says that Antipas was a witness just as Jesus said we should be (Acts 1:8). Christ gave this dear man His own title: “my faithful one” (cp. Rev.1:5; 3:14). He was faithful unto death.

Thought 1. This is a sharp rebuke to us today. Just think: the word witness and martyr mean the same thing. The early believers knew exactly what it meant to become a follower of Christ: it meant the commitment of all they were and had. It meant the possibility of death. As William Barclay says:

“In the early Church to be a martyr and to be a witness were one and the same thing. Witness meant so often martyrdom. An early Christian knew quite well what he was doing; as soon as he became a Christian he had made himself liable to death. Here is a rebuke to us. There are so many who are pre-

*pared to demonstrate their Christianity in Christian circles, but who are equally prepared to play down their Christianity in circles where Christianity is met with ridicule, with contempt, with indifference or with opposition. The Christian must remember that the word *martus* means equally martyr and witness, and that Christian witness can be, and often must be, a costly thing" (The Revelation of John, Vol.1, p.113f).*

"But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles" (Mt.10:17-18).

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake" (Mt.24:9).

"But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake" (Lk.21:12).

"Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me" (Jn.15:20-21).

"They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service" (Jn.16:2).

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Ph.1:29).

"Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim.3:12).

"For consider him that endured such contradiction [hostility] of sinners against himself, lest ye be wearied and faint in your minds" (Heb.12:3).

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Pt.4:12-13).

4 (2:14-15) **Teaching, False—Balaam-ism—Nicolaitans:** there is the complaint. The church was guilty of false doctrine and of gross worldliness. Note two charges against the worldly church.

1. The worldly church is guilty of the doctrine of Balaam. What does this mean? It means that corruption and worldliness are within the church itself; it means a mixture of religion and worldliness. Balac, the Moabite king reigning adjacent to Palestine, feared Israel. To protect his kingdom, he sought the services of Balaam, a prophet, to curse Israel. When the king first approached Balaam, Balaam refused. But he accepted the second offer. Three times Balaam cursed Israel, but with no results. He then conceived an insidious plan. He would corrupt them. He suggested Moabite girls seduce Israel's men to intermarry and lead them to worship their idolatrous gods (Num.22-25; cp. 31:16). The scheme worked. And Israel, though rooted in God, became unequally yoked together with worldliness and was thereby corrupted.

Apparently what had happened in the Pergamos church was this: the church...

- had baptized some persons who had never repented and forsaken the ways of the world.
- had allowed some of the worldly to teach in the church.
- had allowed a mixed membership of believers and unbelievers: some were living separated lives of holiness and sacrificial commitment for the cause of Christ, and others were living worldly lives seeking the pleasures and possessions of this world.

The result was tragic: there were those within the church committing fornication, that is, all kinds of sexual sins; and there were those participating in the drunken parties of the world, even to the point of participating in the feasts of idolatrous worshippers. (See outline and notes—1 Cor.10:14-11:1 for more discussion.)

"And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation" (Acts 2:40).

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat" (1 Cor.5:11).

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor.6:14).

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor.6:17-18).

"And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph.5:11).

"Now we comand you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (2 Th.3:6).

"Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee" (Ex.34:12).

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Ps.1:1).

2. The worldly church is guilty of making the false profession of the Nicolaitans (see note, pt.2—Rev.2:5-6 for discussion and verses).

5 (2:16) **Repentance:** the counsel is to repent. The church and its believers needed to repent and to change their ways. What does this mean? The church and the true believers...

- needed to deal with those who were worldly and lead them to repentance.
- needed to change its practice of accepting people into the church just because they professed Christ. There needed to be evidence of repentance.
- needed to discipline those who refused to repent and chose to continue on in their worldly living.
- needed to stop conveying a sense of false hope and false security to unbelievers by baptizing them when they made profession without true repentance.
- needed to stop allowing the worldly to seduce, deceive, and mislead other believers in the church.

“Repent ye: for the kingdom of heaven is at hand” (Mt.3:2).

“I tell you, Nay: but, except ye repent, ye shall all likewise perish” (Lk.13:3).

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38).

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord” (Acts 3:19).

“Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee” (Acts 8:22).

“And the times of this ignorance God winked at; but now commandeth all men every where to repent” (Acts 17:30).

“If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land” (2 Chron.7:14).

“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon” (Is.55:7).

6 (2:16) **Warning:** there is the warning. Christ warns the church that becomes worldly. He will come quickly and make war against the worldly. Note this: the Lord is not going to punish the faithful believers who are spiritual minded. He is going to punish only those who refuse to repent of their worldliness. The anger of Christ is always against the impure. Christ will never punish the spiritual members of a church; He will only punish the worldly members. Note how: with the sword of His mouth, that is, with the power of His Word. His Word is strong enough to judge all the worldly, no matter who they are or how many there may be.

Thought 1. Note this: the church as a whole is responsible for allowing worldly people to be baptized. The command of Christ is to repent and believe the gospel. True belief always involves repentance—a turning away from the world to Christ—total denial of self—the total commitment of all one is and has to Christ and His cause of world missions.

“How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him” (Heb.2:3).

“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching” (Heb.10:25).

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness” (2 Pt.3:17).

7 (2:17) **Overcomers—Promise:** there is the great promise to the overcomers. The promise is twofold.

1. The overcomer is given the right to eat the manna or bread of heaven. This is a reference to the manna that was used to feed the children of Israel during their wilderness wanderings. God actually caused the manna or bread to be rained down from heaven upon them (Ex.16:4). The point to note is that the manna was given by God to feed them and to keep them alive during their wandering upon this earth. Now, what does the *hidden manna* mean? What is the bread of heaven? It means Christ Himself. The overcomer is given the right to feed upon Christ. This is exactly what Christ Himself said.

“Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world” (Jn.6:32-33).

“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst” (Jn.6:35).

“I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world” (Jn.6:51).

“This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever” (Jn.6:58).

The bread or manna of God is not physical and material bread: it is spiritual. God actually promises to provide for the physical necessities of *His followers* (Mt.6:24-33). But physical and material bread is not what Christ was talking about in this passage. Physical and material bread lasts only for a short while. Once consumed, it is gone. Its satisfaction passes and man's gnawing hunger arises again. But the bread God gives is spiritual bread, that is, spiritual food for the soul (see note—Eph.1:3). It is the bread that man really needs more than anything else on earth. It is the only bread that can *permanently* feed and meet the need of man's...

- gnawing hunger
- restlessness
- emptiness
- vacuum
- loneliness
- lack of purpose, meaning, and significance

“This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world” (Jn.6:50-51).

“Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day” (Jn.6:53-54).

“As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever” (Jn.6:57-58).

The heavenly Bread, Christ Himself, gives life to man. The very purpose of bread is to give life. Bread gives life by...

- nourishing and sustaining
- satisfying
- energizing
- creating desire (the need) for more (See note—Lk.4:3-4. Cp. Neh.9:15.)
- being eaten on a regular basis

Note that Jesus Christ Himself gives life to the overcomer by doing the very same thing. Jesus Christ...

- nourishes and sustains
- satisfies
- energizes
- creates desire (the need) for more (See note—Lk.4:3-4. Cp. Neh.9:15.)
- feeds us on a regular basis

The point is clearly seen: the person who overcomes worldliness—who stops feeding upon the world—that person will be given the food of heaven itself. He will be allowed to eat the eternal bread of heaven. He will never die.

Note that manna is hidden. This simply means that Christ is hidden to the worldly people of the earth. The worldly do not see nor feed upon the bread of heaven. Christ is hidden from the worldly.

2. The overcomer is given a white stone with a new name written on it. There are an endless number of guesses about what this stone is. Only one thing is clear in this reference to it, and it is best to stick to the Scripture. The white stone is the means of being admitted into heaven, into God's presence. The overcomer is allowed into God's presence because of the white stone. Note that a new name is written upon the stone. This must mean either the name of Jesus Christ or of the believer himself.

- ⇒ If the name is that of Christ, then the meaning is this: the name of Jesus Christ is the only name accepted for entrance into heaven. A person must have the white stone with Christ's name written on it in order to be admitted into God's presence.
- ⇒ If the name is that of the believer, then the believer is given the white stone as his ticket into heaven. The stone must have his name on it in order to be admitted.

Note: the church member who has an ear must hear this message to the worldly church. He can never overcome the attacks of worldliness unless he heeds this message. Hearing and heeding is his only hope of ever conquering the seductive worldliness of this earth.

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (Jn.14:6).

“For whosoever shall call upon the name of the Lord shall be saved” (Ro.10:13).

<p>1 The recipients a. The messenger of the church b. The Thyatira church^{DSV}</p> <p>2 The speaker—Jesus</p> <p>3 The commendation for works a. For love & service b. For faith & patience c. For expanding ministries</p> <p>4 The complaint: Allowing a Jezebel to teach a. They tolerate a false prophetess b. They tolerate false teaching, seduction, fornication, & idolatry</p> <p>5 The warning to the compromising & corrupt a. To Jezebel: She shall</p>	<p>E. The Message to Thyatira: The Compromising or Permissive Church, 2:18-29</p> <p>18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; 19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. 20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. 21 And I gave her space to repent of her fornication; and she repented not. 22 Behold, I will cast her into a bed, and them that commit adultery with her into</p>	<p>great tribulation, except they repent of their deeds. 23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. 24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. 25 But that which ye have already hold fast till I come. 26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: 27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. 28 And I will give him the morning star. 29 He that hath an ear, let him hear what the Spirit saith unto the churches.</p>	<p>be cast into a bed of suffering b. To Jezebel's followers: The same fate c. The purpose for the warning 1) To honor Jesus 2) To execute justice</p> <p>6 The counsel: To the faithful a. There will be no other burdens or demands made upon the faithful b. They must hold fast</p> <p>7 The promise: To the overcomers a. They will be given authority & power over the nations b. They will be given the morning star</p>
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DIVISION II

THE MESSAGES OF THE GLORIFIED CHRIST TO THE SEVEN CHURCHES, 1:9-3:22

E. The Message to Thyatira: The Compromising or Permissive Church, 2:18-29

(2:18-29) **Introduction:** compromise will destroy a church. We live in a world of compromise where people seek their own interests at any cost. People sell their souls for the possessions, power, and pleasures of this world. People young and old alike will compromise and go along; they will do almost anything...

- to get attention
- to be popular and acceptable
- to secure their jobs
- to get promotions
- to get good grades
- to get more money
- to get bigger houses
- to live in a better neighborhood
- to get more power

On and on the list could go, but the point is clearly seen. People compromise what they know is right in order to get what they want. This was what the members of the church at Thyatira were doing. The church at Thyatira is a picture of the compromising church, a church full of believers who were compromising with the world in order to fulfill their personal desires.

1. The recipients (v.18).
2. The speaker—Jesus (v.18).
3. The commendation for works (v.19).
4. The complaint: allowing a Jezebel to teach (v.20-21).
5. The warning to the compromising and corrupt (v.22-23).
6. The counsel: to the faithful (v.24-25).
7. The promise: to overcomers (v.26-29).

1 (2:18) **Church—Minister:** there is the recipient. The minister is responsible for the church; therefore, the Lord addresses this letter to him. The minister is to proclaim the truth to the church that is compromising with the world. If some of the members have begun to compromise with the world, it is the minister's duty to declare the Word of Christ to them, to proclaim exactly what Christ says in this message. And note how serious the problem of compromise is to Christ.

Thyatira was the smallest of the seven churches, but this message is longer than any of the others. Christ has more to say to a compromising church than to any other.

DEEPER STUDY # 1

(2:18) **Thyatira**: there are two historical facts that seem to have a bearing upon the Lord's message to the church.

1. Thyatira was a frontier town—the least important city of the seven mentioned in Revelation. It lay on the road that stretched through a long valley between Pergamos and Sardis. It had no defensible surroundings. Its citizens could only hope to fight a delaying action for Pergamos. The church knew what it was to hope in One who could *see* all circumstances and who could trample all enemies under His foot (v. 18, 26-27). The church knew what it was to *hold fast* (v.26-27).

2. Thyatira was renown for its trade guilds or unions. These guilds had two prime functions: business and social. The city's two major industries were dye and wool. These products plus the major road that ran through the city brought merchants from all over the world. The very life of the community was centered in the trade guilds or unions. Their functions often involved a meal that was usually held within the temple precincts. The social included a sacrifice to the gods and frequently ended up being a drunken immoral affair.

Note that the church knew the attraction of Jezebel's seductive teaching. This probably refers to a woman within the church who was teaching an idea that seemed to be very practical and reasonable. What was it? That believers could support the social functions of their trade guilds or unions, even if the social function was worldly. Believers had to participate in the community's social and business functions in order to secure themselves and their jobs and in order to prosper. Lowering Christian holiness and morality was necessary in order to guarantee social acceptance and the survival of one's job or business (v.20). It was felt that God would understand. But the church knew Him "who has eyes like a flame of fire" and sees all (v.18-19). It knew Him who was to trample all enemies under His feet (v.18) and who was to search the hearts of all and reward them according to their works (v.23). Note Thyatira is the city from which Lydia, the seller of purple, came (Acts 16:14, 40).

2 (2:18) **Jesus Christ—Church**: there is the speaker, the Lord Jesus Christ Himself. Note how Christ describes Himself to the compromising church.

1. Christ declares that He is the Son of God. He is the One to whom a person owes his life. A person is not to give his life over to the world nor to anyone else. He is to give his life to the Son of God, to Jesus Christ Himself. A person is...

- to believe Christ
- to follow Christ
- to obey Christ
- to become attached to Christ
- to love Christ

No person, especially a believer, is to compromise with the world. There is to be no attachment and no love for the world. A person owes his life, all he is and has, to the Son of God.

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Lk.9:23).

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Lk.14:26-27).

"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Ro.8:13).

"And they that are Christ's have crucified the flesh with the affections and lusts" (Gal.5:24).

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 Jn.2:15-16).

2. Christ declares that His eyes are like a flame of fire. Christ sees all. He sees when a person is compromising, compromising in the dark, behind closed doors, in parked cars, in the offices and houses of the world. He sees all compromise that lies, steals, cheats, commits immorality, becomes intoxicated, takes drugs. He sees all seductive teaching and misleading of people within the church. He sees and hears and rewards all according to their works (v.23). And note: He also sees and aids the faithful to stand fast when they are tempted (v.25).

"If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity" (Job 10:14).

"For now thou numberest my steps: dost thou not watch over my sin?" (Job 14:16).

"For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God" (Jer.2:22).

"For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes" (Jer.16:17).

"And the Spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the Lord; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them" (Ezk.11:5).

"And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face" (Hos.7:2).

“For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right” (Amos 5:12).

“For there is nothing covered, that shall not be revealed; neither hid, that shall not be known” (Lk.12:2).

“Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God” (1 Cor.4:5).

3. Christ declares that His feet are like brass. Christ is able to step down hard upon all seductive teaching and compromise. He rules and He judges. His feet shall crush all those who compromise with the world. In addition, His feet shall crush all false teachers of compromise. The reason is clear: He is the only true spokesman and messenger of God. All others are false. Therefore, they must be judged and cursed. Note that Jezebel was claiming to be a prophetess, a spokesman, a messenger of God.

“The wise man’s eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all” (Eccl.2:14).

“In the day when God shall judge the secrets of men by Jesus Christ according to my gospel” (Ro.2:16).

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

“And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God” (Rev.19:15).

“Before the LORD for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth” (Ps.96:13).

3 (2:19) **Church—Believers:** there is the commendation. Thyatira was a very active church, involved in all kinds of works for the Lord. And note: Christ says that He knows all about their *works for Him*:

“I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first” (v.19).

1. There were works of love and service. These would include ministries that especially showed love. That is, ministries that concentrated upon showing care and interest, concern and provision. Such ministries would include...

- evangelism: reaching out to the lost
- the youth: growing and developing them
- the adults
- the senior adults
- the college students
- the needy
- the orphans
- the hungry
- the homeless
- the shut-ins
- the foreigners
- the prisoners
- the poor
- the single parent and child

2. There were works of faith and patient endurance. These would include ministries that demanded strong faith and endurance in order to carry them out. It would include...

- lacking the money or personnel or space or some other resource, but believing God and sticking to it until the ministry was operating.
- facing opposition, but believing God and going ahead and persevering in the ministry.
- facing a difficult ministry such as visiting unbelievers or prisoners or derelicts or whatever, but trusting God and going ahead anyway.
- being required to sacrifice time or money or possessions, but doing it because one believes God.
- being tired and weary and not wanting to participate in a particular ministry, but trusting God and going ahead and persevering in it.
- feeling inadequate and incapable, but accepting the challenge, believing God, and enduring in the ministry.

3. There was even a significant growth in the ministries of the church. The church grew and expanded. It reached out more and more. It was apparently as active as it could be, ministering to the community in every way that a church should, and it continued to grow.

Thought 1. Think of the kind of church being described: dynamic, vibrant, alive—meeting all the social needs of the community—having all the ministries that ranged all the way from a clothes and food closet over to reaching out to the lost in a regular visitation program. The church was full of activity and energy and crowded with people. Yet, the church was a far cry from what it should have been. It was a compromising and corrupted church.

It was allowing a teacher to teach who compromised with the world, and it was allowing the worldly to be baptized and accepted into the church without repenting and separating from the pleasures, possessions, and immoralities of the world. The church appeared to be the most alive and dynamic church in the area, but it was not—not to the Lord. To the Lord the church was corrupt because of its compromise with the world. This is the discussion of the next note.

4 (2:20-21) **Church—Backsliding—Teaching, False:** there is the complaint. The complaint immediately arouses our interest, for the name Jezebel is used. The church is charged with allowing a Jezebel to teach in the church. This means two things.

1. The church was tolerating a false prophetess to teach within the church. Note that she called herself a prophetess. She claimed that God had called and gifted her to teach and proclaim the truth. Therefore, the church appointed her as a teacher and gave her the right to teach within the church.

2. The church was tolerating *false teaching, seduction, fornication, and idolatry*. This is exactly what is said in the verse.

- a. First, Jezebel, the false teacher, was actually *teaching* in the church. Contrary to Christ and the Word of God, the church was allowing her to spread her false teaching.
- b. Second, Jezebel, the false teacher, was being allowed to seduce the Lord's servants. She was arguing, presenting reasonable arguments, deceiving, misleading, and beguiling the servants and followers of the Lord. And the church was allowing it.
- c. Third, Jezebel, the false teacher, was seducing the believers to commit fornication, that is, all manner of immoral acts. How could such teaching be allowed within the church? By a very insidious teaching, and note: the teaching has continued on down through the centuries, so much so that it now infiltrates many churches. She was teaching...
 - that believers could not separate themselves from the world, not entirely, not without becoming exclusive and snobbish.
 - that believers needed to be sensible in dealing with the world and its functions: they needed to be participating in *some of the world's* functions in order to be friendly, keep their jobs, secure promotions, help their businesses, keep from being considered fanatical, and win the lost.
 - that believers could reach the world more easily by associating and fellowshiping with the world.
 - that if a person really worshipped God, he would be acceptable to God even if he did not know about Jesus Christ; that Jesus Christ is not the only way to God; that He is not the only Savior.
 - that believers should attend the social functions of neighbors and fellow workers and not be exclusive and separatists.

Remember: Thyatira was renown for its trade guilds or unions. They were the center of much of the city's social and business life. Therefore, if believers did not attend these, there was a possibility that it might affect their employment and relationships with their neighbors. The argument of the false teacher, Jezebel, had a strong appeal. It would take a strong minded minister and teacher to proclaim a life of separation in such a situation.

What happened, of course, was that many of the socials became drunken and immoral parties. Believers who were present were attracted to the opposite sex and caught up in the immoral affairs just like everyone else. Believers were having immoral affairs, committing fornication.

Naturally the believers did not want to be misfits, so they would be sociable and drink and dance and participate in the activities of their neighbors. The end result was bound to happen: believers were caught up in the drunken immorality of the world. They had normal human desires just like all human beings; therefore, they were attracted to the opposite sex and some became involved in immoral affairs, committing adultery. Remember why: all because of the false teaching of Jezebel that believers must not separate themselves from the world, that they must be sensible and reasonable and not cut themselves out of the necessary business functions, socials, and pleasures of the world.

- d. Fourth, Jezebel, the false teacher, was seducing believers to commit idolatry. Some of the functions of the trade guilds and unions were usually held in the temple precincts of false gods. Sometimes the socials involved a simple thank-offering to the god, much like our offering of thanks at meals. The very first piece of meat was laid upon the altar to the god. Then the rest of the meat was served to the guests. Some of the believers were participating in these functions, actually participating in the functions that gave thanks to false gods. (See outline and notes—1 Cor.10:14-11:1; Ro.14:1-23 for more discussion.)

Thought 1. Remember what idolatry is. An idol is anything that a person puts first in his life, anything that consumes a person's mind, heart, soul, and body. An idol is that to which a person gives himself. Therefore, an idol can be...

- | | | |
|---------------|------------|-------------|
| • a job | • pleasure | • self |
| • money | • sports | • sex |
| • position | • business | • knowledge |
| • possessions | • family | • power |

Some church members were apparently putting their jobs and social acceptance before God. They were attending the social functions to be socially acceptable and to secure their jobs and to prosper in the world. But the inevitable happened: they were influenced by the world and caught up in the compromise of the world. All because of some Jezebel, some false teacher in the church.

Note that Jesus Christ had given this false teacher, this Jezebel, a period to repent. This means that she knew down deep within her heart that she was teaching contrary to God's Word. But she refused to change; she refused to repent.

“If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you” (Jn.15:19).

“And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation” (Acts 2:40).

“Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking of law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written” (Ro.2:21-24).

“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:2).

“Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences” (2 Cor.5:11).

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?” (2 Cor.6:14).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“And have no fellowship with the unfruitful works of darkness, but rather reprove them” (Eph.5:11).

“Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us” (2 Th.3:6).

“No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier” (2 Tim.2:4).

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season” (Heb.11:24-25).

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn.2:15-16).

5 (2:22-23) **Warning—Church:** there is the warning to those who compromise and are corrupted. Note five significant points.

1. There is a warning to Jezebel. She is to be cast upon a bed of sickness. This probably means some venereal disease or some disease such as cirrhosis of the liver due to excess drinking. Her judgment was to match her sin, to be a direct result of her sin. She was to reap what she sowed.

“For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again” (Mt.7:2).

“But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds” (Ro.2:5-6).

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting” (Gal.6:7-8).

2. There is the warning to those who gave in to her seduction and life-style, to those who refused to turn to Christ and to separate themselves from the world. They were to suffer great tribulation. The idea is some severe affliction, deep suffering, pressing distress.

3. There is the warning to the children of Jezebel. Who are they? Real children or those who swallowed her false teaching and worldly life-style? In either case, they were to be killed. What does this mean?

⇒ It could mean the chastising hand of God such as fell upon some of the Corinthian believers (see outlines and notes—1 Cor.11:27-30; DEEPER STUDY # 1—1 Jn.5:16 for more discussion).

“For this cause many are weak and sickly among you, and many sleep [have died]” (1 Cor.11:30).

⇒ It could mean the second death, the judgment of eternal death when we stand face to face with Christ in the final judgment day. (See note, pt.2—Rev.2:10-11.)

4. There was still time for all of these to repent (v.22). Imagine! Christ still loved and reached out to Jezebel, this false teacher, and her followers, despite all the corruption they had caused in this great church. Christ still gave them a chance to repent. Christ said that the judgment would *only happen* if they failed to repent of their deeds.

Thought 1. This means a most wonderful thing: we can still repent so long as we are living on earth. No matter what we have done nor how terrible it is, Christ calls us to repentance. And if we repent, He saves us and delivers us from the judgment to come.

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord” (Acts 3:19).

“Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee” (Acts 8:22).

“And the times of this ignorance God winked at; but now commandeth all men every where to repent” (Acts 17:30).

“If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land” (2 Chron.7:14).

“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon” (Is.55:7).

“But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die” (Ezk.18:21).

5. Note why Christ is going to judge those who compromise with the world and corrupt the church.

“All the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works” (v.23).

- ⇒ Christ is going to judge those who compromise so that all the churches may know and acknowledge that He is the Christ, the Sovereign head of the universe. He is the One who searches the minds, thoughts, and hearts of people.
- ⇒ Christ is going to judge those who compromise so that every person will be treated fairly and justly; so that justice will be executed within the church and the world—perfectly executed.

“Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work” (Ps.62:12).

“I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings” (Jer.17:10).

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Mt.16:27).

“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor.5:10).

“And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear” (1 Pt.1:17).

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works” (Rev.20:12).

“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be” (Rev.22:12).

6 (2:24-25) **Faithfulness—Stedfastness:** there is the counsel to hold fast. Note the reference to the “*depths of Satan.*” Compromise with the world—refusing to separate from the world and to live a pure and holy life—is living in the depths of sin. It is being planted and imbedded, immersed and enmeshed in the *depths of Satan*, in the very depth of Satan’s life-style.

But note the glorious promise to the faithful believer who has separated himself from the world and its pleasures and possessions: Christ will put no other burden upon him. What does this mean? It means two things.

1. *No other burden* can refer to the prohibition laid upon the Gentile Christians by the Jerusalem Council. They were forbidden to eat meat offered to idols (v.20; cp. Acts 15:19-29, esp. 20, 28-29).

2. *No other burden* can mean that Christ does not expect the believer to completely separate himself from the world, not in the sense that he has to live as a hermit. We are to live in the world but not of it. There are obvious pleasures and sins of the world and of the flesh that we must not touch. But there is much upon earth that we are to use and enjoy as we walk from day to day. Christ does not put the burden of extreme restrictions upon us; He only demands that we separate and have nothing to do with things that harm and destroy our bodies, minds, and souls.

Now, note the counsel: we are to hold fast until Christ comes. We are to hold fast...

- to the commitment that we have already made to Christ.
- to the spiritual growth that we have already achieved.
- to the ministries that we have already launched.

We are not to give in to the seductions of the world no matter how appealing and attractive.

“This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh” (Gal.5:16).

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called” (Eph.4:1).

“See then that ye walk circumspectly, not as fools, but as wise” (Eph.5:15).

“Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing” (Ph.3:16).

“Prove all things; hold fast that which is good” (1 Th.5:21).

“But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end” (Heb.3:6).

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession” (Heb.4:14).

“Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)” (Heb.10:23).

“He that saith he abideth in him ought himself also so to walk, even as he walked” (1 Jn.2:6).

“Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee” (Rev.3:3).

7 (2:26-29) **Overcomers—Promises:** there are the promises to the overcomers. Two wonderful promises are made to the believer who overcomes and does not compromise with the world—who overcomes the seduction, fornication, immorality, drunken and loose parties, idolatry, and false teaching of the world—who keeps on living and working for Christ.

1. The overcomer is given power over the nations (cp. Ps.2:8-9). This is clearly the promise of ruling and reigning with Christ throughout eternity. The day is coming when Jesus Christ will return to earth and conquer all the forces of evil. Every knee shall bow and confess that He is the Lord God of the universe. The overcomers shall participate in that day, the glorious day of redemption with Jesus Christ. They shall be given positions of rule and service throughout the universe. They shall serve the Lord Jesus Christ in the new heavens and earth. (See note, *Rewards*—Rev.14:13; 21:24-27 for discussion).

“And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities” (Lk.19:17).

“Do ye not know that the saints shall judge [oversee, rule] the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?” (1 Cor.6:2).

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne” (Rev.3:21).

“Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name” (Ps.91:14).

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever” (Dan.12:3).

“The Lord God is my strength, and he will make my feet like hinds’ feet, and he will make me to walk upon mine high places” (Hab.3:19).

“Ye are they which have continued with me in my temptations. and I appoint unto you a kingdom, as my Father hath appointed unto me” (Lk.22:28-29).

“If we suffer, we shall also reign with him: if we deny him, he also will deny us” (2 Tim.2:12).

“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever” (Rev.1:5-6).

“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years” (Rev.20:4).

2. The overcomer is given the morning star. This is Jesus Christ Himself. Rev.22:16 calls Jesus, “the bright and morning star.” The hearer and overcomer is to receive Jesus Himself forever and ever, never to be away from Him again.

Note: the person who has an ear, let him hear what the Spirit says to this church. Let him separate from the world. Let him never compromise and become corrupted with the sins of the world. Let him never allow a Jezebel—a compromising or corrupt person—to teach in the church.

CHAPTER 3		
<p>1 The recipients a. The messenger of the church b. The Sardis church^{DS1}</p> <p>2 The speaker—Jesus</p> <p>3 The complaint: Works a. They appear alive b. But they are dead</p> <p>4 The counsel: Watch & strengthen the works that remain</p> <p>5 The warning a. Remember & hold fast</p>	<p>F. The Message to Sardis: The Church with Reputation, But Dying, 3:1-6</p> <p>And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.</p> <p>2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.</p> <p>3 Remember therefore how thou hast received and into</p>	<p>heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.</p> <p>4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.</p> <p>5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.</p> <p>6 He that hath an ear, let him hear what the Spirit saith unto the churches.</p> <p>6 The promise a. To the undefiled: They shall walk with the Lord in white</p> <p>b. To the overcomers 1) They will be clothed in white 2) They will not be blotted out 3) They will be acknowledged by Christ before God</p>

DIVISION II

THE MESSAGES OF THE GLORIFIED CHRIST TO THE SEVEN CHURCHES, 1:9-3:22

F. The Message to Sardis: The Church With Reputation, But Dying, 3:1-6

(3:1-6) **Introduction:** Have you ever seen a church that was dead and dying, completely lifeless? A church that was satisfied with itself, with keeping things the way they had always been? A church resting on its laurels and past history, that just reveled in what used to be? This was the church at Sardis. Sardis pictures the church that has an excellent reputation and is highly respected by the community, but it is dead and lifeless.

1. The recipients (v.1).
2. The speaker—Jesus (v.1).
3. The complaint: works (v.1).
4. The counsel: watch and strengthen the works that remain (v.2).
5. The warning (v.3).
6. The promise (v.4-6).

1 (3:1) **Minister—Church:** there are the recipients of the letter. The Lord Jesus Christ addresses the letter to the minister of the church, but He wants it proclaimed to the church as a whole. There is little hope for a dead church ever becoming alive unless the minister is set afire. There can be little awakening, little stirring, little quickening, little life within a church unless the minister is committed—totally committed—to Christ and His cause of eternal salvation. Revival is not likely unless the minister is first revived. Therefore, Christ speaks first of all to the minister.

Thought 1. This is a strong point that ministers must heed. We must get into the Word and on our faces before God, evaluating our hearts to make sure we are *spiritually alive* and *revived*. As ministers of Christ, we must be living in a constant state of *awakening and revival*—a constant state that lasts on and on until the Lord comes.

DEEPER STUDY # 1

(3:1) **Sardis:** there are two historical facts that seem to have a bearing on the letter.

1. Sardis was a city with two sections. The first development sat on a ridge that jutted out from the side of a mountain. It was fifteen hundred feet straight up and it was impregnable, perfectly safe from any enemy. However, when the city outgrew this ridge, a second development was begun at the base of the mountain in the valley. Legend has it that gold was discovered just lying around in the river that flowed through the city. The city's history was one of wealth and security from all enemies. However, by the time John wrote Revelation, the city's flourishing wealth had passed and much of its glory had faded. The population had become flabby and soft, lethargic and complacent, living on the city's past reputation. The church knew what the Lord meant by having a name that they lived, but they were dead (v.1). They knew what it was to *have received* the best of everything, but now they needed to *repent* (v.3).

2. Sardis had been conquered only twice. Both times had been due to a false sense of security behind their impregnable fortress. They failed to post adequate watches to overlook the walls of the steep fortress. While under attack by Cyrus of Persia, a guard of Sardis was seen to drop his helmet over the steep wall and climb down the crevices to recover it. The city was taken that very night by a small band of soldiers climbing up the same crevices. Under one of the subsequent rulers to Alexander the Great, the incident was remembered, and again the city was taken in the same manner. The church knew from history what the Lord meant by "watch and strengthen...hold fast...I will come on thee as a thief..." (v.2-3).

2 (3:1) **Jesus Christ—Minister—Church:** there is the speaker, the Lord Jesus Christ Himself. A lifeless and dying church needs to look at Jesus Christ, at two things in particular.

1. Jesus Christ has the seven Spirits of God. This is a reference to the Holy Spirit of God.
 - a. The number seven means the *sevenfold ministry* of the Holy Spirit. Jesus Christ Himself spelled this out in the upper room where He revealed who the Holy Spirit was to be:
 - ⇒ He is the Comforter, the other Helper (Jn.14:16).
 - ⇒ He is the Spirit of truth (Jn.14:17).
 - ⇒ He is the personal presence of Christ (Jn.14:18-20).
 - ⇒ He is the very special manifestation of Christ within the believer (Jn.14:21-22).
 - ⇒ He is the abiding presence of the Trinity (Jn.14:23-24).
 - ⇒ He is the teacher (Jn.14:25-26).
 - ⇒ He is the peace of Christ (Jn.14:27).

Some commentators point out that this is a reference to the sevenfold ministry of the Holy Spirit found in Isaiah.

“And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD” (Is.11:2).

- ⇒ The Spirit of the Lord
- ⇒ The Spirit of wisdom
- ⇒ The Spirit of understanding
- ⇒ The Spirit of counsel
- ⇒ The Spirit of might
- ⇒ The Spirit of knowledge
- ⇒ The Spirit of fear

- b. The number seven also means completeness, fulness, or perfection in the Bible. Therefore, the *seven Spirits* means the Holy Spirit in all His fulness.

The point is this: what a lifeless and dying church needs is the Spirit of God.

⇒ A lifeless and dying church needs to seek Christ for the Spirit of God.

“If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? (Lk.11:13).

“And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever” (Jn.14:13-16).

⇒ A lifeless and dying church needs to seek the quickening of the Spirit.

“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you” (Ro.8:11).

⇒ A lifeless and dying church needs to seek the convicting power of the Spirit.

“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you” (Jn.16:7).

⇒ A lifeless and dying church needs to seek the fruit of the Spirit.

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal.5:22-23).

⇒ A lifeless and dying church needs to seek the guidance of the Spirit.

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come” (Jn.16:13).

“For as many as are led by the Spirit of God, they are the sons of God” (Ro.8:14).

⇒ A lifeless and dying church needs to seek revival, the Pentecostal fire of the Spirit.

“I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire” (Mt.3:11).

“And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:3-4).

⇒ A lifeless and dying church needs to seek the witnessing power of the Spirit.

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

2. Jesus Christ has the seven stars in His hands; that is, He holds the ministers of the church in His hands. The minister is the one who is responsible for bringing about the awakening. He is held in the hand of Christ; he belongs totally to Christ. This means that he...

- has been chosen by the hand of Christ to do exactly what Christ wants.
- has been placed into the dead church by the hand of Christ.
- has been placed there for a reason: to be aroused himself and to arouse the church.

(See note 2—Rev. 2:1 for more discussion.)

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you” (Jn.15:16).

“He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep” (Jn.21:17).

“But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel” (Acts 9:15).

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood” (Acts 20:28).

“But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee” (Acts 26:16).

“These things command and teach” (1 Tim.4:11).

“In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth” (2 Tim.2:25).

“Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind” (1 Pt.5:2).

“Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up” (Hos.6:1).

“Come now therefore, and I will send thee [Moses] unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt” (Ex.3:10).

“And he said unto him, If now I [Gideon] have found grace in thy sight, then show me a sign that thou talkest with me” (Judg.6:17).

“Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I [Isaiah], Here am I; send me” (Is.6:8).

“Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me” (Ezk.3:17).

“But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hand” (Ezk.33:6).

3 (3:1) **Church—Formalism—Ritualism—Complacency:** there is the complaint. Note: there is no commendation, none whatsoever, given to this church. This means that its sin is one of the most serious problems that a church can have. What was the problem? It was a dying church, a lifeless church. But note: the church had works—all sorts of programs, ministries, and activities. It had so much bustling activity that it had a great reputation among other churches. Other churches looked upon the church as being progressive, alive, well attended, well liked, prosperous, busy, and full of good fellowship. It had ministries for every age group and for every area of need throughout the community. It had the works, the right beliefs and doctrine, and it had all the ministries and activities. But note: it was dying and lifeless. However, verse two says that it was not yet totally dead; a few *living things* still remained, but they too were quickly dying. How could a church be so active and well attended and have so many ministries and yet be dying? What does this mean? It means to die spiritually; it means...

- to have a form of worship but to deny the power thereof (2 Tim.3:5).
- to focus upon ritual, ceremony, and worship instead of Jesus Christ.
- to focus upon activities instead of Jesus Christ.
- to become formal in worship instead of alive in Christ.
- to conduct activities in order to keep the organization going instead of learning about Christ and sharing about Christ.
- to hold services and activities for social fellowship instead of for spiritual growth and edification.
- to lose one’s zeal for witnessing and sharing Christ and for seeing others grow.

- to become complacent and lethargic in the study of God's Word and in prayer and spiritual growth.
- to sit in worship and Bible classes as a matter of form instead of hungering and thirsting after righteousness.
- to preach and teach as a matter of form.
- to use the ministry as a means of livelihood instead of preaching and teaching to win and grow people in Christ.

Such an active church can seldom be convinced that it is dead and lifeless because of its bustling activity. But Jesus Christ says it is dead. It is void of spiritual life and energy, void of the Spirit of God. Its works are only activities, only man-made activities and social services. The works do not have the Spirit of God and His power in them.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Mt.7:21).

"This people draweth nigh unto me with their mouth, and honoureth me with their lips but their heart is far from me" (Mt.15:8).

"He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me" (Mk.7:6).

"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (Jn.6:53).

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Ro.13:11).

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Ro.14:17).

"Ye observe days, and months, and times, and years, I am afraid of you, lest I have bestowed upon you labour in vain" (Gal.4:10-11).

"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph.5:14).

"Therefore let us not sleep, as do others; but let us watch and be sober" (1 Th.5:6).

"But she that liveth in pleasure is dead while she liveth" (1 Tim.5:6).

"Having a form of godliness, but denying the power thereof: from such turn away" (2 Tim.3:5).

"They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate" (Tit.1:16).

"And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead" (Rev.3:1).

"For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Ps.51:16-17).

"And they remembered that God was their rock, and the high God their redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues" (Ps.78:35-36).

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men" (Is.29:13).

"And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not" (Ezk.33:31-32).

4 (3:2) **Watch:** there is the counsel. It is strong: watch and strengthen the works that still have some life in them. Remember: the church had the services, meetings, and ministries that were needed. The church was doing the very things that it was supposed to be doing. What was wrong was the *spirit* of the people. Their spirits were not focusing upon Jesus Christ and His cause. They were...

- sitting in the services half asleep and allowing their thoughts to wander about instead of hungering for the Word of God.
- holding and attending the activities for the sake of fellowship and because it was the thing to do.

On and on the list could go. The point to see is that the people were not alive, not spiritually, not to the Lord Jesus Christ. They were attending and participating because it was the thing to do and because it gave them a sense of *religious security*. Note the twofold counsel.

1. **Watch:** "Rouse yourself and keep awake" (The Amplified New Testament). They need to awaken, to arouse themselves, to stir their minds and thoughts, to become alert and alive to the Lord Jesus Christ and to the Word of God. They needed to rethink why they and the church were on earth, what their calling was, why they were meeting together as a church, why they were claiming the name of Christ and doing works and carrying on ministries in the name of Christ. Note: the word *watch* is imperative. It is a command of Christ to the dying church. Note that the word *watch* is also in the present tense. The believer is to become a *watcher*, to become a follower of Jesus Christ. The believer is to always watch and make sure he is alive spiritually.

“Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up” (Mt.24:42-43).

“Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak” (Mt.26:41).

“And what I say unto you I say unto all, Watch” (Mk.13:37).

“Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears” (Acts 20:31).

“And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed” (Ro.13:11).

“Watch ye, stand fast in the faith, quit you like men, be strong” (1 Cor.16:13).

“Continue in prayer, and watch in the same with thanksgiving” (Col.4:2).

“Therefore let us not sleep, as do others; but let us watch and be sober” (1 Th.5:6).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pt.5:8).

“Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame” (Rev.16:15).

2. Strengthen the things that remain. As stated, not all the services and activities were wrong and unneeded in the church. The church had been led by Christ to start the ministries in earlier days when the church was alive. But note: even these ministries were now dying. The believers desperately needed to arouse themselves and take hold of these ministries and put new life into them. Jesus Christ counsels: “Give immediate attention to these things. Watch, arouse yourselves. Strengthen these ministries now.”

Shockingly, Christ says that He has not found any of their works perfect, that is, complete, fulfilled, or finished. Not a single ministry had been completed or carried out like it should be—not in the eyes of Christ.

“And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it” (Mt.7:26-27).

“And because iniquity shall abound, the love of many shall wax cold” (Mt.24:12).

“And that servant, which knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes” (Lk.12:47).

“How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him” (Heb.2:3).

“What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?” (Jas.2:14).

“Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded” (Jas.4:8).

“Therefore to him that knoweth to do good, and doeth it not, to him it is sin” (Jas.4:17).

“Cursed be he that doeth the work of the LORD deceitfully” (Jer.48:10).

5 (3:3) **Warning:** there is the warning. The believers of a dead, lifeless church are warned to do four things.

1. They must remember *how they received and heard the gospel*; that is, they must remember how it gripped their lives with a dynamic spirit of...

- devotion
- readiness and love
- alertness and energy
- hunger and thirst
- life and vitality
- service
- witnessing
- ministry

2. They must arouse and awaken and hold fast to the original spirit that gripped their lives.

3. They must repent. They had done wrong and sinned against Christ by losing their fervor and becoming lethargic. They desperately needed to confess their wrong and repent; they needed to turn away from their error and turn back to Christ. They needed to have prayer meetings, seeking Christ to stir their hearts and to set them aflame for Him.

4. They must know that the judgment of Christ will fall upon them if they refuse to repent, and it will fall unexpectedly. If the church and its believers refuse to watch—refuse to arouse themselves—then Christ will come upon them as a thief. And note: they will not know what hour He is coming to judge them. The idea is that Christ will come and strip them of all their valuables just like a thief. They will be left bare, without anything worthwhile. The church and its believers will be worthless, of no value or worth to Christ and His kingdom. No matter what the church and its members may think, they will be found vain, empty, and useless. They will have done no good whatsoever for the kingdom of God. Their profession will have been meaningless.

“And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it” (Mt.7:27).

“For what shall it profit a man, if he shall gain the whole world. and lose his own soul?” (Mk.8:36).

“If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him” (Lk.14:26-29).

“Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire” (1 Cor.3:13-15).

6 (3:4-6) **Overcomers—Promises:** there is the promise to the overcomers. Note: there is a promise to those who do not defile themselves as well as to the overcomers.

1. There are those who had not defiled themselves. This means there were a few faithful believers in the church. They had not defiled, dirtied, or spotted their lives with the worldliness of the day. They had kept themselves “unspotted from the world” (Jas.1:27). They were not activity centered nor program centered, but Christ centered. They did not use the church...

- as a religious salve for their conscience
- as a social activity
- as a place for fellowship alone
- as a place for social and business contacts
- as a place to build their public image
- as a place to provide activities for the family

The faithful believers kept themselves pure. They focused upon Jesus Christ and His purpose: they were still growing spiritually and reaching out to share Christ with a needful world.

Note the promise: the faithful and pure believer “walks with Christ in white.” This means...

- that the faithful believer walks day by day in the presence of Christ and has the presence of Christ looking after and taking care of him—keeping him pure (white).
- that the faithful believer walks day by day and moment by moment in open confession before Christ, that he keeps himself clean by constantly confessing all sin and having Christ forgive his sins. Christ keeps him clean (white).
- that the faithful believer walks in victory and purity with Christ forever and ever.

Note that the faithful and pure believer receives this promise because he is worthy. Christ is ever so pleased that the believer focuses upon Him, his Lord; therefore, Christ loves him with a very special love and counts the believer worthy.

2. There are the overcomers. Three promises are made to the believer who keeps his spirit alive, the believer who focuses upon Jesus Christ and His spiritual purposes for the church.

- a. The overcomer will be clothed in white. This is the garment of righteousness and purity, of perfection that shall be given to the believer when he enters heaven. The believer is given this garment of righteousness and purity...
 - because he trusted the righteousness of Christ.
 - because he followed Christ by living a righteous life.

“And when the king came in to see the guests, he saw there a man which had not on a wedding garment” (Mt.22:11).

“But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet” (Lk.15:22).

“Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference” (Ro.3:22).

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor.5:21).

“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels” (Rev.3:5).

“I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see” (Rev.3:18).

“And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold” (Rev.4:4).

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands” (Rev.7:9).

“And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints” (Rev.19:8).

“And he believed in the LORD; and he counted it to him for righteousness” (Gen.15:6).

REVELATION 3:1-6

“I put on righteousness, and it clothed me: my judgment was as a robe and a diadem” (Job 29:14).

“I will also clothe her priests with salvation: and her saints shall shout aloud for joy” (Ps.132:16).

“I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels” (Is.61:10).

“And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment” (Zech.3:4).

- b. The overcomer will not be blotted out of the book of life. This is a book that God keeps. The picture of Scripture is this: every person’s name is written in the book of life when the person is born again. But at death the names of unbelievers are erased from the book and they are judged to eternal death. The names of true believers are never touched. They receive eternal life.

“Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven” (Lk.10:20).

“And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life” (Ph.4:3).

“And whosoever was not found written in the book of life was cast into the lake of fire” (Rev.20:15).

“And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life” (Rev.21:27).

“And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book” (Ex.32:33).

“Let them be blotted out of the book of the living, and not be written with the righteous” (Ps.69:28).

“There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book” (Dan.12:1).

- c. The overcomer will be acknowledged by Christ before God. Christ will confess that He knows the believer who overcame by keeping his spirit alive and focused upon the Lord.

“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven” (Mt.10:32-33).

“Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God” (Lk.12:8).

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved” (Ro.10:9).

“And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Ph.2:11).

“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also” (1 Jn.2:22-23).

“Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God” (1 Jn.4:15).

<p>1 The recipients a. The messenger of the church b. The Philadelphian church^{ps1}</p> <p>2 The speaker—Jesus</p> <p>3 The commendation a. They had used the open door of evangelism & missions b. They had kept Christ's Word c. They had not denied the Lord's name</p> <p>4 The two great hopes a. There will be great vindication: The persecutors of the believer's will either be saved or judged</p>	<p>G. The Message to Philadelphia: The Church That is Faithful & Alive, 3:7-13</p> <p>7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; 8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. 9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved</p>	<p>thee. 10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. 11 Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. 12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. 13 He that hath an ear, let him hear what the Spirit saith unto the churches.</p>	<p>b. There will be great deliverance: From the hour of trial</p> <p>5 The counsel: Christ comes quickly; therefore hold fast</p> <p>6 The promise: To the overcomers a. Will be made a pillar in the temple of God b. Will receive security c. Will receive God's name d. Will receive the new name of God's city e. Will receive a new name</p>
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DIVISION II

THE MESSAGES OF THE GLORIFIED CHRIST TO THE SEVEN CHURCHES, 1:9-3:22

G. The Message to Philadelphia: The Church That is Faithful and Alive, 3:7-13

(3:7-13) **Introduction:** Have you ever seen a church that is alive and faithful to Christ? A church that focuses upon Jesus Christ? A church that makes Jesus Christ the center of its ministries and activities? A church that focuses upon reaching and growing people for Christ? A church that focuses upon teaching people to love Christ and to love one another more and more? This was the church at Philadelphia. The very word *Philadelphia* means *brotherly love or one who loves his brother*. The believers at Philadelphia loved Christ; therefore, they gave their hearts and lives to Christ. They lived like Christ said to live and they carried out the mission of Christ upon earth. The church at Philadelphia was alive and faithful. It represents all the churches down through the ages that are alive and faithful. It shows us exactly what Christ wants a church to be. Note: there is no complaint or warning against this church. Jesus Christ has only praise and exhortation for the church that is alive and faithful.

1. The recipients (v.7).
2. The speaker—Jesus (v.7).
3. The commendation (v.8).
4. The two great hopes (v.9-10).
5. The counsel: Christ comes quickly; therefore, hold fast (v.11).
6. The promise: to the overcomers (v.12-13).

1 (3:7) **Minister—Church:** there are the recipients of the letter. The letter is addressed to the minister of the church, but the Lord expects the minister to share it with the church. The church was alive and faithful to Christ, and it was up to the minister to keep the church focused upon the mission of Christ. The minister was the God-appointed leader to keep the church alive and faithful. The church would most likely remain alive and faithful if the minister would...

- live in the Word of God.
- live on his face in prayer.
- preach and teach the Word of God.
- exhort the believers to live for Christ, to study the Word, pray, witness, and minister faithfully.
- lead the church to set up the ministries that would reach the lost, build up the believers, minister to the needy, and reach out to the world by supporting world-wide missions.

If the minister slacked up or failed in any of these, the church would lose some of its focus upon Jesus Christ. It would no longer be as alive or faithful as it should be. But if the minister remained diligent, alive, and faithful himself, the likelihood is that the church would stay alive and faithful to Christ. This is the reason Christ addresses the letter to the minister.

DEEPER STUDY # 1

(3:7) **Philadelphia**: there are five historical facts that seem to have a bearing upon the message to the church.

1. Philadelphia was founded as a border town to spread Greek culture to surrounding areas. In fact, it was situated right on the borders of Lydia, Mysia, and Phrygia. The church knew exactly what it meant to be missionary minded, to have an open door for the spread of the gospel (Rev.3:8; cp. Acts 14:27; 1 Cor.16:9; 2 Cor.2:12; Col.4:3).

2. The name Philadelphia means *brotherly love*. The very name of the church gave the believers a constant reminder: they must love one another if they were going to fulfill their missionary calling.

3. Philadelphia knew what it was to live in the midst of insecure surroundings and under constant stress and strain. The city sat over a large earthquake fault. In A.D. 17 a terrifying earthquake hit a huge area. It completely destroyed Sardis and ten other cities. Philadelphia was spared total destruction. But for years the city was hit by unending tremors—each adding its own panic and crumbling walls to the devastation. The experience of having to constantly run in and out for safety terrorized the population. The experience was never forgotten by succeeding generations. The church knew what it was to be given the hope of becoming a “pillar in the temple of God” and the promise to the overcomer that “he shall go no more out” (v.12).

4. Philadelphia, after its destruction by the earthquake, was given aid by the emperor Tiberius for rebuilding. In appreciation the city changed its name to Neocaesarea, the New City of Caesar. The church knew what it was to be given a new name (v.12).

5. Philadelphia had a Jewish synagogue within its city limits. The Jews claimed to be the only followers of the true God (v.9). They claimed *the keys of David*, the right to *open* and to *shut* the door to God and His kingdom (v.7). The church knew what it was to trust and know Him who alone “is true [and]...hath the key of David [and]...openeth and...shutteth” (v.7).

2 (3:7) **Jesus Christ—Church**: there is the speaker, the Lord Jesus Christ Himself. What Jesus Christ says about Himself speaks to the heart of the church that is alive and faithful.

1. Jesus Christ is *holy*. The word *holy* is a description of God Himself. Jesus Christ is claiming to have the very same nature as God the Father, to be perfectly holy even as God is perfectly holy. Remember that *holiness* means to be set apart and different from all other beings, completely and totally set apart. Christ is supremely holy. He reaches the summit of being different from all other beings. This means something significant for the church that is alive and faithful. It means they are worshipping and following God Himself by following Christ. By giving their hearts and lives to Christ, they are giving themselves to the sovereign Majesty and supreme Force of the universe, to the most holy God Himself. The church is, therefore, under His care and love. Christ Jesus, the Most Holy God, will look after and take care of the church if the church will just continue to be alive and faithful.

“Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy” (Ps.99:9).

“And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory” (Is.6:3).

“Which of you convinceth me of sin? And if I say the truth, why do ye not believe me” (Jn.8:46).

“For of a truth against thy holy child Jesus, whom thou hast anointed” (Acts 4:27).

“By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus” (Acts 4:30).

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor.5:21).

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Heb.4:15).

“For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Heb.7:26).

“Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest” (Rev.15:4).

2. Jesus Christ is the One who is *true*. The word true (*alethinos*) means the true as opposed to the false, the genuine as opposed to the counterfeit, the real as opposed to the unreal. Jesus Christ is the true, genuine, and real God. He is the only living and true God. There is none other. All the other gods worshipped by men are false, counterfeit, and unreal. This, too, means a wonderful thing. God is not far off in outer space someplace, too far off to be known or reached. He is not the shadowy figure that most men imagine Him to be. God is not distant from us. He has not left us in the dark to grope and grasp and to stumble about trying to find Him. God does not hate us; He has not left us in the dark about Himself. God loves us. He has revealed Himself to us. He sent the Lord Jesus Christ to bring the truth to us. Therefore, in worshipping the Lord Jesus Christ we are worshipping the only true and living God. What the faithful church must do is continue to follow Christ, continue to make Him the focus of all that it does. When the church makes Him the center of all its ministries, activities, and meetings, then the church is following the truth—following Him who is true.

“That was the true Light, which lighteth every man that cometh into the world” (Jn.1:9).

“And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (Jn.1:14).

“Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven” (Jn.6:32).

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (Jn.14:6).

“I am the true vine, and my Father is the husbandman” (Jn.15:1).

“Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice” (Jn.18:37).

“Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth” (1 Jn.2:8).

3. Jesus Christ alone is the key of David, the key that “opens, and no man shuts; and shuts, and no man opens.” What is the key of David? There is an event in the Old Testament that tells us. King Hezekiah had a faithful servant who was named Eliakim. This servant was the personal secretary to king Hezekiah; he was put in complete charge of the king’s affairs. No one could gain entrance into the king’s presence without coming through Eliakim. This servant alone determined who entered the king’s court. God spoke to Isaiah the prophet one day and said the following words:

“And the key of the house of David will I lay upon his [Eliakim’s] shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open” (Is.22:22).

The key of David is the symbol of authority. Jesus Christ alone opens and shuts the door into God’s court and presence. He alone determines who lives in heaven with God the Father. He alone grants entrance into the presence of God. The door into heaven is opened and closed by Him and Him alone. No other person or being has that authority. Jesus Christ alone holds the key to open and shut the door to life eternal. Therefore, the church that focuses upon Jesus Christ can be assured: it shall live forever. When the time comes, Jesus Christ shall open the door of heaven. The church that takes all its ministries, activities, and meetings and makes Jesus Christ the center of them all—that church shall live forever.

“And hath given him authority to execute judgment also, because he is the Son of man” (Jn.5:27).

“For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Tim.2:5).

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (Heb.7:25).

“But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises” (Heb.8:6).

“And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance” (Heb.9:15).

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us” (Heb.9:24).

“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel” (Heb.12:24).

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 Jn.2:1).

3 (3:8) **Church—Believer:** there is the commendation. This is the picture of what a church should be, the picture of a church that is alive and faithful. The Lord Jesus Christ commends this church for three things.

1. The church used the open door of evangelism and missions to reach people for Christ. The church was strategically located.

⇒ It was a border town that touched the borders of three other towns: Lydia, Mysia, and Phrygia. Imagine the evangelistic and mission opportunities by being surrounded with three other towns.

⇒ It lay on the imperial road of Rome, one of the major roads that passed from the coast and stretched right on to the east into Asia minor. Just think of the multitudes of people who passed through and visited, stayed and conducted business in the city: the businessmen, sales persons, military people, vacationers, tourists, and visiting relatives.

The point is striking: the city was so strategically located that the whole world could have been penetrated with the gospel by spreading out from the church. And note: Christ commends the church for their evangelistic and missionary work. They were reaching out. And Christ knew of their works. He had set an open door before them and they had stepped in and taken advantage of the opportunity. Because they had faithfully reached out to the lost, Christ says that He is *not going* to let anyone close the door. He is personally going to see that the door to evangelism and missions stays open.

Note one other significant fact: the church had only a little strength. This probably means that they were a small church, small in number and small in resources. This too is striking: imagine being just a small church, yet reaching out to the lost, witnessing and bearing testimony to the salvation and hope of eternal life. Imagine making such an evangelistic and mission thrust that Christ is impressed, impressed so much...

- that He commends the church for it.
- that He guarantees that the open door to evangelism and missions will always remain open. He will not allow anyone to close it.

Thought 1. This is the first mission of the church. The church that is alive and faithful is a church that does just what Jesus Christ did: He reached out to the lost.

⇒ This is exactly what He said about His own mission.

“For the Son of man is come to seek and to save that which was lost” (Lk.19:10).

⇒ This is exactly what He said about the mission of His followers and church.

“Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you” (Jn.20:21).

Thought 2. How many of our churches are strategically located? Many. In fact, most are strategically located. Some sit right in the heart of cities where teeming thousands of people live. Others sit on the main roads of cities, and others on the main roads of country and farm areas. Why then are so many of our churches not reaching out in the thrust of evangelism and missions? Why are so few of the lost being won to Christ? The church that is *alive and faithful* is a church that uses the *open door* of evangelism and missions. The believers are a people who witness and do all they can to reach the lost for Christ:

⇒ they go house to house.

⇒ they witness to fellow laborers, neighbors, friends, and family.

⇒ they are always looking for opportunities to witness and share Christ.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world” (Mt.28:19-20).

“And he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mk.16:15).

“For the Son of man is come to seek and to save that which was lost” (Lk.19:10).

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you” (Jn.15:16).

“Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you” (Jn.20:21).

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

“For we cannot but speak the things which we have seen and heard” (Acts 4:20).

“And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles” (Acts 14:27).

“For a great door and effectual is opened unto me, and there are many adversaries” (1 Cor.16:9).

“Furthermore, when I came to Troas to preach Christ’s gospel, and a door was opened unto me of the Lord” (2 Cor.2:12).

“Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds” (Col.4:3).

“But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Pt.3:15).

“I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name” (Rev.3:8).

“I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses” (Is.63:7).

“Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay” (Jer.20:9).

“Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name” (Mal.3:16).

2. The church kept Christ’s Word; that is, they were faithful to the Word of God. They obeyed the Lord Jesus Christ, kept His commandments. Very practically, this means...

- that they studied the Word of God.
- that they lived the Word of God.
- that they proclaimed the Word of God to believers and unbelievers alike.

“Verily, verily, I say unto you, If a man keep my saying, he shall never see death” (Jn.8:51).

“If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever” (Jn.14:15-16).

“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (Jn.14:23)

“If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love....Ye are my friends, if ye do whatsoever I command you” (Jn.15:10, 14).

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so” (Acts 17:11).

“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified” (Acts 20:32).

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim.2:15).

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim.3:16).

“As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious” (1 Pt.2:2-3).

“And hereby we do know that we know him, if we keep his commandments” (1 Jn.2:3).

3. The church confessed Christ; they did not deny the name of Christ. This means more than just witnessing for Christ. It, of course, does mean witnessing for Christ, but it means much more.

a. First, to confess Christ means that the church confesses Christ in all that it does. It means that Jesus Christ is made the focus and center...

- of all the lives of the believers.
- of all the services, meetings, ministries, programs, and activities of the church.

To confess Christ means that one lives, moves, and has his being in Christ. It means that the church does not focus upon ritual, ceremony, programs, and activities; but the church focuses upon Jesus Christ. Jesus Christ is confessed; He is made the focus, the center, the main purpose and attraction of every program and activity.

b. Second, to confess Christ also means that a person stands fast against opposition and persecution. Some in the world will always persecute true believers. They will...

- | | | | |
|---------------|------------|------------|---------------------|
| • ridicule | • ignore | • abuse | • kill |
| • mock | • bypass | • backbite | • tempt |
| • poke fun at | • curse | • attack | • take advantage of |
| • reject | • imprison | | |

The crowds of the world will do all they can to lead the true believer to give in and join them. But the believer is never to cave in; he is not to deny Christ. Note what Christ says: the church or the believer that is alive and faithful does not deny the name of Christ. The faithful church confesses Christ.

“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven” (Mt.10:32-33).

“Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God” (Lk.12:8).

“That is thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Ro.10:9-10).

“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also” (1 Jn.2:22-23).

“Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God” (1 Jn.4:15).

Thought 1. Note how strong a church is that does these three things. The church that is alive and faithful is a church...

- that is evangelistic and mission minded.
- that keeps the Word of Christ.
- that confesses Christ in all that it does, in all of its services, meetings, programs, and activities.

4 (3:9-10) **Church—Hope:** there is the great hope given to the church that is alive and faithful. Note how descriptive this verse is:

“Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee” (v.9).

The synagogue of Satan refers to the Jews who say that they follow the true God, but they do not: they reject Jesus Christ. And Jesus Christ is the Son of God, the very One who came into the world to reveal God. Therefore, to reject Jesus Christ is to reject the revelation of God, to reject God Himself. Remember who a true Jew is in the eyes of God:

⇒ a true Jew is any person who believes in Jesus Christ.

“And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be *the father of all them that believe*, though they be not circumcised; that righteousness might be imputed unto them also” (Ro.4:11).

⇒ a true Jew is not a person who claims outward racial descent. A true Jew is a person who is a Jew inwardly, who believes in the Lord Jesus Christ.

“For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God” (Ro.2:28-29).

⇒ a true Jew is a person who walks in the steps of the faith of Abraham, who walks in a faith that is placed in the Lord Jesus Christ.

“And [Abraham is] the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised” (Ro.4:12).

⇒ a true Jew is not a person of an earthly race, but a true Jew is a person who has the same faith that Abraham had.

“Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the *children of the promise are counted for the seed*. For this is the word of promise, At this time will I come, and Sara shall have a son” (Ro.9:6-9).

⇒ the true Israel is the church.

“And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God [the church, believers]” (Gal.6:16).

The point is striking: to God a Jew is not some earthly race. A Jew is a person who truly believes God, believes all the promises of God including the promise of the Messiah. A true Jew is a person who believes in the Lord Jesus Christ. Remember: God Himself gave birth to the Jewish race. He raised up the Jews to be His followers and witnesses to the human race. Therefore, to God the true Jew is a person from any earthly nation who follows and bears witness to Him.

The point is this: there were Jews in Philadelphia who were persecuting the believers. They were claiming to be Jews, the chosen people, the followers of God, but they were not. They rejected the Son of God, the very One who came to reveal God. Therefore, they were lying. They were an assembly of Satan, not of the only living and true God.

Now, with this as background, note the great hope given to the church that is alive and faithful. The hope is twofold.

1. Believers shall be vindicated before all their persecutors. The persecutors of the church shall either be saved or judged. Note that the Jews are going to come and worship at the feet of the church.

a. Believers shall be vindicated because some of their persecutors will be saved (v.9). Note the verse: the Jews are going to *come and worship* with believers. This points toward the salvation of Israel in the end time. Note this closely, for it is the picture painted by Scripture.

⇒ In the Old Testament Israel is seen as the true follower of God and the other peoples of the world are seen coming to Israel and worshipping the God of Israel.

“Thus saith the LORD, The labor of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God” (Is.45:14).

“And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD : for they shall not be ashamed that wait for me” (Is.49:23).

“The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The zion of the Holy One of Israel” (Is.60:14).

“And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes” (Ezk.36:23).

“And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore” (Ezk.37:28).

⇒ In the New Testament the picture is reversed, and the Jews are seen coming to the church and worshipping with the church. This means that the Jews worship the Lord Jesus Christ. (See outlines and notes—Ro.9:1-11:36, esp. 11:25-36 for more discussion and for the verses dealing with this subject.)

“I will call them [the Gentiles] my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God” (Ro.9:25-26).

Thought 1. The scene will be glorious: Israel (the Jews) worshipping the Messiah, the Lord Jesus Christ, right along with Gentile believers. This is the promise of the Lord to the church of Philadelphia.

Note this: the promise applies to all churches that are alive and faithful. Some of the persecutors will believe and accept the Lord Jesus Christ as their Savior. They will be won to Christ and worship right along with the believers whom they originally persecuted. This is a great promise made to the church that is faithful and alive. The task of the church is to continue to be faithful to Christ, bearing testimony and witness to Him.

“All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. For the kingdom is the LORD’S: and he is the governor among the nations” (Ps.22:27-28).

- b. Believers shall also be vindicated before all the persecutors who reject Jesus Christ. Scripture clearly states that every knee shall bow before the feet of the Lord and confess Him to be Lord.

“For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God” (Ro.14:11).

“Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Ph.2:9-11).

“Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest” (Rev.15:4).

“Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear” (Is.45:22-23).

2. Believers shall experience a great deliverance. They shall be delivered from the hour of trial that is coming upon the earth. This refers to the great tribulation that is coming upon the earth in the end time, a period of trial that will far exceed any trial the world has ever known. Christ Himself said:

“For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be” (Mt.24:21).

The great tribulation will involve two terrible forces falling upon the earth:

⇒ There will be the persecution by the antichrist.

“And it was given unto him [the antichrist] to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world” (Rev.13:7-8).

⇒ There will be the awful judgment of God against all unbelievers who reject His Son Jesus Christ.

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

“And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever” (Rev.19:1-3).

Note that no believer need ever fear any trial, not even the trial of martyrdom. Jesus Christ says that He will deliver the believer from all trials.

⇒ Even when hated and martyred, the believer will be delivered. Physical death will have no effect upon the believer. The believer will be delivered into the very presence of God quicker than the eye can blink. The believer will never taste the torment of death. Christ was very specific about this:

“And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name’s sake. But there shall not an hair of your head perish. In your patience possess ye your souls” (Lk.21:16-19).

Note also that God promises to protect those believers who have to go through the tribulation. They will not suffer the judgments that God casts upon the earth. They will be protected somewhat like Israel was during the plagues that fell upon Egypt. The judgments of God will fall only upon the unbelievers. This is clearly stated:

“And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but *only those men* which have not the seal of God in their foreheads” (Rev.9:4).

The point is striking: the hope of the believer is glorious. Jesus Christ will always deliver the believer and the church that is alive and faithful.

“Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you” (Lk.10:19).

“And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you” (Ro.16:20).

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor.10:13).

“For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (2 Tim.1:12).

“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (2 Tim.4:8).

“For in that he himself hath suffered being tempted, he is able to succour them that are tempted” (Heb.2:18).

“Who are kept by the power of God through faith unto salvation ready to be revealed in the last time” (1 Pt.1:5).

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy” (Jude 24).

“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth” (Rev.3:10).

5 (3:11) **Hold Fast—Jesus Christ, Return:** there is the counsel. Jesus Christ declares time and again that He is returning to earth. Note the word *quickly*. Jesus Christ is coming soon. Scripture declares this time and again.

“Let your moderation be known unto all men. The Lord is at hand” (Ph.4:5).

“For yet a little while, and he that shall come will come, and will not tarry” (Heb.10:37).

“Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh” (Jas.5:8).

“Behold, I come quickly: hold that fast which thou hast, that no man take thy crown” (Rev.3:11).

“Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book” (Rev.22:7).

The point is this: since Christ is coming and coming soon, the faithful church must do something. It must hold fast...

- to its evangelistic and missionary zeal.
- to the Word of Christ.
- to confessing and living for Christ and never denying Him.

Note why: because the church and its believers could lose their crown. This is the clear warning of Scripture. Believers must hold fast. They can lose their crown if they deny Christ and commit apostasy.

“But he that shall endure unto the end, the same shall be saved” (Mt.24:13).

“Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh” (Mt.25:13).

“Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them” (Lk.12:37).

“And let us not be weary in well doing: for in due season we shall reap, if we faint not” (Gal.6:9).

“Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober” (1 Th.5:5-6).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pt.1:13).

“Be thou faithful unto death, and I will give thee a crown of life” (Rev.2:10).

“Behold, I come quickly; hold that fast which thou hast, that no man take thy crown” (Rev.3:11).

“And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus” (Rev.16:5).

“The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger” (Job 17:9).

6 (3:12-13) **Overcomers—Promises:** there are the promises to the overcomer. The churches and believers who remain alive and faithful to Christ have five wonderful promises. They shall receive five glorious things.

1. They will be made a pillar in the temple of God. This means that they will become a permanent part of God’s house, of the eternal worship and service of heaven. And they will be a vital part, a pillar. The pillar is a symbol of...

- strength
- support
- durability
- permanence
- immortality
- a monument

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (1 Cor.3:16).

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?” (1 Cor.6:19).

“And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people” (2 Cor.6:16).

“And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit” (Eph.2:20-22).

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Pt.2:5).

2. They will receive security; they will never again have to go in or out of the city in order to be safe. They will be free from this sinful and corruptible world, free to live in heaven with God the Father and the Lord Jesus Christ. And they shall be perfected forever and ever.

“I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (2 Tim.1:12).

“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (2 Tim.4:8).

“Who are kept by the power of God through faith unto salvation ready to be revealed in the last time” (1 Pt.1:5).

“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust” (2 Pt.1:4).

“And this is the promise that he hath promised us, even eternal life” (1 Jn.2:25).

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever” (Jude 24-25).

3. They will receive God’s name. This is a symbol of possession and of belonging. The believer will belong to God in an absolute and perfect sense. Others can lay claim to our lives while upon this earth. They can lay claim upon our time and energy, and some can even enslave us. But not in heaven. The name of God will be written upon us, and we will be marked forever as belonging to God. We will belong to Him totally and absolutely. Neither man nor Satan will ever again be able to touch or mark us.

“Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off” (Is.56:5).

“And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name” (Is.62:2).

“And ye [the rebellious people] shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name” (Is.65:15).

“And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch” (Acts 11:26).

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name” (Rev.3:12).

4. They will receive the name of the city of God, the new Jerusalem. They will become the citizens of the new Jerusalem, of the capital of the new heavens and earth.

“But Jerusalem which is above is free, which is the mother of us all” (Gal.4:26).

“For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ” (Ph.3:20).

“But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels” (Heb.12:22).

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Pt.3:10-13).

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful” (Rev.21:1-5).

5. They will receive the Lord’s new name. What will this new name be? No one knows but God Himself, and He has not yet revealed it.

“His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself” (Rev.19:12).

This much we know: when Christ comes in all His majesty and glory and conquers all, we shall be marked as His servants and share in His glorious triumph. He will gain the victory for us, the victory over all enemies including the most terrible enemy of all—death and hell.

“And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you” (Ro.16:20).

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne” (Rev.3:21).

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev.21:4).

<p>1 The recipients a. The messenger of the church b. The Laodicean church^{DS7}</p> <p>2 The speaker—Jesus</p> <p>3 The complaint: Are neither cold nor hot, but lukewarm</p> <p>4 The warning: Will be spued out a. Because of your false profession: Saying you are rich & in need of nothing b. Because of your true condition: You are wretched, miserable,</p>	<p>H. The Message to Laodicea: The Church That is Affluent, But Lukewarm & Half-Committed, 3:14-22</p> <p>14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. 17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and</p>	<p>naked: 18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. 19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. 20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. 22 He that hath an ear, let him hear what the Spirit saith unto the churches.</p>	<p>blind, poor, naked</p> <p>5 The counsel a. Buy spiritual gold, clothing, & eye salve b. Be zealous & repent c. Hear the Lord...open your heart...fellowship with Him</p> <p>6 The promise: To the overcomers a. Will be enthroned b. Will be enthroned even as Christ is enthroned</p>
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DIVISION II

THE MESSAGES OF THE GLORIFIED CHRIST TO THE SEVEN CHURCHES, 1:9-3:22

H. The Message to Laodicea: The Church That is Affluent, but Lukewarm and Half-Committed, 3:14-22

(3:14-22) **Introduction:** this is the last church addressed by Christ, and it is the worst church. Christ does not commend Laodicea at all. This is the one church about which He has nothing good to say. Imagine a church that may as well not exist—a church that has no good within its body whatsoever—a church that does no good at all. What was it that made the church so bad? So useless and worthless? Lukewarmness, which means that the church was indifferent, complacent, lethargic, self-satisfied, half-hearted, and neutral. The church and its believers were only half-way committed to Christ, only half-hearted in their worship and service for Him. Imagine! To Christ there is *no good whatsoever* in a lukewarm, half-committed believer, and most church members are lukewarm! There are few who are really *hot*, that is, really committed. Hence, this is a critical message that must be heeded by all churches and believers. We must study what Christ says to this church and heed His warning and counsel.

1. The recipients (v.14).
2. The speaker—Jesus (v.14).
3. The complaint: the church is neither cold nor hot, but lukewarm (v.15).
4. The warning: will be spued out (v.16-17).
5. The counsel (v.18-20).
6. The promise: to the overcomers (v.21-22).

1 (3:14) **Minister—Church:** there are the recipients. Christ sends this message to the minister, for he is the one who is ultimately responsible for the state of the church. Christ expects the minister to be the first to heed the warning against lukewarmness and half-hearted commitment. Then Christ expects the minister to take the message of the Lord to the church and declare His warning to its believers. The point to see is this: the minister is held accountable by Christ for the indifference and complacency of the believers. He expects the minister to arouse himself and repent, and to arouse the believers and lead them to repentance and whole-hearted commitment.

DEEPER STUDY # 1

(3:14) **Laodicea:** there is only one historical fact that seems to have a bearing upon this letter. Laodicea was the chief city of Phrygia—an extremely wealthy and prosperous city. It lay astride three of the most important highways of its day. It was a city of enormous wealth. The city had three particular claims to fame. It was...

- a financial and banking center
- a clothing manufacturing center
- the location of a famous medical school renown for the eye salve which it produced.

Perhaps the condition of the church in v.17—“poor, blind, and naked”—has reference to these three industries.

Paul prayed for the Laodicean church (Col.2:1-2) and wrote a letter to them (Col.2:1; 4:12-16). Archippus is said to have been the first Bishop (pastor) of the church (*The Apostolic Constitutions*, 8:46. Information from "The Pulpit Commentary," Vol.22, p.114). This seems to have some significance for what Christ says to the church, for Laodicea is a church that Christ does not commend. He has nothing good to say about the church. In writing Colossians, Paul exhorts Archippus, Laodicea's pastor: "Take heed to the ministry which thou hast received in the Lord, that thou fulfill it" (Col.4:17). The corruption and degeneration could have begun under his ministry.

2 (3:14) **Jesus Christ:** there is the speaker, the Lord Jesus Christ Himself. Note how Christ describes Himself to the lukewarm and half-committed church and believer.

1. Jesus Christ is the "Amen." This is a title that Christ says belongs to Him. The term *Amen* is used to close prayer or to declare the truthfulness of some statement. It is a term that declares and guarantees the truth. Therefore, Jesus Christ is *the Amen*, the declaration, the guarantee of the truth. What He says is totally true and trustworthy. This means two things to a lukewarm church.

- ⇒ The lukewarm church can trust the promises of Christ. He will meet the needs of any church that will repent and turn from its lukewarmness and wholly commit its life to Christ.
- ⇒ The lukewarm church had better heed the warning of Christ. He is *the Amen*; His words of judgment will be carried out. The lukewarm church and believer will face the terrible judgment of Christ, face it just like He has pronounced it in His Word. His Word is true, completely guaranteed. What He has said will be. His pronouncement of judgment will come to pass—unquestionably. The church that ignores or neglects His Word does so at its own peril and loss.

"And the Word was made flesh, and dwelt among us, (And we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (Jn.1:14).

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (Jn.14:6).

"Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (Jn.18:37).

2. Jesus Christ is the "faithful and true witness." Jesus Christ is faithful to God the Father and He bears a true witness to God the Father.

- ⇒ Jesus Christ is *perfectly honest*. He has not told a single lie or untruth.
- ⇒ Jesus Christ is also *completely honest*. He holds nothing back about the truth. He does not keep us wondering or questioning in seeking after and in knowing God. He has not kept a single thing from us that God wanted us to know about Himself.

But note: Jesus Christ is the *faithful and true witness*; He is just what the church is not. The church is lukewarm. It only tells part of the truth, only bears part of the witness. It is only half-faithful to Christ and God. What the lukewarm church needs is to get a renewed sight of Christ. They need to refocus their attention upon Jesus Christ: the only way they will ever see God is to hear the witness of Jesus Christ, the witness of Him who is faithful and true. If the church is looking at other witnesses—depending upon the rituals of baptism, church membership, ordinances, services, ceremonies, fellowship, and worship attendance to make them acceptable to God—then the church is missing the faithful and true witness of God. It is missing Christ, and to miss Christ is to doom oneself.

"Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness" (Jn.3:11).

"And what he hath seen and heard, that he testifieth; and no man receiveth his testimony" (Jn.3:32).

"Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I come, and whither I go; but ye cannot tell whence I come, and whither I go" (Jn.8:14).

"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession" (1 Tim.6:13).

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth" (Rev.1:5).

3. Jesus Christ is the "beginning of the creation of God." Jesus Christ is the great Creator of the universe, the Maker and Sustainer of the universe and all that is therein. Therefore, He is the source of all—all good things, all real wealth and satisfaction, all purpose, meaning, and significance in life, all love, joy, and peace that a person experiences. Therefore, the church must not depend upon its prosperity: its rituals, ability, energy, wealth, and resources. Its only hope for life is to trust Him who is the beginning of creation, Him who alone can give the church life both abundant and eternal life. Therefore, no matter how prosperous the church, it is not the creator nor the sustainer. Christ alone creates and sustains. The church's wealth and prosperity are meaningless and useless apart from being absolutely centered in Jesus Christ.

"All things were made by him; and without him was not any thing made that was made" (Jn.1:3).

“Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live” (Jn.5:25).

“I am come that they might have life, and that they might have it more abundantly” (Jn.10:10).

“But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him” (1 Cor.8:6).

“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him” (Col.1:16).

“And ye are complete in him, which is the head of all principality and power” (Col.2:10).

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds” (Heb.1:1-2).

3 (3:15) **Church—Lukewarm—Complacency—Indifference:** there is the complaint. The complaint is shocking, for it unquestionably describes most church members. What is the complaint? *Lukewarmness*. Note exactly what Christ says: the church and its members were “neither cold nor hot.” This means...

- they were only lukewarm, only half-committed, only half-hearted.
- they were complacent, lethargic, self-satisfied.
- they were indifferent and neutral.

As stated, note how this so clearly describes so many church members. This is serious, even critical, for the judgment that Christ pronounces upon the lukewarm church and believer is terrible. This will be seen in the next note. For now, we need to think about how lukewarmness affects the church and its members.

⇒ A lukewarm church is only half-committed to Christ. In addition to stressing Christ, it stresses ritual, ceremony, and programs as a way to become acceptable and to please God.

“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Lk.9:23).

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:1-2).

⇒ A lukewarm church is only half-committed to proclaiming that Jesus Christ is the Son of God.

“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also” (1 Jn.2:22-23).

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world” (1 Jn.4:1-3).

⇒ A lukewarm church is only half-committed to teaching the Word of God.

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim.3:16).

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables” (2 Tim.4:2-4).

⇒ A lukewarm church is only half-committed to evangelism and missions.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Mt.28:19-20).

“And he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mk.16:15).

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

⇒ A lukewarm church is only half-committed to stressing holy and pure living for Christ.

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“Follow peace with all men, and holiness without which no man shall see the Lord” (Heb.12:14).

“Because it is written, Be ye holy; for I am holy” (1 Pt.1:16).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Pt.1:22).

⇒ A lukewarm church is only half-committed to self-denial and sacrificial living, to stressing that its people must deny themselves and sacrificially die to self. They seldom stress that total sacrifice is demanded, that a person must give all he is and has to reach the lost and meet the desperate needs of the world.

“Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me” (Mt.19:21).

“Then Peter began to say unto him, Lo, we have left all, and have followed thee” (Mk.10:28).

“And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me,. And he left all, rose up, and followed him” (Lk.5:27-28).

“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Lk.9:23).

“So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple” (Lk.14:33).

“And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake, who shall not receive manifold more in this present time, and in the world to come life everlasting” (Lk.18:29-30).

⇒ A lukewarm church is only half-committed to the church.

“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching” (Heb.10:25).

⇒ A lukewarm church is only half-committed to attending and staying awake and learning in the services of the church.

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me” (Jn.5:39).

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so” (Acts 17:11).

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope” (Ro.15:4).

“Till I come, give attendance to reading, to exhortation, to doctrine” (1 Tim.4:13).

“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching” (Heb.10:25).

⇒ A lukewarm church is only half-committed to supporting the church.

“Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come” (1 Cor.16:2).

“Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver” (2 Cor.9:7).

⇒ A lukewarm church is only half-committed to witnessing.

“Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God” (2 Tim.1:8).

“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (2 Tim.2:2).

“But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Pt.3:15).

⇒ A lukewarm church is only half-committed to Bible study and prayer.

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim.2:15).

“As newborn babes desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious” (1 Pt.2:2-3).

⇒ A lukewarm church is only half-committed to daily devotions.

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope” (Ro.15:4).

“And it shall be with him, and he shall *read therein all the days of his life*: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them” (Dt.17:19).

The list could go on and on, but the terrible reality of lukewarmness is clearly seen. It is frightening, for lukewarmness is seen in so many churches and members.

Note what Jesus Christ says: it is better for one to be cold than lukewarm. This is utterly shocking: Christ Himself says that it is better for a person to have no commitment whatsoever to Christ than for him to be lukewarm. Why? How could this be? Because a lukewarm person does not know that he needs clothing or heat. A cold person knows he needs clothing and heat. A person must be sensitive to his need before his need can be met.

“The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican” (Lk.18:11).

“Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth” (Jn.9:41).

Most people who profess Christ attend church only enough to salve their consciences, only enough to make them feel acceptable to God. Most people feel that God would never reject them, not in the final analysis. Most believe that God will eventually accept them into whatever kind of heaven exists in the next world. But Christ completely contradicts this. He says that all these—all the lukewarm and half-committed church members in the world—would be far better off if they made no profession at all. Being self-satisfied, feeling comfortable and respectable in one’s religion, is the worst state imaginable for a person. He is the hardest person of all to arouse and set aflame for Christ. Yet, tragically this is the state of so many, the state of half-hearted commitment to Jesus Christ, the state of comfort, complacency, lethargy, indifference, and self-sufficiency.

4 (3:16-17) **Warning—Judgment:** there is the warning. Jesus Christ warns the lukewarm and half-committed person: “I will spue you out of my mouth.” This is graphic language, but it is used for a purpose. The person who claims to be a follower of Jesus Christ is claiming to be a part of His body, claiming to be nourishment for His body, a part of the growth of His body. But when the person is lukewarm, he is none of this. He is like lukewarm food, unappetizing and unwanted. Christ does not want the nourishment that such food provides. It is not fit to help in the nourishment and growth of His body. Therefore, He rejects all who are lukewarm and half-committed. There are two reasons why He rejects them.

1. The lukewarm make a false profession (v.17^a). Note the verse: the church felt that it was *rich and prosperous and had need of nothing*. As stated above, the city was extremely wealthy, and practically everyone but the slaves shared in the wealth. We can tell by the very charge of Christ against the church that the believers were financially wealthy. What happened to the church is what so often happens among believers. They equated wealth and prosperity with spirituality. They felt that they had been especially blessed by God because they had been blessed with material possessions and wealth. They became...

- self-sufficient
- independent
- self-centered
- prideful
- conceited
- boastful

They carried their wealth over into their spiritual life; they confused prosperity and material blessings with spirituality and spiritual blessings. They were able to have a full staff of ministers and to have all the ministries. They were able to launch any program, to promote any activity, and to do anything the minister or church felt should be done.

- ⇒ They focused upon their capability instead of Christ.
- ⇒ They depended upon their ability instead of Christ.
- ⇒ They relied upon their resources instead of Christ.

Worship, Bible study, prayer, missions, witnessing, and activities—all were done as a matter of form and as a part of the normal activity of the church. There was no hunger or thirst after God, no sense of a deep-seated need, no desire for God’s Word, no burden for the lost, no sense of needing to grow spiritually. Simply speaking, the church was self-sufficient and comfortable. It had the money and the members to operate and work the ministries of the church; and many of the members, being industrious business and management people, had the energy and ability. Therefore, the members operated and carried on the activities of the church, but it was all done in the energy of the flesh and of self. It was not done in the power of God’s Spirit.

“Mind not high things, but condescend to men of low estate. Be not wise in your own conceits” (Ro.12:16).

“Wherefore let him that thinketh he standeth take heed lest he fall” (1 Cor.10:12).

“For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise” (2 Cor.10:12).

“For if a man think himself to be something, when he is nothing, he deceiveth himself” (Gal.6:3).

“Be not wise in thine own eyes: fear the LORD, and depart from evil” (Pr.3:7).

“Most men will proclaim every one his own goodness: but a faithful man who can find?” (Pr.20:6).

“Seest thou a man wise in his own conceit? There is more hope of a fool than of him” (Pr.26:12).

“There is a generation that are pure in their own eyes, and yet is not washed from their filthiness” (Pr.30:12)

“Woe unto them that are wise in their own eyes and prudent in their own sight!” (Is.5:21).

“The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?” (Obad.3-4).

2. The lukewarm are rejected because of their true condition: they are wretched, miserable, poor, blind, and naked. What does this mean? All of these refer to the spiritual life of the church and its believers.

- a. The church was spiritually “wretched” (*hotalaiporos*). The word actually says *the wretched one* in the Greek. The church had its full staff and all the programs—so much so that it felt it needed nothing. But the church was really *the wretched one*. The word means to be afflicted spiritually; to be spiritually contemptible; to be spiritually inferior. In God’s eyes they were spiritually lacking, very much so—so much so that they were afflicted, contemptible, and inferior.

“For all have sinned, and come short of the glory of God” (Ro.3:23).

“And we know that we are of God, and the whole world lieth in wickedness” (1 Jn.5:19).

“Who can say, I have made my heart clean, I am pure from my sin?” (Pr.20:9).

“All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all” (Is.53:6).

- b. The church was spiritually “miserable” (*eleeinos*). The word means pitied, despicable. The believers felt self-sufficient and were carrying on all the works of the church, but they were doing it in their own strength. They were *missing out* on the greatest thing in all the world: the presence of Christ and the power of Christ. They were missing out on experiencing the power of Christ working in their lives and in the church. They were to be pitied. In God’s eyes they were despicable, for they were ignoring and neglecting His Son.

“If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth” (1 Jn.1:6).

“If we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 Jn.1:8).

“If we say that we have not sinned, we make him a liar, and his word is not in us” (1 Jn.1:10).

“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away” (Is.64:6).

- c. The church was spiritually “poor” (*ptochos*). They felt rich and in need of nothing, but in truth they were as spiritually poor as a church and person can be.

“And when he [the prodigal son] had spent all, there arose a mighty famine in that land; and he began to be in want” (Lk.15:14).

“That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world” (Eph.2:12).

“Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself” (1 Tim.6:5).

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked” (Rev.3:17).

“Therefore I said, Surely these are poor; they are foolish: for they know not the way of the LORD, nor the judgment of their God” (Jer.5:4).

- d. The church was spiritually “blind” (*tophlos*). They could see only what was in the world: money and human ability and effort. They did not look beyond to the spiritual need of the human soul nor to the possibility of spiritual and supernatural power working within the church and the lives of people.

“But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!” (Mt.6:23).

“In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor.4:4).

“Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart” (Eph.4:18).

- e. The church was spiritually “naked” (gumnos). They failed to see their need for the righteousness of Jesus Christ, for the clothing of Christ’s righteousness. They believed they could be good enough and do enough to become acceptable to God on their own. They felt their religious works and gifts to the church would secure God’s approval. They did little thinking about their need for the righteousness of Christ and about the death of Jesus Christ for their sins.

“And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment [of Christ’s righteousness]? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth” (Mt.22:11-13).

“If so be that being clothed we shall not be found naked [without the righteousness of Christ]” (2 Cor.5:3).

“Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame” (Rev.16:15).

Thought 1. Note that many lukewarm and half-committed persons never witness for Christ. They say that they do not witness for Christ...

- because they want to be kind and not offend people.
- because they are too meek and shy.
- because there is a place for professing Christ (the church) and a place for the affairs of this world.

But note: a lukewarm commitment to Christ is nauseating to Him. He will reject all of the lukewarm and half-committed.

5 (3:18-20) **Repentance:** there is the counsel. Christ advises the church to do three things.

1. Christ counsels them to buy spiritual gold, spiritual clothing, and spiritual eye salve. What do each of these mean? Note what each says.

- a. The church needed to buy spiritual gold that is purified in the fire. Remember the city of Laodicea was a banking center and a manufacturing center, extremely wealthy. Christ is teaching the church this: their wealth is not true wealth. What they need is spiritual gold, spiritual wealth. Why? So they can be truly *rich*. Gold represents spiritual riches—all the *richness and inheritance* offered by Christ—all the spiritual things that make life rich and overflowing: love, joy, peace, goodness, faith, assurance, confidence, security, hope. It is possessing all the abundance of life. Note that material possessions and wealth cannot give these things. Earthly riches cannot buy love, joy, peace, or happiness. Riches cannot keep a person healthy nor keep him alive nor erase emptiness and loneliness. This should tell man something, but so many are so blinded by worldly wealth and possessions that they ignore it: man’s great need is for spiritual gold. Above all else, we need the riches of the Spirit. Spiritual gold is the only thing that can satisfy our souls. Note where spiritual treasures are found: in Christ. If we are to be spiritually wealthy, we have to come to Christ and secure the wealth He has.

“But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal” (Mt.6:20).

“Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit” (Mt.12:33).

“Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me” (Mt.19:21).

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal.5:22-23).

“Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ” (Ph.3:8).

“Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life” (1 Tim.6:19).

“[Moses] esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward” (Heb.11:26).

- b. The church needed to buy white clothing. Remember the city was a clothing center, a large textile and manufacturing center. Christ is telling them this: no matter how much clothing they manufacture, they lack the real clothing. What the church needs is spiritual clothing. Why? So the shame of their spiritual

nakedness will not be exposed. This refers to the righteousness of Christ, the pure righteousness of Christ that makes a person acceptable to God. A person must be clothed in the righteousness of God; he must put on the righteousness of Christ. God does not accept a person because he...

- is religious
- has been baptized
- belongs to the church
- attends worship
- does religious works
- professes Christ
- does good
- gives generously

There is only one way that a person can be acceptable to God: by being clothed in the righteousness of Jesus Christ. Christ and Christ alone is sinless. He alone is the Perfect and Ideal Man. He and He alone has made the perfect sacrifice for sins. Therefore, Jesus Christ alone is acceptable to God. If a person is to ever be acceptable to God, he has to be clothed in the righteousness of Jesus Christ. As the Perfect and Ideal Man, the righteousness of Jesus Christ can stand for and cover all men. Therefore, when a person really believes and trusts in the righteousness of Jesus Christ, God counts that person's belief as righteousness. God counts that person as *being in Christ*, as *being in* the righteousness of Christ.

Note: if a person is not *in Christ*, if he has not been clothed in the righteousness of Christ, then he shall appear naked in the great day of judgment. He shall be ashamed before God and rejected by God.

This is the great counsel, the great advice of the Lord Jesus Christ, His great message to the lukewarm and half-committed church and believers: "Buy of me the white clothing of my righteousness. Putting on my clothing, my righteousness, is the only way you can ever be acceptable to God."

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor.5:17).

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor.5:21).

"And that ye put on the new man, which after God is created in righteousness and true holiness" (Eph.4:24).

"For ye are dead, and your life is hid with Christ [clothed in Christ] in God" (Col.3:3).

"And have put on the new man, which is renewed in knowledge after the image of him that created him" (Col.3:10).

- c. The church needed to buy eye salve. Remember the city was well known for its medical school that concentrated on treating the eyes with a famous eye salve. Christ is telling them that no matter how much they treat their eyes, they are still blind and in the dark. Why? Because they do not spiritually see the Light of the world, the Lord Jesus Christ Himself. They see only themselves...

- their prosperous life and blessings
- their good behavior
- their good works
- their abilities
- their wisdom
- their religious gifts
- their prosperous church

They saw little if any of Christ Himself. They did not see their need for Him, nor did they see what His presence and power could do for them and their church. They were blinded to their own need and to Christ and the great difference He could make in life. The eye salve means the God-given ability to see spiritual truth. They needed to depend upon Christ to give them the ability to see the light of the world.

"In him was life; and the life was the light of men" (Jn.1:4).

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (Jn.8:12).

"Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth" (Jn.12:35).

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man" (1 Cor.2:14-15).

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor.4:6).

"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph.5:14).

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Ph.2:15).

2. Christ counsels them to be zealous and to repent. Note what Christ says: He loves them. They are lukewarm and indifferent to Him, only half-committed to Him, but He still loves them. The word used for love (philo) means a dear love, a tender, fatherly love. This is the reason He rebukes and chastens the lukewarm and half-committed person. It is not out of anger that Christ tells people they are doing wrong, sinning, coming short, and are doomed. He tells them out of love. They must know they are doing wrong in order to correct their behavior. They must know that judgment lies ahead so that they will do whatever is needed to save themselves. The Lord's rebuke and chastening hand is for one purpose only: Christ loves them and wants them to see their wrong, correct their behavior, and change their lives. He wants people to possess the fulness of life and the hope of eternal life.

Note: the matter is so critical that Christ exhorts them to be *zealous in repenting*. The word zealous means to boil and burn with zeal, sincerity, and earnestness in repenting. It means to burn a path to repent; to get to the matter of repenting immediately. Being lukewarm and half-committed to Christ is so serious a matter that a person must repent immediately. A person cannot afford one minute more before repenting. He is bordering on being *spued out* of the mouth of Christ (v.16).

3. Christ counsels them to *open the door of their heart* and to let Him in. This is one of the most beautiful and meaningful pictures of Christ in all of Scripture. At least five scenes are being pictured.

a. There is the *standing Christ*. He stands at the door. This symbolizes His readiness to enter the life of a person. He is the One who takes the initiative to save man.

⇒ He is the One who has walked over and come to man. Man has not come to Him.

⇒ He is the One who has approached man. Man has not approached Him.

Jesus Christ stands before the heart of man as the Savior of the world, as loving man so much that He has come into the world to save man. He is the One who has travelled such a great distance from the majesty of heaven down to man's heart.

"The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Ps.34:18).

"The LORD is nigh unto all them that call upon him, to all that call upon him in truth" (Ps.145:18).

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (Jn.3:13).

"For the bread of God is he which cometh down from heaven, and giveth life unto the world....For I came down from heaven, not to do mine own will, but the will of him that sent me" (Jn.6:33, 38).

"This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (Jn.6:50-51).

"Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me" (Jn.8:42).

b. There is the *knocking Christ*. He stands at the door and knocks. This symbolizes the seeking Christ. Christ has not only come to earth and walked over to man's heart, He knocks upon the heart of man; He actively seeks to enter man's heart. He knocks and knocks at the door of man's heart and He refuses to give up. He keeps on knocking and knocking for man to open up and let Him in. Christ knocks so much that a person has to either open up or deaden his ears to the knock.

"How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" (Mt.18:12).

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" (Lk.15:4).

"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?" (Lk.15:8).

"For the Son of man is come to seek and to save that which was lost" (Lk.19:10).

"The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me" (Jn.1:43).

"Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee" (Jn.5:14).

"Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?" (Jn.9:35).

c. There is the *pleading Christ*. He pleads for entrance. This symbolizes the compassion of Christ. He not only knocks, He pleads and begs for man to open His heart. He is merciful and full of compassion. He knows what life should be, for He created life. Therefore, He knows that life must be lived in wholehearted commitment to righteousness or else it is wasted and doomed. He longs for man to have real life, abundant and eternal life. Therefore, He knocks and keeps on knocking at the door of a man's heart, and while He is knocking, He pleads and begs for the man to hear Him.

Thought 1. How often people hear the voice of Christ yet they refuse to let Him in! They hear His voice when they hear the Word of God preached and taught or witnessed to by a dynamic minister or some believer

or from some tract or Bible literature. But they hardened their ears and pay no attention to the pleading of the Lord's voice.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Mt.11:28).

"And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage" (Mt.22:3-4).

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Mt.23:37).

"And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready" (Lk.14:17).

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jn.5:24).

"But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people" (Ro.10:21).

"But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils" (1 Cor.10:20).

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev.22:17).

"Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; through they be red like crimson, they shall be as wool" (Is.1:18).

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Is.55:1).

- d. There is the *penetrating Christ*. This is the most glorious promise imaginable! Imagine the Spirit of Jesus Christ living within the heart and life and body of a person. When a person hears His voice and opens his heart, Christ enters; He *penetrates* the life of the person. This symbolizes the life changing presence and power of the living Christ. When He enters and penetrates a person's life, He causes the most radical changes imaginable.

⇒ He causes the person to be *born again*.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jn.3:3-5).

⇒ He makes a *new creature* out of the person.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor.5:17).

⇒ He makes a *new man* out of the person.

"And that ye put on the new man, which after God is created in righteousness and true holiness" (Eph.4:24).

"And have put on the new man, which is renewed in knowledge after the image of him that created him" (Col.3:10).

⇒ He changes the person's corruptible nature into an *incorruptible nature*.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pt.1:23).

⇒ He gives the person a new *divine nature*, the very nature of God Himself.

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Pt.1:4).

- e. There is the *companion Christ*. This symbolizes fellowship. When Jesus Christ enters and penetrates a person's heart, He lives forever within the life of the person. He is *always present* with the person...

- ⇒ looking after and caring for him.
- ⇒ talking and sharing with him.
- ⇒ leading and guiding him.
- ⇒ strengthening and empowering him.
- ⇒ providing for and meeting his needs.
- ⇒ maneuvering and working all things out for good for him.
- ⇒ furnishing and filling him with love, joy, and peace.

When Jesus Christ enters a life there is no good thing whatsoever that is kept from the person. He has the richest fellowship possible, fellowship and communion with the Son of God Himself. And the person has it forever and ever.

“And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?” (Lk.24:32).

“I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me” (Jn.17:23).

“God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord” (1 Cor.1:9).

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (1 Cor.3:16).

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor.6:19-20).

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Gal.2:20).

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal.5:22-23).

“That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God” (Eph.3:17-19).

“To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory” (Col.1:27).

6 (3:21-22) **Overcomers—Promise:** there is the promise to the overcomers. The promise is glorious! The overcomer shall sit upon the throne of Christ and of God. The person who overcomes the lukewarmness and half-hearted commitment to Christ, who repents and turns his life over to Christ, shall sit upon the throne of Christ and of God. What does this mean?

- That we shall rule and reign with Christ forever and ever.
- That we shall be assigned certain duties in the new heavens and earth, given the responsibility to oversee and manage the universe for Christ (Mt.25:21, 23; Lk.19:17, 19).
- That we shall rule and oversee the work and duties of angels (1 Cor.6:2-3).

It means that we shall rule as kings with Christ throughout the whole universe and for all of eternity (see note, *Rewards*—Rev.14:13 for a complete list of the rewards of believers. Also see note—Rev.21:24-27.)

<p>1 John is given the vision a. Sees an open door in heaven b. Hears a commanding voice c. Is called to “Come up here”: To see things that must take place d. Is in the spirit at once e. Sees the astounding sight of God sitting upon His throne</p> <p>2 The One on the throne a. His position: Sitting—as God b. His description: Indescribable</p> <p>3 The twenty-four elders^{PSI} a. Were seated upon thrones that surrounded God’s throne b. Were clothed in white c. Wore crowns of gold</p> <p>4 The awesomeness of the throne a. Lightnings—thunder—voices</p>	<p>CHAPTER 4</p> <p>VISION TWO, 4:1-16:21</p> <p>III. THE PICTURE OF THINGS HEREAFTER, 4:1-5:14</p> <p>A. The Throne of God: The Focal Point of History, 4:1-11</p> <p>After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.</p> <p>2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.</p> <p>3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.</p> <p>4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.</p> <p>5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of</p>	<p>fire burning before the throne, which are the seven Spirits of God.</p> <p>6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.</p> <p>7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.</p> <p>8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.</p> <p>9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,</p> <p>10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,</p> <p>11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.</p>	<p>b. Seven lamps of fire—seven spirits</p> <p>c. A sea of crystal</p> <p>5 The four living creatures who surround the throne of God a. Their position: Nearest to God—surrounding His throne b. Their description</p> <p>c. Their function: To glorify & honor God</p> <p>6 The function of the elders a. To show subservience b. To worship c. To show the supreme worthiness of the Lord d. To praise</p>
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VISION TWO, 4:1-16:21

DIVISION III

THE PICTURE OF THINGS HEREAFTER, 4:1-5:14

A. The Throne of God: The Focal Point of History, 4:1-11

(4:1-11) **Introduction—Vision—Revelation, Outlined—End of the World:** this begins a new vision, the second great vision given to John the Apostle. The Lord’s personal message to the individual churches is now over. He has told them who He is, pointed out their failures, and warned and counselled them to correct their failures. He has also given them the great promises of heaven if they will only overcome.

Now it is time for the churches to see the future events that are coming upon the earth. It is time for the churches to know that *Jesus Christ is coming back to earth. He is going to end the world and establish the kingdom of God forever and ever in a new heavens and earth.* Remember the brief outline of the Revelation given by John:

“Write the things which thou hast seen, and the things which are, and the things which shall be hereafter” (Rev.1:19).

- ⇒ “The things which thou hast seen” (the vision of the glorified Christ).
- ⇒ “The things which are” (the churches upon earth, their state and condition and the Lord’s personal message to them).
- ⇒ “The things which shall be hereafter” (the future events that are to happen at the end of the world and throughout eternity).

The present passage, this vision of John, begins the future events. “The things which shall be hereafter” are now revealed. And note how much God reveals to us, nineteen great chapters—an enormous amount of detail about coming events (chapters 4-22).

In this vision two great things are seen: first, the throne of God is seen. Second, God Himself is seen holding a book which contains the destiny of the world in the end times. However the book is sealed, and no one is found worthy to open and reveal the contents of the book. This discourages John, for the possibility of seeing the destiny of the world had excited him. But just as John despairs, One steps forward who is worthy to open the book. That Person is the Lamb of God, the Lamb slain before the foundation of the earth, Jesus Christ Himself.

Now to the present passage: the throne of God. John is transported into heaven and the very first thing that he sees is the throne of God. He sees God Himself seated upon His great throne.

1. John is given the vision (v.1-2).
2. The One on the throne (v.2-3).
3. The twenty-four elders (v.4).
4. The awesomeness of the throne (v.5-6).
5. The four living creatures who surround the throne of God (v.6-9).
6. The function of the elders (v.10-11).

1 (4:1-2) **Heaven—Door, Spiritual—Vision:** John is given the vision. Five quick things happened to John .

1. He saw a door opened in heaven. What he was about to see was coming from heaven, from God Himself. The future events were not of his own imagination. They were to be of God, of the very Word of God itself.

Thought 1. This means we can trust the events written down in Revelation. They will happen as recorded. It is the Word of God.

Thought 2. There are three *doors* mentioned in Revelation.

1) There is the *open door* for evangelism and missions, the door which God opens to the churches for bearing witness to the glorious gospel of the Lord Jesus Christ. It is the opportunity that God opens for them to carry the gospel to their neighbors, communities, cities, states, and countries and world—even to the uttermost part of the earth.

“I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name” (Rev.3:8).

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

2) There is the *door of the human heart*. When believers carry the message of the gospel to their neighbors, it is then up to the individual person to open the door of his heart and receive the gospel. The decision is the neighbor’s. Every person has a door that has to be opened before Christ will enter—the door of his heart.

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Rev.3:20).

3) There is the *door of revelation*. Once a person has opened the door of his heart to Christ, Christ reveals the glorious things of Himself, of God, of heaven, and of this world. In addition, Christ reveals some of the events that are to take place as history unfolds itself—some of the events that surround the return of the Lord Jesus Christ and the end time.

“I looked, and, behold, a door was opened in heaven” (Rev.4:1).

“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Cor.2:12-14).

2. John heard a commanding voice, the very same voice he had heard in the first vision (Rev.1:10).

3. John was called to *come up here* into heaven. Note why! The reason is clearly stated: to see future events, things that *must* take place. The word *must* is a most important word. The events of world history are not by chance. They do not simply happen. They are of God, of His will—things that must happen. God works them out. They are according to His divine will. God is sovereign. He rules over the world. History is in His hands and under His ultimate control.

4. John was immediately *in the spirit*: he was having a deep, intense spiritual experience with God; he was in an ecstatic state with his mind and spirit taken up and above this earth into heaven.

5. John saw the most astounding sight imaginable: God and the throne of God. John emphatically declares that He saw God sitting on the throne of God.

Thought 1. The picture being dramatized is this: the throne in heaven, God's throne, is the throne above all thrones. It is the supreme seat of honor and majesty, of sovereignty and power. God is the supreme Majesty of the universe, the One who controls and holds all the events of history in His hands. He is the *Supreme Authority* over all the world and the coming events of the end time. No person can cause the events to take place but Him. The Lord Jesus Christ is returning to earth and the events of the end time are going to happen. But they are going to happen because of Him and because of Him alone. And note: the throne is "set in heaven." That is, the events are set forever. God rules and reigns forever. There will never be an end to His rule. (This is great security to the believer. God has promised to deliver and keep the believer from the hour of trial, the great tribulation [cp. Rev.3:10]).

2 (4:2-3) **God, Described:** there is the sight of God sitting upon the great throne of God. Note an astounding thing. The appearance of the One on the throne is so glorious and majestic that He is indescribable. No human shape or form can describe Him. God is described in terms of light, the dazzling light of the most precious gems and jewels of that day. He is seen in all of His brilliance and dazzling splendor (Ps.104:2; 1 Tim.6:16; 1 Jn.1:4; cp. Jn.12:35-36).

The jewels chosen to describe God proclaim a marvelous message to the hearer. They were considered the most brilliant and the most valued, precious, and desired gems on earth. Thus God is seen and described as the most brilliant and valued, precious, and desired Being—a Being of indescribable glory and splendor.

- ⇒ The countenance of God shone like a jasper stone. The stone referred to was different from the jasper stone of today. The idea is that the stone was some sort of translucent crystal through which light was shining. It was shining so brightly that it was apparently like the concentrated light of a laser. This represents the penetrating perfection and purity of God.
- ⇒ The sardine stone was a fiery red stone and it represents the justice of God.
- ⇒ The rainbow that surrounded the throne looked like emerald green. This represents the mercy of God and the new covenant of grace given to man by God. (Cp. the promise of mercy made to Noah. Cp. Gen.9:11-17.)

Thought 1. Note this: the throne of God covers the whole scope of salvation.

- ⇒ There is God in all of His perfection and purity. And there is man who comes short of God's perfection and purity, short of God's glory.

"For all have sinned, and come short of the glory of God" (Ro.3:23).

- ⇒ There is God's justice and judgment. Man, being short of God's perfection and purity, cannot live with God. God can allow only perfection into His presence. If He allowed sin and unrighteousness to live in His presence, they would contaminate heaven; heaven would no longer be heaven. Therefore, God must execute judgment upon sin and unrighteousness.
- ⇒ There is God's mercy and grace. God loves man; therefore, He sent His Son to bear the sins of man. His Son actually took the sins of man upon Himself and bore the guilt of judgment against them. Therefore, man can now be free of sin. He can become acceptable to God if he will accept the sacrifice of Christ for his sins. God has had mercy upon man.

All of this is seen in the throne of God, the whole scope of human history, of the glorious salvation God has planned for man. The throne of God and God Himself declares that He is perfect and pure and just and yet full of mercy and grace. Note how all this is exactly what man needs: he needs perfection, and he needs justice to be executed upon the evil and unrighteousness of this earth. He needs to receive mercy and grace so that he can live forever in perfection.

This is the light of God, the very light that man needs. It is the penetrating light that is gloriously reflected from the throne and presence of God. God is light and in Him is no darkness at all.

"Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain" (Ps.104:2).

"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting" (1 Tim.6:16).

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all" (1 Jn.1:5).

"Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them" (Jn.12:35-36).

3 (4:4) **Elders of Revelation:** there is the sight of twenty-four elders sitting around the throne of God. Note what is said about the elders.

1. They are seated upon thrones that surround God's throne. This shows that they...
 - are near God, being honored with His presence.
 - are resting in God, being fulfilled, complete, and satisfied.
 - are enthroned with God, that is, they are given a permanent place in His presence forever and ever.
2. They are clothed in white. This means that they are clothed in the purity and holiness of God and of Christ. There is no imperfection in them at all (see note, pt. 1^b—Rev.3:18-20 for more discussion).

3. They have crowns of gold on their heads. This means that they hold positions of authority; that they are given some duty and responsibility to oversee for God; that they serve God by overseeing some rule and domain; and that others serve under them. Simply stated, they rule and reign for God, serving Him by managing some vast rule and domain of the universe.

DEEPER STUDY # 1

(4:4) **Elders of Revelation:** Who are the elders of revelation? Note three points.

1. Opinions vary and they differ drastically. When all the views are considered, the strongest arguments boil down to three major thoughts.

a. They are thought to be the twelve patriarchs and the twelve apostles combined—the heads of the believers, of the church of both the Old and New Testament. That is, they are thought to be the heads and representatives of all the believers of both the Old and New Testament. The reasons for holding this position are as follows:

- ⇒ The patriarchs' names are on the twelve gates of the New Jerusalem and the apostles' names are on the foundations (Rev.21:12, 14).
- ⇒ A strong argument for this position is their song which proclaims that the Lamb "has redeemed us to God." They call themselves redeemed ones (Rev.5:9, Textus, Receptus, the Greek text used for the KJV. However, this is disputed. See note—Rev.5:9.)
- ⇒ They are numbered and crowned, whereas spirits and angels are never specifically numbered or crowned in Scripture.
- ⇒ Everything about the elders is said to be a promise to believers: the thrones, the white clothing, and the crowns.

b. They are thought to be angelic beings, a council of angelic beings surrounding God (1 Ki.22:19; Ps.89:7; Is.24:23). The reasons for holding this position are as follows:

- ⇒ The angels are said to be organized in special ranks or orders. The various ranks are bound to have leaders or elders responsible for overseeing each of the ranks (Ro.8:38; Eph.3:10; Col.1:16). Angels are clothed in white (Mt.28:3; Mk.16:5; Jn.20:12; Acts 1:10).
- ⇒ Thrones are ascribed to angelic beings, and it is assumed that if thrones are, then angels must be wearing crowns, at least some higher ranking angels must be. However, crowns are never said to be worn by angels (Ro.8:38; Eph.3:10; Col.1:16). The angels are related more to the four living creatures and their function—the function of surrounding the throne of God and of worshipping and serving Him—than are the redeemed saints. The picture of the elders is always associated with the four living creatures (Rev.5:8; 8:3; 7:9-11, 13-14; 11:16-18; 14:1-3; 19:1-4).
- ⇒ A council of angelic beings are said to surround the throne of God in the Old Testament (Ps.89:7; Is.24:23; 1 Ki.22:19).
- ⇒ Angels are more likely to offer up the prayers of believers to God than some elder believers from among the saints of God (Rev.5:8).
- ⇒ An angel is more likely to reveal future events to John during his vision than is an elder believer. This happens later on in the vision of John (Rev.7:13-14).
- ⇒ Twenty-four angels are more likely to serve as the counterpart to the elders of Israel (Ex.24:11).
- ⇒ Twenty-four angels are more likely to serve as the counterpart of twenty-four orders of priests than are believers. The earthly pattern of heavenly things is more likely to be a pattern of angels than of believers (1 Chron.24).
- ⇒ The visions of the beings surrounding the throne of God is this: there is the great innumerable multitude of believers, then the angels, then the elders, and then the four living creatures. The point is that the elders are listed with angelic beings in contrast to the redeemed (cp. Rev.7:9-11; 19:1-4).

c. In the Old Testament there were thousands of priests. Of course, they all could not come together at the same time to serve in the temple. Thus King David, divided the priests into twenty-four groups, each group to serve two weeks at a time (1 Chron.24). One thing needs to be noted. When the twenty-four priests met in the temple precincts to serve their two week ministry, the whole priestly house was represented. Therefore, the elders in heaven are said to be the symbolic representatives of *all the redeemed of the Lord*.

- ⇒ The crowns and white robes are promised to the faithful (Rev.2:10; 3:4).
- ⇒ The thrones of authority and responsibility are promised to the disciples (Mt.19:27-30).

2. All the Scriptures that mention the elders are these.

a. The elders sit on thrones surrounding the throne of God.

“And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold” (Rev.4:4).

“And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth” (Rev.14:3).

“And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia” (Rev.19:4).

b. The elders cast their crowns before the throne of God.

“The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne” (Rev.4:10).

c. The elders worship God.

“And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created” (Rev.4:9-11).

“And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us [Greek, men] to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands” (Rev.5:8-11).

“And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever” (Rev.5:14).

“And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God” (Rev.7:11).

“And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God” (Rev.11:16).

“And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth” (Rev.14:3).

“And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia” (Rev.19:4).

d. One elder encourages John when he weeps.

“And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof” (Rev.5:5).

e. One elder brings the progress of saints to God.

“And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth” (Rev.5:6).

f. One elder explains part of the vision to John.

“And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof” (Rev.5:5).

“And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb” (Rev.7:13-14).

3. Note two significant points.

- a. The elders are mentioned right along with God, Christ, the living creatures, angels, and with the redeemed believers who are already in heaven. They are set apart or distinct and different from each of these. Therefore, if the elders are angels as some believe, they are the leaders or elders of the angels. If they are believers, then they must be leaders or elders from among believers.
- b. John nowhere says who the elders are. He only speaks of them as part of the vast array of heavenly beings who worship and serve our God and His Son, the Lord Jesus Christ.

(Remember: the purpose of *The Preacher's Outline and Sermon Bible* is to present only what the Scripture says, not to give personal opinions. The beat of our heart is to be true to the Word of God and to let the Word speak for itself. This we do to the best of our ability. We leave the declarations of denominational and theological positions up to the individual minister of God and to those who feel called to make such declarations. Our call with *The Preacher's Outline and Sermon Bible* is *only* to outline the Scripture and to develop the points of the outline to the best of our ability. Our prayer is that this approach will help you to get into the Word of God more and more and help you to expound the Word more and more to God's dear people.)

4 (4:5-6) **God, Throne of—Throne:** there is the awesomeness of the throne. Three things are now added to the throne of God to show how awesome the presence of God is.

1. There is God's voice which is so commanding that it sounds like a combination of many voices and of lightnings and thunderings (v.5). This shows us just how majestic and awesome the voice of God is. His voice flashes and thunders the great pronouncements of God. The very will of God is sounded forth from the throne of God with the *speed of lightning* and with the *awesomeness of thunder*. And His will is done. The events of history take place as He has ordered. This particular sight of God's majestic pronouncements is a scene of the coming judgment. The dreadful storm is about to break loose on the earth beneath.

2. The seven torches of burning fire are a symbol of the Holy Spirit in all of His fulness and completeness (v.5. See notes—Rev.1:4; 3:1 for more discussion.)

3. There is a sea of glass stretching out before the throne (v.6^a). The sea "looks like a transparent glassy sea, as if of crystal" (The Amplified New Testament).

⇒ The elders of Israel saw a similar sight.

"And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness" (Ex.24:10).

⇒ Ezekiel himself saw a similar sight.

"And the likeness of the firmament upon the heads of the living creature was as the color of the terrible crystal, stretched forth over their heads above....and above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Ezk.1:22, 26).

⇒ God had instructed the temple to have a brazen sea stretched out before it, and remember: the tabernacle and temple were shadows of real things in heaven.

"And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about" (1 Ki.7:23).

The sea of glass symbolizes at least three things.

a. The glassy sea shows us the value and preciousness of God's presence. In the old days it was almost impossible to make pure glass. Pure glass that was as clear as crystal was considered to be as valuable and precious as gold.

"The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold" (Job 28:17).

b. The glassy sea shows us how clearly God is able to see everything that is out before His throne. It stands for His omniscience and penetrating vision into all things. Nothing is hid from Him who is upon the throne of heaven.

c. The glassy sea shows us the spectacular purity of God, as clear and pure as perfect glass and crystal. The glassy sea shows us how far away God is from the impurities of a contaminated world. He is as far away as a sea made of pure glass and pure crystal.

5 (4:6-9) **Creature of Revelation, The Four:** there are the four living creatures who surround the throne of God. Note three things about them.

1. First is their position. They are the closest beings to God. They are the angelic beings who are posted in the middle of each side of the throne. They are the guardians of God's throne and of His holy presence (cp. Rev.4:6; 5:6; 14:3).

2. Note their description.

⇒ They are always found near the throne of God (Rev.4:6; 5:6; 14:3).

⇒ They have six wings and are full of eyes (Rev.4:6, 8).

⇒ Their function has to do with the holiness and wrath of God (Rev.6:1, 7; 15:7).

⇒ They declare the holiness of God day and night and never cease to declare His holiness (Rev.4:8).

Who are these living beings who are privileged to be in God's presence day and night, and to declare His majestic holiness? These beings who never have to leave God's presence, not even for a moment? Who would be so honored as to have this glorious privilege?

Undoubtedly, they are beings who were created for this very purpose. They seem to be the same beings as the cherubim seen in Ezekiel's vision (Ezk.10:4) and the seraphim seen in Isaiah's vision (Is.6:1-3). Note that John chooses certain animals on earth to describe certain characteristics that he notices.

⇒ One being was like a lion: this symbolizes supremacy

⇒ One being was like an ox (calf): this symbolizes strength.

⇒ One being was like a man: this symbolizes intelligence.

⇒ One being was like an eagle: this symbolizes swiftness.

3. Note their function: to glorify and honor God day and night. The living creatures show us two things about God. First, they show us the supremacy, strength, intelligence, and swiftness of God. They stand for all that God is.

Second, they show us that all of nature owes its worship to God, both animals and man. They picture all the beings of nature standing before God and praising Him. All the world, both animal and man, are represented in the four living beings as they worship God day and night, crying out to Him, “Holy, holy, holy, Lord God Almighty, which was, and is, and is to come” (v.8).

⇒ All the world is to praise God for His holiness.

“Because it is written, Be ye holy; for I am holy” (1 Pt.1:16).

“Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy” (Ps.99:9).

“And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory” (Is.6:3).

“Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest” (Rev.15:4).

“For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy” (Lev.11:45).

⇒ All the world is to praise God for His sovereignty and omnipotence.

“I know that thou canst do every thing, and that no thought can be withholden from thee” (Job 42:2).

“But our God is in the heavens: he hath done whatsoever he hath pleased” (Ps.115:3).

“Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let [hinder] it?” (Is.43:13).

“But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible” (Mt.19:26).

“Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began” (Ro.16:25).

⇒ All the world is to praise God for His eternal existence.

“For I lift up my hand to heaven, and say, I live for ever” (Dt.32:40).

“The eternal God is thy refuge, and underneath are the everlasting arms” (Dt.33:27).

“Thy name, O Lord, endureth for ever; and thy memorial, O Lord, throughout all generations” (Ps.135:13).

“But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day” (2 Pt.3:8).

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty” (Rev.1:8).

Thought 1. What an indictment against man! How little we praise and worship God—truly praise and worship Him. Imagine! There are four beings who have been created to worship God day and night, never to cease from worshipping Him. Four beings who cry out day and night the glorious praise: “Holy, holy, holy, Lord God Almighty, which was, and is, and is to come” (v.8).

6 (4:10-11) **Elders of Revelation, Twenty-Four:** there is the function of the twenty-four elders. Their function is four-fold.

1. They show subjection and subservience. They fall down before the throne of God. They yield all they are and have to Him.

Thought 1. What a lesson for us! How we must learn how great God is—that He dwells in such glory and majesty, dominion, and power that we owe Him our lives and our all.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:1-2).

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor.6:19-20).

“And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work” (2 Cor.9:8).

“What shall I render unto the LORD for all his benefits toward me?” (Ps.116:12).

2. They worship God as the eternal God.

Thought 1. He alone is our hope for living forever. If we fail to worship Him and to worship Him in truth, then we shall miss eternal life.

“O come, let us worship and bow down: let us kneel before the Lord our maker” (Ps.95:6).

“O worship the Lord in the beauty of holiness: fear before him, all the earth” (Ps.96:9).

“Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve” (Mt.4:10).

“God is a Spirit: and they that worship him must worship him in spirit and in truth” (Jn.4:24).

“Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters” (Rev.14:7).

“Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren, the prophets, and of them which keep the sayings of this book: worship God” (Rev.22:9).

3. They show the supreme worthiness of the Lord. They cast their crowns before the Lord. The Lord has given the right to rule with him by overseeing certain domains throughout the universe. But in true humility and thankfulness, the elders cast their crowns down before Him. Why? To show that He alone is worthy and they are acknowledging the truth forever and ever.

“I will call on the Lord, who is worthy to be praised: so shall I be saved from mine enemies” (2 Sam.22:4).

“Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created” (Rev.4:11).

“Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Rev.5:12).

4. They vocally declare His worthiness, and they praise Him as the Lord God of the universe and of creation. The Greek actually reads “Thou art worthy, our Lord and our God” (ho kurios kai ho Theos hemon). This means that God is supreme; He is the first Being of the universe. He is the glorious Creator of all things. He is the One who created all things for His pleasure.

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

“Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou pre-servest them all; and the host of heaven worshippeth thee” (Neh.9:6).

“He stretcheth out the north over the empty place, and hangeth the earth upon nothing” (Job 26:7).

“Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands” (Ps.102:25).

“And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein” (Acts 14:15).

“Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (Heb.11:3).

CHAPTER 5			thy to open the Book of Destiny
	B. The Book of Destiny is Sealed: The Future of the World, 5:1-4	proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? 3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. 4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.	a. The search proclaimed by an angel b. The search fails
1 The book or scroll itself	And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.		c. The prophet weeps
a. Is in God's right hand			
b. Is written on the front & back			
c. Is sealed with seven seals			d. The contents of the book are sealed
2 The search for one wor-	2 And I saw a strong angel		

DIVISION III

THE PICTURE OF THINGS HEREAFTER, 4:1-5:14

B. The Book of Destiny is Sealed: The Future of the World, 5:1-4

(5:1-4) **Introduction:** there should be no break between chapters four and five. The same scene of God's throne is being covered. God is seen sitting upon His throne and holding a sealed book in His right hand. Note again, the book is sealed. It has never been opened. The importance of the sealed book cannot be over-emphasized. The book is the key to understanding the rest of Revelation. The book or scroll is the official document of the last days of human history, the climactic events of the universe. The world's future is about to be unfolded before one's very eyes (cp. Rev.1:1) (Note: a person might want to combine this outline and the next if he has time in his teaching session.)

1. The book itself (v.1).
2. The search for one worthy to open the Book of Destiny (v.2-4).

1 (5:1) **Destiny, Book of:** there is the book itself.

1. John sees God holding the book in the palm of His right hand. The picture is this: God is extending the book outward, poised to hand it to someone if a person can be found worthy enough to open it. The fact that God Himself is holding the book in His right hand shows us several things:

⇒ God is the supreme Authority over the end of the world. He governs all the events of history both upon the earth and throughout the universe. God holds the future in His hands, the destiny of the world.

“Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever” (1 Tim.1:17).

“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth” (Rev.19:6).

“The LORD shall reign for ever and ever” (Ex.15:18).

⇒ God is ready to carry out and execute the events. He is ready for the end time to begin, ready for the end of the world to be launched. It is simply a matter of finding someone worthy to carry out and oversee the events for God.

2. The book is written on both the front and back of the pages. The book was actually a roll or a scroll. Remember: there were no printing presses or books as we know them back then. They wrote on small sheets of paper (papyrus) about ten inches by eight inches, close to the size of our eleven by eight and one half inch sheets. If a large amount of writing was to be done, they joined or taped sheets together. When the writing was completed, they rolled the sheets up and tied some thread or ribbon around the roll. This is what is meant by the book being sealed. They seldom wrote on the back side, for whatever was written on the back side would be exposed when the last sheet was rolled up and tied.

Again, note that the book or scroll held by God *was written* on both the front and back. This shows us...

- that the events of the end time are many and that it will take some time, a great deal of time, for all of them to take place.
- that God is going to reveal a great deal about the end time to man. When? As soon as He can find someone worthy enough to open the book.

3. The book is sealed with seven seals. This shows us three things.

- a. The seven seals show us that the book is the last will and testament of God. In the Roman world a man's will had to be witnessed by seven persons, and each attached his own personal seal to one of the threads of the document. The will could be opened only when the recipient came to claim the will. This book in God's right hand may mean that it is His last will for the earth; the book contains what He wills for those who have rejected and cursed Him and what He wills for those who have accepted and worshipped Him. The book is His last will and testament for the consummation of the world.
- b. The seven seals show us that the book is large; it has a great deal of material in it. It has so much that seven seals are required to bind and hold it together. Again, this means...

- that there are a lot of events that are included in the end time; that many events are to take place.
 - that God is going to reveal much to man as soon as someone is found worthy enough to open this book.
- c. The seven seals also show us the secrecy of the book. God has sealed the book with seven seals in order to keep the events of the end time from being known. They are not to be known by man until God Himself is ready to reveal them. Man can never figure out the events, not by his own intellect.

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” (Ro.11:33).

2 (5:2-4) **Destiny, Book of:** there is the search for one worthy to open the book. Note four significant facts.

1. John saw a strong angel—an angel so strong that he could shout throughout the universe and be heard by all in both heaven and earth. He shouted out the most penetrating question of human history: “Who is worthy to open the book, and to loose the seals thereof?” This shows us how supreme and majestic God really is. He is so far above all creatures—even the creatures in heaven as well as those on earth—that a search has to be conducted to find someone who is worthy to approach Him and carry out His will.

2. The search fails. There just is no being any place that is worthy to approach God and to execute His will throughout the universe.

- a. No person in heaven was found worthy to open the book. Imagine! The glorious angels, the seraphim and cherubim, the four living creatures privileged to surround the throne of God, the twenty four elders, all the redeemed—no being in heaven was worthy enough to approach God and open the book.
- b. No person on earth was found worthy to open the book: no statesman, no educator, no scientist, no minister, no prophet, no astrologer, no magician.
- c. No person under the earth: no person from among the dead—as great as some have been in past history—no person from the past was found worthy to open the book.

“But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory” (1 Cor.2:7-8).

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Cor.2:14).

“In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor.4:4).

“Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart” (Eph.4:18).

3. The search fails, and John breaks down and cries bitterly. Why? There were two reasons. Because John saw something that he had never seen before:

⇒ John saw the greatness of God, the supreme majesty and glory of God, how far superior God is to all living creatures.

There was not a single person or being any place that could be found worthy to approach God and open the book and carry out the events of human history. All creatures were too short of God’s glory—all creatures, both of heaven and earth—were so far short of God’s glory and majesty that they just could not approach God, not apart from His glorious mercy and grace. As stated, John saw as never before the greatness of God, the glory and majesty, the dominion and power of God, how high and how far superior God is to all creatures. God broke John in humility and with a sense of his own unworthiness. John wept bitterly at his own unworthiness before God who is so high and lifted up.

“I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire” (Mt.3:11).

“The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed” (Mt.8:8).

“And he that taketh not his cross, and followeth after me, is not worthy of me” (Mt.10:38).

“Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham” (Lk.3:8).

“And am no more worthy to be called thy son: make me as one of thy hired servants....And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son” (Lk.15:19, 21).

“And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all” (Lk.21:3).

But John wept for another reason as well: he was not going to be able to see the future of the world, the events of the end time. The promise had been made to him that he would see these things which “must be hereafter,” but now he was not going to see them. And why? Because there was no person worthy to approach God and open the book. He and all the other beings of heaven and earth were too far short of God to understand and execute the will of God for the end time.

“Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man” (Lk.21:36).

“Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter” (Jn.13:7).

“I have yet many things to say unto you, but ye cannot bear them now” (Jn.16:12).

“For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known” (1 Cor.13:12).

4. The reason no person is worthy to open this book is because of its contents. The book is the destiny of the world—what is to happen in the end time at the end of the world. Chapters 6-21 show this clearly. It is the book of redemption (cp. Lk.21:28; Ro.8:22-23; Eph.1:13-14). God’s people are to be redeemed and the evil and corrupt people are to be overthrown and judged. Human history and all matter throughout the universe—all that is corrupt, deteriorating, decaying, and dying—is to be overthrown and consumed. And a new earth and a new heaven are to be created. All the redeemed are to inherit and inhabit the new earth and heavens. This is both the fate and the redemption of the world. This is history written before it happens. Therefore, the person who opens this book must be a person who can grasp exactly what the book is saying, and then he must be able to carry out God’s will and execute the events. The person must have the very mind and power of God. Who can execute and rule over the events of the end time? There is only one such Person: the Son of God Himself, the Lord Jesus Christ. Christ and Christ alone is worthy to open the book. This is the book of redemption, the book of historical optimism. The same book is referred to in Daniel 12:8-9 and Ezekiel 2:9-10. The message of this book is now prophesied as the seals are broken and the events of the last days are seen. Note the size and thickness of this particular scroll. It takes seven seals to bind it. All that is in the rest of Revelation is contained therein.

Note also, the book is in God’s hand. History is in God’s hand. He is in charge. He has a plan, a purpose for the universe. Who is worthy to carry out this plan, this purpose? Who can rule and reign over these events? The idea is that Christ and Christ alone is worthy.

Thought 1. Note that the same book is referred to by Ezekiel and Daniel.

“And when I looked, behold, a hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe” (Ezk.2:9-10).

“And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end” (Dan.12:8-9).

Thought 2. Note three significant lessons for us.

- 1) The book is in God’s hand. He is in charge of human history, and He has a definite plan and purpose for the universe. The fear of the *bomb*, an *unstable economy*, the *environment*, the *drugs*, the *criminal society*, and the other *massive problems* of the world seem to have no answer. But God does: He is going to bring history to a climax and establish righteousness throughout all the earth. The believer is to be the most optimistic person on earth.

“In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (Jn.14:2-3).

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:12-13).

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is” (1 Jn.3:2).

- 2) We should all bow in utter humility and dependency upon God, for He is higher above us than even the outer reaches of space. His glory is set above the heavens. We are nothing before Him; consequently, we should live in the reverence and fear and worship of Him, praising Him day and night while we have breath.

“O come, let us worship and bow down: let us kneel before the Lord our maker” (Ps.95:6).

“O worship the Lord in the beauty of holiness: fear before him, all the earth” (Ps.96:9).

“Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve” (Mt.4:10).

“God is a Spirit: and they that worship him must worship him in spirit and in truth” (Jn.4:24).

“Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters” (Rev.14:7).

“Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren, the prophets, and of them which keep the sayings of this book: worship God” (Rev.22:9).

REVELATION 5:1-4

- 3) We should pay close attention to the book of Revelation, study and live in its message. It is the revelation of God's will for the end time, the events that are yet to take place throughout the universe.

"[The mystery of God] which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit" (Eph.3:5).

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim.2:15).

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim.3:16).

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious" (1 Pt.2:2-3).

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32).

<p>1 The glorious announcement: God has intervened & sent One worthy to open the book a. The Lion of Judah b. The Root of David c. The one who has prevailed</p> <p>2 The supreme moment: The first sight of Christ in heaven a. His position b. His redemption: He is the Lamb of God c. His power: He has seven horns d. His knowledge: He has seven eyes e. His destiny & sovereignty: He took the book</p> <p>3 The majestic worship of Christ by the four living creatures & the elders a. They fall down & play harps, praising Him b. They offer the prayers of saints c. They sing a new song praising Him for His worthiness 1) Because He was slain for man & has</p>	<p>C. The Book of Destiny is Opened: The Lamb Alone is Worthy to Open the Book, 5:5-14</p> <p>5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.</p> <p>6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.</p> <p>7 And he came and took the book out of the right hand of him that sat upon the throne.</p> <p>8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.</p> <p>9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast re-</p>	<p>deemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 And hast made us unto our God kings and priests: and we shall reign on the earth.</p> <p>11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;</p> <p>12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.</p> <p>13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.</p> <p>14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.</p>	<p>redeemed man 2) Because of His universal salvation 3) Because of His great gift of royalty</p> <p>4 The majestic worship of Christ by the angels a. Their outer circle b. Their great number c. Their song 1) His power 2) His riches 3) His wisdom 4) His strength 5) His honor & glory 6) His blessing</p> <p>5 The majestic worship of Christ by the whole universe a. All creatures worship both God & Christ b. The four living creatures say "Amen" c. The elders fall down & worship the eternal God</p>
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DIVISION III

THE PICTURE OF THINGS HEREAFTER, 4:1-5:14

C. The Book of Destiny is Opened: The Lamb Alone is Worthy to Open the Book, 5:5-14

(5:5-14) **Introduction:** this is a most dramatic moment. Remember, John is having a vision, and his mind or spirit has been transported above earth into heaven. Therefore, everything he is experiencing is bound to be dramatic. But this moment must be the most dramatic of all: he is about to get his very first glimpse of Jesus Christ Himself. He is about to see the exalted Lord.

The background is this: God is holding the book of destiny in His right hand. A search has been conducted throughout the whole universe for someone worthy enough to open the book. But no one is worthy; there is no one good enough to open it. John is heartbroken and is weeping bitterly, for God is ready to reveal the secrets of the end time to man. But no person can be found to open the book and to oversee the climactic events of the end time. The situation looks hopeless. But then all of a sudden one of the heavenly elders steps forth and announces that someone has been found to open the book of destiny. There is one Person who is worthy. This is the great subject of this passage: the *book of destiny is opened—the Lamb alone is worthy.*

1. The glorious announcement: God has intervened and sent One worthy to open the book (v.5).
2. The supreme moment: the first sight of Christ in heaven (v.6-7).
3. The majestic worship by the four living creatures and the elders (v.8-10).
4. The majestic worship by the angels (v.11-12).
5. The majestic worship by the whole universe (v.13-14).

1 (5:5) **Jesus Christ, Names and Titles—Lion of Judah—Root of David:** there is the glorious announcement—God has intervened. He Himself has sent One worthy to open the book of destiny. Who is He?

1. He is the "Lion of Judah." This is a title of the Messiah. The symbol of the lion shows that He is the strongest and most powerful member of the tribe of Israel. Judah was the strongest tribe of Israel, the strongest by far. Therefore way back in history, God had prophesied through Jacob that his own son Judah would be a "lion's whelp" (young cub). If Judah himself was only a young cub, then the Messiah Himself must be like the King of beasts, the lion. Very simply, the

prophecy predicted that the coming Messiah would possess the strength and power of a lion, the king of beasts. Who then is worthy to open the book? Jesus Christ, the lion of Judah, the all powerful Messiah and King. He and He alone is worthy enough to take the book and carry out the events of the end time.

“Judah is a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh [Messiah] come” (Gen.49:9-10).

2. He is the “Root of David.” The Messiah was to be of the household of David, of the root and seed of Jesse, of his family tree, of his blood, of his stem. Who then is worthy to open the book? The prophesied Son of David, the Messiah and King of the world. He and He alone is worthy to take the book and carry out the events of the end time.

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots” (Is.11:1).

3. He is the One who has prevailed and conquered and won the victory; therefore, He is able to open the book of destiny. Over what has He prevailed? What is it that He has conquered?

“He hath prevailed to open the book” (v.5).

⇒ He has conquered sin.

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph.1:7).

“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high” (Heb.1:3).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Pt.3:18).

⇒ He has conquered death.

“For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death” (1 Cor.15:25-26).

“But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel” (2 Tim.1:10).

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage” (Heb.2:14-15).

⇒ He has conquered this evil world.

“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (Jn.16:33).

“Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father” (Gal.1:4).

⇒ He has conquered Satan and all other evil forces.

“Or else how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? and then he will spoil his house” (Mt.12:29).

“And he said unto them, I beheld Satan as lightning fall from heaven” (Lk.10:18).

“Now is the judgment of this world: now shall the prince of this world be cast out” (Jn.12:31).

“Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me” (Jn.14:30).

“Of judgment, because the prince of this world is judged” (Jn.16:11).

“For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool” (Acts 2:34-35).

“And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it” (Col.2:15; cp. Heb.2:14-15).

⇒ He has conquered all rule and authority and power.

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power” (1 Cor.15:24).

⇒ He has conquered hell.

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Ro.8:34-39).

“I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Rev.1:18).

2 (5:6-7) **Jesus Christ, Person—Lamb of God:** there is the supreme moment, the first sight of Jesus Christ in heaven. John had seen Christ in his first vision, but Christ was standing in the midst of the churches. But now the supreme moment arrives—the moment when John catches his first sight of the glorified Son of God in heaven. The sight was bound to be the most spectacular sight ever seen in human history, for God was letting a man see His Son at the throne of God. He was showing why His Son is worthy to rule and reign over the universe. When John caught his first glimpse of Christ, he immediately noticed five things.

1. Jesus Christ is the center of the heavenly scene.

⇒ He was right before the throne of God, joining God at the very throne of God itself.

⇒ Then the four living beings surround Him.

⇒ Then come the circle of elders.

Jesus Christ is the very center and focus of attention: every eye and thought is upon Him. He is the centerpiece of God’s throne room, the central figure on the stage of universal history, the history of both heaven and earth.

2. Jesus Christ is the sacrificial Lamb of God who has been slain. The picture of Jesus Christ as the Lamb of God is seen throughout Scripture.

Scripture declares that Jesus Christ is the Lamb of God who died for our sins.

⇒ The Lamb of God was symbolized in the Passover. The lamb was sacrificed so that the judgment of God could pass over the people.

“Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house” (Ex.12:3).

⇒ Isaiah had said that the Messiah was to bear our sins by being brought as a lamb to the slaughter.

“All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth” (Is.53:6-7).

⇒ John the Baptist declared Jesus to be the Lamb of God who takes away the sins of the world.

“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world” (Jn.1:29).

“And looking upon Jesus as he walked, he saith, Behold the Lamb of God!” (Jn.1:36).

⇒ Peter had said that persons are redeemed by the precious blood of Christ, as of a lamb without spot and without blemish.

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [behavior] received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:18-19).

Note this: A.T. Robertson, the Greek scholar, points out that the word for *lamb* throughout the New Testament is *ho amnos*. But throughout Revelation John uses another word *arnion*, and he uses the word twenty-nine times for the crucified Christ. The difference is this: the word chosen by John stresses the slaughter, suffering, pain, agony, and humiliation of Christ. And *all the suffering* is still seen in heaven. As Robertson says: “The Lamb is now alive, but...with the marks of the sacrifice” (*Word Pictures In The New Testament*, Vol.6, p.334).

The point is this: Jesus Christ is the perfect sacrifice for our sins. He lived a sinless life when He was upon earth; He was the Ideal and Perfect Man. Therefore, whatever Jesus Christ did as the Perfect and Ideal Man, it could stand for and cover us. When He died for our sins, He died as the ideal and perfect sacrifice. His sacrifice for our sins was perfectly acceptable to God. Therefore, His sacrifice for sin stands for and covers us.

What happens is this: when we believe in Jesus Christ, God takes our faith and counts it as the sacrifice of Christ. God counts the sacrifice of Christ for us. This means that we are free from sin. We stand sinless before God, acceptable to Him—all because Jesus Christ, the Lamb of God, removed our sins from us. We are cleansed from sin by the sacrifice of Christ. We are made perfectly righteous by the sacrifice of Christ. Jesus Christ is the Lamb of God who has taken away our sin and clothed us in the white robes of righteousness before God.

This is the reason Jesus Christ stands in the center stage of heaven. But even in heaven He stands as the One who has loved and given Himself for us; He stands as the Lamb who was slain as the *perfect sacrifice* for our sins.

“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb.9:12-14).

“And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool” (Heb.10:11-13).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Pt.3:18).

3. Jesus Christ is the omnipotent power of the universe. Remember that the number seven in the Bible means completeness, fulness, and perfection. Jesus Christ is seen with *seven horns* which symbolizes complete and perfect strength and power. He stands in heaven as the supreme power and force of the universe.

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth” (Mt.28:18).

“No man taketh it [my life] from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again, This commandment have I received of my Father” (Jn.10:18).

“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him” (Jn.17:2).

“And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Ro.1:4).

“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist” (Col.1:16-17).

“God, who at sundry times and in divers manners spake in time past unto the Fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high” (Heb.1:1-3).

4. Jesus Christ is the supreme intelligence of the universe. The *seven eyes* symbolize complete and perfect knowledge, intelligence, and wisdom. He is omniscient; He knows all and sees all. Absolutely nothing escapes His sight and knowledge. Note: this is a symbol of the seven spirits of God which is the Holy Spirit (see notes—Rev.1:4; 3:1 for discussion). In the person of the Holy Spirit, Jesus Christ is everywhere, seeing and knowing all.

“And needed not that any should testify of man: for he knew what was in man” (Jn.2:25).

“And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen” (Acts 1:24).

“[Christ] in whom are hid all the treasures of wisdom and knowledge” (Col.2:3).

“And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD” (Is.11:2).

“For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes” (Jer.16:17).

5. Jesus Christ is sovereign. He alone walks over and takes the Book of Destiny out of the hand of God. He and He alone is worthy to execute and carry out the events of the end time. This is simply a graphic way of saying what is said in the very first verse of Revelation.

“The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John” (Rev.1:1).

3 (5:8-10) **Worship of Christ:** there is the majestic worship by the four living creatures and the elders. As soon as Jesus Christ takes the book out of the hand of God, all of heaven and earth break loose in a song of praise. And note there are three waves of praise sung to Christ.

- ⇒ There is the praise of the four living creatures and of the elders who surround the throne of God.
- ⇒ Then there is the wave of praise from the numberless host of angels, ten thousands times ten thousands, and thousands of thousands of them. The idea is that the number is so large that man and his computers could not count the number.
- ⇒ Then there is the majestic worship of all creatures in both heaven and earth, and under the earth in the graves, and in the seas. All of creation—every being ever created—breaks loose in a chorus of praise to the Lord and to the Lamb of God who sits upon the throne (Jesus Christ).

The present note covers the praise of the four living creatures and the elders who immediately surround the Lord Jesus Christ and the throne of God. Note three things about their worship.

1. They fall down before Christ, the Lamb of God, and play harps. Remember: the harp was the usual instrument used to sing the Psalms of praise to our Lord (cp. Ps.33:2; 98:5; 147:7).
2. They offer up golden bowls of incense to the Lord which is the symbol of the prayers of believers (saints).

Thought 1. Just think of this: the very beings closest to God offer up our prayers to Christ for us. The heavenly host is concerned over our welfare even as the Lord is. They long for us to be helped through the trials and temptations of life even more than we long to be delivered through them. What a precious truth.

3. They sing a new song focused upon the worthiness of Christ. Remember: God had just held out the book of destiny and the shattering call had just pierced the air for someone worthy to step forth and to take the book. Someone was needed to open the book and carry out the events upon earth. But no one was found worthy. Not even those who surround the very throne of God, the four living creatures and elders, were worthy. Only one Person could step forward: the Lamb of God Himself, the Lord Jesus Christ. This is the scene here: when the living creatures and elders see the Lamb of God step forward and take the book from God, they fall down in worship and adoration and sing a song to Him, a song that has never been sung before.

“Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us [man] to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth” (Rev.5:9-10).

Note that they praise Christ for three things.

- a. They praise Him because He was slain for man and has redeemed man (v.9). The correct Greek translation of this verse is *man* and not “us” as the King James version has it. It should read that Christ “has redeemed man [or them] to God.” They praise Christ because He died for the sins of man and has set man free from sin and death and the punishment to come. (See note 2, pt.2—Rev.5:6-7. Also see note—Rev.1:5-6 for more discussion.)

“Much more then, being now justified by his blood, we shall be saved from wrath through him” (Ro.5:9).

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree” (Gal.3:13).

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph.1:7).

“In whom we have redemption through his blood, even the forgiveness of sins” (Col.1:14).

“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Tit.2:14).

“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us” (Heb.9:12).

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [citizenship] received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:18-19).

- b. They praise Him because of His universal salvation (v.9). No person is beyond His reach. He saves people from every tribe and language and race and nation. There is no prejudice or discrimination with Christ, no favorites and no partiality. He loves every person: male and female, poor and rich, black and white, yellow and red, ignorant and wise. Christ saves all who will come from every corner of the earth. Those who surround Christ and the throne of God shout their praise to Christ for His universal salvation.

“And all flesh shall see the salvation of God” (Lk.3:6).

“For whosoever shall call upon the name of the Lord shall be saved” (Ro.10:13).

“Who will have all men to be saved, and to come unto the knowledge of the truth” (1 Tim.2:4).

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world” (Tit.2:11-12).

“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Pt.3:9).

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Rev.3:20).

- c. They praise Christ because He has given believers the great gift of royalty (v.10). He makes them kings and priests and note: they shall rule on the earth serving the Lord Jesus Christ forever and ever as kings and priests. (See note—Rev.14:13; 21:24-27 for complete list of rewards.)

“His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord” (Mt.25:23).

“Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me” (Lk.22:28-29).

“The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Ro.8:16-17).

“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever” (Rev.1:5-6).

“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years” (Rev.20:4).

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” (Dan.12:3).

4 (5:11-12) **Worship—Angels:** there is the majestic worship by the angels. Note three facts about the angels.

1. They are the center circle of the praise chorus.
2. Their number is astounding: an *innumerable number* is what Scripture is declaring.
3. Their song includes seven points.
 - a. They praise Christ for His power. He is omnipotent: He possesses all power. He is able to open God’s book of destiny and to carry out and execute God’s will throughout the universe. He is able to carry out the events of history and the events of the end time. He is the sovereign Ruler of the universe.

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth” (Mt.28:18).

“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him” (Jn.17:2).

“And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Ro.1:4).

“But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God” (1 Cor.1:24).

“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Eph.3:20).

- b. They praise Christ for His riches. He possesses the wealth to meet any need throughout the universe, any need that we or any other creature may have.

“Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?” (Ro.2:4).

“For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich” (2 Cor.8:9).

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph.1:7).

“That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus” (Eph.2:7).

“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ” (Eph.3:8).

“But my God shall supply all your need according to his riches in glory by Christ Jesus” (Ph.4:19).

- c. They praise Christ for His wisdom. He is omniscient, seeing and knowing all. He knows all about God and heaven, and all about us and our world with all its temptations and trials. He can, therefore, carry out the will of God laid out in the book of destiny, and He can help and succor us through all the trials and temptations of life.

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption” (1 Cor.1:30).

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb.4:15-16).

“The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him” (Ps.28:7).

“But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God” (Ps.40:17).

“Fear thou not; For I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (Is.41:10).

- d. They praise Him for His strength. No one nor any thing can stand against Him, not even for a moment unless He allows it. He has infinite strength, the very strength of God Himself. All He has to do is speak the Word and His will is done. Therefore, He can carry out the events in the book of destiny, and he can meet our every need.

“But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible” (Mt.19:26).

“For with God nothing shall be impossible” (Lk.1:37).

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor.10:13).

“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Eph.3:20).

“And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever” (2 Tim.4:18).

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever” (Jude 24-25).

“I know that thou canst do every thing, and that no thought can be withholden from thee” (Job 42:2).

“But our God is in the heavens: he hath done whatsoever he hath pleased” (Ps.115:3).

“Fear thou not; For I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (Is.41:10).

“Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let [hinder] it?” (Is.43:13).

- e. They praise Him for His honor. He is the Son of God possessing the very nature of God, the eternal and sovereign Majesty, the Creator and Sustainer of the universe. He is the One appointed to open the book of destiny and to execute its events throughout the universe. Therefore, He is the One who is to be honored by all.

“Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Ph.2:9-11).

“Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready” (Rev.19:7).

“O magnify the LORD with me, and let us exalt his name together” (Ps.34:3).

“Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders” (Ps.107:32).

- f. They praise Him for His glory. As stated, He is the supreme Glory and Majesty of the universe, so glorious that His glory shines brighter than the sun to give light in the spiritual world or dimension. His own glory is the light of heaven. In Him is no flaw or defect whatsoever. Therefore, He and He alone is worthy to open the book of destiny and to carry out the will of God throughout the universe. He and He alone is due all the glory of the universe.

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Mt.5:16).

“Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples” (Jn.15:8).

“That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ” (Ro.15:6).

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor.6:19-20).

“Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness” (Ps.29:2).

“Be thou exalted, O God, above the heavens; let thy glory be above all the earth” (Ps.57:5).

- g. They praise Him for His blessing. He deserves all the blessing that heaven and earth can give, for He has blessed all. He has given life and all the good things of life to all creatures. All blessings have come from Him. Therefore, all the blessings that heaven and earth can give are due Him.

“Giving thanks unto the Father, which hath made us meet [fit] to be partakers of the inheritance of the saints in light” (Col.1:12).

“And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful” (Col.3:15).

“In every thing give thanks: for this is the will of God in Christ Jesus concerning you” (1 Th.5:18).

“When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee” (Dt.8:10).

“Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name” (Ps.100:4).

“O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth” (Is.25:1).

5 (5:13-14) **Worship:** there is the majestic worship by the whole universe. After each group of created beings has sung their chorus of praise, then all of creation—every being and creature who has ever lived in both heaven and earth—shall break forth in one chorus of praise to both God and Christ. What shall they praise God and Christ for?

- ⇒ for their blessings
- ⇒ for their honor
- ⇒ for their glory
- ⇒ for their power

Then the four living creatures shall shout “Amen.” And the elders shall fall down and worship the Lord Jesus Christ who lives forever and ever.

Never has there been a chorus of worship as will be seen in the glorious day of redemption when all creation shall praise Him who is our Lord and Savior, even the Son of God Himself. And remember why:

- ⇒ because He is worthy to step forward and take the book of destiny out of the hand of God.
- ⇒ because He is worthy to rule and reign over all history, both now and in the last days and throughout all of eternity, world without end.

“That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ” (Ro.15:6).

“For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor.6:20).

“That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ” (2 Th.1:12).

“Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters” (Rev.14:7).

CHAPTER 6			
	IV. THE SEVEN SEAL JUDGMENTS: EVENTS PRECEDING THE GREAT TRIBULATION, 6:1-7:17	sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. 5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. 6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine. 7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. 8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.	causes killing or war
	A. The Lamb Breaks the First Four Seals of the Book of Destiny: The Appearance of the Antichrist & His Power, 6:1-8		
1 The 1st Seal: A white horse & rider	And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. 2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.		
a. He possesses a bow b. He is given a crown c. His purpose: He goes forth to conquer			
2 The 2nd Seal: A red horse & rider	3 And when he had opened the second seal, I heard the second beast say, Come and see. 4 And there went out another horse that was red: and power was given to him that		
a. He is given power & a great sword b. He removes peace &			
			3 The 3rd Seal: A black horse & rider
			a. He possesses a set of scales b. He causes famine & scarcity c. He controls food distribution, but he protects the rich (oil & wine)
			4 The 4th Seal: A pale horse & rider
			a. He has the name of Death b. He is followed by Hell c. He is given one fourth of the earth to kill by war & famine

DIVISION IV

THE SEVEN SEAL JUDGMENTS: EVENTS PRECEDING THE GREAT TRIBULATION, 6:1-7:17

A. The Lamb Breaks the First Four Seals of the Book of Destiny: The Appearance of the Antichrist & His Power, 6:1-8

(6:1-7:17) **DIVISION OVERVIEW: End Time:** the dramatic moment has arrived. God’s book—the book of destiny, the great book of history, the book that spells out what is to happen in the end time—is now to be opened. But note: the Lamb does not open the scroll at this point. He merely breaks the seals. And the events of the seals are not the end of history itself. They are the events which immediately precede the end. The seals of a book have to be broken before the book itself is opened. The seals are preliminary to opening the book. This is exactly what Christ Himself said. Remember the apostles had asked Christ two questions: When would the temple be destroyed, and what would be the sign of His coming and of the end of the world (cp. Mt.24:3)?

⇒ Christ answered by giving nine signs, and He called this period of history “the beginning of sorrows” (Mt.24:5-14, esp. v.8). After He had given the nine signs, He said “then shall the end come” (Mt.24:14).

Note that it was after the nine signs, after the “beginning of sorrows” that Christ said the end would come. By the end He meant what He Himself called the *great tribulation* that is coming upon the earth in the end time. (The following chart will perhaps help us see what our Lord predicted and what is now beginning to happen in the book of Revelation.)

THE END TIME

<i>The Words of Christ</i>		<i>The Book of Revelation</i>
• The beginning of sorrows: preliminary sorrows, trouble and evil in society and nature, yet world evangelism continues (Mt.24:5-14).	...corresponds to	...The Seven Seals (Rev.6:1-17)
• “The Great Tribulation”: unparalleled trials (Mt.24:15-28).	...corresponds to	...The Seven Trumpets, the bowls, and the beast (Rev.8:1-18:24).
• “The Son of Man coming”	...corresponds to	...The Final Triumph of Christ (Rev.19:1-22:21).

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Note the clear and astounding similarity between what our Lord said and the book of Revelation. The very similarity shows the *mind of God* revealing these things. This should make every person, believer and unbeliever alike, stand in stark amazement and bow before Him who alone can save us and give us life eternal.

- ⇒ There is a similarity between “the beginning of sorrows” (Mt.24:5-14) and the seals of Revelation (Rev.6:1-17). The end of the world *will not come all at once*. The future will be filled with wars, natural disasters, persecutions, and the claims of false deliverers (messiahs). And at the very end there will be an increase and intensification of the signs. But this is not all. There is to be a terrible sign: the appearance of the rider on the white horse (see note—Rev.6:2), “the abomination of desolation” (AV), “the desolating sacrilege” (RSV), “the man of lawlessness” (2 Th.2:3), the “little horn” (Dan.7), the antichrist. This person will afflict the people of God beyond imagination. (See note—Rev.11:7.)
- ⇒ There seems to be a similarity between “the great tribulation” spoken of by Christ and the seven trumpets, the seven bowl judgments, and the beast covered by Revelation.
- ⇒ Others point to a great similarity between “the beast” (antichrist) pictured time and again in Revelation and “the abomination of desolation” spoken of by Christ (see DEEPER STUDY # 1,2—Mt.24:1-31; note—Rev.11:7).

This distinction is extremely important in understanding the book of Revelation. Why? Because our Lord Himself said the same thing. In essence He has told us how to outline and look at Revelation. Therefore we are most wise to follow the outline of the end times that He has given us. In the final analysis it is better to be *simple minded* and to follow what He has said than to be *wise* and strike out on our own and end up adding something to His Word that displeases Him (cp. Rev.22:18-19). We reverence and fear Him. We want to be acceptable to our wonderful Lord, and during these latter years, more than anything else in all the world, we want to show our love for Him by obeying Him and following His Word to the utmost. For this reason, we shall approach the Revelation as our Lord predicted the end time. (See outline and notes—Mt.24:1-51; 25:1-46 for more discussion.)

(6:1-8) **Introduction:** the dramatic moment has now come. The seals that bind God’s book are now to be broken. One by one they shall be broken. Amazingly, as the seals are broken, the most astounding thing happens. What is written under the seals of the book leaps off its pages and acts out the events of the future for John and the heavenly host. They actually see what appears to be a picture or a movie of the end time. This is important to note, for John and the heavenly host are not reading the book. They are witnessing the events of the end time.

The first four seal judgments seem to be a description of the antichrist gaining control over the nations of the earth. He will do it by waging war (the red horse), by gaining control over the economy (the black horse), and by having his opponents put to death (the pale horse). In the next outline and passage, when we look at the fifth seal, we will see that it reveals what will happen to the souls of Christian martyrs who are slain by the antichrist. The sixth seal will show God’s wrath being stirred and being prepared to move in judgment against the antichrist. The seventh seal is the seal that brings forth the “great tribulation,” the terrible period of God’s judgment.

In the Scripture before us the Lamb of God, the Lord Jesus Christ Himself, breaks the first four seals. When He does, one of the four living creatures who surrounds the throne of God thunders forth the command: “come forth.” And when He thunders His command, the terrible scene of some end time event thunders across the scene of world history.

1. The first seal: a white horse and rider (v.1-2).
2. The second seal: a red horse and rider (v.3-4).
3. The third seal: a black horse and rider (v.5-6).
4. The fourth seal: a pale horse and rider (v.7-8).

1 (6:1-2) **Antichrist—Four Horsemen:** the first seal is the thundering appearance of a *white horse and its rider*. Who is this rider? His identity is widely disputed, but the conclusion of most commentators is that he is one of two persons.

1. He symbolizes the victorious Christ Himself or either the victorious proclamation of the gospel. It is argued that the color *white* is always associated with Christ throughout Revelation. In addition, the rider is said to be crowned. Therefore, this rider must be Christ Himself.

Others argue, however, that Christ cannot be commanded by heavenly creatures; therefore, it cannot be Christ Himself. Hence, the horseman must be the conquest of the Word of God as prophesied by Christ (Mk.13:10).

2. The second major view is that the rider is conquest in general, the antichrist in particular.

- ⇒ He is the deceiver; therefore, he appears in *white* (Mt.24:5; 2 Th.2:11).
- ⇒ The crown he wears is different from the crown worn by Christ in Rev.19. It is the crown of the conqueror (stephenos) not the royal crown of a king (diadema).
- ⇒ The bow symbolizes conquest. In the Old Testament it is always the symbol of military power (Ps.46:9; Jer.51:51; Hos.1:5).
- ⇒ It is further argued that to be consistent one must relate this horseman to the other three. The four present a picture of the *four horsemen of the Apocalypse* that are to descend upon the earth in the latter days with terrifying destruction.

In one’s interpretation, it is extremely important to note this: when the rider appears upon the scene, he *already possesses a bow*. But *the crown is given* to him. After it is given, then he goes forth to conquer. This points strongly to a counterfeit Christ. Note three facts:

- ⇒ First, this rider has a bow. Christ possesses no bow; a weapon of war is not a part of His being.
- ⇒ Second, this rider is given a crown. Christ is not given a crown. One has to say that Christ has been crowned throughout all of eternity or else at His ascension.
- ⇒ Third, this rider sets out to conquer. There is no specific point of time at which Christ set forth to conquer the hearts of men. He has always been about the mission of salvation. Conquering men’s hearts will continue

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to be His mission until the day of judgment appears. Thus, there is no point from which He has to move to conquer; He is conquering souls even as He has always been conquering souls. But this is not true with this rider. This horseman who sets out to conquer is one who already possesses a bow and is given a crown at some point in time. From that point, he *goes forth* to conquer. (Cp. The Little Horn of Dan.7; The Man of Sin and the Beast and the Ruler of the Restored Roman Empire of Rev.13; the Abomination of Desolation of Mt.24:15.)

The strongest arguments seem to point toward the white rider being the antichrist. How is the antichrist going to conquer the world? Scripture tells us that it is going to be through deception. Because of the sins and evil of people, because people have chosen to go the way of sin and evil, the antichrist is going to be able to deceive them.

“And then shall that Wicked be revealed...even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved” (2 Th.2:8-10).

People do not receive the love of the truth about the Lord Jesus Christ; people could care less about God’s salvation; therefore, God is going to judge the world. The beginning of His judgment is going to be His allowing the antichrist to come upon the world scene. God is going to allow men to be deceived because they have rejected the love of the truth. They have rejected and cursed Him and His glorious salvation revealed in His Son, the Lord Jesus Christ. Therefore, God is going to send a strong deception upon the earth, the very deception for which men long, a strong world ruler who seemingly can solve the world’s problems and bring utopia to earth. And men are going to give their kingdoms to him; that is, they are going to sign treaties and agreements that will allow him to rule over their nations and lives.

“And for this cause God shall send them strong delusion, that they should believe a lie” (2 Th.2:11).

“For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled” (Rev.17:17:).

Thought 1. What could cause men to turn the government of the world over to one man? Christ Himself told us. (Note that all of this is given by Christ in Matthew 24:1f.)

⇒ A world that is full of false messiahs claiming that they have the answers to life will prepare the way for the antichrist. But their claims are false; therefore, they leave the human heart empty and hopeless. When the heart is empty and hopeless, it will turn to a person (the antichrist) who promises utopia, that is, heaven upon earth.

“For many shall come in my name, saying, I am Christ; and shall deceive many” (Mt.24:5).

⇒ A world that is full of violence, wars, and rumors of war will prepare the way for the antichrist. Millions of lives, homes, families, and all else will be destroyed. A devastated people will turn to any leader who can bring peace and restoration.

“And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom” (Mt.24:6-7).

⇒ A world that is rocked with natural disaster after natural disaster will prepare the way for the antichrist. Disaster after disaster will cause people to quake in fear. Fear will drive people to a world leader who can promise and provide economic and medical help and aid.

“And there shall be famines, and pestilences, and earthquakes, in divers places” (Mt.24:7b).

⇒ A world that is torn apart religiously will prepare the way for the antichrist. Severe religious persecution and terrible apostasy and betrayal will sweep the earth. There will be division within the ranks of religion and families and between neighbors sweeping the earth in the end time. This will cause people to turn for help in bringing peace between religions.

“Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake. And then shall many be offended, and shall betray one another, and shall hate one another” (Mt.24:9-10).

⇒ A world that is full of false religion and false preachers will prepare the way for the antichrist. False religion will leave the heart hungry for something real; therefore, they will be ripe for the promises of the antichrist.

“And many false prophets shall rise, and shall deceive many” (Mt.24:11).

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⇒ A world that falls further and further away from God, that experiences increasing sin (sin that just grows and grows) and a love that grows cold will prepare the way for the antichrist. People will be begging for help in dealing with lawlessness, drunkenness, drugs, occults, crime, and on and on. They will look toward anyone who can bring true care, affection, and love back into society.

“And because iniquity shall abound, the love of many shall wax cold” (Mt.24:12).

2 (6:3-4) **Antichrist—Four Horsemen:** the second seal is the thundering appearance of a *red horse and its rider*. Who is this rider? He is the rider who has power to take peace from the earth so that men will kill each other. He is the rider who is given a *great sword*. He is the rider...

- of strife
- of violence
- of assault
- of division
- of abuse
- of anger
- of hate
- of uprising
- of murder
- of insurrection
- of war
- of bloodshed

He is the rider who divides race against race, class against class, neighbor against neighbor, employee against employer, husband against wife, religion against religion, and nation against nation. He is the rider who takes peace from the earth and causes every kind of division he can. He is the rider who destroys every human relationship that he can.

Now who is the rider upon the horse? John does not say, but note these facts:

⇒ The last days will bring terrible days of evil and trucebreaking.

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good” (2 Tim.3:1-3).

⇒ The last days will bring terrible days of wars and rumors of wars.

“And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom” (Mt.24:6-7).

⇒ The devil himself is called “the great red dragon.”

“And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads” (Rev.12:3).

⇒ The devil is a murderer and a great liar and deceiver and has been from the beginning.

“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it” (Jn.8:44).

⇒ The antichrist who will be the supreme representative of the devil upon earth will become a mass murderer and use the sword against both God’s people and those who oppose him. This is one way that he brings the world into subjection under his government.

“And it was given unto him [the antichrist] to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world” (Rev.13:7-8; cp. Rev.17:15-18).

“For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape” (1 Th.5:3).

Now, who is the rider upon the red horse? We can say that he either represents the lack of peace the antichrist and his government bring to the world or else he is the antichrist himself. To say one is to say the other. When the antichrist and his government appear upon the world scene of human history, he will bring peace and safety for a while. But then there will be a break in his peaceful behavior: he and his government will explosively destroy the peace of the world. This will take place right before the *great tribulation* takes place. It is the increased world violence that Christ predicted for the end time, right before the *great tribulation*.

“And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom” (Mt.24:6-7).

3 (6:5-6) **Antichrist—Four Horsemen:** the third seal is the thundering appearance of a *black horse and its rider*. This rider also seems to be the antichrist and his power to control the economy and distribution of food. Food will be rationed in the end time. Remember there will be more wars and conflicts and violence raging all over the world during the end time than ever before. The result of war is often famine, and the end time will be no different. The only difference is that the famine will be far more severe and involve far more people. The end times will see an intensification of all the terrible sufferings known to man.

Note two points.

1. This rider (the antichrist) has a set of scales to measure out the wheat. Wheat or barley was the basic food for people in John's day. Note that it took...

- a "penny" (denarius) to buy a measure of wheat, that is, about a quart.
- a penny to buy three measures of barley.

A penny was about a day's wage. Imagine working and earning only enough money to buy what food was needed for that day! What would a person do about feeding his family and providing the other necessities of life such as housing, heat, clothing, and transportation? This will be the situation in the end time, *right before the great tribulation* is to take place.

2. The rider controls food distribution. This is probably one way that he gains and holds control over the world, at least for a season. The idea is that food will be strictly controlled. But note: there will be plenty of oil and wine. How could oil and wine which come from trees and vines be available when wheat and barley are scarce and shrivelled up with a draught? From stockpiles and from the fact that trees and vines have roots more deeply in the ground than crops. They can usually survive and produce more through a draught than crops. Also, trees will produce for years without being cared for. War will keep men from growing crops, but trees will keep on producing without much attention. Oil and wine were luxury items in the ancient world. As is true in most famines, the wealthy will have food, the poor will not.

The end time will be marked by famine after famine all over the world. It will take all a man can do just to survive.

"And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places" (Mt.24:6-7).

"They that be slain with the sword are better than they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field" (Lam.4:9).

"Our skin was black like an oven, because of the terrible famine" (Lam.5:10).

4 (6:7-8) **Antichrist—Four Horsemen:** the fourth seal is the thundering appearance of a *pale horse and its rider*. The Amplified New Testamet translates the word *pale* as "ashy pale horse [black and blue as if made so by bruising]." Remember: this is not yet the end of time. This horseman, just as the other three, is to appear before the end time. But what happens under his attack causes such devastation that it boggles and weakens the mind. Note: this rider also seems to represent the terrible devastation caused by the antichrist and his government or the antichrist himself. Two significant facts are given about him.

1. The rider (antichrist) has a name, that of death; and sitting right behind him is hell or hades, the realm of the dead. His very name announces that some terrible devastation is about to be set loose upon the earth.

2. The rider (antichrist) is given power to cause unbelievable pain and suffering: he is personally responsible for killing one fourth of the people on earth. Unbelievable! How can one rider possibly kill one fourth of the people? A number that would equal over one billion today? There are four ways.

⇒ The sword can help to kill that many people. That is, war and genocide, by deliberately setting a policy to destroy certain races or groups of people.

Thought 1. All it would take is someone like Hitler to launch a larger war, perhaps an atomic war upon earth. Or someone like Hitler to launch a world-wide holocaust or a Stalin to create a world-wide Siberia where millions upon millions of people were killed (see note—Mt.24:6-7 for more discussion).

⇒ Hunger and starvation can help to kill that many people. That is, the rider can starve people and cause famine due to war and the rationing of food.

Thought 1. Reports tell us that while we slept last night there were about 40,000 children alone who starved to death. Imagine! In the twentieth century 40,000 children starve to death every day! Yet think of all the money we have in our pockets, and of the money so many are banking. Tens of thousands starving to death and we have the money and the resources to keep it from happening. But out of selfishness and greed, we hoard. If so much death from starvation occurs when we could stop it but don't, how many would be dying from starvation due to the kind of world war we would see in the modern world? How much of the earth would be scorched and unfit for farming? How savage and lawless would people become if they were starving and saw someone with a little food? (See note—Mt.24:7 for more discussion.)

⇒ Pestilence can help to kill that many people: that is, germ warfare and the diseases that result from the unsanitary conditions of refugee and concentration camps and from war and genocide. (See note, pt.2—Mt.24:7 for more discussion.)

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Thought 1. Think of the outcome of disease that will occur when the next war breaks out: the unsanitary conditions and the outbreak of both old and new diseases such as we witnessed with the venereal diseases, flu epidemics, small pox, polio, measles, aids, and diphtheria. And there will be little if any medical supplies.

⇒ Wild beasts will help to kill that many people. That is, due to war and the transplanting of people, billions of people, especially children, will be homeless. This rider is responsible for exposing people to the beasts of the forests and jungles who will be just as hungry and insane from the lack of food as people will be.

“And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places” (Mt.24:6-7).

Thought 1. The picture of the four horsemen of the Apocalypse is not a pretty picture; nevertheless, any thinking and honest person knows that it is a real possibility with the weapons of war that exist today. The truth is: Holy Scripture says that it is going to happen. It will happen right before the events of the end time are to be launched by God. But as terrible as the four horsemen events are, they are not the worst judgments that are to take place upon earth. The worst will still lie ahead when the end time itself is launched. These judgments are just the seal judgments. The end time judgments are called the *trumpet judgments* and the *bowl judgments*. May God help us to turn to the Lord Jesus Christ for salvation before the end comes.

	B. The Lamb Breaks the Fifth Seal: The Slain Martyrs, 6:9-11	long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.	
1 They are under the altar	9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:		4 They are given white robes
2 They are slain for God's Word & testimony	10 And they cried with a loud voice, saying, How long,		5 They are assured of justice
3 They are crying for justice			

DIVISION IV

THE SEVEN SEAL JUDGMENTS: EVENTS PRECEDING THE GREAT TRIBULATION, 6:1-7:17

B. The Lamb Breaks the Fifth Seal: The Slain Martyrs, 6:9-11

(6:9-11) **Introduction:** the dramatic moment has arrived. God's book—the book of destiny, the great book of history, the book that spells out the future of the world—is now being opened. There is only one Person worthy enough to open it—the Son of God, the Lord Jesus Christ Himself. The book is so important and secretive, it contains such important subjects, that God has had seven seals tied around it for all of eternity. No one has ever seen the contents of the book; no one has ever seen the events that are to happen at the end of the world. But now, in the most dramatic of moments, Jesus Christ has stepped forward to the throne of God and taken the book out of God's extended hand. Standing around the throne with pounding hearts burning with anticipation were all the heavenly host and John the apostle to whom God was giving this vision. Then the most astounding thing happened. When Jesus Christ began to break the seals in order to open the book—when He broke the first seal, out from under the seal leaped a horseman. What was written in the book was actually leaping off its pages and being acted out before John and the heavenly host. It was like a dramatic book of pictures or of a movie of the future, of the events that are to happen in the end time.

But note a significant fact: Christ has not yet opened the book or scroll; He is merely breaking the seals. What John and heaven are witnessing are the events that are to happen right before the end time, the period of history that Jesus Christ called "the beginning of sorrows." Again, the events of the seals are preliminary to the end time. They are coming upon the earth *before the end time*. They have to be broken—their breaking open has to take place before the book and its events can be seen. Four seals were broken in the previous passage. When they were, the four horsemen of the Apocalypse leaped forth and executed their wrath upon the world. Now it is time for the dramatic breaking of the fifth seal, time for another astounding event to leap across the scene of world history.

1. They are under the altar (v.9).
2. They are slain for God's Word and testimony (v.9).
3. They are crying for justice (v.10).
4. They are given white robes (v.11).
5. They are assured of justice (v.11).

1 (6:9) **Fifth Seal—Martyrs—Altar, Heavenly:** the Lamb of God, the Lord Jesus Christ, breaks the fifth seal. When He does, the souls of all the martyrs of the world are seen under the altar of God. This could be a picture of all the martyrs who have died for the Lord Jesus Christ down through the ages. It tells us where their souls are. But note: this particular reference is probably to the martyrs of the end time. The fact that they cry out for justice against those who killed them and that judgment falls in the sixth seal points to the reference being to the end time martyrs. But what John and the heavenly host see is probably the souls of all martyrs, for the souls of all are no doubt living together before God. This is a most precious thought: the martyrs of God are very special to God, and because of their strong testimony and sacrifice for Him, they hold a very special place before Him.

The slain martyrs are under the altar. Remember what Scripture teaches about the tabernacle: the furnishings of the tabernacle were only patterns of the worship center in heaven (cp. Ex.25:8-9, 40; Num.8:4; Heb.8:5; 9:23). This means that there is a perfected altar of sacrifice in the throne room of heaven. What is the altar of sacrifice or what is called in the Bible the brazen altar? (See note and DEEPER STUDY # 1—Heb.9:11-14; cp. Ex.39:39.) It was the altar where the animals were sacrificed. The blood was poured out at the foot of the altar, symbolizing that the animal was being sacrificed for the person offering it.

This is the picture here: the lives of the martyrs, their blood, has been sacrificed and poured out for God. The martyrs have offered their lives up for God, paid the supreme price and literally sacrificed all they were for God. They offered up their lives upon the altar of sacrifice for God. Therefore, in heaven the martyrs have a very special place before God: they stand at the foot of the altar. They are a group of believers who are given a very special place near to God for all of eternity.

Thought 1. There is a strong lesson in this for all believers of all ages. God has a very special place for those who are faithful until death, a place that is close and dear to His heart and throne. This should stir us to be faith-

ful every minute of every day. What a precious and heartwarming thought! To be close to God, close to His throne and presence, serving Him throughout all of eternity and then laying down one's life for Him.

“For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it” (Mt.16:25).

“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Lk.9:23).

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:1-2).

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's” (1 Cor.6:19-20).

“Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all” (Ph.2:17).

2 (6:9) Martyrs—Witnessing—Word of God: the slain martyrs are slain for God's Word and for the testimony they had borne for Christ. There are two things here.

1. They were slain for the Word of God. In the last days of human history some people will still love Christ and still believe the Holy Scriptures. They will love the Word of God...

- | | |
|--------------|-----------------|
| • believe it | • witness to it |
| • live by it | • teach it |
| • read it | • preach it |
| • study it | • pray over it |

Because of this, the world will react against the Word of God and kill believers. Why?

⇒ The world will react because God's Word demands that a person give his first loyalty to Jesus Christ. In the end time under the antichrist, the peoples of the world will be required to give their first loyalty to the state. The government will demand loyalty to the state first, then the people can have freedom of religion and worship whatever god they wish. The state will develop the idea of what could be called a *state religion*, something close to what exists in some states today. Believers, of course, can only give their first loyalty to Christ; therefore, they will be killed, for they cannot deny the Word of God.

“And when they had brought them, they set them before the council: and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men” (Acts 5:27-29).

⇒ The world will react because God's Word demands that a person live a pure and righteous life. In the end time people will be as they have always been: unwilling to give up the reins to their lives. They will continue to rebel against God, to do what they want, their own thing, instead of living like God says to live. But in the end time rebellion against God will be intensified. People will...

- | | |
|-------------------|-----------------------|
| • reject God more | • neglect God more |
| • curse God more | • disobey God more |
| • deny God more | • disbelieve God more |
| • ignore God more | |

The point is this: the world in the end time will reject God's Word. The world and its government will demand that believers give their first allegiance to the state and that they keep quiet about the righteousness proclaimed in Scripture. The government will be like so many governments that deny a personal God and have a law against worshipping a personal God. The state will be atheistic and exalt itself as god.

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind and searched the scriptures daily, whether those things were so” (Acts 17:11).

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe” (1 Th.2:13).

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim.3:16).

“Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed” (Jas.1:21-25).

2. They were slain for the testimony they had borne concerning Jesus Christ. The martyrs will believe that Jesus Christ is the Son of God, the Savior of the world. They will believe that God loved the world so much that He sent His Son to save the world. But the world rejects Jesus Christ, His deity, that He is the Son of God. The world is willing to accept that Jesus Christ was a great religious and moral teacher but no more than that. In the end time the world's rejection of Christ as the Son of God will be intensified so much that they will kill all those who proclaim Christ to be the Son of God, the Savior of the world.

The believers of the end time will be martyred because they refuse to deny Christ. They will not deny their Savior and Lord, the Son of God Himself. (Cp. Rev.1:9; 12:11, 17; 19:10; 20:4 for other references where martyrs died for their testimony for Christ.)

“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also” (1 Jn.2:22-23).

“Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world” (1 Jn.4:2-3).

“He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God” (1 Jn.5:10-13).

Thought 1. The altar is mentioned throughout Revelation (Rev.8:3, 5; 9:1, 13; 11:1; 14:18; 16:7. In 8:3, 5 the altar would be the altar of incense.)

3 (6:10) **Martyrs—Justice:** the slain martyrs cry out for justice. Note two facts.

1. They address God as the *Sovereign Lord, holy and true*.

a. The Word used here for “Lord” (despotes) means Master or Sovereign. God is the supreme Master and Sovereign of the universe. Therefore, all prayer is to be directed to Him, for all lives belong to Him, the lives of the martyrs and the lives of their persecutors.

b. God is holy, completely set apart from all other beings in the universe. He deserves to look upon nothing but righteousness and purity and holiness. The martyrs want all sin and evil erased so that God will not be disobeyed any more by unholy living. Therefore, they address Him as the Sovereign and holy Lord.

c. God is true to His Word and promises. Therefore, He is the One who is to execute justice and bring all things to a climax in the end time. He is the One who has to stop all the evil and terrible things done by men. If justice is to be executed upon earth, He is the One who has to do it. Therefore, martyrs address God as the Sovereign Lord, holy and true.

2. The martyrs cry out for justice and for vengeance against their persecutors. This is shocking, that believers in heaven would seek vengeance against men upon earth instead of loving them and longing for them to be saved. Is this an accurate picture? No, it is not. This is not what the martyrs are doing. Their cry is a cry for vindication of the Word of God and of Christ, not a cry for vengeance. Note exactly what they are saying: they are crying out for God to *avenge their blood*. Why was their blood spilt? Why were they killed? Because the persecutors *rebelled against the Word of God and against Jesus Christ as the Son of God*. This is that for which the martyrs are crying, for vindication, not for vengeance. They are crying out for God...

- to stop the injustice against His Word and against His Son, the Lord Jesus Christ.
- to stop the injustice against His own glory and justice.
- to stop the injustice of sin and evil against Himself.
- to stop the injustice of unrighteousness and to bring righteousness to the universe.

They were, in essence, praying for God's kingdom to come upon earth. Their Lord had taught them to pray both “your kingdom come” as well as “forgive those who do evil against you.”

Remember this as well: no one suffers the hell and wrath of sin any more than a martyr. A martyr has endured the greatest wrath and hell that sin can cast against a person: it is the fire and wrath of sin that kills him. Therefore, the martyr above all others knows how terrible sin insults and rages against God. When a martyr reaches heaven and sees the Lord and the Father and all the glory and majesty of heaven, and then begins to share with the Lord, the martyr is bound to cry out:

“How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” (Rev.6:10).

“O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?” (Ps.74:10).

“How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire? Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name” (Ps.79:5-6).

“LORD, how long shall the wicked, how long shall the wicked triumph? How long shall they utter and speak hard things? and all the workers of iniquity boast themselves” (Ps.94:3-4).

4 (6:11) **Martyrs—White Robes:** the slain martyrs are given white robes. The white robes stand for purity and righteousness. Believers are made pure and righteous in the righteousness of Jesus Christ. These martyrs are wearing the robes that all believers upon the earth will wear, the white robes of the righteousness of Jesus Christ. (See note, pt.1—Rev.3:18-20 for more discussion.)

5 (6:11) **Martyrs—Justice:** the slain martyrs are assured of justice.

1. Note a glorious thing: the martyrs are said to be at *rest* in heaven.
⇒ They are resting in the peace of Christ, free from all struggle.

“There remaineth therefore a rest to the people of God” (Heb.4:9).

“And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled” (Rev.6:11).

⇒ They are resting from all their exhausting labor upon earth.

“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them” (Rev.14:13).

⇒ They are resting from the wicked of the earth.

“There the wicked cease from troubling; and there the weary be at rest” (Job 3:17).

⇒ They are resting from all the trials and temptations of life; they are to be freed from all tears and sorrow and crying and pain and death.

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev.21:4).

⇒ They are resting in the perfection of a new life, even in the righteousness of Jesus Christ.

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor.5:17).

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor.5:21).

“And that ye put on the new man, which after God is created in righteousness and true holiness” (Eph.4:24).

“And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful” (Rev.21:5).

“He shall enter into peace: they shall rest in their beds, each one walking in his uprightness” (Is.57:2).

2. Note what the Lord tells the martyrs: it will still be a little while before the end of the world comes. The question is not whether or not the end will ever come. It *is coming*. It is just that it is not yet time. There is still to be more witness borne to the world. The name of Jesus Christ has not been proclaimed enough to the world, not yet. And some believers are still to be martyred for the name of Christ. The number of martyrs are not yet fulfilled. The place for martyrs in heaven is not yet filled. More believers must be sold out to Christ and on fire proclaiming His salvation; more believers must die for His testimony before the end comes.

Thought 1. What a dynamic challenge for us! To be on fire for God and to be proclaiming Jesus Christ! We must not fear; we must be willing to witness for Him even if it means that we must die for Him and His cause of eternal salvation.

“Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God” (2 Tim.1:8).

“And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you” (2 Pt.3:15).

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

“For we cannot but speak the things which we have seen and heard” (Acts 4:20).

<p>1 The effects of God's wrath upon the universe a. A great earthquake b. The sun & moon will be blackened & eclipsed & the stars or meteorites will shower the earth c. The heavens will disappear & the mountains &</p>	<p>C. The Lamb Breaks the Sixth Seal: The Great Day of God's Wrath Begins—The Universe Will Be Shattered, 6:12-17 12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; 13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. 14 And the heaven departed as a scroll when it is rolled</p>	<p>together; and every mountain and island were moved out of their places. 15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; 16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17 For the great day of his wrath is come; and who shall be able to stand?</p>	<p>islands will be moved 2 The effects of God's wrath upon people a. Great fear will grip all the unbelievers upon earth b. All unbelievers will cry for death 3 The reason for the catastrophes & the panic of men a. The face of God b. The Lamb's wrath c. The great day of wrath & judgment has come d. The judgment of all</p>
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DIVISION IV

THE SEVEN SEAL JUDGMENTS: EVENTS PRECEDING THE GREAT TRIBULATION, 6:1-7:17

C. The Lamb Breaks the Sixth Seal: The Great Day of God's Wrath Begins—The Universe Will Be Shattered, 6:12-17

(6:12-17) **Introduction:** the sixth seal is now broken and the great day of God's wrath begins. The universe is shattered; both heaven and earth feel the judgment of natural catastrophes. But remember: this is still not the end of the world; it is still not the final judgment. The seals of the Book of Destiny have to be broken before the book can be read. Therefore, the seal judgments are events that are to happen right before the end begins. Here is the beginning of God's wrath against the violence, hatred, and rebellion of a corrupt and evil world.

1. The effects of God's wrath upon the universe (v.12-14)
2. The effects of God's wrath upon people (v.15-16).
3. The reason for the catastrophes and the panic of men (v.16-17).

1 (6:12-14) **Judgment—Universe—World:** there are the effects of God's judgment upon the universe.

1. There will be a great earthquake. Note the word *great*. This will be no ordinary earthquake. The idea is that it will be beyond anything ever known to man. Imagine the destruction of property, the loss of life, the fear gripping the hearts of people, and the further damage caused by the aftershocks of the earthquake.

⇒ Jesus Christ Himself predicted there would be more earthquakes in the latter days than ever before.

“For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places” (Mt.24:7).

⇒ Revelation mentions three great earthquakes.

“And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood” (Rev.6:12).

“And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant [rest] were affrighted, and gave glory to the God of heaven” (Rev.11:13).

“And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath” (Rev.16:17-19).

⇒ The Old Testament predicted earthquakes in the end time.

“For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel” (Ezk.38:19).

“I beheld the mountains, and, lo, they trembled, and all the hills moved lightly” (Jer.4:24).

“Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt” (Amos 8:8).

“The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining” (Joel 2:10).

“For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land” (Hag.2:6).

2. The sun and moon will be eclipsed and blackened and stars or meteorites will shower the earth. Very practically there are times when such astronomical happenings occur now.

⇒ The heavenly bodies are sometimes darkened by such catastrophes as volcanic eruptions, wind storms, and smoke from fires. Of course whatever darkens the sun hides the light of the moon and stars from earth.

⇒ Stars or meteorites of varying sizes fall from outer space to earth quite often.

Is this what is meant by these passages or is there to be *unbelievable disorder* inflicted upon some of the stars above, disorder causing massive explosions and fireworks and hurling meteorites throughout space—a volcanic eruption in the heavens that affects all the universe? There is no way to know. All we know is that there is going to be a severe intensification of astronomical happenings, and they will begin right before the end time comes.

Scripture declares emphatically that these events will occur during the end times. (Note: the stars fall to earth only two times: here when the sixth seal is broken [Rev.6:13], and after the tribulation when Christ returns to earth [Mt.24:29-31]).

⇒ Astronomical happenings will occur right before the end time.

“And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind” (Rev.6:13).

⇒ Astronomical happenings occur during the tribulation.

“And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise” (Rev.8:12).

“And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit” (Rev.9:2).

“And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain” (Rev.16:10).

⇒ Astronomical happenings will occur right after the tribulation when the day of the Lord comes.

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken” (Mt.24:29).

“Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible” (Is.13:9-11).

“And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously” (Is.24:21-23).

“And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD” (Ezk.32:7-8).

“And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come” (Joel 2:30-31).

“The sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel” (Joel.3:15-16).

3. The heavens will disappear and the mountains and the hills will be moved out of their place. What does this mean? Note that men are so frightened that they cry for the mountains and rocks to fall upon them. This is a prophetic way to describe the devastation of the astronomical happenings and the great earthquake and meteorites falling to earth.

“And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree” (Is.34:4).

“Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed” (Ps.102:25-26).

“I beheld the mountains, and, lo, they trembled, and all the hills moved lightly” (Jer.4:24).

“The mountains quake at him, and the hills melt, and the earth is burned at his presence, ye, the world, and all that dwell therein” (Nah.1:5).

2 (6:15-16) **Judgment—Universe—World:** there are the effects of God’s judgment upon people. Note two significant things.

1. Great fear will grip all unbelievers upon earth. Note the list of those who fear:

- ⇒ The kings and rulers of the earth will fear.
- ⇒ The great and powerful of the earth will fear.
- ⇒ The rich and wealthy of the earth will fear.
- ⇒ The military chiefs of the earth will fear.
- ⇒ The mighty and the strong of the earth will fear.
- ⇒ The slave and insignificant of the earth will fear.
- ⇒ The free and independent of the earth will fear.

Every unbeliever upon earth will be stricken with terror, a maddening terror. They will be so frightened that panic will sweep the earth. No one is going to escape the judgment of God, and they all know it. And there is no partiality with God; God has no favorites. The world of unbelievers will quake in terror and fright before the unusual events happening in outer space and upon earth. There will be a sense, an awareness, a consciousness that the judgment of God is looming right over the horizon. The very atmosphere of the earth will be heavy with the feeling that the end is at hand.

“Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty....and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames” (Is.13:6, 8).

“The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly” (Zeph.1:14).

“Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand” (Joel 2:1).

2. All unbelievers will cry for death. The terror and fright will be so maddening that the world will panic. People will be madly rushing about to hide in the secret dens and rocks of the earth, begging to die and to be annihilated in order to keep from having to face God’s eternal judgment.

“Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us” (Lk.23:30).

“And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth” (Is.2:19).

“And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it” (Joel 2:11).

“The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us” (Hos.10:8).

3 (6:16-17) **Day of the Lord—Judgment:** there is the reason for the catastrophes throughout the universe and for the panic of men—the great day of God’s wrath is at hand. What is the great day of God’s wrath? These two verses tell us.

- ⇒ It is the day when all unbelievers must stand before the face of God who sits upon the throne of the universe.
- ⇒ It is the day when all unbelievers must face the wrath of the Lamb; the day when they must face the Son of God Himself, the Lord Jesus Christ whom they have rejected, denied, cursed, disobeyed, disbelieved, ignored, and neglected.
- ⇒ It is the great day of His wrath, the very day that His wrath is to fall, the very day that every unbeliever must face Him.
- ⇒ It is the day when no unbeliever shall stand, the day when all unbelievers shall crumble and be subjected to the humiliation of eternal guilt, condemnation, and punishment.

John Walvoord puts it in simple and striking words:

“The Day of the Lord is a period of time in which God will deal with wicked men directly and dramatically in fearful judgment. Today a man may be a blasphemer of God, an atheist, can denounce God and teach bad doctrine. Seemingly God does nothing about it. But the day designated in Scripture as ‘the day of the Lord’ is coming when God will punish human sin, and He will deal in wrath and in judgment

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with a Christ-rejecting world. One thing we are sure of, that God in His own way will bring every soul into judgment” (The Thessalonian Epistles. Grand Rapids, MI: Zondervan, 1967, p.76).

But remember: this is a picture of what will be happening right before the Day of the Lord comes. It has not yet come. The end time has not yet happened. This event—the catastrophe in the heavens and on earth and the fright and panic that strikes people with maddening terror—all this is right before the end times begin. This is just the breaking of the seals of God’s book on the destiny of the world. The events within the pages of the book—the worst judgments—are yet to come.

Thought 1. The message to all people everywhere is twofold:

- 1) All unbelievers will stand face to face with God on the great day of His wrath, and the day is right over the horizon.
 - ⇒ The wrath of God is coming upon the rich and the powerful who thought they were self-sufficient.
 - ⇒ The wrath of God is coming upon the religious who thought they could be good enough and do enough good to be acceptable to God.
 - ⇒ The wrath of God is coming upon the poor who thought they were too insignificant or else thought their oppression would cause God to look upon them with mercy.
 - ⇒ The wrath of God is coming upon the intelligent who thought they were too knowledgeable to believe in Christ.
 - ⇒ The wrath of God is coming upon the scientist and technician because they thought they had progressed so far they could disprove God.
- 2) We must trust Jesus Christ and escape the great day of God’s wrath.

“He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day” (Jn.12:48).

“But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God” (Ro.2:5).

“For the great day of his wrath is come; and who shall be able to stand?” (Rev.6:17).

“The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day. For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low” (Is.2:11-12).

“Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity: and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible” (Is.13:9-11).

“The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers” (Zeph.1:14-16).

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch” (Mal.4:1).

<p>1 The winds of judgment are in the hands of God & His angels, not in the hands of evil</p> <p>2 God will give the most wonderful command: To delay the judgments until God's people can be sealed</p> <p>3 God will give the wonder-</p>	<p style="text-align: center;">CHAPTER 7</p> <p>D. The Fate of Believers in the Great Tribulation (Part I): A Remnant of 144,000 From Israel Will Be Saved, 7:1-8</p> <p>And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.</p> <p>2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,</p> <p>3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.</p> <p>4 And I heard the number of</p>	<p>them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.</p> <p>5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.</p> <p>6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.</p> <p>7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.</p> <p>8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.</p>	<p>ful counsel to seal 144,000 Jews from all the tribes of Israel</p>
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DIVISION IV

THE SEVEN SEAL JUDGMENTS: EVENTS PRECEDING THE GREAT TRIBULATION, 6:1-7:17

D. The Fate of Believers in the Great Tribulation (Part I): A Remnant of 144,000 From Israel Will Be Saved, 7:1-8

(7:1-8) **Introduction:** Jesus Christ is holding the great book of God in His hands, the Book of Destiny, the book that tells what is to happen at the end of the world. The book is so important and so secretive that God has it bound with seven seals until it is time for it to be opened. Remember: the events have not yet happened upon earth. They are things that are to happen in the end time. But God has given us a glimpse into the things. Why? To warn us to turn to His Son. Christ alone can save us from the judgment to come. Therefore, we must follow Him ever so diligently while we walk upon earth. This glimpse into the great book of God, into the destiny of the world, is given to us in this great book of Revelation. We have just seen Jesus Christ break open six of the seals that bind the book. To our horror, when He broke them open, the four horsemen of the Apocalypse were seen storming across the face of the earth with their terror and devastation. We have seen how the four horsemen represent the wars and killing, famine and pestilence, hunger and starvation, death and hell that the antichrist will unleash upon the earth. We have seen how evil will mass together every force of demonic power it can in order to make a final assault upon the earth. And we have seen that the destructive devastation will kill one fourth of the world's population. Shocking! One fourth of the population will be killed by the catastrophic devastation of evil unleashed upon the earth. But to our horror, this is not all. God's great book declares this is just the *beginning of sorrows and woes*. But this terrible devastation, as horrible as it is, is nothing compared to what is yet to come. When all the judgments have fallen, the earth and the world shall be utterly destroyed. How it is to happen will be seen when the seventh seal is broken open. When the seventh seal is broken, the seven seal judgments are over; the period of history that will be known as the *beginning of sorrows and woes* will be finished. But the *great tribulation* itself will be launched by the seventh seal.

- the *great tribulation* that will witness the shattering blast of seven trumpets of judgment.
- the *great tribulation* that will witness the wrath of seven bowls of judgment poured out upon the earth.

Now, for a critical question: Will anyone be saved through such terrible days? Can anyone survive such terrible happenings? As Scripture itself has just asked:

“The great day of [God’s] wrath is come...who shall be able to stand?” (Rev.6:17).

Can anyone stand? Will anyone turn to the Lord and be delivered through this terrible time? Yes! There is to be a remnant of Israel saved: 144,000 Jews shall be saved.

1. The winds of judgment are in the hands of God and His angels, not in the hands of evil (v.1-2).
2. God will give the most wonderful command: to delay the judgments until God's people can be sealed (v.2-3).
3. God will give the wonderful counsel to seal 144,000 Jews from all the tribes of Israel (v.4-8).

1 (7:1-2) **End Time—Israel—Jews—Salvation:** the winds of judgment are in the hands of God and His angels, not in the hands of evil. This is a most wonderful truth, and it is exactly what is being declared here. Four angels stand at the four corners of the earth holding the four winds of judgment so that they cannot blow upon the earth. “The four corners of the earth are the four main points of the compass: north, south, east, and west” (Lehman Strauss. *The Book of the Revelation*. Neptune, NJ: Loizeaux Brothers, 1964, p.170). The picture is that God is in control of the whole earth, of every direction upon earth. And He is merciful. He has not unleashed His avenging angels of wrath upon earth, not yet. In mercy He has chosen to wait a little while longer.

Thought 1. This is a most comforting thought: to know that judgment is in the hands of God; to know that it is God Himself who is to execute judgment. It is comforting because of what Jesus Christ has done for us. Just think! Every person has the privilege of escaping judgment. No person has to stand before the face of God at the throne of judgment. Every person can be saved and delivered from condemnation by receiving the Lord Jesus Christ as his Lord and Savior.

But note: the winds of judgment are to be unleashed upon the earth. Every person will face these awful times unless he has surrendered his life to Christ. And then most tragic of all, he will have to face the eternal judgment and condemnation from the presence of God forever.

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats” (Mt.25:31-32).

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men” (2 Pt.3:7).

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire” (Rev.20:12-15).

2 (7:2-3) **Seal—Israel, Salvation of:** God will give the most wonderful command. The command will be to delay the judgments of the great tribulation until all the servants of God can be sealed. The *seal* means the mark of possession, authority, power, protection, and preservation.

⇒ In ancient times a king’s ring was his seal. He would stamp the mark of his ring upon all official documents showing their possession, authority, and power. This is certainly part of the meaning here. The 144,000 will be sealed—protected and preserved—by God (cp. Gen.41:42; Esther 3:10; 8:2; Dan.6:17; Mt.27:66).

“And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads” (Rev.9:4).

“And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads” (Rev.14:1).

“And they shall see his face; and his name shall be in their foreheads” (Rev.22:4).

“Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads” (Rev.7:3).

“And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof” (Ezk.9:4).

⇒ In the New Testament the believer is sealed with the Spirit of God; that is, the Holy Spirit seals and guarantees that the believer belongs to God. The presence of the Holy Spirit living within the heart and life of the believer is his seal and his guarantee that he will escape the judgment of God and live eternally with God.

“Which is the earnest [guarantee] of our inheritance until the redemption of the purchased possession, unto the praise of his glory” (Eph.1:14).

“Who hath also sealed us, and given the earnest of the Spirit in our hearts” (2 Cor.1:22).

“Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit” (2 Cor.5:5).

In contrast to the seal of God upon His servants, the lawless and rebellious followers of the beast (the antichrist) will bear his mark or seal (Rev.16:2). God will seal His servants to identify them and to assure their protection from the wrath and destruction coming upon the earth. Remember: God does not condemn His followers. His followers escape the judgment of God. The judgment and destruction from God’s hands fall only on “those men which have not the seal of God in their foreheads.” This is clearly stated in Revelation.

⇒ The demonic forces that are to be unleashed upon earth will not touch God's people.

“And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads” (Rev.9:4).

⇒ The bowl judgment of sores will not touch God's people. Judgment is poured out only upon those who have the mark of the beast.

“And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image” (Rev.16:2).

This should not seem strange to us, that God will judge the unbelievers who follow the antichrist and not judge believers. As stated, God does not condemn His people; He condemns and judges unbelievers. And the judgments of the great tribulation are to be upon an evil and apostate world. A good example is Moses and the plagues of Israel. Remember the event: the ten plagues, as terrible and devastating as they were, fell upon all the Egyptians; but they did not afflict the believers among Israel. The true believers were *sealed* from the plagues.

However, it should be remembered that believers will be persecuted and slaughtered by the antichrist during the last three and a half years of his reign, that is, during the great tribulation (cp. Rev.7:14). The believers of the end time will not suffer the judgments of God upon the apostate world, but they will suffer the persecution of the antichrist.

“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Pt.3:9).

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

“Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work” (Ps.62:12).

“I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings” (Jer.17:10).

Thought 1. God gives the most wonderful promises to genuine believers. No believer will ever be judged and condemned to death and hell. There is nothing, absolutely nothing, that can separate a genuine believer from the love of God.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:16).

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” (Ro.5:8-10).

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Ro.8:35-39).

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not” (1 Jn.3:1).

3 (7:4-8) **Israel—Salvation:** God will give the wonderful counsel to seal 144,000 Jewish believers. And note: there will be 12,000 from each of the twelve tribes. This is exactly what this passage says. This is clear indication that Israel will be saved in the end time. This is exactly what Christ revealed to Paul. (See outline and notes—Romans chapters 9-11 where the problem of Israel is dealt with. Especially see outline and notes, *Restoration of Israel and Its Surety*—Ro.11:25-36.)

This passage should be taken at its face value, that is, that 144,000 Jews will be converted during the tribulation. There are several strong reasons for this.

1. This passage says that 144,000 Jews will be converted. This is the very subject of chapter seven: to show who is to be saved during the tribulation. The answer is that both Jews and Gentiles will be saved, some 144,000 Jews and an innumerable number of Gentiles (v.9-17 of the next outline). This is described in the simplest and plainest of terms.

REVELATION 7:1-8

2. The 144,000 are apparently a special body of Jewish believers who are dedicated to serve the Lord Jesus Christ totally and wholly during the tribulation of the last days. Note three things that Revelation says about them. (See notes—Rev.14:4-5 for more discussion.)

- a. They are virgins, that is, they have never married. The days of the end time will be filled with horror after horror. The worst holocaust the world has ever witnessed will be launched by the antichrist and millions will be killed. A special commitment will be needed to stand up for Christ. Apparently, these 144,000 form a *special body of believers* who vow and commit their lives to the end to never deny Christ. They apparently take a special vow to be the encouragers and ministers to the believers and to the others who will be so severely attacked and persecuted by the antichrist. (The vow and commitment the 144,000 will take will be somewhat like the vow the Pharisees took when they first formed to stand against Antiochus Epiphanes. See DEEPER STUDY # 3, *Pharisees*—Acts 23:8.)

“I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be [single]. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife” (1 Cor.7:26-27).

“These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in the mouth was found no guile: for they are without fault before the throne of God” (Rev.14:4-5).

- b. They are called the servants of our God. They are a body of believers who give themselves to serve God while ungodliness and evil are raging in the end time. They will be ministering, witnessing, and encouraging the believers and the Jews who are having to flee into the wilderness and hiding places of the world to escape the holocaust. The 144,000 will have a great part to play in the turning of Israel to Christ, their true Messiah, in the end time.

“Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads” (Rev.7:3).

- c. They are said to be redeemed from among men (Jewish men), the firstfruits offered to God and Christ. This simply means that they will be the first Jews to be saved in the tribulation.

“These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb *withersoever he goeth* [leads]. These were redeemed from among men, being the firstfruits unto God and to the Lamb” (Rev.14:4).

3. This is undoubtedly part of the restoration of Israel. Christ clearly revealed that Israel was to be saved in the end time. (See outline and notes—Romans chapters 9-11; especially chapter eleven.)

“God hath not cast away his people which he foreknew. Wot [know] ye not what the scripture saith of Elias [Elijah]? how he maketh intercession to God against Israel” (Ro.11:2).

“For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?” (Ro.11:15).

“And they [Israel] also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou [Gentile believers] wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?” (Ro.11:23-24).

“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob” (Ro.11:25-26).

<p>1 Their origin: Everywhere a. All nations & tribes b. All peoples & tongues</p> <p>2 Their glorious position a. Before the throne & the Lamb b. Clothed in white c. Holding palm branches d. Shouting praise for their salvation</p> <p>3 Their glorious companions a. The companions' identity: The angels, the elders, the four creatures b. The function of the companions: To praise God for saving believers out of the tribulation</p>	<p>E. The Fate of Believers in the Great Tribulation (Part II): A Numberless Multitude of Martyrs Will Be Saved, 7:9-17</p> <p>9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. 11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, 12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and</p>	<p>ever. Amen. 13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. 16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. 17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.</p>	<p>4 Their identity: An elder asks John for the multitudes' identity a. They are martyrs out of the great tribulation b. They have washed their robes in the Lamb's blood</p> <p>5 Their function: To serve God continuously</p> <p>6 Their blessings: Bliss a. They will have God's presence—forever b. They will have their physical needs met c. They will be protected d. They will have their spiritual needs met e. They will be led to the fountain of life f. Their sorrow will be wiped away</p>
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DIVISION IV

THE SEVEN SEAL JUDGMENTS: EVENTS PRECEDING THE GREAT TRIBULATION, 6:1-7:17

E. The Fate of Believers in the Great Tribulation (Part II): A Numberless Multitude of Martyrs Will Be Saved, 7:9-17

(7:9-17) **Introduction:** Who shall be saved during the awful tribulation coming upon earth? The terrible tribulation is coming in the end time, right before the end of the world. The time will be so terrible that one fourth of the earth's population will be destroyed by war, famine, pestilence, hunger, and starvation. It will be a time so terrible that the Bible calls it the period of Death and Hell. But remember this is just the beginning. There is to be a time of so much horror and fright that it can only be called the *great tribulation*. When it comes there will be no end to the destruction and loss of life.

The important question is this: Is there any hope? Is there any way that people can be saved during this period of great tribulation? Yes! There will be a numberless multitude of believers saved.

1. Their origin: everywhere (v.9).
2. Their glorious position (v.9-10).
3. Their glorious companions (v.11-12).
4. Their identity: An elder asks John for the multitudes' identity (v.13-14).
5. Their function: To serve God continuously (v.15).
6. Their blessings: bliss (v.15-17).

1 (7:9) **Salvation—Saved, The:** there is the origin of the numberless multitude. Who are they? They are people from everywhere (cp. Rev.5:9).

- ⇒ From all nations: all, not just some; not even most, but from all nations.
- ⇒ From all tribes: there will not be a tribe from anyplace on earth left out. All tribes will have some people within them who will be saved in the great tribulation.
- ⇒ From all people: there will not be a people who will not have some saved from their number.
- ⇒ From all tongues: there will not be a language from which there will not be some saved.

During the *great tribulation* there will be people who will turn to Christ by the millions. As terrible as the sorrows and woes will be, the destruction and devastation will apparently stir people by the teeming millions to turn to Christ. This is glorious news: it means that the greatest revival in the history of the world will take place during the tribulation coming upon earth. Just imagine: "a great multitude which no man could number"—teeming millions standing before the throne of God in heaven. And as we shall see in a few moments, they come out of the terrible tribulation upon earth. There will be people saved during those awful days.

Thought 1. This means a most glorious thing: God never shuts the door against anyone who wills to give his heart and life to His Son, the Lord Jesus Christ.

“And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven” (Mt.8:11).

“For whosoever shall call upon the name of the Lord shall be saved” (Ro.10:13).

“Who will have all men to be saved, and to come unto the knowledge of the truth” (1 Tim.2:4).

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation” (Rev.5:9).

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands” (Rev.7:9).

“These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God” (Rev.14:4-5).

“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready” (Rev.19:6-7).

2 (7:9-10) **Saved, The—Throne, God’s:** there is the glorious position of the numberless multitude. Note the four facts given about them.

1. They stand before the throne of God and before the Lamb, the Lord Jesus Christ. They have the most glorious of privileges:

- ⇒ to be near God and Christ
- ⇒ to be face to face with God and Christ
- ⇒ to be honored with the very presence of God and Christ
- ⇒ to know God and Christ in all Their fulness and being

2. They are clothed with white robes. This means they have been made pure and free from all the blemishes of sin and from all the corruption of the world—all by the righteousness of Jesus Christ. It means they have been perfected and stand before God perfected. The white robe of righteousness is...

- a sign of righteousness through Christ
- a sign of being made free from the defilement and smut of sin through Christ
- a sign of the victory over sin, death, and judgment through Christ
- a sign of being perfected forever through Christ
- a sign of being a heavenly creature, of having the glorious privilege of living forever in the presence of God through Christ.

3. They hold palm branches in their hands. The palms are symbols of celebration, triumph, victory, deliverance, and joy. The redeemed before God celebrate their triumph over the terrible tribulation and the sin, evil, death, and corruption of the world.

- ⇒ They celebrate their victory in Christ.
- ⇒ They celebrate their deliverance in Christ.
- ⇒ They celebrate their joy in Christ.

4. They shout praises for their salvation. Note what it is that they shout:

“Salvation to our God which sitteth upon the throne, and unto the Lamb” (v.10).

They praise God for salvation. They praise God...

- because God has saved and delivered them through the great trials upon earth.
- because God has given them the power to believe and to endure to the end.
- because God has accepted them.
- because God has given them the glorious privilege of His presence.
- because God has completed their salvation, perfected them forever and ever with His glory.

Thought 1. William Barclay has a statement about this point that is a dynamic challenge to us. His words should stir us to endure any trial or temptation, no matter how severe:

“God is the great saviour, the great rescuer, the great deliverer of His people, And the deliverance which God gives is the greatest deliverance of all, for it is not the deliverance of escape; it is the deliverance of conquest. It is not the deliverance which saves a man from trouble it is the deliverance which brings a man triumphantly through trouble. It does not make life easy, but it certainly makes life great. It is not part of the Christian hope to look for a life in which a man is saved from all trouble and distress; the Christian hope is that a man in Christ can endure any kind of trouble and distress, and remain erect all through them, and come out to glory on the other side” (The Revelation of John, Vol.2. “The Daily Study Bible.” Philadelphia, PA: The Westminster Press, 1959, p.32).

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:16).

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Ro.6:23).

“He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things” (Ro.8:32).

“Thanks be unto God for his unspeakable gift” (2 Cor.9:15).

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God” (Eph.2:8).

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world” (Tit.2:11-12).

“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name” (Heb.13:15).

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light” (1 Pt.2:9).

3 (7:11-12) **Angels—Elders—Four Living Creatures:** there are the companions of the numberless multitude. This is a picture of all those who stand before the throne of God with the numberless multitude. It is the picture of wave after wave of different beings standing in circles before the throne of God.

⇒ The outer circle is the angels. Note that they surround or encircle the throne.

⇒ Next come the twenty four elders.

⇒ Then there are the four living creatures who stand at the four corners of the throne.

⇒ Finally, as we have seen, there is the numberless multitude of believers who stand face to face with the throne of God and the Lamb.

The numberless multitude has just sung their praises to God for His great salvation. When they do, the rest of the heavenly beings fall down before the throne on their faces and worship God.

1. They praise God for His *blessing*. Every good and perfect gift comes from God. These heavenly beings acknowledge this fact and bless God’s name for it.

2. They praise God for His *glory*. God is glorious, the most glorious Person in all the universe. He is so glorious that His glory outshines the sun. It is the light of His glory that will provide the light of heaven. God is to be praised for the perfection of His glory. But note: God shares His glory with His creatures. Every creature in heaven is given and perfected in glory. God is to be praised for the gift of His glory as well as for His own glory.

3. They praise God for His *wisdom*. God is the *Supreme and Majestic Intelligence* of the universe. He is omniscient, possessing all intelligence and perfect intelligence. It is God who planned creation and all the worlds and creatures of all dimensions whoever they are. It is God who planned salvation and redemption through His Son, the Lord Jesus Christ. It is God who has the knowledge to work all things out for good. He is to be praised for His wisdom.

4. They offer thanksgiving to God. They thank Him for creation, life, salvation, redemption, and for everything else. Again, they know that every good and perfect gift came from Him.

5. They praise God for His *honor*. God is the Supreme and Majestic Being of the universe. There is none like Him. In addition, God is faithful and true. He never fails to keep His Word and promises nor to do what is best. He is the perfection of honor and truth and trustworthiness. Therefore, God’s honor is praised.

6. They praise God for His *power*. God is the Supreme and Majestic Force of the universe. He is the Force that created the universe and that sustains and holds it together and that is moving it toward its destined end. In addition, God is the Supreme Force that works out the salvation and redemption of man and that works out all things for good to those who love Him. He is the Supreme Power who oversees our lives and delivers us from evil, death, and corruption. Therefore, God is praised for His power.

7. They praise God for His *might and strength*. God is strong; He never tires or becomes weary. There is no weakness in Him whatever. God is so strong that He is always able to help any of His creatures. Anyone can approach God anytime for strength and receive His help. God never fails; He possesses perfect strength and shall possess it forever and ever. Therefore, God’s strength is praised.

Thought 1. The praise of heavenly beings is an example for us. Scripture is clear: we are always to be thanking and praising God.

“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name” (Heb.13:15).

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light” (1 Pt.2:9).

“For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor.6:20).

“Giving thanks unto the Father, which hath made us meet [qualified, fit] to be partakers of the inheritance of the saints in light” (Col.1:12).

“And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful” (Col.3:15).

“In every thing give thanks: for this is the will of God in Christ Jesus concerning you” (1 Th.5:18).

“Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings” (Ps.9:11).

“Let the people praise thee, O God; let all the people praise thee” (Ps.67:3).

4 (7:13-14) **Tribulation, Great—Believers—White Robes—Martyrs:** there is the identity of the numberless multitude.

Note that the numberless multitude has not yet been identified. Now they are. John is stunned by the sight and praise of the heavenly scene. He just stands there in stark amazement and stone silence, unable to think. To stir him, one of the elders walks over and asks John who the numberless multitude is. Of course, John does not know, but the elder does. He was only arousing John out of his stunned state of mind. John does all he can do; he simply replies, “Sir, you know who they are.” It is then that the elder tells John what he is witnessing. Remember: this scene has not yet happened. God is giving John a vision of things that are to happen in the future. The day is coming when a numberless multitude, apparently millions, will stand before God having just entered heaven. Who are they? Two things are said about them.

1. They are *believers* out of the great tribulation. Shocking! But a great multitude, which no man could number—millions of believers—will die from the holocaust in the great tribulation.

Note: this is exactly what Scripture says. There will be millions of believers in the great tribulation, a mass of believers that no man can number. The devastation and destruction taking place will cause millions from all over the world to turn to Christ.

Now observe closely: they are in heaven, not on earth. This means that the antichrist has killed them. He has launched an all out attack against Christ, attempting to wipe the believer from off the face of the earth. This is clearly described by Scripture.

⇒ Daniel predicted this terrible time of trouble.

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book” (Dan.12:1).

⇒ Jesus Christ foretold that the *great tribulation* was coming upon the earth.

“For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened” (Mt.24:21-22).

⇒ Paul described the attacks of the antichrist against Christ and all religions.

“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God” (2 Th.2:3-4).

⇒ John says that the antichrist will actually make war against the saints (believers) of God.

“And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations” (Rev.13:7).

⇒ John says that the purpose of the antichrist is to set up the worship of the state as the first loyalty of the citizens of the world. (This will be the means the government will use to hold the people together under one government.)

“And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed” (Rev.13:15).

The point is this: in the *great tribulation* the government of the antichrist will launch an all out attack against Christ and His followers. (The attack will also be against all people who have a strong religious faith, including Jews, Moslems, Hindus, and others.) A believer will have to deny Christ or else be put to death. Millions—all those who are true believers—will refuse. They will refuse for the same reason any true believer would refuse: because they love the Lord with all their heart, and because they have the glorious hope of living with Christ forever and ever, worshipping and serving Him in perfection throughout all of eternity.

2. They are those who have washed their robes white. How? In the blood of the Lamb. The clothing of all heavenly beings is colored white. White stands for purity and perfection. It means that the person has no spot of sin, evil, or corruption in him. He is clean and pure from all defilement and sin and imperfection. Therefore, white stands for perfection, for sinless perfection, for perfect righteousness.

But note a critical fact: no person upon earth is sinless, righteous, perfect, pure, or incorruptible. Every person sins, and every person is corruptible. We all die and end up in the grave. How then did these martyrs—the believers of the numberless multitude—get white robes? This verse tells us:

“[They] have washed their robes; and made them white in the blood of the Lamb” (v.14. See note, pt.2, Lamb of God—Rev.5:6-7 for discussion and verses.)

- 5** (7:15) **Believers, Redeemed—Heaven:** there is the function of the numberless multitude. They serve God continually, day and night. The temple here means the very presence of God, the most holy place in all the universe, heaven itself. It means to have direct access into the presence of God anytime, anyplace. The picture is this:
- ⇒ Believers will be perfected so that they never tire or become weary or need sleep. They will be able to serve and work continuously day and night.
 - ⇒ Believers will serve God: they will be ruling and reigning throughout the universe, overseeing the new heavens and earth for Christ.

“And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel” (Mt.19:28).

“His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord” (Mt.25:23).

“And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make ruler over all that he hath” (Lk.12:42-44).

“And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities....And he said likewise to him [another servant], Be thou also over five cities” (Lk.19:17, 19).

“And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Ro.8:17).

“If we suffer, we shall also reign with him: if we deny him, he also will deny us” (2 Tim.2:12).

“Do ye not know that the saints shall judge [oversee, govern, rule] the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?” (1 Cor.6:2-3).

“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood” (Rev.1:5).

“And hast made us unto our God kings and priests: and we shall reign on the earth” (Rev.5:10).

- 6** (7:15-17) **Believers—Rewards—Heaven:** there are the blessings and bliss of the numberless multitude.

1. They will have the living presence of God with them forever.
 - ⇒ The presence of God will actually be manifested to the believer unceasingly. God will be dwelling, living, moving, and having His being in the believer in an unbroken communion and fellowship.
2. They will have all their physical needs met. Hunger and thirst stand for all the physical necessities of life that they lacked when upon earth. Many of these dear believers will suffer terribly. They will be placed in extermination camps by the antichrist and his government. They will be starved to death. Some will be forced to flee their homes and belongings. They will starve to death while trying to scratch food out of the forests. The picture of how a war-torn, persecuted people suffering starvation and thirst is well known to the modern world. Such scenes are often seen on television. But in heaven the believers will have all their needs met.
3. They will be protected. This is the symbol of the sun and heat. The prison and labor camps of a persecuted and war-torn people is the picture here. The picture would also include the homeless who have to wander about exposed to the elements of nature. Scorching heat and frigid cold will take the lives of many. But in heaven, they will be protected from all enemies, even from the sun and heat.
4. They will have all their spiritual needs met. The Greek for *feed* is shepherd. The Lamb of God Himself shall shepherd the believers. He will feed them and meet all their needs. This refers to spiritual needs, the needs of the soul for life, love, joy, peace, security, completeness, fulness, assurance, and confidence. Christ will feed the soul of the believer. (cp. Ps.23:1f.).
5. They will have the leadership and direction of the Lord to guide them. There will never be another mistake or misstep taken. The Lamb of God Himself will give direction and guidance. He will assign the responsibilities and tell believers exactly what to oversee for Him, and they will joyfully do it. Serving Christ, being directed and guided by Him, will be like drinking from the fountain of living water.
6. They will have all sorrow wiped away from their eyes. Note by whom: God Himself shall wipe all tears from their eyes. In heaven believers shall never again suffer, not even a single pain or hurt. They shall be perfected forever.

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled” (Mt.5:6).

“But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life” (Jn.4:14).

“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst” (Jn.6:35).

“Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (Jn.14:1-3).

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (2 Cor.4:17).

“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (2 Tim.4:8).

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (1 Pt.1:3-4).

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy” (1 Pt.4:12-13).

“Casting all your care upon him; for he careth for you (1 Pt.5:7).

“And God shall wipe away all tears from their eyes; and there shall be no more death neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev.21:4).

“They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them” (Is.49:10).

	CHAPTER 8		
	V. THE SEVEN TRUMPET JUDGMENTS: EVENTS DURING THE GREAT TRIBULATION, 8:1-11:19		
	A. The Breaking of the Seventh Seal: Awesome Preparation for Judgment, 8:1-5		
1 Picture 1: A shattering silence	And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.	3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. 4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.	(specific judgments) b. There is a golden censer with the prayers of saints
2 Picture 2: The instruments of judgment a. There are seven angels given seven trumpets	2 And I saw the seven angels which stood before God; and to them were given seven trumpets.	5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.	3 Picture 3: The signs of the coming judgment begin upon earth

DIVISION V

THE SEVEN TRUMPET JUDGMENTS: EVENTS DURING THE GREAT TRIBULATION, 8:1-11:19

A. The Breaking of the Seventh Seal: Awesome Preparation for Judgment, 8:1-5

(8:1-5) **Introduction:** remember what we have just seen. God has just handed Jesus Christ the great *book of destiny*, the book that tells about the end of the world. The book was so full and so secretive that it was bound with seven seals. When Christ began to break the seals, the most unusual thing happened. A picture, a movie-like scene, began to be played out before John and the heavenly host. What they saw was the horror and the terrible things that are to happen at the end of the world.

- ⇒ The first four seals showed the four horsemen of the apocalypse storming over the face of the earth. These four horsemen represented the havoc that shall be wrought upon the earth by the antichrist. They show his gaining control of the world through war, famine, and economic controls. The events are characteristic of most ages, but they are to be intensified in the tribulation at the end of the world.
- ⇒ The fifth seal (Rev.6:9) showed the martyrs who were slaughtered by the antichrist while he gained control of much of the earth and its economy (Rev.6:6).
- ⇒ The sixth seal showed the rumblings of God's judgment being prepared and simply says, "the great day of His wrath is come," the very threshold of the great tribulation (Rev.6:12f).

Now we come to the seventh seal. But before we discuss it, remember that the seals of a scroll are not part of the scroll. They are merely ribbons or some cord or tape that is wrapped around the scroll or book to hold it together. They have to be broken to open the book. The point is this: the seal judgments are events that happen before the end time itself, before the events of the book itself are ever seen. The seal judgments are the events that happen before the *great tribulation* itself takes place. This is exactly what Christ said:

- ⇒ Christ called the preliminary events "the *beginning of sorrows or woes*" (Mt.24:8. See outline and notes—Mt.24:1-14.)
- ⇒ Christ called the most terrible events of the last days the "*great tribulation*" (Mt.24:21. See outline and notes—Mt.24:15-28.)

Now, it is time for the seventh seal to be broken. When it is broken, there is seen the awesome preparation for judgment.

1. Picture 1: a shattering silence (v.1).
2. Picture 2: the instruments of judgment (v.2-4).
3. Picture 3: the signs of the coming judgment begin upon earth (v.5).

I (8:1) **Seal Judgments:** when the seventh seal is broken, there is the picture of a shattering silence. This was the silence of awe and of reverence before God, fearing what may be coming forth. The heavenly host had seen so much that they were stricken numb with silence. When the seventh seal is broken, nothing happens. There is stillness, complete and absolute stillness. Christ stands there in stone silence. He does not move or speak. Neither does anyone else. They dare not, for the Lord says nothing, and the seal has produced no event. As stated, the silence is a silence of awe and reverence before God, fearing what might be coming forth. It was a silence of suspense and trembling anticipation, expecting some terrible judgment to burst across the scene of human history. Note that the silence lasts about one half hour.

"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Is.46:10).

"Therefore the prudent shall keep silence in that time: for it is an evil time" (Amos 5:13).

“But the Lord is in his holy temple: let all the earth keep silence before him” (Hab.2:20).

“Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation” (Zech.2:13).

2 (8:2-4) **Trumpet Judgments:** there is the picture of the instruments of justice and judgment. Note two instruments of judgment.

1. There are seven angels who suddenly lurch out from the Book of Destiny and immediately take their place before God. God hands them seven trumpets. Again note this: the seven angels come forth when the seventh seal is broken. Picture the scene:

- ⇒ Picture the heavenly host surrounding the throne of God.
- ⇒ Picture all the spectacular scenes, horror, and suffering that have been witnessed.
- ⇒ Picture the breaking of the seventh seal and the stone silence for thirty minutes—stone silence.
- ⇒ Then bursting into view are seven mighty angels taking their place before the throne of God. Picture them standing there tall, broad, and erect. The power they possess is clearly seen in their very persons.

The heavenly host knows something: when God hands these mighty messengers seven trumpets, the judgments about to take place will be coming directly from God Himself. Trumpets always symbolize God intervention into human history. God is about to move against the godless and evil society of earth. This is critical to note, for God does not condemn and punish His followers. The judgments of God are to fall only upon the unbelievers of the world, only upon those who have followed the antichrist, only those who have the mark of the beast.

“And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads” (Rev.9:4).

“And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image” (Rev.16:2).

“So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth” (Ps.58:11).

Thought 1. George Ladd makes a statement that we must always remember about the judgment of God:

“The wrath of God is not merely judicial; it also embodies a merciful purpose. It is designed to drive men to their knees by harsh experiences while the time for decision remains, before it is too late. This is hinted at in several passages.

“After the sixth trumpet, we read, ‘The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands nor give up worshipping demons and idols’ (9:20) ... When men are confronted by the...wrath of God in judgment, they should be humbled in repentance and turn from their wickedness to worship the God of heaven.

“The same note resounds in connection with the bowls of wrath. After the fifth bowl, we read that men ‘cursed the God of heaven for their pain and sores and did not repent of their deeds’ (16:10). If it were possible to drive men to repentance, the plagues of the trumpets and bowls would do so” (The Revelation of John. Grand Rapids, MI: Eerdmans, 1972, p.124).

Thought 2. William Barclay gives three purposes for the blowing of a trumpet that are worthy of our note:

“It can sound the alarm. It can waken from sleep or warn of danger. And God is always sounding His warnings in the ears of men.

“It can be the fanfare which announces the arrival of royalty. It is a fitting symbol to express the invasion of time by the King of eternity.

“It can be the summons to battle. And God is always summoning His people to take sides in the strife of truth with falsehood, and to become soldiers of the King of kings” (The Revelation of John, Vol.2, p.52).

2. The second instrument of judgment is the prayers of all the saints or believers. Note that these are the prayers of all the saints. Some were in heaven and some were still on earth. All had suffered and some were still suffering the savage persecution of the antichrist and his government. Remember how savage the persecution will be: literally millions, numberless multitudes will be killed (Rev.7:9-17). Believers will be crying out to God day and night for deliverance, for justice, for vindication—for the hand of such cruelty to be dealt with either by conversion or removal, and to be dealt with speedily.

The point is this: the day is coming when God is going to answer the prayers of His dear people. He is going to cast His judgment against the antichrist and his government and all those who have followed him. All who have opposed God are going to suffer judgment, the most horrible judgment imaginable, all who have stood against God...

- by ridiculing and mocking His people
- by cursing and abusing His people
- by attacking and striking His people
- by arresting and imprisoning His people
- by condemning and killing His people

All who have rebelled against Jesus Christ—rejected, denied, cursed, ignored, neglected, disobeyed, and disbelieved Him—all shall be judged. The judgment of God is about to fall upon the earth. They who have been so cruel and inhumane shall now suffer the most horrible punishment imaginable. And the punishment shall come from Him who is just and righteous as well as love. God is going to hear and answer the prayers of His dear people, His followers who suffered so much at the hands of a godless society that chose to follow the savagery of the antichrist.

“And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you” (Lk.11:9).

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (Jn.15:7).

“And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight” (1 Jn.3:22).

“He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him” (Ps.91:15).

“And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear” (Is.65:24).

“Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not” (Jer.33:3).

“And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God” (Zech.13:9).

3 (8:5) **Judgment:** there are the signs of the coming judgment beginning upon earth. Note the verse.

“And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake” (v.5).

The angel takes fire from the altar, and note where he puts it: he mixes it in with the prayers of the suffering saints. Their prayers for vindication and justice and the fire of God’s holy wrath are mixed together. Why? To be cast upon the earth. The day is coming when God will be ready to judge the godless society of the earth; He will be ready to avenge His name and the faith of His dear people who have been treated so savagely. The justice of God will strike out in wrath against the ungodly and evil of the earth.

Note this: the angel casts both the fire and prayers of the saints upon the earth. When he does, all the voices upon earth begin to wonder and question, for there is...

- an enormous increase of violent thunderstorms with their thunderings and lightnings.
- an enormous increase of earthquakes.

The ungodly millions upon earth know that something is about to happen, something terrible. And it is: the judgment of God is about to fall upon the ungodly of the world. The *great tribulation* is now being launched.

“But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you” (Mt.11:22).

“And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city” (Mk.6:11).

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen” (Rev.1:7).

“The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether” (Ps.19:9).

“Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth” (Ps.96:13).

Thought 1. Scripture plainly declares that God is going execute judgment upon this corruptible world and the ungodly.

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints” (Jude 14).

“Because he hath appointed a day, in the which he will judge the world in righteousness by that man who he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead” (Acts 17:31).

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness” (Ro.1:18).

“Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth” (Ps.96:13).

	<p>B. The Blast of the First Four Trumpets: Natural Catastrophes, 8:6-12</p>	<p>the third part of the ships were destroyed. 10 And the third angel sounded, and there fell a</p>	<p>f. Destroys one third of the ships 3 The 3rd trumpet: A meteoric mass</p>
<p>1 The 1st trumpet: A fierce storm a. Includes hail & fire mixed with blood b. Destroys one third of the vegetation</p>	<p>6 And the seven angels which had the seven trumpets prepared themselves to sound. 7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.</p>	<p>great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; 11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.</p>	<p>a. Affects one third of the water systems b. Is named wormwood c. Contaminates one third of the waters—killing many</p>
<p>2 The 2nd trumpet: A massive volcanic explosion a. Is a mass of rock as large as a mountain b. Is still a fire c. Is cast into the sea d. Turns one third of the sea to blood red e. Destroys one third of the sea life</p>	<p>8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; 9 And the third part of the creatures which were in the sea, and had life, died; and</p>	<p>12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.</p>	<p>4 The 4th trumpet: An astronomical eclipse a. Darkens one third of the heavenly bodies b. Affects day & night</p>

DIVISION V

THE SEVEN TRUMPET JUDGMENTS: EVENTS DURING THE GREAT TRIBULATION, 8:1-11:19

B. The Blast of the First Four Trumpets: Natural Catastrophes, 8:6-12

(8:6-12) **Introduction:** the great trumpet judgments will be blown upon the earth. Remember: this will be the judgment of God upon a world that will slaughter the innocent and curse God; a world of ungodly and evil people who will reject, deny, and rebel against Jesus Christ. This is the judgment of God against a world that will launch the worst holocaust in the history of the world; that will slaughter millions of believers who refuse to deny Jesus Christ and to accept the mark of the antichrist. God’s judgment will be trumpeted across the face of the earth. Judgment will fall upon the mean, the ungodly, and the evil of the world.

Note: the seven angels will prepare to sound forth the trumpet blast of their judgments. This passage deals with the first four trumpet judgments. The judgments will focus upon natural catastrophes, both upon the earth and upon the heavenly bodies. The purpose of these natural disasters will be to bring people to repentance.

1. The first trumpet: a fierce storm (v.6-7).
2. The second trumpet: a massive volcanic explosion (v.8-9).
3. The third trumpet: a meteoric mass (v.10-11).
4. The fourth trumpet: an astronomical eclipse (v.12).

1 (8:6-7) **Trumpet Judgments—Judgment:** there will be the blast of the first trumpet judgment, that of a fierce storm. Remember the terrifying disturbances that will be taking place in outer space and upon earth in the latter days. The universe and the laws of nature will be swaying: enormous and violent disturbances will be taking place all throughout the universe. We saw this under the seal judgments.

“And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven [meteorites] fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places” (Rev.6:12-14).

These cosmic disturbances will cause utter chaos in the earth’s weather. A violent storm will brew someplace on the earth, a storm more violent than any storm ever seen before. The storm will rain hail that looks like fire mingled with blood. The reddish color will no doubt be a mixture of sand blown up into the clouds by some of the most fierce winds ever seen by man. Note the force of the winds. The storm will be so strong that its winds will carry it across one third of the earth—strong enough to destroy and devastate one third of the vegetation (grass and trees). Think of the enormous destruction and utter devastation:

- ⇒ the destroyed crops and food supply for both man and animal
- ⇒ the interrupted agricultural rotation through lack of seed and ability to plant again
- ⇒ the shortage of food
- ⇒ the dry, desert lands that will result from the destruction of trees

One third of the vegetation of the earth will be destroyed in this judgment. Why? Because the end of the world will be at hand. God will begin to judge the *ungodly* and the *evil* of this earth. It will be time for people to know that God is truly God, and that He is to be obeyed or else people will be judged and punished. This judgment will be a warning: people must repent or even worse judgments will come.

⇒ This judgment will be similar to the plagues upon Egypt by Moses.

“And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation” (Ex.9:23-24).

⇒ This judgment will be similar to the storm upon the enemies of Joshua and Israel.

“And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword” (Josh.10:11).

⇒ Other Biblical references to hail storms are as follows.

“The LORD also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire” (Ps.18:13).

“Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand” (Is.28:2).

“Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it” (Ezk.13:11).

“The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up” (Rev.8:7).

2 (8:8-9) **Trumpet Judgments:** there will be the blast of the second trumpet judgment. This will probably be some un-paralld volcanic explosion either from underneath the sea or else close to the sea. The explosion will apparently be as forceful as an atomic explosion, forceful enough to explode a mass of rock as large as a mountain into some ocean. Note these facts:

- ⇒ The explosion will be so forceful that the mass of rock flying upward is so large that it looks like a great mountain.
- ⇒ The explosive mass will still be ablaze when it hits the earth.
- ⇒ The explosive mass will be cast into one of the seas.
- ⇒ One third of that particular sea will turn blood red.
- ⇒ One third of the sea life of that sea will be destroyed.
- ⇒ One third of the ships in that particular ocean will be destroyed.

Again, picture the shortage of sea life for food, the devastation to the fishing industry and businesses, the interruption of shipping commerce and trade, the financial loss because of the destroyed ships and their cargo. Commerce and food supply will be crippled world-wide by the blast of the first and second trumpets.

⇒ The destruction of fish will be similar to the plague upon Egypt.

“And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt” (Ex.7:20-21).

“Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away” (Hos.4:1-3).

“For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low....and upon all the ships of Tarshish, and upon all pleasant pictures” (Is.2:12, 16).

⇒ The judgment of God was predicted centuries ago.

“I will utterly consume all things from off the land, saith the LORD. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling blocks with the wicked; and I will cut off man from off the land, saith the LORD” (Zeph.1:2-3).

“He turned their waters into blood, and slew their fish” (Ps.105:29).

3 (8:10-11) **Trumpet Judgments:** there will be the blast of the third trumpet judgment, that of a meteoric mass. This will apparently be some huge meteor that explodes before it hits the earth. It will scatter over one third of the world. The balls and particles that fall into the rivers and springs of water will drastically affect the water systems in that part of the world. It will actually poison the water, and before men become aware of it, many will die from drinking the water. Because of the bitter taste of the water, the star is called wormwood. Wormwood is a plant that is very bitter. Think of the effect of this meteoric mass upon the earth:

- ⇒ the shortage of water
- ⇒ the thirst among people
- ⇒ the panic because of thirst
- ⇒ the mobilization of emergency aid needed to get water to one third of the earth
- ⇒ the sheer terror, fright, and agony burning at the minds of people because of these three judgments

But remember upon whom the judgments will be falling: upon the ungodly and the evil of the earth, upon the antichrist and his government and followers, upon those who have literally slain millions of God’s people upon the earth, upon those who have abused, mocked, cursed, beaten, imprisoned and killed the followers of God’s Son, the Lord Jesus Christ.

Thought 1. Note how the bitterness of wormwood is used in Scripture.

1) Wormwood became a symbol of idolatry because of its bitterness. Idolatry is a bitter taste for God to swallow; therefore, He will give the idolater the *bitterness or wormwood of judgment*.

“And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; but have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: therefore thus saith the LORD of hosts, the God of Israel: Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink” (Jer.9:13-15).

2) Wormwood is used to symbolize the bitterness that an immoral person brings into one’s life.

“For the lips of a strange woman drop as a honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell” (Pr.5:3-5).

3) Wormwood is used to symbolize the way people dismiss and treat God with disdain.

“Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood” (Dt.29:18).

“And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; but have walked after the imagination of their own heart and after Baalim, which their fathers taught them: therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink” (Jer.9:13-15).

“Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land” (Jer.23:15).

“Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel. Ye who turn judgment to wormwood, and leave off righteousness in the earth” (Amos 5:6-7).

4 (8:12) **Trumpet Judgments:** there will be the blast of the fourth trumpet judgment, that of some astronomical eclipse. Some kind of unusual eclipse is going to happen in the heavens.

“The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining” (Joel 2:10).

“And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day” (Amos 8:9).

Just what Scripture is saying here is difficult to understand. It seems that one of three things is meant.

- ⇒ That one third of the sun, moon, and stars will be eclipsed.
- ⇒ That there will be an eclipse that will blacken out one third of the day; that is, there will be one third less light.
- ⇒ That there will be no light whatsoever for a third of the night; that is, the moon will be eclipsed for one third of each night.

Whatever is meant, the event will be a judgment, a plague of God’s. He will be behind the event, striking fear in the *ungodly* and *evil* of this world. God will have two purposes: to lead men to repent and, if they refuse, to judge them for all the evil and ungodly acts against His name and His people.

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The picture is this: God has had enough. It is time to stop all the evil and murderous behavior of people. He is ready to end the world and send Christ back to earth to establish righteousness upon earth forever. But He still wants to reach as many as He can. In mass, the world has rejected Him and His people; and they have set a course of genocide, attempting to wipe all believers off the face of the earth. The antichrist and his followers have launched a holocaust that has slaughtered millions. Therefore, God is now moving in judgment by throwing the forces of nature out of course. He is getting ready to destroy the earth and begin anew; but in the meantime, He offers the opportunity of repentance to any who will turn from their sin to His beloved Son, the Lord Jesus Christ.

⇒ This judgment will be similar to the plague of darkness cast upon Egypt by Moses.

“And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings” (Ex.10:21-23).

⇒ One such astronomical event has already happened in the seal judgments.

“And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places” (Rev.6:12-14).

⇒ Other Scriptures predict such astronomical events for the latter days.

“The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining” (Joel 2:10).

“And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day” (Amos 8:9).

⇒ Jesus Christ predicted such astronomical events for the latter days.

“And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh” (Lk.21:25-28).

<p>1 The blast of judgment is now to be far more severe a. To be against man himself (the ungodly, v.4) b. To be very severe: A triple judgment</p>	<p>C. The Blast of the Fifth Trumpet: A Demonic-like Locust Plague Upon the Ungodly & Evil, 8:13-9:11</p> <p>13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!</p>	<p>5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. 6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. 7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. 8 And they had hair as the hair of women, and their teeth were as the teeth of lions. 9 And they had breastplates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. 10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. 11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.</p>	<p>d. They are not to kill people, only torment them</p> <p>e. The result: People are to be so weary of torment that they desire to die</p>
<p>2 The unnamed star or person a. He falls from heaven b. He is given the key to the bottomless pit—the abyss</p> <p>3 The bottomless pit or abyss is opened</p>	<p>CHAPTER 9</p> <p>And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.</p> <p>2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.</p> <p>3 And there came out of the smoke locusts upon the earth: and unto them was given power as the scorpions of the earth have power.</p>	<p>4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.</p>	<p>5 The locusts have a horrifying appearance & power a. Like war horses: Attack b. Gold crowns: Successful c. Men’s faces: Intelligence d. Women’s hair: Beauty to seduce e. Lion’s teeth: Devouring f. Breastplates: Indestructible g. Sound of wings: Frightening h. Stinging tails: Demonic torture</p>
<p>4 The locusts from the abyss are sent to inflict unbearable punishment a. They are given scorpion-like power b. They are restrained from destroying nature c. They are to afflict only people who do not have the seal of God</p>	<p>4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.</p>	<p>11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.</p>	<p>6 The king of the locusts is identified a. Abaddon (Hebrew): Destruction b. Apollyon (Greek): Destroyer</p>

DIVISION V

THE SEVEN TRUMPET JUDGMENTS: EVENTS DURING THE GREAT TRIBULATION, 8:1-11:19

C. The Blast of the Fifth Trumpet: A Demonic-like Locust Plague Upon the Ungodly & Evil, 8:13-9:11

(8:13-9:11) **Introduction:** the worst holocaust the world has ever seen will be taking place. Millions of believers will be slaughtered by the godless society and government of the antichrist. The godless government will insist that the people’s first loyalty belongs to the state. The antichrist will set up the state as a god and demand total allegiance. He will do what so many governments do today and have always done: demand that people focus upon the government and recognize it as the great provider and protector of society. He and his government will declare the age-old philosophy of the supreme state, that the government alone can meet the needs of people and bring utopia to them. Those who refuse to give the government their first loyalty will be hunted down, imprisoned and executed. Take just a moment and think about all the governments over the earth that hold to the supremacy of the state and deny God and disallow freedom of worship. When the antichrist comes to power, he will exalt the government and its leader world-wide.

But this is only a fraction of what will be happening in the end time. The great tribulation will have just begun, and every person on earth who puts God first will be slaughtered. As stated, millions of believers will have already died in the worst holocaust in world history. It is because of this and all the other terrible sins and evils of a godless society that God decides to judge and end the world.

What we have seen thus far is this: the great tribulation has now begun. The great Book of God has now been opened, the Book of Destiny, the book that reveals what is to happen in the end time. God’s judgment upon the ungodly and the evil of this world has begun to fall. Four trumpet judgments have blasted the earth with natural disaster after natural disaster. The destruction and devastation upon earth has been unparalleled.

⇒ One third of the vegetation has been destroyed.

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- ⇒ One third of some sea has been polluted and a third of the sea life has died.
- ⇒ One third of the water systems of the world have been polluted by a meteoric mass from heaven falling upon earth.
- ⇒ One third of day and night has been affected because of astronomical happenings throughout space.

Now, we come to the blast of the fifth trumpet judgment: a demonic-like locust plague upon the ungodly and evil of the earth.

1. The blast of judgment is now to be far more severe (v.13).
2. The unnamed star or person (Ch.9:1).
3. The bottomless pit or abyss is opened (v.2).
4. The locusts from the abyss are sent to inflict unbearable punishment (v.3-6).
5. The locusts have a horrifying appearance and power (v.7-10).
6. The king of the locusts is identified (v.11).

1 (8:13) **Judgment:** the trumpet blast of the fifth judgment will be far more severe than the other judgments. The other four trumpet judgments were directed against the earth itself and involved natural catastrophes. Now the judgments will be directed against the ungodly and evil of this earth. It will not affect those who refuse to give their allegiance to the anti-christ, who refuse the mark of the beast (Rev.9:4). Remember: God will seal His followers; he will protect believers so that His judgments do not fall upon them. His judgments will be for the ungodly and the evil, not for those who have trusted His Son. Of course, as in every generation, believers will be martyred at the hands of ungodly men. But believers will not suffer the judgments of God. They will be protected even as Israel was protected during the Egyptian plagues under Moses. (See note—Rev.7:2-3.)

Note that an eagle flies through the midst of heaven. (The Greek is “eagle” not *angel* as the Authorized Version has.) The idea is that it soars in the height of the sky, right at the zenith of the noonday sun. Why? So that all can see him and hear his voice cry out a threefold woe upon the ungodly of the earth. This, of course, is symbolic language stressing the strength, swiftness, and certainty of the judgments. An eagle is strong and swift, and when it swoops down upon its prey, judgment is certain. The eagle is a symbol of vengeance (cp. Dt.28:49; Hos.8:1; Hab.1:8). (A.T. Robertson. *Word Pictures In The New Testament*, Vol.6, p.360.)

Thought 1. None of the ungodly and evil of the world will escape the judgment of God. God is *just and righteous* as well as love, perfect in justice and righteousness. Therefore, *perfect justice* is to be executed upon the ungodly and evil. They are to reap *exactly* what they have sown. God Himself will execute justice and righteousness in the trumpet judgments. This is the fifth trumpet blasting its judgment upon the ungodly of the earth. This is the beginning of the *great tribulation* that is coming upon the earth. This is what the great Book of God, the Book of Destiny, reveals. But remember: as just stated, God is loving as well as just. Therefore, any person who repents and turns to God’s Son, the Lord Jesus Christ, can still be saved, no matter how ungodly he has lived.

2 (9:1) **Satan—Angels, Fallen—Abyss—Bottomless Pit:** there will be the unnamed star or person. A star is said to fall from heaven. What is this star? Note that the pronoun *him* is used to refer to this star. It is a person. The word *star* is used in its symbolic way to refer to a person of fame or of high position. Who is this person? Note these facts.

- ⇒ He is said to be a star “fallen” (peptokota) from heaven to earth. This is past tense; it means that he was already fallen when God gave him the key to the bottomless pit.
- ⇒ Christ said that He saw Satan fall from heaven.

“And he said unto them, I beheld Satan as lightning fall from heaven” (Lk.10:18).

- ⇒ Scripture gives a glimpse into the fall of Satan. He was apparently the highest arch-angel created by God. But he did what every person has done, began to look at himself and choose to go his own way. Therefore, God had to do what he has to do with everyone of us when we reject and rebel against Him: God had to cast Satan out of heaven, out of His holy presence.

“How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit” (Is.14:12-15).

- ⇒ He is given the keys to the bottomless pit, that is, the abyss, the place where Scripture says the demons and devils are kept. (This is discussed in the next note.)

The point is this: in comparing Scripture with Scripture, this fallen star or angel seems to be Satan himself. If he is not Satan, then he is probably some high ranking fallen angel in the spirit world. Presently Jesus Christ has the keys to the bottomless pit, but He gives them to Satan and allows Satan to afflict the earth with his hordes of demons. Why? So that the world of evil men can reap what they have sown. However, note that God restrains and limits his evil destruction even as He does in our day and time (cp. Mt.8:29; Lk.8:31; Rev.1:18; 3:7; cp. Rev.20:11-15).

3 (9:2) **Abyss—Bottomless Pit:** there will be the bottomless pit. It will be opened by the fallen angel of Satan. What is the bottomless pit? It is the place where *evil spirits and demons* are kept until the end of the world. (See **DEEPER STUDY # 1, Hell**—1 Pt.3:19-20 for all the prisons or compartments of hell.) Their final doom will be Gehenna or the lake of fire, the place where all those who have rebelled against God are to be condemned (Rev.20:10, 14-15). Note what happens

when this fallen angel opens the bottomless pit: smoke arises out of the pit, smoke that is just like the smoke of a great furnace. The smoke in the atmosphere became so heavy and thick that the sun was darkened. This symbolizes what will happen to the ungodly and evil:

- ⇒ The darkness of the underworld will attack them.
- ⇒ They will have the breath of life suffocated out of them by trouble after trouble.
- ⇒ They will experience horror after horror arising out of the bottomless pit.

“And they [evil spirits] besought him that he would not command them to go out into the deep” (Lk.8:31).

“And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts [demons] upon the earth: and unto them was given power, as the scorpions of the earth have power....And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon” (Rev.9:1-3, 11).

“And when they shall have finished their testimony, the beast [antichrist] that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them” (Rev.11:7).

“The beast [antichrist] that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is” (Rev.17:8).

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years” (Rev.20:1-2).

4 (9:3-6) **Evil Spirits—Judgment:** there will be the locust-like demons from the abyss. They will be sent to inflict unbearable punishment upon the ungodly. Why are these demons called locusts? Because locusts are a symbol of God’s anger against the ungodly and evil of the world (Ex.10:13; Joel 1:4). Note five facts about the judgment of these locust-like demons.

1. The locust-like demons will be given scorpion-like power (v.3). The scorpion strikes its victim with its tail; its sting is in its tail. It has a poisonous fluid that it injects into the wound of its victim. The sting is not fatal, but it causes terrible suffering.

What is being said is this: in the great tribulation demons with scorpion-like power will be set loose from the bottomless pit.

Remember: the world and the laws of nature are being so radically affected that one natural disaster after another will be occurring all over the world. There will be a shortage of food, water, and the basic essentials of life. Animals will be scurrying about even as men are, frantically searching for food. There is, of course, even the possibility of some bizarre animal mutation resulting from all the natural changes and scientific experimentation in the latter days. The point is this: we know better than to laugh at such prospects today because of what science is doing with the genes and basic elements of life. Indescribable monstrosities are very possible today.

But note: this is a judgment from God. It is not something man brings on himself. God may allow the evil spirits to use something man has developed, but God’s judgment will be behind it all. Evil spirits, the demons from the bottomless pit, will be loosed and given scorpion-like power to afflict the ungodly and evil of this world. Note: they do not kill people; they only afflict and torment people. The demons will torment everyone in their paths just like the locusts of the field.

2. The locust-like demons will be restrained from damaging nature (v.4). This shows that they will not be real earthly locusts, for locusts feed upon vegetation.

3. The locust-like demons are to afflict only people who do not have the seal of God (v.4). God will seal His people during the great tribulation. His people will be protected from suffering the judgments cast upon the ungodly and evil of this world. Many believers will be afflicted and die at the hands of the antichrist, but not a single believer will be touched by the judgment of God. God’s wrath falls only upon unbelievers. This has always been true and it always will be (see notes—Rev.7:2-3; 8:13 for more discussion).

4. The locust-like demons will not kill people, only torment them (v.5). This is critical to note. This fact alone seems to point to the demonic force being some locust-like animal that actually sweeps the earth, an animal that stings people with some poison venom that torments but does not kill its victims. This may seem cruel, but we must always keep in mind what is happening: the ungodly and evil of the last days will launch a holocaust upon the world far beyond anything anyone could have ever imagined. They will literally torment and slaughter millions. Therefore, as God has always said, a man reaps what he sows. Consequently, the ungodly and evil of the end times will be punished with an equal judgment, a torment equal to the torment they have inflicted. (See DEEPER STUDY # 1, Judicial Judgment of God—Jn.12:39-41; note—Ro.1:24.)

Note that the torment is to last five months. The idea is a continuous attack: the locust-like demons are to continuously attack the ungodly for five long months. But even during this awful judgment God shows mercy and is going to give man a chance to repent (cp. v.20-21). As always, most will refuse, but God will still offer His mercy because He loves and longs for man to be saved and to know the glories of heaven and eternal life.

5. The result of the torment upon people will be so agonizing and the pain so excruciating that people will beg for death (v.6). But they will not die. Remember: most people lack the courage to commit suicide. They wish to die, but they do not have the courage to go ahead and take their own lives. The scene of the last days is that people will be so afflicted

with torment that they will wish to die, but they cannot. The affliction is not strong enough to kill them, and they are unable to gather up enough courage to kill themselves. Death is out of their reach. They must suffer the torment of God's judgment.

⇒ Jeremiah predicted that men would suffer so much that they would crave death.

“And death shall be chosen rather than life by all the residue [rest] of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts” (Jer.8:3).

⇒ Other Scriptures talk about the despair and hopelessness of men in affliction.

“Which long for death, but it cometh not; and dig for it more than for hid treasures” (Job 3:21).

“Then thou scarest me with dreams, and terrifiest me through visions: so that my soul chooseth strangling, and death rather than my life” (Job 7:14-15).

“My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul” (Job 10:1).

“Thou broughtest us into the net; thou laidst affliction upon our loins” (Ps.66:11).

“For we are consumed by thine anger, and by thy wrath are we troubled” (Ps.90:7).

“For I have eaten ashes like bread, and mingled my drink with weeping, because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down” (Ps.102:9-10).

“The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?” (Is.33:14).

5 (9:7-10) **Evil Spirits—Judgment:** there will be the appearance and power of the locust-like demons. Eight descriptions are given. The point being made is the terrifying appearance and power of the demonic forces of the end time. Man must beware and prepare. He must prepare by receiving Jesus Christ as his Savior so that he may escape the demonic hoard that is to come in the last days.

1. The demonic locusts are like horses prepared for battle: *posed and ready to attack*. This could also mean that they will be larger than the average size locusts (cp. Joel 2:4).

2. The demonic locusts will have heads that look like they are crowned with gold: this symbolizes that they will have *authority* to afflict men. They will be as *conquerors and be successful* in their attacks.

3. The demonic locusts will appear to have the faces of men: this symbolizes the *determination and intelligence* of men. They will be set like flint in their attacks and have the intelligence to attack and inflict damage with their scorpion like poison.

4. The demonic locusts will have hair like hair of women: beauty to seduce and ensnare, to help them to seem innocent and harmless at first. This may mean long antennae to help them in their attack and escape.

5. The demonic locusts will have teeth as a lion: ferocious, fierce, devouring, and cruel (cp. Joel 1:6).

6. The demonic locusts will have breastplates as of iron: indestructible, protected, and defended. People will be helpless in killing them.

7. The demonic locusts will have wings that sound like many chariots rushing into battle: frightening and overwhelming. There will be a sense of hopelessness in defending against them (cp. Joel 2:4-5).

8. The demonic locusts will have stinging tails like scorpions: demonic torture.

Thought 1. When the end of the world approaches, there will be far more demonic forces at work than ever before. The intensification staggers the human mind. But God loves us and wants us to escape the fangs of the devil and the demonic hordes. Therefore, He warns us about what is coming. We must escape the coming judgments which are to be blasted against the ungodly and evil of the last days. God has made a way for us to escape. What is that way? The Lord Jesus Christ, the Son of God Himself. We must receive Jesus Christ as our Lord and Savior, casting ourselves totally upon Him.

“How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him” (Heb.2:3).

“For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape” (1 Th.5:3).

“Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered” (Pr.11:21).

“Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them” (Jer.11:11).

“Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him” (Amos 5:18-19).

6 (9:11) **Evil Spirits—Satan—Angels, Fallen:** there will be the king of the demonic locusts. Four things are said about him.

1. He is an *angel*: a creature of enormous beauty and strength.

2. He is *the angel of the bottomless pit*: a fallen angel. He was once an angel of heaven, a servant of God; but now he is an angel of the underworld, of sin and evil and of all ungodliness and unrighteousness.

3. He is the king, the ruler and governor, over the bottomless pit. Note: there are various levels of authority and power and rule in the spiritual world just as there are in this world. This fallen angel rules over the power of darkness. It is under his command and authority.

4. He has both a Greek and an Hebrew name. His Hebrew name is Abaddon which means *destruction*, and his Greek name is Apollyon which means *destroyer*. What better name could there be to describe this ruler of the demonic locusts? No creature and no force leaves behind any more destruction than that of the ferocious locust. Who is this fallen angel? Again, it has to be either Satan himself or one of his commanding angels.

Thought 1. Note a critical fact: the enemy of man is the spiritual force that lies behind this world, a force that the Bible calls Satan. We only deceive ourselves if we do not cast ourselves upon the power and salvation of Jesus Christ. Jesus Christ delivers us from the grip of this evil force and person who leads us into evil and dooms us to death. Jesus Christ, the very Son of God Himself, has defeated Satan in order to deliver us from the grip of Satan and his power of sin and death.

“When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side” (Mt.13:19).

“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it” (Jn.8:44).

“Now is the judgment of this world: now shall the prince of this world [Satan] be cast out” (Jn.12:31).

“Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me” (Jn.14:30).

“But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor.4:3-4).

“Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air [Satan] the spirit that now worketh in the children of disobedience” (Eph.2:2).

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph.6:12).

“And having spoiled [spiritual] principalities and powers [of the devil], he made a show of them openly, triumphing over them in it” (Col.2:15).

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage” (Heb.2:14-15).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pt.5:8).

“He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil” (1 Jn.3:8).

<p>1 More woes lie ahead</p> <p>2 The four fallen angels are set loose</p> <p>a. At the command of a voice from the altar</p> <p>b. Were bound at the Euphrates River</p> <p>c. Were prepared to destroy one third of humanity</p> <p>3 The military horsemen & their demonic horses appear</p> <p>a. Their number: 200 million</p> <p>b. The riders: Have breastplates that are</p>	<p>D. The Blast of the Sixth Trumpet: Demonic-like Military Horsemen, 9:12-21</p> <p>12 One woe is past; and, behold, there come two woes more hereafter.</p> <p>13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,</p> <p>14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.</p> <p>15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.</p> <p>16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.</p> <p>17 And thus I saw the horses in the vision, and them that</p>	<p>sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.</p> <p>18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.</p> <p>19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.</p> <p>20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:</p> <p>21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.</p>	<p>indestructible</p> <p>c. The horses</p> <p>1) Have heads like lions: Ferocious & devouring</p> <p>2) Have mouths spitting fire: Hellish nature</p> <p>3) Kill one third of the ungodly & evil</p> <p>4) Their power is in their mouth, head, and serpent-like tails: Torture & death</p> <p>4 The judgment has a purpose: To lead people to repentance</p> <p>a. The survivors do not repent</p> <p>b. The repentance needed</p>
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DIVISION V

THE SEVEN TRUMPET JUDGMENTS: EVENTS DURING THE GREAT TRIBULATION, 8:1-11:19

D. The Blast of the Sixth Trumpet: Demonic-like Military Horsemen, 9:12-21

(9:12-21) **Introduction:** the trumpet blast of judgment is going to fall upon the earth, upon the ungodly and evil of this world. We have seen this in the first four trumpet blasts that fell upon nature. Horrifying and catastrophic events destroyed one third of the vegetation, water supply, sea life, and the shipping and fishing commerce of the world. Scientists warn us all the time about the possibility of such horrors unless the environment is protected. Such a horrible time is coming. But note: in the first four trumpet judgments, man himself will not be afflicted, not on a massive scale. That is, man's body will not be attacked; his body will not suffer any massive ill effects from the catastrophes. But after the natural disasters the ungodly and evil of the world will be judged. The last three trumpet judgments will be directed against them personally, and millions will be afflicted and destroyed. They are going to reap what they have sown. They have sown terrible ungodliness; therefore, they are to reap the punishment of their evil. And the punishment is to be so severe, it can only be called a prolonged period of woe. The last three trumpet judgments are the *woe judgments*, the judgments directed against the ungodly and evil of this world. The first woe judgment was seen in the former passage, the blast of a demonic-like plague of locusts. The demonic locusts could only torture men, not kill them. But now the sixth trumpet blasts forth its judgment, and another horde of demons come forth. This time, however, there is a difference. These are military demons, and they shall take their toll upon human life. An astronomical number of the ungodly and evil of the world will die under the judgment of God's righteous hand in this *woe* judgment. This is the judgment of the demonic military horsemen.

1. More woes lie ahead (v.12).
2. The four fallen angels are set loose (v.13-15).
3. The military horsemen and demonic horses appear (v.16-19).
4. The judgment has a purpose: to lead people to repentance (v.20-21).

1 (9:12) **Judgment—Woe:** more *woes* lie ahead. There is to be catastrophic destruction and devastation in the *great tribulation* that is coming upon the earth. It will be such a terrible time that it can only be described as a period of *woe*, that is, of extreme grief, distress, suffering, affliction, and calamity. The *woe judgments* of God are the trumpet judgments that zero in on afflicting the bodies of the ungodly. One woe has already been covered, the demonic-like locusts. Two more woe judgments are yet to fall upon the evil people of the world.

2 (9:13-15) **Angels, Fallen—Judgment:** there are the four fallen angels set loose. Three facts are given about their being loosed.

1. They are set loose by a command coming from the golden altar. This is the altar of incense where the prayers of God's people are kept (cp. Rev. 6:9-10; 8:3-4). This symbolizes a significant fact: God launches this judgment especially to vindicate the millions who will be slaughtered in the holocaust of the antichrist. God is going to be perfectly just. He is going to execute perfect justice against the antichrist and his followers who have slaughtered millions. They too shall be slain by the judgment of God. The very prayers of the golden altar cry out for the name of God to be vindicated against those who laughed, mocked, rejected, denied, disbelieved, disobeyed, and cursed God. God is going to hear these prayers.

2. The four released angels are bound at the great river Euphrates. Note the definite article used: *the*. The four fallen angels are four specific angels. As will be seen in a few moments, they will be four angels of high military rank.

Why would the angels come from the Euphrates? Scripture does not say, but two reasons seem likely.

⇒ The head or spring of the Euphrates river flowed out of the garden of Eden. It was there, of course, where Satan first tempted and overthrew man. The first sin that resulted in the fallen human race took place at the head of the Euphrates river. It was also there that the first murder took place and it was in the region of the Euphrates that the first organized rebellion against God took place. (All this is pointed out by the excellent Bible expositor, Lehman Strauss. *The Book of the Revelation*, p.194).

⇒ The Euphrates was the western boundary of the promised land that God promised to Abraham.

Therefore, beyond the Euphrates can be looked upon as the outer reaches of the earth, as the place where the spiritual enemies of man are kept. As William Barclay says:

"The angels, therefore, come from the distant lands, from the strange and alien and hostile places, from these very parts of the world from which the Assyrians and the Babylonians had in time past descended with destruction upon Israel. So, then, the angels come from the quarter from which disaster had in ancient times come upon God's people Israel....The four angels are Angels of Punishment; they come from the part of the world from which death and disaster and slavery had so often come" (The Revelation of John, Vol.2, p.64).

3. The four fallen angels were loosed and they prepared to execute a judgment upon the earth: the judgment of slaying one third of the ungodly and evil population of the world. Remember why: because the billions upon earth will follow and give their total allegiance and support to the antichrist and the policies of his government. One of the major policies will be the holocaust launched against the believers of the world. Literally millions will be slaughtered. Simply stated, God will not be able to take the diabolical evil of ungodly people any more. He will allow His justice to finally be executed and demonstrated: the diabolical, the ungodly and evil, shall reap the slaughter they have inflicted upon others.

4. Note one other fact: God has already set the time for this judgment. There is an exact year, month, day, and even hour that this judgment is to fall upon the ungodly and evil. The hour is already fixed.

3 (9:16-19) **Judgment—Angels, Fallen:** there are the military horsemen and their demonic horses. Five things are said about this demonic horde.

1. There will be an army of two hundred million. Imagine an army of two hundred million demonic spirits let loose upon the earth. This will be the army that the four fallen angels will command, an army such as the world has never seen before.

2. The riders will have breastplates. The breastplates are "fiery red and sapphire blue and sulphur (brimstone) yellow" (The Amplified New Testament). The breastplate symbolizes that they will be indestructible, protected and defended as they go to war against the ungodly of the world. Man will not be able to stop them.

3. The horses will be horrible and add terror upon terror on the ungodly.

⇒ They will have heads like lions: ferocious, fierce, devouring, cruel, and consuming.

⇒ They will have mouths that spit out fire: a hellish and fiery nature; a vengeful, angry, and wrathful nature (cp. Rev.14:10; 19:20; 21:8).

⇒ They will kill one third of the ungodly and evil upon earth. How? By the plague of fire, smoke, and brimstone. (Note: the weapons used by this demonic army are not given. But observe how fire, smoke, and brimstone sounds like an atomic explosion. We must, however, keep in mind that this slaughter is being masterminded by evil spirits and demonic forces—all being executed under God's will as a judgment upon the ungodly and evil of the world.)

⇒ Their power is in their mouths, heads, and tails. The head symbolizes intelligence; the mouth symbolizes deceptive speech and a hunger to consume and to destroy; and the serpent-like tails symbolize poisonous strikes and deadly wounds.

Thought 1. The picture of the great tribulation is a picture of horror heaped upon horror. It is a frightful and fearful scene. But note: with what we know about the possibility of atomic destruction, environmental devastation, and the possibility of some monstrous gene mutation—the judgments of God's book can no longer be doubted. Not if God is really God, and not if He is truly just, and not if some diabolical leader arises (as they have in the past) who launches a holocaust against God's people. God is bound to execute justice if some demon of a person slaughters millions and millions of His people, and if the whole world gives its support. It is this that will cause the antichrist to differ from all former world leaders who have killed millions. They had only limited support. But in the last days, the antichrist will have the support of most of the ungodly and evil people of the earth.

4 (9:20-21) **Judgment:** there is the purpose for the judgment—repentance. Two significant points are now made.

1. The ungodly and evil survivors of the earth still do not repent and turn to God. Two thirds of the population will survive, not because they deserve to survive but because God is merciful. God is always merciful even in the midst of judgment. He will give the ungodly of the earth another chance to repent, speaking to them through the judgments, but they will not repent.

Thought 1. Lehman Strauss makes an excellent point about this fact:

“God has never delighted in the death of the wicked. In the midst of His visitations of severest judgments, He delights to be gracious to the guilty. But alas, the death of one billion people in the earth, with the accompanying grief and the confusion which must follow such a disaster, finds the residue of people not willing to repent. Such is the human heart, deceitful above all things and desperately wicked. After two world wars, and one hundred lesser wars in the past fifty years, the world is more wicked than ever. Instead of repentance, sin increases” (The Book of the Revelation, p.196).

2. There will be several gross sins for which the ungodly need to repent. And remember: there will be an enormous increase and intensification of the evils in the end time.

a. There will be an increase in the worship of evil spirits and the worship of idols. Actually, the devils are said to be behind the worship of idols. Just think about how much worship of evil spirits and idols is going on today. How much is going on in the cities of the world at any given moment? Scripture actually declares that the worship of all gods except the Son of God, the Lord Jesus Christ, is the worship of an evil spirit or idol. In fact, Scripture even declares that covetousness is idolatry. Why? Because a person has set his heart on something other than God Himself, and man owes his first allegiance to God.

Note that no idol can see, hear, or walk; and how true this is. They cannot answer a single prayer, give a single ounce of strength, lift a single finger to help, save a single hair, extend life a single minute, carry a person one single inch toward heaven. They cannot arouse one single moment of acceptance out of God nor give one moment of eternal life to a person. An idol is lifeless. It can do nothing for man. But note: the evil spirits behind the idols can damage and destroy a person’s soul forever. It will be this that will cause so much idolatry and worship of evil spirits in the last days. The antichrist will demand the worship of the state. There will apparently be laws passed demanding that a person give his first loyalty to the state, much as we see in some nations today and have seen in past history. The worship of the state, of course, aids a government in keeping control of its people. This is the worst kind of idolatry, for a person has to submit to the state or else he is usually imprisoned and executed. In the government of the antichrist, people will be executed for not giving their first loyalty to the state.

God hates idolatry and demands in no uncertain terms that man turn away from his idolatry and from the worship of evil spirits.

“But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils” (1 Cor.10:20).

“Little children, keep yourselves from idols” (1 Jn.5:21).

“And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk” (Rev.9:20).

“Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth” (Ex.20:4).

“Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God” (Lev.26:1).

“The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God” (Dt.7:25).

“Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them” (Dt.11:16).

“I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images” (Is.42:8).

“And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generation” (Lev.17:7).

“They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not” (Dt.32:16-17).

“And they served their idols: which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions [imagination]” (Ps.106:36-39).

b. There will be an increase in the sin of *murder*. Remember all the martyrs John saw in heaven, the numberless multitude of believers slaughtered by the antichrist and his government and followers. The martyrs were so many that “no man could number [them]” (Rev.7:9). Believers will be slaughtered all over the world—from all nations and tribes and languages and people. Just think of the holocaust that will take place—not even a single tribe of the earth, not where a believer exists, escapes the attempt of the antichrist

and the world to stamp out the followers of the Lord Jesus Christ. The antichrist will have his followers all over the world and they will support his murderous moves against the believers of the Lord Jesus Christ.

“And then shall many be offended, and shall betray one another, and shall hate one another” (Mt.24:10).

⇒ Note: this is undoubtedly the difference between the holocaust of the past and the holocaust of the antichrist. In the past the diabolical leaders like Hitler and Stalin had only a number of people who supported their murderous genocide; the antichrist will have world-wide support. The fact that it is world-wide and that it is launched against all the followers of God’s Son will trigger God’s decision to go ahead and move in His final judgment.

The point is this: murder will be one of the great sins of the antichrist and his followers. It is a sin for which the ungodly and evil must repent or face the terrible judgments of the end time and of eternity.

“Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire” (Mt.5:21-22).

“He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness” (Mt.19:18).

“But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men’s matters” (1 Pt.4:15).

“Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him” (1 Jn.3:15).

“Thou shalt not kill” (Ex.20:13).

- c. There will be an increase in the sin of sorcery (pharmakon). Note that the Greek word is close to the spelling of the English word *pharmacy*, that is, a place that handles drugs. Sorcery includes all kinds of witchcraft, the use of drugs or of evil spirits to gain control over the lives of others or over one’s own life. In the present context it would include all forms of sorcery including astrology, palm reading, seances, fortune telling, crystals, and other forms of witchcraft.

“So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it” (1 Chron.10:13).

“And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Is.8:19-20).

“And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers” (Mic.5:12).

“Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies” (Gal.5:20).

- d. There will be an increase in immorality (porneias): a broad word including all forms of immoral and sexual acts. It is pre-marital sex and adultery; it is abnormal sex, all kinds of sexual vice.

“Flee fornication. Every sin that man doeth is without the body; but he that committeth fornication sinneth against his own body” (1 Cor.6:18).

“But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints” (Eph.5:3).

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry” (Col.3:5).

- e. There will be an increase in thefts (klemmaton): to cheat and steal; to take wrongfully from another person, either legally or illegally.

“Thou shalt not steal” (Ex.20:15).

“Ye shall not steal, neither deal falsely, neither lie one to another” (Lev.19:11).

“Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth” (Eph.4:28).

“Not purloining [stealing], but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things” (Tit.2:10).

CHAPTER 10		
<p>1 The mighty messenger of the great announcement</p> <p>a. Was clothed with a cloud b. Had a rainbow upon his head c. Had a face as the sun d. Had feet as pillars of fire e. Held the little book f. Set his feet upon the sea & the earth</p> <p>g. Called forth seven thundering judgments h. A voice stops John from revealing the message of the seven thunders</p> <p>2 The declaration & oath of the great announcement</p> <p>a. He wraps the great announcement with the</p>	<p>E. The Great Announcement of the Final Triumph Over Evil (Part I): The Little Book, 10:1-11</p> <p>And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: 2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, 3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. 4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. 5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 And sware by him that liveth for ever and ever, who</p>	<p>created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: 7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. 8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. 9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. 10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. 11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.</p> <p>most solemn of oaths</p> <p>b. The great announcement: There shall no longer be a delay—the mystery of God is to be finished 1) In the days of the 7th angel & trumpet 2) The mystery prophesied to God's prophets</p> <p>3 The bitter & sweet taste of the great announcement</p> <p>a. John is commanded to go to the angel & take the open book</p> <p>b. John is commanded by the angel to take & eat the book: The message of the book is bitter & sweet</p> <p>1) John's obedience 2) Result: Is both sweet & bitter</p> <p>c. John is commanded to proclaim the message of the book to the world</p>

DIVISION V

THE SEVEN TRUMPET JUDGMENTS: EVENTS DURING THE GREAT TRIBULATION, 8:1-11:19

E. The Great Announcement of the Final Triumph Over Evil (Part I): The Little Book, 10:1-11

(10:1-11) **Introduction:** six trumpet judgments have been blasted across the face of the earth. The earth has been hit with...

- industry and shipping commerce.
- a meteoric mass that contaminated one third of the water supply.
- an astronomical eclipse that temporarily wiped out one third of the daylight.
- a demonic-like locust attack that caused unbearable torture upon the ungodly of the earth.
- a second demonic-like military attack that killed one third of the ungodly and evil of the earth.

It is now time for the seventh trumpet judgment to blast forth. But before it does, so much horror and destruction has hit the earth that the human heart cries out, "Is there no hope? Is the earth doomed? Is it to be a dead planet? Is it to be nothing more than a ball of molten lava floating through space like so many other dead planets and stars? Is all life to be destroyed? Is this the pessimistic and hopeless future of the earth?" No! A thousand no's! All the destruction and devastation will take place upon earth, but there is to be a final triumph over evil and destruction. This is the great announcement of this passage. God's eternal plan for salvation and for a new heavens and earth will be consummated.

⇒ All the prophets of doomsday are wrong. God is going to save all who will give their lives to Him, and He is going to make a new heavens and earth that will be perfect and last forever and ever.

⇒ All the prophets of humanism (man is his own god) are wrong. The earth is going to suffer convulsive and catastrophic horrors. The earth and its time are running down, and man himself cannot stop the process.

But this is the glorious message of these next four passages (chapters ten and eleven). God is going to conquer evil. This is the great announcement of the final triumph over evil.

1. The mighty messenger of the great announcement (v.1-4).
2. The declaration and oath of the great announcement (v.5-7).
3. The bitter and sweet taste of the great announcement (v.8-11).

1 (10:1-4) **Angel—Salvation—Jesus Christ:** first, there is the mighty angel or messenger of the great announcement. This angel was apparently the mightiest of God’s messengers. Remember: the word angel means messenger. Note how mighty he is.

- ⇒ The messenger came down from heaven. He came from the very presence and throne of God Himself, from the most exalted place. This tells us that he is the very highest of beings. The great announcement he was about to make was the announcement straight from the throne of God itself.
- ⇒ The messenger was clothed with a cloud: this symbolizes a majestic, glorious, and heavenly appearance. Just as the heavens are clothed with the majesty and glory of clouds, so this angel was clothed. He was clothed in the cloud of the majesty and glory of heaven. The great announcement he was about to make was coming from the majesty and glory of heaven.
- ⇒ The messenger had a rainbow upon his head: this symbolizes the glory and mercy of God. This is seen in that a rainbow is part of the glory of the throne of God (Ezk.1:28), and it was the sign of God’s mercy shown to Noah (Gen.9:12-13). Therefore, the glory of God and the mercy of God are seen in this angel. The great announcement he was about to make was to be a message of glory and mercy.
- ⇒ The messenger had a face that shone as the sun. This symbolizes the light, lustre, brightness, brilliance, and splendor of the messenger. The great announcement of the messenger was to be the message of enormous light, lustre, and splendor.
- ⇒ The messenger had feet like pillars of fire. This symbolizes the holiness, purity, righteousness, and strength of the messenger. The great announcement of the messenger was to be the strong pillar of God’s holiness, purity, and righteousness to earth.
- ⇒ The messenger held a little book open. What is the book? Verse eleven says that it is the message that must be proclaimed to the world. What is that message? The Word of God, the Holy Scriptures, both the love and grace and the judgment and woe of God. The great announcement of the messenger was to be the message of God’s Word, in particular the message of Revelation.
- ⇒ The messenger set his feet upon the sea and the earth. This symbolizes the gigantic size, strength, and power of the messenger. He was claiming both sea and land, the whole world for God. The great announcement of the messenger was a message that was to involve the whole universe.
- ⇒ The messenger had a voice that roared like a lion. This symbolizes the voice of God, the very voice of the lion of Judah, Christ Himself (Rev.5:5; Joel 3:16; Hos.11:10). The great announcement was to be the very message of God Himself.
- ⇒ The messenger called forth seven thundering voices. The number seven symbolizes completeness, fulfillment and finality. Thunder symbolizes the power and strength of God’s voice. The great announcement of the messenger will be the message of completeness and fulfillment and of finality. And the seven thunders of God’s voice have the power to complete and fulfill and finalize all things.
- ⇒ But note: a voice from heaven stops John from revealing the message of the seven thunders. The voice tells John to seal up whatever it was that the seven thunders said.

The point is this: a great announcement is to be made to the earth, an announcement so great that the mightiest of messengers is sent from heaven to deliver it. The very might of this messenger shows that the great announcement must be heard by all. The awesome importance of the great announcement is clearly seen by glancing at what the mighty messenger shows us. He shows us that the great announcement...

- comes straight from the throne of God itself.
- comes straight from the majesty and glory of heaven.
- is a message of glory and mercy.
- is a message of enormous light, lustre, and splendor.
- is to be the strong pillar of God’s holiness, purity, and righteousness upon earth.
- is to be the message of God’s Word.
- is to be a message that involves the whole universe.
- is to be the message of God Himself.
- is to be the completion, fulfillment, and finalization of all things.

Thought 1. Who is this mighty angel or messenger? Some commentators say that it is Christ Himself. Others say that it is one of the mightiest of angels in heaven. The description given can easily fit Christ or one of the mighty angels, and the meaning of the passage is not changed by holding to either position. However, note this: the messenger calls the two witnesses of chapter eleven, “my two witnesses” (Rev.11:3). This points toward the angel being Christ Himself.

2 (10:5-7) **Salvation—Majesty of God—Redemption:** second, there is the declaration and oath of the great announcement. Note how spectacular this moment is, yet how meaningful. The mighty angel, so huge in size and majestic in being that he straddles the whole earth with one foot upon the sea and one foot upon the earth, lifts up his hand toward heaven and wraps the great announcement in the most solemn of oaths. He swears by God Himself:

- ⇒ “By Him who lives forever and ever.”
- ⇒ “Who created heaven and the things therein.”
- ⇒ “Who created the earth and the things therein.”
- ⇒ “Who created the sea and the things therein.”

Once the solemn oath has been taken, then the great announcement is made. What is it? That time shall be no more. The delay of the end will be no more. The consummation of all things is at hand. When? When all the catastrophes have happened—all the horror that Revelation covers up to this point—when they have all happened—then the voice and trumpet of the seventh angel will blast forth and the very last events of human history will take place. God is going to confront the

ungodly and the evil of the world for the last time, and He is going to destroy them and establish righteousness in the earth forever and ever.

Note what the angel declares: this climax of human history is the mystery of God, the very same mystery and message that has been declared by the prophets. The ungodly and evil of the world should have accepted the message of the prophets, but they chose to go their own way. They committed all kinds of evil and violent deeds upon earth. Therefore, after the first six trumpet judgments take place upon earth, God is going to launch the last events of human history:

- ⇒ The antichrist, the great world leader who brought peace and so much hope to the world while the world was suffering so much catastrophe, is going to turn against the world.
- ⇒ The Lord God, the Lord Jesus Christ Himself, is going to launch His last judgment upon the earth and destroy both the antichrist and his followers—all the ungodly and evil upon earth.
- ⇒ The Lord Jesus Christ is going to establish His kingdom and righteousness upon earth and reign for one thousand years.
- ⇒ The Lord Jesus Christ is going to create a new heavens and earth that will last forever and ever.

The seventh trumpet is going to bring forth the last events of human history. Time will soon be no more, not like man has known it, not after the events of the seventh trumpet. When the events of the seventh trumpet have taken place, then the mystery of God will be finalized. The glorious salvation and redemption of the whole universe will then take place. This is the great announcement. There is hope for the world. We can be optimistic and look forward to the most glorious salvation imaginable. God is going to save all who will let Him; and in addition, He is going to create a new heavens and a new earth that will last forever and ever.

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature [creation] was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature [creation] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now” (Ro.8:18-22).

“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city” (Heb.11:13-16).

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation [behavior] and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Pt.3:10-13).

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful” (Rev.21:1-5).

“For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind” (Is.65:17).

“For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain” (Is.66:22).

3 (10:8-11) **Book of Revelation, Little:** third, there is the bitter and sweet taste of the great announcement. Note three significant points.

1. John is commanded by the voice of heaven to go over and take the little book from the mighty angel.

Thought 1. There are two lessons for us in this.

- 1) The Word of God is never just handed to us; it is never forced upon us. If we are to receive its message, we have to go over to the book shelf, table, or drawer and take it and study it.
- 2) God commands us to go over and take the Word of God and study its messages.

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so” (Acts 17:11).

“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified” (Acts 20:32).

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim.2:15).

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim.3:16).

“As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious” (1 Pt.2:2-3).

2. John is commanded to take and eat and consume the little book. This he does, and when he does, the message of the book is both sweet and bitter. What does this mean? It means that the Word of God contains...

- both sin and forgiveness
- both death and life
- both judgment and salvation
- both damnation and deliverance
- both heaviness and joy
- both hell and heaven
- both bondage and freedom
- both destruction and a new world
- both corruption and perfection

When John saw the truth of the world, its evil and corruption and the coming judgment upon it, he tasted the bitterness of God’s Word. When he saw the righteousness and perfection and the salvation that is coming to the world, he tasted the sweetness of God’s Word.

⇒ Ezekiel had a similar experience.

“And when I looked, behold, a hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe. Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness. And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them” (Ezk.2:9-3:4).

⇒ The people of Isaiah’s days did not want to hear the truth of their evil.

“Now go, write it before them in a table, and note it in a book that it may be for the time to come for ever and ever: that this is a rebellious people, lying children, children that will not hear the law of the LORD: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us” (Is.30:8-11).

⇒ Pleasant words are sweet, but if they are false their end leads to death.

“Pleasant words are as a honeycomb, sweet to the soul, and health to the bones. There is a way that seemeth right unto a man; but the end thereof are the ways of death” (Pr.16:24-25).

3. John is recommissioned: he is to proclaim the Word of God to the whole world. He is to proclaim the bitter as well as the sweet, the judgments that are coming as well as the salvation that is coming. The final days of human history are coming, are about to begin—the days of the seventh trumpet. The days are to include some judgments beyond anything ever experienced before: these judgments and the glorious promise of a new world are both to be proclaimed by John. He is to hold nothing back. He is to proclaim the full message of God’s book, His Holy Word.

Thought 1. Every minister and teacher of God’s Word is called to proclaim both the sweet and bitter of God’s Word, both the grace and judgment of God. And the minister and teacher is to be faithful to his call: he is to proclaim the judgment of God as well as the grace of God. He must hold nothing back. The truth must be proclaimed, for the eternal fate of people is at stake.

“Go, stand and speak in the temple to the people all the words of this life” (Acts 5:20).

“These things speak, and exhort, and rebuke with all authority. Let no man despise thee” (Tit.2:15).

“But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak” (Jer.1:7).

“Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them” (Jer.1:17).

“And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious” (Ezk.2:7).

“Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me” (Ezk.3:17).

CHAPTER 11	
F. The Final Triumph Over Evil (Part II): The Great Destruction of Israel & Jerusalem, 11:1-2	
1 The great destruction of Israel: Her temple, worship, & people	And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.
2 The great destruction of Jerusalem & the Jews for three & one half years	2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

DIVISION V

THE SEVEN TRUMPET JUDGMENTS: EVENTS DURING THE GREAT TRIBULATION, 8:1-11:19

F. The Final Triumph Over Evil (Part II): The Great Destruction of Israel and Jerusalem, 11:1-2

(11:1-2) **Introduction:** this is one of the most important and one of the most exciting chapters in Revelation. There are at least five reasons why this is true (note: it is part of the message of the *little book* that John is to declare):

- ⇒ It points to the rebuilding and destruction of the temple in Jerusalem.
- ⇒ It shows the destruction of Jerusalem by the Gentiles.
- ⇒ It ties in with the prophecies of our Lord and of Scripture about the end time and the antichrist.
- ⇒ It covers the great salvation of Israel and the coming kingdom of God. It gives a glimpse as to how Israel will be saved and how God will conquer the evil, corruptions, and kingdoms of this world and set up His own kingdom
- ⇒ It is a summary, an overview of the rest of the book. It foreshadows and pictures the things that are yet to come in the book of Revelation.

The great Greek scholar A.T. Robertson says that no matter how a person interprets this passage, there are three clear points: “the chastisement of Jerusalem or Israel (verses 1 and 2), the mission of the two witnesses (verses 3-12), the rescue of the remnant (verse 13)” (*Word Pictures In The New Testament*, Vol.6, p.376). The remnant, of course, refers to Jews who truly believe that Jesus Christ is the Messiah.

The subject of this whole chapter, Chapter eleven, could be *The Great Salvation of Israel and the Coming Kingdom of God*. The first part, this particular Scripture and outline, is *The Great Destruction of Israel*. (Cp. Ezk.40:3, 6; Zech.2:1; Amos 7:7-9.)

1. The great destruction of Israel: her temple, worship, and people (v.1).
2. The great destruction of Jerusalem and the Jews for three and one half years (v.2).

1 (11:1) **Israel—Temple—Gentiles:** there is the great judgment of Israel, of her temple, worship [altar], people, and city. John is instructed to take a rod and measure the temple, its altar and the people who worship there. The words *rod* and *measure* are used in the Bible in two ways.

- ⇒ The rod can be used to measure a building for construction or for restoration, or it can be used to measure a place for preservation or protection (cp. Zech.2:1-5).

This is a possible meaning here. God could be saying that He wants the true worshippers of Israel preserved and protected while the antichrist and Gentile nations trod Jerusalem underfoot (v.2). He could be saying that He wants a remnant of Jewish believers saved, protected, and preserved during the great tribulation (cp. Romans chapters 9-11).

- ⇒ The word *rod* can mean to measure a place for destruction and punishment or correction and chastening (2 Sam.7:14; 8:2; 2 Kings 21:13; Ps.2:9; Is.34:11; Lam.2:8).

This too is a possible meaning here. God could be saying that He wants the temple and the Jewish people measured for judgment and correction; that in the last days they must be judged along with everyone else because of their unbelief, denial, rejection, and blasphemy against God’s Son, the Lord Jesus Christ.

Which of the two meanings is meant here? Before an answer is given, several facts need to be considered.

1. Scripture says that the antichrist is to actually walk into the temple and demand that the world give their first loyalty to him and the state.

- ⇒ Jesus Christ Himself said that the antichrist would actually stand in the *holy place* of the Jews (their temple) and make this proclamation. (Remember Jerusalem is looked upon by several major world religions as being one of the religious centers of the world [religions such as Judaism, Islam, and Christianity]). No better place

could be chosen to launch the worship of the state, especially when an attempt will be made to wipe out all Christian believers.)

“When ye therefore shall see the abomination of desolation [the antichrist], spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)” (Mt.24:15. See notes, Antichrist—Mt.24:15 for more discussion. Cp. Dan.9:24-27; 11:31; 2:11.)

⇒ Second Thessalonians says that the antichrist will sit in the *temple of God* declaring that he is god, that is, that he and the state can meet the needs of man and bring utopia to the world.

“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as god sitteth in the temple of God, showing himself that he is God” (2 Th.2:3-4).

These Scriptures clearly say that the antichrist is going to appear in the temple, even in the very holy place of the temple. This means that the Jews must rebuild the temple in Jerusalem before this event can ever happen. The temple was destroyed in 70 A.D.

2. There are five temples mentioned in Scripture that need to be noted at this point.

- ⇒ Solomon’s temple (1 Ki.7:1f): destroyed by Nebuchadnezzar in 587 B.C.
- ⇒ Zerubbabel’s temple (Ezra 3:12): he rebuilt the temple after the Babylonian captivity, but it was desecrated and dedicated to the god of Jupiter by Antiochus Epiphanes in 168-170 B.C.
- ⇒ Herod’s temple (Jn.2:20): this was the temple that existed in the days of our Lord and was so well known to Him. It was destroyed by Titus in 70 A.D.
- ⇒ There are two future temples yet to be built.
- ⇒ The temple of the tribulation, the one to be rebuilt during the first three and one half years of the antichrist (2 Th.2:4; Rev.11:2).
- ⇒ The temple of the millenium, the temple of our Lord (Acts 15:16; Ezk. chapters 40-43).

3. Now, note what John is told to do. He is instructed to take the rod and measure the temple, the altar, and the worshippers. If we say that God means for him to mark the Jews in order to preserve and save them, then this means one of two things.

- ⇒ That the temple and its worshippers will be saved and preserved and not destroyed by the antichrist. In light of the above passages and the attacks of the antichrist against all that is called God, this is difficult to see (cp. 2 Th.2:4).
- ⇒ That this is a symbolic passage; that there will not necessarily be a true temple rebuilt; that what God means is to mark the true Jewish worshippers for protection and for preservation. There is a serious problem with this position. It is very difficult to say that the temple, the altar, and the people are not real things, but rather symbols. This is especially true when Jerusalem is so strongly pointed to as a real place, the place “where...our Lord was crucified” (v.8).

For these reasons and others that would just take too long to go into at this point, it seems best to see God telling John to measure the temple for judgment and correction. The Jews are just as guilty as the Gentiles in rejecting God’s Son, the Lord Jesus Christ. They are just as guilty as most others in rebelling against the Lord...

- | | |
|--------------------|-------------------|
| • rejecting Him | • denying Him |
| • disbelieving Him | • disobeying Him |
| • cursing Him | • ignoring Him |
| • neglecting Him | • blaspheming Him |

Therefore, God has to judge them just as He has to judge all the ungodly and evil of this world. God has no favorites and shows no partiality. All the ungodly and evil are to be judged in the last days including the ungodly and evil of the Jews. Therefore, the Jews with their temple and their city will be trodden underfoot by the antichrist just as so many others will be.

Thought 1. Any person who does not approach God through the Lord Jesus Christ is worshipping a false god. There is only one true and living God and that is the Father of our Lord Jesus Christ. A worshipper may be a Jew or a Gentile—it does not matter—he must worship God through the Lord Jesus Christ or else his worship is false. This is the reason God marks the Jewish temple and worship for destruction. He is judging and condemning false worship. Once the temple is destroyed in the end time—very, very soon—the self-righteous spirit of the Jews will be broken and they will turn to the Lord Jesus Christ and many thousands will be saved. But until they do, the unbelieving Jews are marked for judgment just as all other unbelievers are.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Mt.7:21).

“This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men” (Mt.15:8-9).

“He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me” (Mk.7:6).

“For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Tim.2:5).

“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Tit.1:16).

“But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises” (Heb.8:6).

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us” (Heb.9:24).

“And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance” (Heb.9:15).

“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel” (Heb.12:24).

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 Jn.2:1).

2 (11:2) **Israel—Temple—Gentile Court—Jerusalem—Gentiles:** there is the trampling underfoot or destruction of Jerusalem and the Jews for three and one half years. Note several points.

1. The court of the Gentiles and the city of Jerusalem are not measured or made for judgment. The court of the Gentiles was the outside courtyard of the temple. The temple was divided into four courts, all surrounding a center building or shrine called the Most Holy Place or Holy of Holies. The courts moving out away from the Holy Place were...

- the court of the priests (where the altar of the burnt offering stood).
- the court of Israel or of Jewish men.
- the court of the women.

These were the inner courts, the temple proper, the worship center for Jews only. No Gentile was ever allowed within these court barriers. Surrounding these courts for Jewish worshippers was a huge outer court, the court of the Gentiles. This was the only court the proselytes and interested persons were allowed to enter.

Why would the Gentile court and the city of Jerusalem not be measured for judgment? Because they will already be under the antichrist and his government. The government of Israel and the other governments of the world will have already submitted to the rule of the antichrist. There will already be a one world government. But this will not be the case with true Jewish worshippers, nor with true Christian believers, nor some other strong worshippers of other religions. The antichrist will have a problem securing the loyalty of people all around the world who have strong faith. Strong Jewish worshippers will do what they have always done: refuse to buckle under to any Gentile ruler. This passage, verses one and two, is a prophecy: the temple will be destroyed and Jewish worshippers will be persecuted. The antichrist is going to attack them with a vengeance never before seen in the history of the world. Of course, as has already been seen, he is also going to attack Christian believers (Rev.7:9f) and all other persons of strong faith (2 Th.2:4. Cp. Rev.13:1-18; Mt.24:15; Dan.11:40-45; 12:7.)

2. Forty two months (three and one half years) is the set time that the antichrist and his terrible persecutions will be unleashed upon the world.

- ⇒ This will be the time that the holy city will be oppressed: forty-two months (Rev.11:2).
- ⇒ This will be the time that the two witnesses will bear testimony to Israel and to the world: a thousand two hundred and sixty days (Rev.11:3).
- ⇒ This will be the time that the woman in the wilderness will be preserved: a thousand two hundred and sixty-days (Rev.12:6, 14).
- ⇒ This will be the time that the beast will be allowed to blaspheme God: forty two months (Rev.13:5).

3. Scripture teaches that the antichrist will rule for a seven year period. Both Christ and Daniel say this. Christ says that the *abomination of desolation* (the antichrist) will launch the worst tribulation the world has ever known (Mt. 24:15, 21). In His own words, the signs that occur up until the abomination of desolation are called “the beginning of sorrows” (Mt. 24:8); and the trials after the abomination of desolation takes place are called “great tribulation,” tribulations so great that they are unparalleled in history (Mt.24:21). Daniel also gives a division of time just as Christ does.

“And he [the prince] shall confirm the covenant with many for one week: and in the midst of the week he shall cause...the overspreading of abominations” (Dan.9:27).

“In the midst of the week” (Daniel’s seventieth week) definitely points to a period of time (one week) that is divided into two parts. Now note these factors.

- a. Daniel was dealing with the “seventieth week,” the *end* of his seventy week prophecy. Two facts tell us that Daniel was also dealing with the *end time* just as Christ was: (1) the fact that Christ was dealing with the end of Jerusalem and the end of the world and, (2) the fact that Christ said He was elaborating on Daniel’s prophecy.
- b. Daniel said that what begins the second half of his seventieth week is “the abomination of desolation” or the prince who causes “abominable idols” (H.C. Leupold. *Exposition of Daniel*. Grand Rapids, MI: Baker, 1969, p.434).

The words of Christ should be carefully noted: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet..." (Mt.24:15). Christ was about to elaborate and explain in more detail what Daniel prophesied. Thus Christ explained that the first half of Daniel's week would consist of signs which were "the beginning of sorrows" (Mt.24:8; cp. Mt.24:5-14), and the last half of Daniel's week would consist of unparalleled trials of "great tribulation." The second half of the week would be launched by "the abomination of desolation standing in the holy place" (Mt. 24:15, 21).

Another matter that needs to be looked at is the time frame of the end time (the seventieth week) as predicted by Christ and Daniel.

Scripture refers to the length in these words (see notes—Rev.11:2; 12:6).

"Time, times, and half a time" (Dan.7:25; 12:7).

"1260 days" (Rev.12:6).

"42 months" (Rev.11:2; 13:5-6).

Based upon the days and months given in the *Book of Revelation*, if Daniel's time equals one year, then his words, "Time [1 year], times [2 years], and half a time [1/2 year]" are equal to 3 1/2 years. Daniel stated that the abomination of desolation shall be executed "in the midst of the week," that is, after three and one half years. It is assumed that Christ's words "the beginning of sorrows" (that is, the first half of the week) are also three and one half years. Thus in combining the two periods of time (3 1/2 years each), the length of the last days or end time is said to be a literal seven years. Based upon the words of Revelation the prophecy of Christ can be charted as follows.

THE END OF THE WORLD

Seeing the Sign of the
Abomination of Desolation
In the Middle of the Time or Years
(Mt.24:15)

3 1/2 years
Signs which are
"The beginning of
sorrows" (Mt.24:8)

3 1/2 years
Unparalleled trials of
"the great tribulation"
(Mt.24:21)

Seeing the
Son of Man Coming
(Mt.24:29-30)

"His angels...gather
together His elect"
(Mt.24:31)

4. In summary, all this points to a period of three and one half years of great satanic power in the world. Particular emphasis is laid upon the final days of the antichrist, a period known as the *great tribulation*. It is in the last three and one half years of his rule that the antichrist will launch the worst tribulation the world has ever known. In the present passage he will trample underfoot the Jewish people and create a holocaust such as the world has never seen. (See outline and DEEPER STUDY # 1—Mt.24:15 for more discussion.)

Thought 1. God judges sin and unbelief. He always judges the ungodly and evil, even if they are religious and declare that they are righteous. This is what God is doing in the end time: judging the idolaters, sorcerers, murderers, immoral, and thieves of the world. This is the reason God is going to judge Israel in the end time. They are as guilty as all other people of the world. But note: there is a limit to the judgment. It will last only three and one half years. God will stop the judgment and have mercy upon all those who will turn to Him for mercy.

"O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Hab.3:2).

Thought 2. It will be seen in the next passage that God uses the suffering of the Jewish people to ripen them for the gospel and the glorification of His name. This persecution is but the first step to prepare them for the coming salvation.

Thought 3. Note the words "the Gentiles" (v.2). This refers to what is called the "*times of the Gentiles*." In order to have a complete picture, note these facts.

- 1) The "times of the Gentiles" was launched with the Babylonians under Nebuchadnezzar (2 Chron.36:1-31).
- 2) The "times of the Gentiles" will end at the climax of human history when Jesus Christ returns in great glory and power and destroys the antichrist and his government and followers (Rev.19:11-21; Lk.21:24).

<p>1 They are God's witnesses a. They are sent forth by God b. They are sent forth for a set time c. They are sent forth as prophets d. They will have their needs met by God</p> <p>2 They will have great power a. As Elijah did b. As Moses did</p> <p>3 They are persecuted & martyred by the beast^{PSY} a. They are assassinated by the beast, the antichrist: He comes out of the bottomless pit b. Their dead bodies are</p>	<p>G. The Final Triumph Over Evil (Part III): The Two Witnesses—How Israel Turns to God, 11:3-13</p> <p>3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.</p> <p>4 These are the two olive trees, and the two candlesticks standing before the God of the earth.</p> <p>5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.</p> <p>6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.</p> <p>7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.</p> <p>8 And their dead bodies</p>	<p>shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.</p> <p>9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.</p> <p>10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.</p> <p>11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.</p> <p>12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.</p> <p>13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.</p>	<p>made a spectacle before the world 1) In apostate Jerusalem 2) Viewed by the world 3) Mocked by the world</p> <p>4 They are resurrected by God's breath a. They stand upon their feet b. They strike fear in the observers c. They are caught up to heaven 1) By God's command 2) Before all enemies</p> <p>5 They are vindicated a. By God's judgment: An earthquake b. By those remaining: They glorify God</p>
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DIVISION V

THE SEVEN TRUMPET JUDGMENTS: EVENTS DURING THE GREAT TRIBULATION, 8:1-11:19

G. The Final Triumph Over Evil (Part III): The Two Witnesses—How Israel Turns to God, 11:3-13

(11:3-13) **Introduction:** what we have just seen in Revelation is horrifying. The terrible prophecy about the antichrist is going to take place.

- ⇒ The prophecy by our Lord: “the abomination of desolation, spoken of by Daniel the prophet, [shall] stand in the holy place” (Mt.24:15).
- ⇒ The prophecy predicted by Paul: “[The antichrist] who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God” (2 Th.2:4).

The antichrist will turn against all who call upon God and who refuse to bow down before the state and give the state their first allegiance. The antichrist will destroy Jerusalem and the temple, and will launch the worst holocaust the world has ever seen. As has been seen in previous passages, the holocaust will be launched against all true believers and followers of the Lord Jesus Christ. It will also be launched against the followers of other religions who have strong faith including the Jews, Moslems, Hindus, and others. Millions upon millions, a numberless number, will be slaughtered (Rev.7:9-17). But it will also be launched against the Jews and Israel as a nation. The antichrist will utterly destroy Jerusalem and its temple. He will hotly pursue the Jews and attempt to trample the Jewish people underfoot (Rev.11:1-2).

But note: this present passage shows us a most wonderful thing. God will not forsake the Jew. Despite the Jews' unbelief and rebellion against God's Son as the Messiah—despite their denial of the Lord Jesus Christ—God still loves the Jew. He loves them...

- for Abraham's sake
- for Jacob's sake
- for David's sake
- for Paul's sake
- for Peter's sake

God still loves Israel. He still loves the Jew—for the sake of the nation’s fathers and for the sake of all true believers who founded the nation for God and followed the Lord Jesus Christ (Ro.11:28; cp. Ro.11:16). Because of God’s great love and because of the godly people of Israel, God is going to turn Israel. God is going to save Israel. This present passage shows how part of the turning is going to take place. God is going to send Israel two great witnesses. This is part of the message that John saw in the little book handed to him (Rev.10:10-11). This is the glorious message of Israel’s salvation: the message that two great witnesses will be sent to bear testimony to Israel and to the world. These two great messengers will proclaim the salvation that is in God’s Son, the Lord Jesus Christ.

1. They are God’s witnesses (v.3-4).
2. They will have great power (v.5-6).
3. They are persecuted and martyred by the beast (v.7-10).
4. They are resurrected by God’s breath (v.11-12).
5. They are vindicated (v.13).

1 (11:3-4) **Witnesses—Ministers—Call:** the two witnesses are God’s witnesses.

1. They will be sent forth by God. God says, “I will give power unto my two witnesses.” It is God who calls, gifts, commissions, and empowers them.
2. They will be sent forth for a set time, only for three and one half years. This means that they are raised up only for the *great tribulation period* of history (see note, pt.2—Rev.11:2 for discussion).
3. They will be sent forth as true prophets who condemn sin and proclaim the salvation that is in Christ Jesus the Lord. This is shown by the dress mentioned, that of sackcloth. This was the dress worn by the prophets of old. The point of the dress is to show that their message will be straightforward and pull no punches. It will be a message against the sins of the Jews and of the world, a condemning message. But note: they will also be proclaiming the Lord Jesus Christ as the Savior of the world. This is shown by the statement made about them: they are assassinated in the city where “*their* Lord was crucified.” (The Greek actually says “*their* Lord.”) They are going to be proclaiming that the only hope and salvation of this world is found in God’s Son, the Lord Jesus Christ. They will, of course, be condemning the unbelief and denial of Christ as the Messiah, the unbelief and denial that has characterized the Jews down through the centuries.
4. They will have their needs met by God (v.4). Note that they will be like two olive trees and two candlesticks standing before the God of the earth. This is a reference to two great Old Testament witnesses for God, Joshua and Zerubabel (cp. Zech. chapters 4-5). The point is that the God of the whole earth will meet their needs:
 - ⇒ God will make them as strong and fruitful as two olive trees.
 - ⇒ God will make their witness to shine forth as the light of two candlesticks.

Thought 1. These same four things can be said about every true minister sent forth by God. This should never be forgotten.

- 1) It is God who sends forth the minister: God calls, gifts, commissions, and empowers the minister to bear witness for Him, and when God does, the minister must bear a strong witness.
- 2) It is God who sends forth the minister to certain ministries and for set periods of time.
- 3) It is God who sends forth the minister as a prophet to preach against the sin and corruption of this world and to proclaim the salvation that is in Christ Jesus our Lord.
- 4) It is God who supplies the minister, who gives him fruit and gives him a strong witness, a witness that shines as the light of the candlestick.

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you” (Jn.15:16).

“But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel” (Acts 9:15).

“But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee” (Acts 26:16).

“To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God” (2 Cor.5:19-20).

“Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me” (Is.6:8).

“In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts” (Hag.2:23).

2 (11:5-6) **Ministers—Power:** the two witnesses possess great power. Their power will be the same as that of Elijah and Moses.

- ⇒ They will have the power of the fire of Elijah. Note where the fire comes from: their mouths. This probably means the fire and power of their words and preaching. They will have so much influence and power from God that the antichrist and leaders will hesitate killing them. Their preaching will apparently stir conviction and cause many to turn to God.
- ⇒ They will have the power to perform miracles within nature: to cause it to rain and not to rain as Elijah did (cp. 2 Ki.1:9f; 17:1f); to smite the earth with plagues such as Moses did (cp. Ex.7:14f).

The point is this: their power is given them by God. And in the end time, supernatural power will be needed to protect their lives. Remember all the catastrophes that are taking place upon earth and the horror of the holocaust that has been launched by the antichrist. These two witnesses will need enough power and influence to keep the leaders of the world from assassinating them until God's purpose is completed. This is the reason for their unusual, miraculous power.

Thought 1. When God calls a minister, God empowers him. God will give him whatever power he needs to complete his task. What the minister must do is learn to call upon God for more and more power and trust God for it and then act upon it.

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

“And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all” (Acts 4:33).

“And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power” (1 Cor.2:4).

“That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man” (Eph.3:16).

“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Eph.3:20).

“For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake” (1 Th.1:5).

“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind” (2 Tim.1:7).

Thought 2. Who are the two witnesses? There are many different ideas.

⇒ Some say the passage is an allegory symbolizing the law and the prophets; others say the law and the gospel; others say the 144,000 converted Jews (Rev.7:1f); others say the church; and others continue on and on with more ideas.

⇒ Some say that the two witnesses are actual persons, and some even identify them saying that they will be Enoch and Elijah or Elijah and Moses sent back to earth.

It is difficult to see how the two witnesses could be anything other than two men. There are just too many specific statements made about them that point toward human personality, statements that could never be applied to the church or to other things without really twisting this passage.

⇒ George Ladd says:

“The description of the two witnesses and the character of their ministry is given in such detail that it seems more likely that John conceived of these two witnesses as two actual historical...personages who will be sent to Israel to bring about her conversion” (The Revelation of John, p.154).

⇒ William Barclay says:

“But the picture of the two witnesses is so clear and so definite that it does not seem to be only an allegory; it seems to refer to definite persons” (The Revelation of John, Vol.2, p.86).

⇒ Lehman Strauss says:

“The two witnesses are not the law and the gospel, or the Old Testament and the New Testament. They speak. They have mouths. They are heard, handled, and hated. They are individuals, for after their martyrdom John sees their ‘dead bodies’ ([Rev.]11:9). By no stretch of the imagination can we regard these witnesses as other than real persons” (The Book of the Revelation, p.211).

Who are they? If they are two persons, then who are they? Scripture does not say. But note that traits of their ministry are just like those of Elijah and Moses. This, of course, does not mean that these two great prophets have to come back from the dead. It only means that the same kind of spirit that existed in these two great men will dwell in the two witnesses. The two great witnesses of the end time will have the spirit of Elijah and Moses. Remember: this is exactly what Jesus Christ said about Elijah, the Messiah's forerunner. But Jesus said that John the Baptist was His forerunner, that Scripture was speaking about the spirit of Elijah returning, that the forerunner would have the very same kind of spirit that Elijah had (cp. Mt.11:13-14). It is much more natural and Biblical to say the same thing here: that the two witnesses in the end time will be two men with the same kind of spirit that Moses and Elijah had.

3 (11:7-10) **Antichrist—Beast of Revelation:** the two witnesses are persecuted and martyred by the beast, that is, the antichrist. (See outlines and notes, *Antichrist*—Rev.11:7; 13:1-10; note and DEEPER STUDY # 1—Mt.24:15; note—2 Th.2:4-9 for discussion.) Note that this is the first mention of the beast or antichrist by name in the book of Revelation. And note what the very first information is: his origin, the fact that he will come from the devil himself, from the bottomless pit of hell. (See note, *Bottomless Pit*—Rev.9:2.) The idea is that he will be a murdering tyrant just like the devil (cp.

Jn.7:44), and his desire will be to assassinate the two witnesses. But he will not touch them until they have finished their testimony. God will protect them. However, the antichrist will war against them; that is, he will plot and do all he can to discredit their witness. Then as soon as their testimony is finished, after three and one half years (v.3), the antichrist will be successful; he will assassinate them.

What then happens shows how effective their message will have been. Many throughout the world, especially the leaders, will hate them. Their deaths will become an international affair. The leaders will leave their bodies lying in the streets of Jerusalem for three days. Note how Scripture graphically describes the event:

“And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth” (v.9-10).

The idea is that the whole world will witness the scene. This, of course, points toward international reporting of the event by some kind of media or television. Note that gifts will be exchanged among people because they are so pleased to see these two witnesses assassinated. This could be pointing to a political plot by the antichrist and a professional assassin. The gifts would be the payoff of the assassins. It is difficult to see what the gifts would be if they are not political payoffs from the antichrist to the leaders of some government for having assassinated the two witnesses.

The point of the verses is the political intrigue of the antichrist and other government leaders (v.7-10). They kill these two great servants of God, and they have so much political power that they can kill two preachers with world wide influence and leave their bodies in the streets for three days (v.8-9). Just picture a few of the greatest religious leaders in the world today. Then imagine some world leader murdering them and having so much power that he could leave their bodies lying in the streets for three days. This gives some idea of the enormous power the antichrist will have.

Note one other significant fact: Jerusalem is called Sodom and Egypt. This is describing the spiritual condition of Jerusalem in the end time.

- ⇒ Jerusalem will be as Sodom: a city of worldliness, immorality, and shameful sin; a city who would not receive the messengers of God (cp. Gen.19:4f).
- ⇒ Jerusalem will be as Egypt: a nation that enslaved and killed God’s people (Ex.1:7f).

4 (11:7) **Beast, The—Antichrist:** Who is the antichrist? Scripture never really uses the term *antichrist* to refer to the great “man of sin” who is to appear in the end time. It does refer to false teachers as antichrists (1 Jn.2:22). However, down through the centuries, believers have always referred to the coming “man of sin” as *the antichrist*. Why? Because he is to stand so opposed to Christ and fiercely persecute believers. He will be the very embodiment of evil against Christ and against the followers of Christ. He will be the one man who will be so against Christ that he can actually be called *the antichrist*.

Now who is the antichrist? Scripture tells us, and what Scripture reveals is fascinating yet horrifying. When we look back over human history and think about some of the evil men who have terrorized and massacred millions, it is utterly frightening. Think of the Neros, Hitlers, and Stalins of human history. And then think what would have happened if they had been dictators of the whole world. The death of millions would have soared to tens and tens of millions. Such is the picture of horror and havoc to be wrought by the world leader, the antichrist. His horror will be so frightening that one of his names is simply *the beast*. Note what Scripture calls him.

- ⇒ He is the *abomination of desolation* prophesied by Christ:

“When ye therefore shall see the abomination of desolation [the antichrist], spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)” (Mt.24:15).

- ⇒ He is the *man of sin* prophesied by Paul:

“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition [the antichrist]; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God” (2 Th.2:3-4).

- ⇒ He is the *little horn* prophesied by Daniel

“And he [the little horn, the antichrist] shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time” (Dan.7:25).

- ⇒ He is the very embodiment of Satan himself, the man of lawlessness who comes out of the bottomless pit of hell itself.

“And four great beasts came up from the sea, diverse one from another” (Dan.7:3).

“After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among

them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things" (Dan.7:7-8).

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is" (Rev.17:8).

⇒ He is the world ruler who will make war against God's people and slaughter them.

"And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them" (Dan.7:20-21).

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time" (Dan.7:25).

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands....And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev.7:9, 13-14).

⇒ He is the world ruler who will conquer the world.

"Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and beat it in pieces" (Dan.7:23).

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast" (Rev.17:12-13).

Thought 1. William Barclay describes him well:

"Just as the Christ is the Holy One and the Anointed King of God, so Antichrist is the Unholy One and King of all evil. Just as the Christ, the Messiah, is the incarnation of God and goodness, so Antichrist is the incarnation of the Devil and of evil. Just as the Christ is the champion of God, so Antichrist is the champion of every force in the universe which is opposed to God" (The Revelation of John, Vol.2, p.70).

5 (11:11-12) **Witnesses of Revelation, Two:** the two witnesses are resurrected and caught up to heaven. This will be one of many spectacular events of the last days. The breath of God will be breathed into the dead bodies of these two slain witnesses. They will stand to their feet, and when they do, fear will strike the hearts of all those who see them. How many will see them? Will the whole world witness their resurrection as they had witnessed their dead bodies lying in the streets? Will the cameras of the media be zeroing in on them when they arise? We are not told, but the idea being conveyed seems to be that the whole world will not see them arise, but many Jews seem to be affected by what happens (v.13). Whatever the case, imagine the amazement when the two witnesses begin to ascend up into heaven. The sight is bound to make an enormous impact upon those who witness it.

Thought 1. Note how this parallels the resurrection and ascension of our Lord and symbolizes what is to happen to believers when Jesus Christ comes. Every believer has the glorious hope of being raised and meeting the Lord in the air.

"That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him" (Jn.5:23).

"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (Jn.6:40).

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (Jn.11:25).

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (Jn.14:2-3).

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Th.4:16-18).

6 (11:13) **Witnesses—Israel, Salvation:** the two witnesses receive a great vindication. There will be a great earthquake that will kill seven thousand persons. Then the most wonderful thing will happen: the rest of the Jews in Jerusalem become fearful and give glory to the God of heaven. This points strongly to the conversion of the Jews, certainly to a great number of them repenting and giving *true* glory to God. Note exactly what happened: “the rest were [greatly frightened], and gave glory to the God of heaven.” George Ladd points out that when this phrase is used in Revelation and other Scriptures, it suggests true repentance (*The Revelation of John*, p.159f).

“Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters” (Rev.14:7).

“Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest” (Rev.15:4).

“And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory” (Rev.16:9).

“Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready” (Rev.19:7).

“And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it” (Rev.21:24).

“Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation” (1 Pt.2:12).

“And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me” (Josh.7:19).

“Let them give glory unto the LORD, and declare his praise in the islands” (Is.42:12).

“Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness” (Jer.13:16).

This is either the salvation of Israel or one of the great movements toward salvation that the Jews will experience in the end time. This is the fulfillment or part of the fulfillment prophesied by Paul: that “all Israel shall be saved.”

⇒ George Ladd has an excellent comment on this:

“Because of these mighty acts of God in the end time, the Jewish people will repent of their sins and give glory to the true God. Previously they have not glorified God; they had crucified his Messiah and rejected his prophets. But now they repent of their disobedience and glorify God” (The Revelation of John, p.159f).

⇒ William Barclay says:

“The great interest of this passage lies in the fact that the unbelievers were won by the sacrificial death of the witnesses and by God’s vindication of them” (The Revelation of John, Vol.2, p.88).

⇒ Robertson quotes H.B. Swete as saying:

“A general movement toward Christianity, induced by fear or despair—a prediction fulfilled more than once in...history” (Word Pictures In The New Testament, Vol.6, p.384).

Thought 1. The great need today is for men to fear God, to fear His judgment so much that they will turn from sin, repent, and give glory to Him.

“And his mercy is on them that fear him from generation to generation” (Lk.1:50).

“But in every nation he that feareth him, and worketh righteousness, is accepted with him” (Acts 10:35).

“That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ” (Ro.15:6).

“For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor.6:20).

“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name” (Heb.13:15).

“And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul” (Dt.10:12).

“Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel” (Ps.22:23).

“What man is he that feareth the LORD? him shall he teach in the way that he shall choose” (Ps.25:12).

“Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!” (Ps.31:19).

<p>1 The third woe comes quickly; that is, the seventh trumpet is the third woe</p> <p>2 Scene 1: This world becomes God's kingdom</p> <p>3 Scene 2: The Lord God Almighty is acclaimed a. By the elders b. As the eternal God</p>	<p>H. The Final Triumph Over Evil (Part IV): An Overall Picture of Things to Come, 11:14-19</p> <p>14 The second woe is past; and, behold, the third woe cometh quickly. 15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. 16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, 17 Saying, We give thee thanks, O Lord God Almighty,</p>	<p>which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. 18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. 19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.</p>	<p>c. For taking supreme authority</p> <p>4 Scene 3: The nations make a final rebellion & are destroyed a. The nations rebel b. The wrath of God falls c. The dead are judged d. The godly are rewarded e. The destroyers are destroyed</p> <p>5 Scene 4: God's temple is to be opened a. God's covenant & promises are seen to be true b. God's majesty is experienced</p>
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DIVISION V

THE SEVEN TRUMPET JUDGMENTS: EVENTS DURING THE GREAT TRIBULATION, 8:1-11:19

H. 19 The Final Triumph Over Evil (Part IV): An Overall Picture of Things to Come, 11:14-19

(11:14-19) **Introduction:** the end time will be a period of horror and tragedy. The world and its people will go through great tribulation, tribulation such as the world has never before seen. Scene after scene of catastrophe and horror have already been seen. Imagine what John was going through. He was having to look upon these scenes and be an eyewitness of these horrors. This is the reason here and there throughout Revelation we have seen Christ give John a scene of hope and of the glory that is to come. This is what the present passage is all about. John once again needs to be lifted up and encouraged. Therefore, God gives him a broad overview of what is yet to come; John sees in sketch form the glory with the horror. This is the overall picture of things to come.

1. The third woe comes quickly; that is, the seventh trumpet is the third woe (v.14-15).
2. Scene 1: this world becomes God's kingdom (v.15).
3. Scene 2: the Lord God Almighty is acclaimed (v.16-17).
4. Scene 3: the nations make a final rebellion and are destroyed (v.18).
5. Scene 4: God's temple is to be opened (v.19).

- 1** (11:14-15) **Woe—Trumpet Judgments:** the third woe will come quickly. By woe is meant a period of extreme grief, distress, suffering, affliction, and calamity. Remember: there are to be only three woes.
- ⇒ The first woe will be the demonic locust-like creatures that sweep the earth and torment people (Rev.8:13-9:11).
 - ⇒ The second woe will be demonic military horse-like creatures that sweep the earth, and kill one third of the ungodly and evil population (Rev.9:12-21).
 - ⇒ The third woe is the seventh trumpet, the judgments that result from the blast of the seventh trumpet.

But note when the seventh trumpet blasts there is no judgment and there is no woe that comes forth. Why? Because there are some things that need to be seen before the judgments actually take place. The judgments and woe of the seventh trumpet are actually the seven bowl judgments; that is, the seventh trumpet will blast forth seven more judgments, and these will be far worse than any of the judgments cast upon the earth. In fact, the bowl judgments will bring the climax of human history and the end of time as we know it.

But first, as stated, there are some things that we need to see and understand. And the first thing is most interesting: it is an overview of the events that are yet to take place in the Revelation. The present passage leaps ahead and shows us in a broad summary what is to happen over the next ten chapters of this great book. God prepared John's heart for the terrible events that were yet to be revealed to him, prepared him by showing that God would triumph over evil and establish His kingdom forever. God gave John and gives us five scenes of what is yet to come.

- 2** (11:15) **Kingdom of God—World:** scene one—the kingdoms of this world have become the kingdoms of our Lord and of His Christ. The Greek tense is past tense, the kingdoms have become the Lord's kingdom. The scene jumps over all of history and shows our God and His Christ ruling over the whole world. All the kingdoms of this world are done away with, and all the people upon earth live and work as citizens of God's kingdom. Presently, in our day and time, human governments involve...
- Authority and rule and reign: some earthly authorities and rulers are good and some are bad.
 - Laws: earthly laws favor some people and treat others unjustly.
 - Work: some have jobs and others do not have jobs.

- Economies: some earthly economies are healthy and others are bad.
- Protection: some earthly governments protect their citizens, others abuse and enslave them.
- Provision: some earthly governments provide for their citizens and help their citizens provide for themselves and others do not.
- Services: some earthly governments provide good services for their people such as roads, sewage, water, jobs, and health care or else they provide poor service.

The point is this: earthly governments are imperfect and weak and are unable to bring utopia to man. Earthly governments are flooded with the poor, hungry, homeless, sick, selfish, rich, proud, and all the other evils and imperfections that enslave the citizens of this world. Earthly governments focus upon this earth and all the pleasures and possessions of this earth and upon war and conflict. This will be especially true in the end time under the antichrist. The world will be engulfed in sin and evil, selfishness and greed, war and conflict. But this is not the end: this is the glorious message of this point. The kingdoms of this world are going to become the kingdom of our God and His Christ. God is going to reign over the world, bringing heaven to this universe. When? During the millennium. The millennium simply means the period of time, a period of one thousand years, that Jesus Christ is to return to this earth and rule over the nations and people of the earth.

Thought 1. Just think! Utopia is coming to earth. Peace and prosperity are coming. There will no longer be hunger, thirst, homelessness, disease, war, murder, nor any of the other evils upon earth. But note: utopia will only come when Jesus Christ returns to rule the earth. Man fails and fails miserably in his attempts to clean up the world and to establish peace. But God loves man and loves him dearly. Therefore, He is going to help man. God is going to send His dear Son back to earth to establish peace and prosperity for all. God is going to do for man what man has so miserably failed to do. This is the glorious promise of this passage.

“And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night” (Rev.12:10).

“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth” (Rev.19:6).

“And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS” (Rev.19:16).

“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath power, but they shall be priests of God and of Christ, and shall reign with him with a thousand years” (Rev.20:4-6).

“He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end” (Lk.1:32-33).

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever” (Dan.2:44).

“How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation” (Dan.4:3).

“And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honored him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation” (Dan.4:34).

“I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end” (Dan.6:26).

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed” (Dan.7:13-14).

3 (11:16-17) **God, Praise:** scene two—the Lord God Almighty is acclaimed. As soon as the angel gave a glimpse into the future that showed the victory of God, the twenty four elders fell on their faces before God. They worshipped and praised Him for three things.

1. They praised God as the Lord God Almighty.

⇒ Lord: He deserved to be the Lord and Master, the Ruler over all lives.

⇒ God: He was the Creator and Maker of all, and He was the only one who deserved to be worshipped.

⇒ Almighty: He was omnipotent, that is, all powerful. He can do anything, and He will always be able to execute His will.

2. They praised Him as the Lord God who “is, and was, and is to come.” That is, He is eternal. He is the One existing now, who was always existing, and is to always exist. The Lord God possesses life forever and ever. Therefore, He is able to give life to whom He wills.

3. They praised Him for taking His great power back from the world and beginning to reign in His rightful place. God has allowed Satan to have access to the world and to man. And, most unfortunately, man has chosen to follow Satan instead of God. But not all people. Some people have done exactly what God was after: freely chosen to believe and follow Him—freely chosen to love God supremely. The result has been a world inhabited by a mass of people who deny and ignore God, with only a few people who choose to focus upon God. And the inevitable has happened: the selfishness and greed and lust that grips people who focus only upon self has consumed the world. The world is wrecked with so much sin and evil that problems have become so mammoth that they are now beyond solving.

But note: God is going to solve them. This is the declaration of the praise of the twenty four elders. They have just witnessed the scene of the future, the scene where God has just taken back His power over the world from Satan. They have witnessed the rule of God’s love and righteousness upon earth.

“And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end” (Lk.1:31-33).

“Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever” (1 Tim.1:17).

“And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints” (Rev.15:3).

“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth” (Rev.19:6).

“The LORD shall reign for ever and ever” (Ex.15:18).

“And said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?” (2 Chron.20:6).

“Who is this King of Glory? The LORD of hosts, he is the King of glory” (Ps.24:10).

4 (11:18) **Satan, Final Rebellion:** scene 3—the nations of the world will make a final rebellion against God and will be destroyed and face the eternal judgment of God. Note five points.

1. There will be the final rebellion of the nations against the Lord Jesus Christ at the end of the millennium (the thousand year rule of Christ upon earth). The devil and his followers are going to try to defeat Christ and His followers in a last ditch battle upon earth. Remember: Christ will be ruling upon earth for one thousand years, and that is a long, long time. Over the period of the thousand years, people will do what people so often do now: become dull and lethargic to Christ and His power and to His call and will. Therefore when Satan is loosed to tempt and lead them, many will attempt to overthrow Christ and His followers.

The result will be quick and catastrophic for the ungodly nations and people of this earth.

“And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city [Jerusalem]: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever” (Rev.20:7-10).

2. The wrath of God will fall.

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn.3:36).

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness” (Ro.1:18).

“But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath” (Ro.2:8).

“Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience” (Eph.5:6).

“Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him” (Ps.2:12).

3. The dead will be judged.

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats” (Mt.25:31-32).

“And as it is appointed unto men once to die, but after this the judgment” (Heb.9:27).

“The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men” (2 Pt.3:7).

“Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world” (1 Jn.4:17).

“Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

4. The godly will be rewarded, that is, the believers, the prophets, and those who fear God’s name.

“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you” (Mt.5:11-12).

“And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward” (Mt.10:42).

“His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord” (Mt.25:23).

“But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil” (Lk.6:35).

“Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free” (Eph.6:8).

“Blessed are all they that put their trust in him” (Ps.2:12).

5. The destroyers of human life will have their own lives destroyed.

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” (2 Th.1:7-9).

“These are wells without water, clouds that are carried with tempest; to whom the mist of darkness is reserved for ever” (2 Pt.2:17).

“Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire” (Rev.20:11-15).

Thought 1. This is a strong warning to us all, a warning that must be heeded and heeded now or else we shall be eternally doomed.

- 1) A person must not join those who rebel against God. If he rebels against God, then he must face God as a rebel who stands opposed to God and who fights against the kingdom of God.
- 2) The wrath of God is going to fall against all who rebel against God.
- 3) The dead will face God. All the dead, every single person who has lived or ever will live—all shall stand face to face with God.
- 4) The godly will be rewarded. All who fear God’s name will be greatly rewarded.
- 5) The ungodly and evil will be destroyed. All who destroy human life—their own lives or the lives of others—shall be destroyed.

5 (11:19) **Temple of God:** scene four—God’s temple will be opened. This is the picture of eternity. God will dwell with His own in His temple—in all the universe. His promises will then be known to be true, and His majesty will be experienced. (See outlines and notes—Rev.21:1-22:5. See DEEPER STUDY # 3, pt.3-4—Mt.19:23-24.)

1. There is a heavenly temple after which the earthly temple and tabernacle were patterned. Scripture clearly says this.

“And the cheurbim shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubim be” (Ex.25:20).

“It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these” (Heb.9:23).

This is a wonderful thing, for it means that our earthly worship is patterned after the heavenly worship. However, we must never forget that the eternal, the new heavens and earth, will have no temple in them. Lehman Strauss states this well.

“When the New Jerusalem comes down from Heaven, it is called ‘the holy city’ (Revelation 21:2), and John states expressly, ‘I saw no temple there’ (21:22). When the scenes in chapter 21 are fulfilled there will be no need for a temple as a place of worship. If all were holy on earth now, there would be no need for a place of worship. Jesus said, ‘God is Spirit: and they that worship Him must worship Him in spirit and in truth’ (John 4:24). True worship is a matter of the heart” (The Book of the Revelation, p.225).

2. There is another interpretation of this passage that needs to be noted. William Barclay states it well:

“The Temple is opened; but there is more than that. The Ark of the Covenant is seen. Now the Ark of the Covenant was in the Holy of Holies, the inside of which no ordinary person had ever seen, and into which even the High Priest went only on the Day of Atonement. This vision involves the opening up of the Temple and even the opening up of the Holy of Holies. This can have only one meaning; it must mean that now the glory of God is going to be fully displayed. That which was secret is going to be revealed; that which no man has seen is going to be opened to the sight of men. The full glory of God is going to burst upon men.

“Why the special reference to the Ark of the Covenant? This is to remind people of God’s special covenant with His own people. Originally that covenant had been with the people Israel; but the new covenant is the covenant in Jesus Christ with all of every nation who love and who believe in Jesus. This means that in the full display of God’s glory, in the destruction of God’s enemies, God will remember His covenant and God will be true to His own. Whatever the terror and whatever the destruction to come, God will not break the covenant that He made with His people and will not be false to His promises.

“So this picture is a picture of the coming of the full glory of God, which is a terrifying threat to the enemies of God, but an uplifting promise to the people of God’s covenant” (The Revelation of John, Vol.2, p.89f).

CHAPTER 12		
	VI. THE SEVENTH TRUMPET IN DETAIL (PART D): TWO SPIRITUAL WONDERS STRUGGLING BEHIND THE GREAT TRIBULATION, 12:1-17	cried, travailing in birth, and pained to be delivered. 3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. 5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.
	A. The Central Characters in the Great Tribulation, 12:1-5	2 The second character: A great red dragon—Satan a. His description b. His power c. His aim: To devour the child
1 The first character: A woman with child a. Her description b. Her cry: For deliverance	And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: 2 And she being with child	3 The main character: A man child—Jesus a. His purpose: To rule b. His ascension: To be exalted

DIVISION VI

THE SEVENTH TRUMPET IN DETAIL (PART D): TWO SPIRITUAL WONDERS STRUGGLING BEHIND THE GREAT TRIBULATION, 12:1-17

A. The Central Characters in the Great Tribulation, 12:1-5

(12:1-5) **Introduction:** this is one of the most revealing and fascinating chapters in all the Bible. It rolls back the curtain between earth and heaven and shows what lies behind all the sin and evil and all the conflict and struggle of this world. It reveals a *great spiritual struggle* occurring behind the scenes of this world. And in the last days that spiritual struggle will be more intense than ever. The conflict will be so intense that the struggle waged upon earth is called by our Lord the *great tribulation*. By *great* He meant the most intense and terrible tribulation the world has ever seen. But why does the world suffer tribulation? Why does there have to be tribulation upon earth? And why will there be such intense and terrible tribulation in the end time? This passage tells us: it shows us the *great spiritual warfare* that is waged behind the scenes of this world, the great spiritual warfare that is being fought for the souls of men. There are three principle characters who have been involved in the spiritual warfare. These characters are the subject of this first passage.

1. The first character: a woman with child (v.1-2).
2. The second character: a great red dragon—Satan (v.3-4).
3. The main character: a man child—Jesus (v.5).

1 (12:1-2) **Israel:** there is the first character in the great tribulation—a woman with child. Note how the woman bursts upon the scene. She is said to be a great “wonder” (semeion) or a great sign in heaven. Note also that she is in heaven. This means that she is the heavenly representative of some earthly people. Who is the woman on earth, what people does she represent?

1. This woman is not identified, but it is clear who she is.
 - a. She is clothed with the sun, and the moon is under her feet, and she has upon her head a crown of stars. This refers back to the Old Testament to a dream that Joseph had:

“And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying” (Gen.37:9-11).

Note that Jacob understood exactly what Joseph meant: the sun represented the father Jacob, the moon the mother, and the twelve stars the brothers. The dream was a picture of Israel; Joseph was dreaming that Israel would be saved from destruction through him.

- b. She is pregnant and the child is pictured as being born (v.2, 5). Note what is said about the child.

“And she brought forth a man child, who was to rule all nations with a rod of iron: and the child was caught up unto God, and to his throne” (v.5).

This clearly refers to Jesus Christ. He and He alone was born to rule all nations (cp. Ps.2:9), and He alone was exalted to the throne of God. As stated, this is a clear reference to Jesus Christ.

2. Now who is this woman? There are three main positions about who she is.
- Some say she is Mary, the mother of Jesus. But there are just too many supernatural things said about this woman for her to be an earthly or human being.
 - Some say she is the church. But this is difficult to see, for the church did not give birth to Christ. On the contrary, Christ gave birth to the church.
 - Some say she is the ideal Zion, the ideal Jerusalem, the ideal Israel, the chosen people, the community of God from which Christ came. These say the mother represents all the true people of God, those before Jesus came and those after He came. Paul actually speaks of the Jerusalem which is above, who is the mother of the people of God on earth (Gal.4:26). This position is a possible identification of the woman. But again, this position does not fill all the things said about the woman, not as well as Israel itself does.
 - Some say that the woman represents Israel, the very people who gave birth to Jesus Christ. This seems to be the clearest identification of the woman. As we progress through the passage, we will see that everything said about this woman fits Israel just like a glove.
 - ⇒ Paul himself said that Jesus Christ came out of Israel (Ro.9:5).
 - ⇒ Isaiah prophesied that Israel would travail in pain and bring forth a man-child (Is.66:7-8).

2 (12:3-4) **Satan—Dragon:** there is the second character in the great tribulation—the great red dragon, that is, the devil. Note that the dragon is also said to be *a wonder* or a *sign* in heaven. Three significant things need to be discussed about this sign.

1. There is the description and authority of the dragon or devil. The description is entirely different from what most people think. When people think of the devil, they picture a fiery red serpent-like creature with two horns and a long pointed tail who holds a pitchfork in his hand. But this is a total misconception, a far cry from the truth. When Scripture speaks of Satan as a dragon, it is referring to the evil work he does, not to his looks or appearance. Scripture says that Satan is the highest and most glorious being ever created by God, that his being is so magnificent that he shines like the sun and actually possesses glory just like God. Note what this verse says about his description, and remember: this is not picturing what he looks like. It is describing his authority and power.

- ⇒ Satan has seven heads: seven is the number of completeness and fullness. Satan is complete in intelligence; he has full knowledge. He is not omniscient, of course, but his knowledge is complete and full.
- ⇒ Satan has seven crowns: this symbolizes authority, rule, and dominion—a crowned ruler who has a kingdom that he rules over. Scripture clearly says that Satan is a crowned ruler and that his authority is well beyond anything that man ever thinks.
- ⇒ Satan has ten horns: this symbolizes great power, but power that pierces, rips, and tears—all in the most ferocious and vicious way. It symbolizes that he uses his head and authority in an evil way.
- ⇒ Satan is the *god of this world* who blinds men's minds.

**“In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them”
(2 Cor.4:4).**

- ⇒ Satan is the *prince of this world*.

**“Now is the judgment of this world: now shall the prince of this world be cast out:
(Jn.12:31).**

“Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me” (Jn.14:30).

“Of judgment, because the prince of this world is judged” (Jn.16:11).

- ⇒ Satan is the *prince of the power of the air*.

“Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience” (Eph.2:2).

- ⇒ Satan is the king of a kingdom.

“And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?” (Mt.12:26).

“Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me” (Mt.4:8-9).

- ⇒ Satan has his grip upon the whole world.

**“And we know that we are of God, and the whole world lieth in wickedness”
(1 Jn.5:19).**

2. There is the origin of the dragon or devil. This statement is telling where Satan came from. This is clearly seen in the Greek tenses of the statement. Note the two statements in the Greek:

- ⇒ His tail “draws” (surei, present tense) a third part of heaven. That is, Satan pulls and drags a third of the stars (angels) of heaven.

⇒ He “did cast” (ebalen) them down or threw them down. This is past tense; that is, it tells us what Satan did long ago.

The point is this: today, in the present moment, Satan has authority over one third of the stars or angels of heaven. How? Because in the past he cast them down with himself. Now note two points.

- a. Where were Satan and the angels cast down from? Heaven. They were the stars of heaven, but they were cast down from heaven. Eons ago, sometime before man ever began, God created an angel, the highest and most glorious being ever created.
 - ⇒ His name is *Lucifer* which means *star of the morning*.
 - ⇒ He was the *anointed cherub who covered* the very throne of God itself. He was the angel put in charge of the glory of God’s very own throne.
- b. But something happened: he did what so many people do. He began to look at himself, and he began to want to live like he wanted instead of like God wanted. He wanted to do his own thing instead of doing like God said. Therefore, he rebelled against God, and in his rebellion he led one third of the angelic beings with him. Consequently, God had no choice but to cast him down from his exalted position in heaven. From what we can glean from Scripture this is what happened to Lucifer, how he became the devil, the arch-enemy of God (see DEEPER STUDY # 1—Rev.12:9; DEEPER STUDY # 1—2 Cor.4:4; note—1 Pt.5:8 for more discussion).

“How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit” (Is.14:12-15).

“Moreover the word of the LORD came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus [type of Satan], and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou was perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more” (Ezk.28:11-19).

“And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth” (Rev.12:3-4).

3. There is the aim of the dragon or devil. Satan’s aim is to devour the woman, to destroy Israel. This has always been Satan’s aim. Why? Because he is out to get back at God for judging him. He is out to hurt God, to cut the heart of God. And the best way he can do this is to turn the hearts of people away from God and lead them to sin and to follow the way of evil.

Now, go way back in history again, to the time when God promised to send the Savior to the world. When God first promised to send Christ to save the world, Satan knew it. He was listening. He was the *serpent* who had tempted Adam and Eve and led them to sin and hurt God. But God loved Adam and Eve and wanted to save them from sin and death; therefore, God promised to send *the seed*, the Savior of the world, who would crush the head and power of Satan.

“And I will put enmity between thee and the woman, and between thy seed and her seed; and it shall bruise thy head, and thou shalt bruise his heel” (Gen.3:15).

As stated, Satan heard the promise. Consequently, he was bound to do all he could to delay the coming of the Seed, the Savior. He, of course, knew what we know: no person can stop God’s plan and will. But Satan wanted to get as many people as he could to sin and to turn away from God so that God’s heart would be cut and hurt. He wanted to delay his own defeat and the crushing of his head as long as he could. This is what is meant by this verse:

“The dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born” (v.4).

Satan has tried from the very beginning to destroy the seed of the woman. He has been waging war against the *Seed* of God, the Savior of the world, ever since God promised to save the world. The great Baptist preacher W.A. Criswell points

this out by tracing some of the attempts of the devil throughout the Bible (*Expository Sermon On Revelation*, Vol.4. Grand Rapids, MI: Zondervan, 1969, p.86-87). For clarity, the attempts are put in chart form.

<i>The Seed or Line Through Whom the Promised Seed Was to Come</i>	<i>The Strategies of Satan to Destroy the Seed or Devour the Child and God's Great Deliverance</i>
⇒ There was the line of Abel, Adam's Son.	⇒ Satan led Cain to kill Abel, but God gave Adam another son, Seth (Gen.4:1f).
⇒ There was the early line of the godly seed.	⇒ Satan led the godly line to mix with the ungodly and led them into such vile wickedness that God had to destroy the earth. But God raised up Noah (Gen.6:5f).
⇒ There was the line of Abraham, Isaac, and Jacob.	⇒ Satan led Esau to threaten to kill his brother, Jacob. But God protected Jacob (Gen.27:41f).
⇒ There was the line of the children of Israel.	⇒ Satan led Pharaoh to attempt to kill all the male babies of Israel. But God saved Moses (Ex.1:8f).
⇒ There was the line of David.	⇒ Satan led son after son of David into sin and to murder and disqualify themselves. But God always kept at least one son of David alive (2 Sam.13f).
⇒ There was the line of the sons of David.	⇒ Satan led Jehoram, one of Jehoshaphat's sons, to kill all his brothers. But God caused sons to be born to Jehoram to carry on the line (2 Chron.21:1f).
⇒ There was the line of Jehoshaphat's sons.	⇒ Satan led an enemy to come in and kill all the sons but one—Ahaziah (2 Ki.8:25f).
⇒ There was the line of Ahaziah.	⇒ Satan led Jehu to kill Ahaziah, and the queen's mother, Athaliah, took over the throne and killed all the sons. But God led the wife of the high priest to save one small baby, Joash. At this point the line of the promised seed rested in the saving of this little baby's life (2 Ki.9:11f).
⇒ There was the line of the chosen people.	⇒ Satan led King Ahasuerus to exterminate all of God's people. But God gave him a most restless and frightening night of sleep. The king, therefore, spared the chosen line (Esther).
⇒ There was the line of the Promised Seed, Jesus Himself, at His birth.	⇒ Satan led King Herod to slay all the babies in Bethlehem in an attempt to kill the promised child. But God warned Joseph and told Joseph to flee with the child (Mt.2:1f).
⇒ There was the line of the Promised Seed, Jesus Himself, at his temptation.	⇒ Satan tempted Jesus to cast Himself down from the pinnacle of the temple, to secure the loyalty and worship of the people by the spectacular instead of the cross. But Jesus chose God's way, the way of the cross, instead of Satan's way (Mt.4:1f).
⇒ There was the line of the Promised Seed, Jesus Himself, at his hometown, Nazareth.	⇒ Satan led the citizens of Nazareth to try to cast Jesus off the cliff of a hill, but Jesus escaped (Lk.4:29).
⇒ There was the line of the Promised Seed, Jesus Himself, in facing the religionists.	⇒ Satan led the religionists to hate Jesus and to plot his death time and again (Jn.7:1f). But Jesus escaped time and again.
⇒ There was the line of the Promised Seed, Jesus Himself, on the cross.	⇒ Satan led the world to put Jesus on the cross and to kill Him. But God raised Jesus from the dead (Jn.19:1f).

This is how Satan has attempted to hurt God, by doing all he could to devour the woman, the line of Israel. He did all he could to keep the Savior, the Lord Jesus Christ, from being born. Now that Christ has come, Satan does all he can to turn people away from judgment to come. Even when people do repent and turn to follow Christ, Satan does all he can to turn the followers of the Lord away from Him.

This is the battle, the combat, the struggle that is going on behind the scenes in the spiritual world. And the war will wage on and on until the world ends. The point of the present passage in Revelation is to show how the struggle will intensify in the *great tribulation*. During the *great tribulation* Satan will use all the resources that he has to destroy the "seed of the woman," the followers of the Lord Jesus Christ. He will do all he can to cut and hurt the heart of God. God is not willing that a single soul perish; therefore, when Satan is successful in turning and destroying one person, the heart of God is cut and hurt as deeply as a cut can pierce.

Thought 1. Note: although the present passage is dealing primarily with the great tribulation, the same spiritual struggle is waged in every generation of history. Satan is out to turn every person he can away from God. He wants people to follow him instead of God. He wants the obedience of people instead of people giving their obedience and loyalty to God.

3 (12:5) **Jesus Christ:** there is the third character in the great tribulation, Jesus Christ Himself. Note two points.

1. Jesus Christ was born or sent into the world to rule the world. He was sent by God to bring godliness and righteousness to earth, to use a rod of iron or of judgment in order to get rid of sin and ungodliness in the world.

- a. This He did, of course, by the cross. Upon the cross Jesus Christ made it possible for men to be forgiven their sins and to stand before God, to stand before God free of sin. He did this by bearing the sins of men upon Himself when He died on the cross. He took the sins and the punishment of sins upon Himself. Therefore, man can now be free of sin and acceptable to God. Jesus Christ judged sin, condemned it upon the cross. Therefore, we can say that the rod of iron was used first of all upon Satan when Jesus Christ died upon the cross. Jesus Christ judged and destroyed the power of Satan.

“Now is the judgment of this world: now shall the prince of this world be cast out” (Jn.12:31).

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

“And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it [the cross]” (Col.2:15).

“For this purpose the Son of God was manifested, that he might destroy the works of the devil” (1 Jn.3:8).

- b. Jesus Christ will also use the rod of iron against the nations of the world—against all the ungodly and evil of the world—in the end time. Jesus Christ shall rule all nations and bring righteousness and godliness to this earth by exerting all the authority and discipline of God needed. He shall bring the kingdom of God to earth.

“Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel” (Ps.2:9).

“And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father” (Rev.2:27).

“And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God” (Rev.19:15).

2. Jesus Christ ascended and was exalted to the throne of God. This is proof that He shall rule and reign and bring righteousness to the earth.

“Hereafter shall the Son of man sit on the right hand of the power of God” (Lk.22:69).

“And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Ro.1:4).

“Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places” (Eph.1:20).

“Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Ph.2:9-11).

“Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him” (1 Pt.3:22).

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this” (Is.9:6-7).

<p>1 The woman flees for her life a. To a place prepared by God b. For three & one half years</p> <p>2 The great war over Israel & God's people is fought in heaven a. The forces 1) Michael & his angels 2) Satan & his angels b. The outcome 1) Satan will be defeated 2) Satan will be barred from heaven 3) Satan^{DS1} & his angels will be cast out of heaven</p> <p>3 The great victory & salvation are won a. The victory: Salvation b. The result: Satan can no longer accuse believers before God c. The weapons used 1) The Lamb's blood 2) The believers' testimony</p>	<p>B. The Great Spiritual Struggle Behind the Great Tribulation, 12:6-17</p> <p>6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. 7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. 10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. 11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not</p>	<p>their lives unto the death. 12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. 13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. 14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.</p>	<p>3) The believers' loyalty</p> <p>4 The warning to earth is given a. Because the devil is angered over his defeat b. Because the devil has not yet been destroyed; he has a little time left</p> <p>5 The dragon launches an attack upon the woman a. The severe persecution b. The great deliverance by the wings of a great eagle 1) To her place of safety 2) Kept for three & one half years c. The serpent's attempt to flood the woman: Uses every means d. The great help of the earth e. The open attack upon the remaining seed</p>
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DIVISION VI

**THE SEVENTH TRUMPET IN DETAIL (PART I):
TWO SPIRITUAL WONDERS STRUGGLING
BEHIND THE GREAT TRIBULATION, 12:1-17**

B. The Great Spiritual Struggle Behind the Great Tribulation, 12:6-17

(12:6-17) **Introduction:** the curtain has been rolled back between earth and heaven, and we have seen a great spiritual conflict going on behind all the ungodliness and evil of this world. We have seen that the dragon, the devil, is out to hurt and cut the heart of God. He does this by turning people away from Christ and leading them to destroy their lives by following evil. The Revelation has shown us this: the rampage of the devil against God will intensify in the end time, especially during the *great tribulation*. This is the great discussion of this passage: *the spiritual struggle behind the great tribulation—the dragon's (Satan's) attacks against the woman (Israel)*.

1. The woman flees for her life (v.6).
2. The great war over Israel and God's people is fought in heaven (v.7-9).
3. The great victory and salvation are won (v.10-11).
4. The warning to earth is given (v.12).
5. The dragon launches an attack upon the woman (v.13-17).

1 (12:6) **Israel—Tribulation, Great:** the woman flees for her life. This is the picture of the terrible holocaust of the end time. We know this because of the thousand two hundred and sixty days (three and one half years) mentioned. This is the period always referred to as the *great tribulation* (see note, pt.2-4—Rev.11:2 for more discussion). The woman, Israel, is going to be severely persecuted by the antichrist in the end time. The Jews are going to have to flee for their lives, flee to the wilderness of the mountains, hills, and forests—to every hiding place they can find. However we must always keep in mind that the holocaust is going to be launched against the Gentile believers of the end time as well. There will literally be millions—a numberless number—of Gentile believers slaughtered right along with the Jews (cp. Rev.7:9). All believers and Israel, the Old Testament people of God, will be fleeing to every corner of wilderness in the world, seeking any place they can to hide.

Note the wonderful promise: God has a place for His people to hide. God is going to save a remnant of believers. He is going to use this persecution to turn even more Jews to His Son, who is the true Messiah, even the Lord Jesus Christ.

“God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel” (Ro.11:2).

“For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?” (Ro.11:15).

“And they [Israel] also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou [Gentile believers] wert cut out of the olive tree [Israel] which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?” (Ro.11:23-24).

“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob” (Ro.11:25-26).

“For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (2 Tim.1:12).

“Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast” (Ps.57:1).

“Behold, he that keepeth Israel shall neither slumber nor sleep” (Ps.121:4).

“For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall” (Is.25:4).

“I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee” (Is.43:1-2).

2 (12:7-9) **Satan—Tribulation, Great—End Time:** the great war over Israel and God’s people is to be fought in heaven. The great struggle for the believer’s soul occurs in the spiritual realm, the spiritual world or dimension of being. This is the picture of these three verses. The great struggle for the souls of Israel and the believers in the end time will be occurring in the spiritual world. Remember: Israel and the believers are having to flee for their lives from the worst holocaust the world has ever seen. It has been launched by the antichrist, the one man who embodies the very evil of the devil himself. These verses show us what lies behind this terrible holocaust, what is causing the terrible attack against Israel and the believers.

1. The forces of the spiritual struggle are Michael and his angels and Satan and his fallen angels. Note several things.

a. Scripture teaches that God has assigned angels to look after and to minister to believers.

“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Heb.1:14. See DEEPER STUDY # 1—Heb.1:4-14 for more discussion.)

b. Scripture teaches there are ranks and orders of angels, that there are various levels of authority among angels. They rule as principalities and powers over the spiritual world. This is true among both good and evil angels.

“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Ro.8:38-39).

“[Christ is] far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come” (Eph.1:21).

“To the intent [purpose] that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God” (Eph.3:10).

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph.6:12).

“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or powers: all things were created by him, and for him” (Col.1:16).

“And ye are complete in him, which is the head of all principality and power” (Col.2:10).

“And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it” (Col.2:15).

c. Michael is one of the archangels who serves God. In Scripture he is presented as being above all the other angels. He seems to be the prime administrator of God (Dan.10:21; 12:1, 7-12; 1 Th.4:16; Jude 9) He is also

pictured as the guardian angel of God's people. He struggles against the fallen angels who seek control over the nations and people of the earth (Dan.10:13, 21; 12:1; cp. Dan. chapters 10-12).

2. A spiritual war will be fought in the end time between the spiritual forces of good and evil. Satan and his angels will attempt to do what they have always tried to do: stamp out Israel and the followers of Christ. But there will be one difference: verse twelve tells us what it is. Satan "knows that he has but a short time." God will be ready to end human history. Therefore, Satan will attack both Israel and the believers as never before. He will literally try to wipe out every Jew and believer that he can. Why? Because every one who is killed will never be able to accept Christ nor bear testimony and lead anyone else to Christ. God will hurt and be cut that much more because more people will be lost and never become true worshippers of God.

But note what the glorious outcome of the battle will be. Satan and his fallen angels will be *defeated* and cast out of heaven once for all. After this event—when this battle takes place in the *great tribulation*—Satan will never again have access into heaven. He will never again accuse a believer before God.

Remember: Satan is said to presently have access to heavenly places and to God (Lk.10:18; Eph.6:12; Job 1:6f). But this will be the final battle between evil and good. This is the picture being painted by Revelation. After this battle, Satan will be defeated forever.

"Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days" (Dan.10:14).

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan.12:1).

Thought 1. In all the graphic description of the above we must remember what will be happening upon earth. Israel and believers will be suffering the worst horror of evil ever launched upon earth: the holocaust of the anti-christ. He will be doing all he can to eliminate every Jew and believer from the face of the earth. Why? All because of the dragon, that old serpent, called the devil and Satan. (See DEEPER STUDY # 1, *Satan*—Rev.12:9 for more discussion.)

DEEPER STUDY # 1

(12:9) **Satan:** Satan is called "the great dragon...that old serpent." His name is *Lucifer*. He was probably one of the highest angels ever created by God, but he fell because of selfishness and pride (Is.14:12; cp. 1 Tim.3:6. See note—Rev.12:3-4; DEEPER STUDY # 1—2 Cor.4:4; notes—2 Cor.11:13-15; 1 Pt.5:8.) He is "an angel of light" with such deceptive and seductive power that even some ministers follow him, ministers who are "transformed as the ministers of righteousness" (2 Cor.11:14-15). Throughout Scripture Satan is described as follows:

1. He is "the god of this world" who blinds men's minds (2 Cor.4:4).
2. He is "the prince of this world" (Jn.12:31; 14:20; 16:11) and "the prince of the power of the air" (Eph.2:2; 6:12).
3. He is satan, which means the adversary (1 Chron.21:1; Job 1:6; 2:1-6; Zech.3:1; Mt.4:10; Mk.1:13; Lk.4:8; Jn.13:27; Acts 5:3; 26:18; Ro.16:20).
4. He is the devil, which means the slanderer (Mt.4:1, 5, 8, 11; Lk.4:2-6, 13; 1 Pt.5:8; Rev.20:2).
5. He is the deceiver of the whole world (2 Cor.11:3; Rev.12:9).
6. He is the tempter (Mt.4:3; 1 Th.3:5).
7. He is the evil one (Mt.6:13; 13:19, 38).
8. He is the father of lies (Jn.8:44).
9. He is the accuser of the brethren (Rev.12:10).
10. He is a murderer (Jn.8:44).
11. He is called Beelzebub (Mt.12:24; Mk.3:22; Lk.11:15).
12. He is called Belial (2 Cor.6:15).
13. He is called Abaddon (Rev.9:11).
14. He is called the angel of the bottomless pit (Rev.9:11).
15. He is called Apollyon (Rev.9:11).
16. He is called the enemy (Mt.13:39).
17. He is called the gates of hell (Mt.16:18).
18. He is called the great red dragon (Rev.12:3).
19. He is called a lying spirit (1 Ki.22:22).
20. He is called that old serpent (Rev.12:9; 20:2; cp. Gen.3:4, 14; 2 Cor.11:3).
21. He is called the power of darkness (Col.1:13).
22. He called the prince of devils (Mt.12:24).
23. He is called the ruler of the darkness of this world (Eph.6:12).
24. He is called the spirit that works in the children of disobedience (Eph.2:2).
25. He is called the unclean spirit (Mt.12:43).
26. He is called the wicked one (Mt.13:19, 38).

(See notes—Lk.22:3; DEEPER STUDY # 1—2 Cor.4:4; note—Col.2:15; note and DEEPER STUDY # 1—Jas.4:7; notes—1 Pt.5:8; Rev.12:3-4 for more discussion.)

Satan's purpose in making war against God is twofold.

1. Satan's purpose is power and worship, to receive as much of the power and worship of the universe as possible (Is.14:12-17; Ezk.28:11-17). He goes about this in three ways.
 - ⇒ He opposes and distrubs God's work in the world (Is.14:12-17; Ezk.28:11-17; Job 1:6; 2:1-6; Mt.4:10; Mk.1:13; Lk.4:8; Rev.12:7-9).
 - ⇒ He discourages believers through various strategies (see notes—Lk.22:31; Eph.6:10-12).
 - ⇒ He arouses God's justice against people by leading people to sin and to deny and rebel against God. And when they do, God's justice has to act and judge people to the fate of their choice: that of living with Satan eternally (see note—Mt.12:25-26; Jn.13:31-32).
2. Satan's purpose is to hurt and cut the heart of God. Why? Because God has judged and condemned him for rebelling against God. Therefore, Satan does all he can to get back at God. The best way he can do this is to turn the hearts of people away from God and lead them to sin and to follow the way of evil. (See notes, pt.3—Rev.12:3-4; pt.2—Rev.12:7-9; pt.2—Rev.12:10-11 for more discussion.)

However, Christ has broken Satan's power by two acts (see notes—Jn.12:31-32; 16:11; 8:44; Col.2:15).

1. By never giving in to the devil's temptation (Mt.4:1-11) and by never sinning (2 Cor.5:21). Christ overcame sin. He was righteous; He was perfect.
2. By destroying the devil's power of death. Christ was not held by physical or spiritual death (Heb.2:14-15). He arose and ascended to God's right hand.
It is for this reason that the Bible says "greater is he that is in you, than he that is in the world" (1 Jn.4:4); and again, "If God be for us, who can be against us?" (Ro.8:31).

3 (12:10-11) **Salvation—Victory—Heavenly Praise:** the victory and salvation are won by Christ. Note three facts.

1. A loud voice in heaven will shout out that the victory and salvation are now won—once for all. Who will this voice be? God's people. We know this because the voice refers to "our brothers." Note what the voice will declare:
 - ⇒ The great salvation of our God: God will be ready to launch the glorious day of salvation, the day of redemption, to bring every person who has ever trusted him into eternity. God will be ready to save the whole world, making a new heavens and earth. The final triumph of salvation will be ready to take place.
 - ⇒ The great strength of God will have just been demonstrated. Satan will have been defeated and cast out of heaven.
 - ⇒ The great kingdom of our God will now be ready to be established forever and ever.
 - ⇒ The power of God's Christ and Messiah will be proven. Every true believer will now live with God forever, worshipping and serving Him—all because of the power of God's Messiah.

"For the kingdom of God is not in word, but in power" (1 Cor.4:20).

"Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned" (Rev.11:17).

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth" (Rev.19:6).

2. The result of God's salvation will be glorious: Satan will be barred from heaven. He will no longer be able to accuse believers before God. Scripture teaches that Satan takes the sins of believers and throws them up into God's face. He points out every failure of a believer. Why? As stated before, to hurt and cut God. God gave His Son to die for the sins of men. Therefore, every time a believer sins, the devil reminds God...
 - that the death of His Son was wasted and useless; it was not worth the price if believers are going to trample the blood of Christ underfoot.
 - that the believers' love for Christ and God is hypocritical and shameful.
 - that the believer could care less about God and Christ: he does not care enough to obey God. If he did, the believer would not sin.
 - that the believer is not worth all the pain and hurt; that God should go ahead and wipe out the human race.

On and on we could go, but the point is the accusation of Satan against believers. But note: Satan will be thrown out of heaven. He will never again be able to appear before God and cut God by the sins and failures of believers.

"And he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him" (Zech.3:1).

"Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them" (Job 1:6).

3. The weapons used to gain the victory over Satan will be threefold. Remember these are the very weapons that Michael and the angels will use in the battle with Satan (v.7-9). Michael and the angels will protect Israel and the believers in the end time, and a remnant of Israel and of Gentiles will be saved. How?
 - a. By the blood of the Lamb, of the Lord Jesus Christ (see note, pt.2—Rev.5:6-7).
 - b. By the word of their testimony, that is, by proclaiming the Word of God and by continuing to confess the Lord Jesus Christ as their Lord and Savior.

"For we cannot but speak the things which we have seen and heard" (Acts 4:20).

“Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God” (2 Tim.1:8).

“But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Pt.3:15).

- c. By being loyal to Christ even to death. Note: many will die, millions in fact. But they shall live eternally. They shall never taste death. Quicker than the blink of an eye God shall transfer them to heaven into His very presence. But remember why: because they were loyal; they stood fast in Christ and refused to deny Him.

“For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it” (Mt.16:25).

“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Lk.9:23).

“If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple” (Lk.14:26-27).

“And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake, who shall not receive manifold more in this present time, and in the world to come life everlasting” (Lk.18:29-30).

“Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor.15:58).

“And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever” (2 Tim.4:18).

Thought 1. The only way we can ever conquer Satan is to use these same three weapons.

- 1) We must be covered by the blood of the Lamb and we must claim the blood of the Lamb.
- 2) We must have a strong testimony for Christ, strongly proclaim the Word of God and continue to confess the Lord Jesus Christ as our Lord and Savior.
- 3) We must be loyal to Christ even to death (Mt.10:22).

4 (12:12) **Warning—Satan:** the warning to earth is given. Satan will be cast down to earth, and he will have one more chance to wreck and destroy all he can. Remember two things:

- ⇒ First, the rise of the antichrist is a judgment of God upon earth and its people. Why? Because of people’s ungodliness, evil, idolatry, murder, sorcery, immorality, and thievery. In the end time evil will grow worse and worse. Therefore God will let man run wild with their evil, have their own way; and in the end, men will turn to a world leader who promises utopia upon earth, the antichrist himself.
- ⇒ Second, Satan has been cast out of heaven. In the *great tribulation* Satan is a defeated foe, but he will not be destroyed—not yet. God is going to judge the world through him.

This is what is being pictured in this verse. When Satan is cast out of heaven, he knows he has but a brief time. Therefore, he stirs up the antichrist to create the worst devastation ever seen upon earth.

5 (12:13-17) **Satan—Israel—Believers:**the dragon, the devil, will launch a terrible attack against the woman. Four points are given.

1. Satan will severely persecute the woman, Israel, and all believers who refuse to deny Christ. There will be a holocaust unparalleled in human history. Through the antichrist, Satan will launch an attempt to literally wipe the Jews and believers from off the face of the earth. The world will witness not a local or national holocaust but a world-wide slaughter. All over the world...

- the knock on the door by the secret police will be heard by frightened Jews and believers hovered in the corners of their homes.
- the arrests and jailing will be efficient and quick and will include children as well as adults.
- the boxcars will roll once again as they have so often in history, packing Jews and believers together like herded cattle.
- the execution camps will be restored and the executions will be quick and efficient.

2. The woman (Israel) and believers will be delivered by the wings of an eagle. This is simply a picture of the delivering arms of God. This does not mean, of course, that no Jew and no believer will be killed. The exact opposite is true: the antichrist will slaughter millions, more by far than any other holocaust ever launched in history (cp. Rev.7:4, 9). God will give His dear people the wings of an eagle to deliver some on home to heaven and others to safety upon earth. Note that the persecution will continue for three and one half years (cp. v.6).

“Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself” (Ex.19:4).

“As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the LORD alone did lead him, and there was no strange god with him” (Dt.32:11-12).

3. The serpent, the devil, will attempt to flood Israel and believers with tribulation after tribulation. The idea is an onrushing flood of trouble and persecution, attempt after attempt, horror after horror.

“The sorrows of death compassed me, and the floods of ungodly men made me afraid” (Ps.18:4).

“For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him” (Ps.32:6).

“Then the waters had overwhelmed us, the stream had gone over our soul” (Ps.124:4).

“I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee” (Is.43:1-2).

4. There will be great help coming from the earth. God is going to use the earth to swallow up the flooding waters or attacks, of the devil and his antichrist. This probably means one or both of the following:

⇒ The devastations, natural catastrophes, of God’s judgments upon the earth will distract and require the attention of the antichrist. The catastrophes, natural suffering of the earth, will save a remnant of Israel and believers. Remember the enormous destruction upon earth that has already happened due to the seal and trumpet judgments (see outline and notes—Rev.6:3-8; 6:12-17; 8:6-9:11; 8:6-12; 8:13-9:11; 9:12-21). There will also be nations who do not go along with the policies of the antichrist and they will give refuge to the Jews and believers who escape to their shores.

⇒ The dragon will launch an attack upon the rest of the woman’s seed. This probably refers to the devil and his antichrist launching a more aggressive attack against the Jews and believers who did not flee to other parts of the earth for safety (nations or barren and destroyed parts). Again, remember that vast areas of the earth will be barren due to the natural catastrophes or judgments of God. This could be what is meant by the wilderness areas to which so many flee. In this day, when travel is so easy and with spy satellites and airplanes and helicopters, the wilderness has to mean either huge areas of vast wastelands or else nations that will be sympathetic to the persecuted believers. But not all will flee. Therefore, the antichrist will turn against those who remain behind with more animosity than ever.

Thought 1. The attacks of Satan have always been devastating, devastating in that his attacks destroy human lives. We must, therefore, stand fast in Christ and proclaim the victory of Christ over the devil. People can be saved through Jesus Christ alone. Therefore, the glorious message of salvation in Christ must be proclaimed to every man, woman, and child on earth. Jesus Christ is their only hope of deliverance from the destruction of Satan.

“But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ” (2 Cor.11:3).

“Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles [strategies] of the devil” (Eph.6:10-11).

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage” (Heb.2:14-15).

“Submit yourselves therefore to God. Resist the devil, and he will flee from you” (Jas.4:7).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world” (1 Pt.5:8-9).

CHAPTER 13	
<p>1 His origin: The sea</p> <p>2 His great political power</p> <p>a. Heads: Wisdom</p> <p>b. Horns: Confederated power</p> <p>c. Crowns: Ruling authority</p> <p>d. Name of blasphemy: Claims divine authority</p> <p>e. Combined world empires²⁵⁷</p> <p>3 His dramatic rise to power</p> <p>a. Thru an alliance with the dragon, Satan</p> <p>b. Thru a healing from a mortal wound</p> <p>4 His means of securing world government</p>	<p style="text-align: center;">VII. THE SEVENTH TRUMPET IN DETAIL (PART II): THE WAR OF THE DRAGON UPON THE EARTH, 13:1-18</p> <p>A. The Attack Through the First Beast: A Political Ruler, 13:1-10</p> <p>And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.</p> <p>2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.</p> <p>3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.</p> <p>4 And they worshipped the dragon which gave power</p> <p>unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?</p> <p>5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.</p> <p>6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.</p> <p>7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.</p> <p>8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.</p> <p>9 If any man have an ear, let him hear.</p> <p>10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.</p> <p>a. Thru the worldly & ungodly living of people</p> <p>b. Thru personal ability & appeal</p> <p>c. Thru military strength</p> <p>d. Thru speech, oratory, & blasphemy</p> <p>e. Thru spiritual & supernatural (satanic) power for three & one half years</p> <p>f. Thru world atheism & humanism</p> <p>g. Thru religious persecution</p> <p>h. Thru conquering many nations</p> <p>i. Thru imperial worship</p> <p>5 His adversaries: The genuinely saved</p> <p>a. Are secure in the Lamb's Book of Life</p> <p>b. Are the hearers</p> <p>c. Are to accept God's will—even captivity</p> <p>d. Are not to defend the faith by force</p> <p>e. Are to be steadfast & loyal</p>

DIVISION VII

THE SEVENTH TRUMPET IN DETAIL (PART II): THE WAR OF THE DRAGON UPON THE EARTH, 13:1-18

A. The Attack Through the First Beast: A Political Ruler, 13:1-10

(13:1-10) **Introduction:** this chapter is the key to the whole book of Revelation. It covers the antichrist, the terrible world ruler who is going to arise in the end time and embody the depth and terror of evil. If a person understands this chapter, then he will understand the great book of *Revelation*. To understand the antichrist is to understand...

- how and why the end time will be swept with so much evil and horror.
- how and why the judgments of God will fall upon the ungodly and evil of the end time, fall with terrible severity.
- how and why God will end the world when He does.
- how and why such glorious promises are given to Israel and the believers who follow Him in the end time.
- how and why so many of the Old Testament prophecies are fulfilled in the end time.

This is the chapter that discusses the two terrible rulers that are to arise in the end time, the antichrist and his cohort, the world-wide religious leader who will help the antichrist gain and maintain control over the world. Their rule will be so savage and cruel that the Scripture calls them beasts. They will launch the most terrorizing holocaust ever witnessed by the world. Literally millions of people—a numberless number—will be slaughtered, not only in one or several nations but all over the world. The murder and evil will be so terrible that God just will not take the evil of man any longer. The antichrist will not only bring the world to the brink of disaster, he will cross the brink and cause the utter destruction of the world as we know it. Under the antichrist, the world will be utterly decimated and destroyed.

Remember what has just happened (chapter 12). Revelation has just given us a glimpse into the spiritual world, shown us what lies behind the sin and evil of this earth. It has shown us this: there is a great spiritual evil fighting to lead man away from God, struggling to get people to live ungodly and evil lives. But in the end time this spiritual evil—the dragon, that old serpent, the devil and Satan—is going to be cast down to earth. When he is, he knows that he has only a short time left before God dooms him for eternity. Therefore, he is going to unleash a wrath and fury beyond anything the world has ever known. In the last days the devil is going to launch a campaign of evil and terror unparalleled in human history—such horror that it staggers the imagination. How is Satan going to do this? Through a world leader—a leader who will gain control of the world just as any other leader gains control of a nation. Who is that leader? *The antichrist*. Satan is going to

raise up a man who will be the very embodiment of evil—everything that Satan wants a man to be. This is the warning about the terrible antichrist. This is the passage that tells us about the political leader of the end time, the leader who will rule over the whole world, the antichrist.

1. His origin: the sea (v.1).
2. His great political power (v.1-2).
3. His dramatic rise to power (v.2-3).
4. His means of securing world government (v.4-8).
5. His adversaries: the genuinely saved (v.8-10).

1 (13:1) **Antichrist:** there is the origin of the beast or antichrist. He arises up “out of the sea.” This is explained in Rev.17:15 where the *waters* are said to be “peoples and multitudes and nations and tongues.” The antichrist arises from among the people. Remember the terrible things that will be taking place upon earth...

- the increase in world violence, conflict, terrorist activities, wars and rumors of wars.
- the increase in natural catastrophes such as famines, earthquakes, and diseases. (See notes—Rev.6:3-8; 6:12-17; 8:6-12; 8:13-9:11; 9:12-21.)

The people and nations will be clamoring for a leader who can offer them hope and help. The antichrist will see their restlessness and political turbulence and give the people the hope they crave.

“Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us [God and His people], and the lot of them that rob us” (Is.17:12-14).

“But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked” (Is.57:20-21).

2 (13:1-2) **Antichrist:** there is the great political power of the beast or antichrist. Everything said about the antichrist is symbolic of the enormous political power that he will gain.

1. The antichrist will have seven heads. This means at least two things.
 - a. The antichrist will have enormous ability, a most unusual genius. The number seven in the Bible means complete and full. The antichrist will be full of ability. He will be a supernatural genius, possessing complete knowledge and wisdom. He will be able to think, plan, act, respond, and react to situations quicker and more efficiently than any man has ever been able to do. Think how far a person could go in political circles and in gaining power if he had what we might term perfect ability—if he was full of knowledge, understanding, and wisdom. He would be head and shoulders above all others, able to maneuver and manipulate power and people as no man has ever been able to do. Think of the greatest leader who has ever lived and compare the antichrist to him: the antichrist will have seven times the ability of that leader; the antichrist will have full and complete ability.
 - b. The seven heads and ten horns also refer to the ten nations he will rule over. In the beginning there will be ten nations, but he will take over or be given the power and rule of three which leaves seven. The heads of these seven will most likely surrender their governments to his rule. Therefore, the beast or antichrist has the power of seven heads, seven heads of state. (See DEEPER STUDY # 1—Rev.13:2 for chart and full explanation of this point.)
2. The antichrist will have ten horns. This is the same number of horns that the dragon (devil) had. This again points to the antichrist being the representative or embodiment of the devil upon earth. The horns mean power, and the fact that there are ten horns means a confederated power of ten nations. He will be the political head over ten nations. Horns, of course, pierce, rip, and tear in the most fierce and vicious way. The picture is that of a confederation of ten nations that will be frightening and strike terror in the hearts of the world.
3. The antichrist wears ten crowns upon his ten horns. Crowns, of course, mean authority and power: he will be the leader and ruler of these ten nations. He will hold the reigns of power and authority over the confederation of ten nations, nations that are pictured as so frightening that they are called the *horns of beasts*, horns that are able to rip and tear open the heart and bodies of other nations and people.
4. The antichrist will have ten blasphemous names on his seven heads. This means that his blasphemy against God and believers and against the people of the world will be complete. He will be the very fulfillment and embodiment of blasphemy.
 - ⇒ He will be the *abomination of desolation* who will stand in the very *holy place* of the temple in Jerusalem and blaspheme the name of God. He will demand that people give their first loyalty to the state.

“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)” (Mt.24:15).

- ⇒ He will be the *man of sin* who opposes all religions, all that is called God and that is worshipped.

“Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God” (2 Th.2:4).

⇒ He will speak great and boastful and terrible words against the most high.

“And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time” (Dan.7:25).

⇒ He will demand that all worship him and his state.

“And they worshipped the dragon [Satan] which gave power unto the beast [antichrist]: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?” (Rev.13:4).

5. The antichrist will combine and embody three of the world’s most powerful empires, that is, empires that had conquered and controlled most of the known world of their day. This is what is meant by his being like three animals: the leopard, bear, and lion. The picture being painted is that he will embody all the desire and lust for power, all the characteristics and traits of these three empires. Imagine! Take all the lust for power that existed within three of the greatest empires to rule the known world and combine that lust for power in one leader and government. The intensity of so much *lust for power* will be such a driving force that it will reek havoc and horror all over the world. No nation will be spared from the fright and terror of such a drive and lust for power. Who are the three empires that will be wrapped up in the beast? Note that the antichrist is said...

- to look like a leopard
- to have feet like a bear
- to have a mouth like a lion

What world empires do these animals represent? And what are the traits that will characterize the antichrist? (See DEEPER STUDY # 1—Rev.13:2 for chart and discussion.)

DEEPER STUDY # 1

(13:2) **Antichrist—Daniel, Visions of—End Time—Rome, Revived Roman Empire:** the antichrist will possess the characteristics and traits of three world empires and he shall arise from a fourth and possess those characteristics as well. What four empires—world empires—will be wrapped up in him? The visions of Daniel will tell us. The following chart shows us how the visions in Daniel match John’s vision in Revelation. They are both talking about the end time and the power the antichrist and his government will have in the end time. Note how Daniel definitely says that the first government empire is the empire of Babylon. It is only natural, therefore, to understand the following empires as the next four world-wide empires to appear in history. This will become clear as the visions are studied in the following chart. Note four significant points.

1) THERE ARE THE VISIONS OR DREAMS IN DANIEL THAT MATCH THE VISION OF JOHN IN REVELATION

There Was Nebuchadnezzar’s Dream of the Great Image

There was Daniel’s Dream of the Four Beasts

There was John’s Vision of the Combined World Empire of the Antichrist

Note the four metals of the Great Image:

Note the four great beasts:

Note the four great beasts:

- ⇒ gold
- ⇒ silver
- ⇒ bronze
- ⇒ iron

- ⇒ lion
- ⇒ bear
- ⇒ leopard
- ⇒ a beast—dreadful, terrible, and strong

- ⇒ leopard
- ⇒ bear
- ⇒ lion
- ⇒ the beast of the antichrist who combines all the others

“Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay” (Dan.2:31-33).

“In the first year of Belshaz-zar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another” (Dan.7:1-3).

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority” (Rev.13:1-2).

2) THERE IS THE INTERPRETATION OF THE IMAGE AND THE FOUR BEASTS IN DANIEL THAT MATCH THE COMBINED WORLD EMPIRES OF THE ANTICHRIST

The Interpretation of the Image

The head of gold is the first world empire: Babylon under Nebuchadnezzar.

“This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given unto thine hand, and hath made three ruler over them all. Thou art this head of gold” (Dan.2:36-38).

The silver is the second world empire: Medo-Persia (cp. Dan.8:20).

“And after thee shall arise another kingdom inferior to thee” (Dan.2:38^a).

The bronze is the third world empire: Greece (cp. Dan.8:21).

“Another third kingdom of brass, which shall bear rule over all the earth” (Dan.2:39^b).

The iron is the fourth world empire: Rome (cp. Dan.9:26).

“And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things [all the other kingdoms]: and as iron that breaketh all these, shall it break in pieces and bruise [all the other kingdoms]” (Dan.2:40).

The Interpretation of the Four Beasts

The lion is the first world empire: Babylon.

“The first was like a lion, and had eagle’s wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man’s heart was given to it” (Dan.7:4).

The bear is the second world empire: Medo-Persia.

“And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh” (Dan.7:5; cp. Dan.8:20).

The leopard is the third world empire: Greece (cp. Dan.8:21-22; 10:20; 11:2-4).

“After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it” (Dan.7:6).

The dreadful, terrible, and strong beast is the fourth world empire: Rome (cp. Dan.7:23-24; 9:26).

“After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it; and it had ten horns” (Dan.7:7).

The Interpretation of the Combined World Empires of the Antichrist

The antichrist will combine the traits of the lion: Babylon.

“And the beast [had a] mouth as the mouth of a lion” (Rev.13:1-2).

The antichrist will combine the traits of the bear: Medo-Persia.

“And the beast [had] feet as the feet of a bear” (Rev.13:1-2).

The antichrist will combine the traits of the leopard: Greece.

“And the beast was like unto a leopard” (Rev.13:1-2).

The antichrist will be as the iron and the terrible beast with the ten horns, that is, Rome. He will combine all the traits of Rome.

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy” (Rev.13:1).

3) THERE IS THE INTERPRETATION OF THE TEN TOES OF THE IMAGE AND OF THE TEN HORNS OF THE FOURTH BEAST THAT MATCH THE COMBINED WORLD EMPIRE OF THE ANTICHRIST

The Interpretation of the Ten Toes of the Image

The ten toes are part iron and part clay. They cannot mix; the Roman empire falls apart. But it is part iron, so certain parts of it can survive and revive.

“And whereas thou sawest the feet and toes, part of potters’ clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay” (Dan.2:41-43).

The idea is that certain elements and traits of the Roman empire will survive. Then later on in history the traits will revive with the seed of man. But these elements and traits will not mix to bring the perfect world or government.

The Interpretation of the Ten Horns of the Dreadful, Terrible, and Strong Beast

The ten horns give rise to a little horn that conquers and rules three of the ten horns. The little horn is a man who arises to power by conquering these three nations.

“I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things” (Dan.7:8).

The idea is that a leader will arise from a “little horn,” a small nation, and conquer three nations. Then the other seven nations will willingly submit to him and join him in his blasphemy of God and mankind.

The Interpretation of the Dreadful, Terrible, and Strong Beast of Revelation

The antichrist will have seven heads and ten horns and ten crowns, and seven heads that will be full of blasphemy.

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy” (Rev.13:1).

The idea is that the antichrist will be the head of seven heads or governments, that he will have ten horns, the power of ten governments. He will have conquered three governments himself (Dan.7:8). All seven heads of state and the ten governments under him will blaspheme the name of God.

4) THERE ARE THE TRAITS OF THE METALS, OF THE IMAGE, AND OF THE FOUR BEASTS THAT MATCH THE COMBINED TRAITS OF THE ANTICHRIST

The Traits of the Metals of the Image or of Its Empires

Gold:

⇒ is valuable and desired

...which means that...

⇒ has a high lustre that attracts & appeals to man

...which means that...

⇒ is extremely inactive, that is, it is unaffected by nature: air, heat, and moisture

...which means that...

⇒ hold’s heat and electricity; it is a volatile energy when pressed

...which means that...

The Antichrist Will Combine All the Traits of the Four Empires

⇒ the antichrist will be desired by the world.

⇒ the antichrist will be attractive and appealing to the world.

⇒ the antichrist will be unfeeling and unaffected by the sufferings of the environment and of people.

⇒ the antichrist will be volatile, wrathful, vengeful.

Silver:		
⇒ is malleable and easily beaten into all shapes and forms	...which means that...	⇒ The antichrist will have great ability to compromise and give and take
⇒ is easily tarnished	...which means that...	⇒ The antichrist will be easily corrupted.
⇒ is the most superior of all metals in <i>conducting</i> heat and electricity	...which means that...	⇒ The antichrist will be a strong commentator, able to pass on his ideas and wrath to others.
Bronze:		
⇒ harder than most common alloys (except steel)	...which means that...	⇒ He will be hard and indifferent to others.
⇒ strongly resistant (often used in bearings, fittings, etc.)	...which means that...	⇒ He will resist and stand against opponents, strongly so.
Iron:		
⇒ is easily magnetized	...which means that...	⇒ He will have a magnetic appeal; people and nations will willingly follow him.
⇒ is easily combined with other metals	...which means that...	⇒ He will be able to combine others into a confederation of states, one world government.

The Traits of the Four Beasts

The lion.	The antichrist will have a mouth like a lion:
	⇒ A ferocious roar that will sweep worldwide and will shout blasphemies that will strike fear in both nations and people
	⇒ Sharp teeth that will drive deep into the flesh of the world, tearing, chewing, and eating up the nations and peoples of the world
The bear.	The antichrist will have feet like a bear:
	⇒ Big and tough feet that will cover a large area and pursue its prey of people and nations without giving up
	⇒ Strong claws that grip the prey of nations and people without letting them go and possessing the power to rip them apart
The leopard.	The antichrist will have a body like a leopard:
	⇒ Sleek and beautiful and attractive, a nature that appeals to the nations and people of the world.
	⇒ Full of spots that symbolize an evil, sneaky, ferocious, and wild nature
The dreadful and terrible and strong beast.	The antichrist will combine all the traits of the old Roman empire.

3 (13:2-3) **Antichrist:** there is the dramatic rise to power by the antichrist. There will be two reasons for this dramatic rise.

1. The dragon, that is, supernatural spiritual forces, will be at work. That great spiritual force, Satan himself, is going to propel the antichrist into power. The antichrist is going to be willing to give himself completely over to this

world, completely over to secular and humanistic society. He will give himself over to seeking the power, fame, wealth, possessions, and pleasures of this world. He is going to give himself completely to doing all the evil imaginable. But note: there will be a vast difference between his evil and the evil of other men. When we do evil, we do it on a personal and small scale, or if we are a world leader on a larger national basis. The worst examples of secularism, worldliness, and evil ever witnessed have been *mad leaders* such as Hitler and Stalin. But the worldliness and evil of the antichrist will be intensified; it will be far worse. His evil will blow across the face of many more nations and people. His evil will cover the world. Just imagine a Hitler or a Stalin with the power to launch their evil all over the world. How will one man ever get that much power? We will see the details in a later note. But behind the scenes, behind what people can see with the naked eye, there lies Satan. Satan is going to embody the man. The man, the antichrist, is going to make an alliance with the devil. He is going to give himself totally over to do the works of Satan. He is going to be so committed to evil that Scripture says that he will actually come out of the “bottomless pit,” which means that he will either come from Satan himself or else be filled with an evil spirit straight out of the bottomless pit. Remember: this was pointed out earlier (Rev.11:7). Note that Satan is going to do these things for the antichrist.

- a. Satan will give the antichrist his power
 - ⇒ the power of inner strength and energy and spirit
 - ⇒ the power of personality
 - ⇒ the power of ability, persuasion, and influence
 - ⇒ the power of force and might
 - b. Satan will give the antichrist his seat, that is, his throne, his government. Satan will give the antichrist just what he offered Christ: the governments of the world (cp. Mt.4:8-10).
 - c. Satan will give the antichrist his authority; that is, he will give him complete authority, dictatorial rule and command and influence. He will give the antichrist the greatest power and rule ever known in the world.
2. The antichrist will be healed from a mortal wound. It is important to see what is being said here. The mortal wound to the antichrist is mentioned three times in this chapter and also elsewhere in Revelation.

“And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast” (Rev.13:3).

“...[the second beast] causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed” (Rev.13:12).

“...[the second beast says to] them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live” (Rev.13:14).

“The beast that thou sawest was, and is not [assassinated]; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is [raised]” (Rev.17:8).

“And the beast that was, and is not, even he is the eighth [ruler], and is of the seven, and goeth into perdition” (Rev.17:11).

There are three possible interpretations of this.

- a. The death of the beast refers to the political death of the Roman empire. Remember the Roman empire was the beast who had feet of iron and clay mixed. But the iron empire could not last because it had clay mixed in with it. Therefore, it was doomed to crumble and be divided. However, the iron continues on; that is, some of the traits and elements continue on in the world. Therefore in the end time, the old Roman empire will be revived and the spirit of Rome will dominate the world once again.
- b. The antichrist will actually be the return of some evil ruler who has lived in past history. The devil will raise him up and send him back to earth (cp. Rev.17:11).
- c. The mortal wound is an assassination attempt or some accident that happens to the antichrist, probably at the beginning of his rule. The false prophet (the second beast) performs a miracle and heals the antichrist. Remember: the false prophet will have the power to perform some outstanding miracles. It will be these miracles that will help him to gain credibility and the support of the masses of the world. This possibility sounds reasonable in light of what is said about the false prophet.

“And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live” (Rev.13:14).

Now, which of these interpretations is correct? It is difficult to see how either one could be true without the other. A government has to have a leader, and a leader has to have a government. Daniel’s prophecy definitely says that the antichrist is going to arise from the crumbled Roman empire and combine the traits of it and the other worldwide governments of ancient history. This is clearly pointed out in the visions of the image and the beast, and it is clearly pointed out in this vision of John when it is compared with Daniel. Again, a quick study of the chart shows this (see DEEPER STUDY # 1—Rev.13:2). And as stated, the healing of the antichrist from a mortal wound seems to be what Scripture is saying (Rev.13:14).

The antichrist is to rule over the final government of the earth. Man’s dream of a one world government will become a reality. But the government will have a leader, one man who will be emperor, king, or president, whatever the world will call him. Note that Scripture also points this out.

⇒ The antichrist will be cast into the lake of fire. Nations and empires are not cast into the lake of fire, people are.

“And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone” (Rev.19:20).

⇒ The antichrist is said to be a man.

“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition” (2 Th.2:3).

⇒ The antichrist will stand in the temple of God in Jerusalem and proclaim himself as God. A nation cannot do this; only a man can do this.

“When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)” (Mt.24:15).

“Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God” (2 Th.2:4).

⇒ The antichrist will come as a false leader even as other antichrists have come as false leaders.

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

We could go on and on with the Scriptures showing how they pile evidence upon evidence that the antichrist will be a man and not only a revival of great empires of the past. As stated earlier, the great empires will be revived and embodied or combined into one political government. But that government will be headed up and led by one leader or one head of state, the head of state whom the Bible calls the antichrist.

4 (13:4-8) **Antichrist—World—End Time:** there is the means of securing world government. There are nine methods listed in this passage that the antichrist will use.

1. The antichrist will secure power because of the worldly and ungodly living of people (v.4). Note the statement about the people who live in the end time: “they worshipped the dragon,” that is, the devil. To worship the devil means to walk in the *way of sin and evil and ungodliness*, not just what modern man calls devil worship and witchcraft. In the last days people will become more and more sinful, worldly, evil, and ungodly. They will become more and more secular and humanistic.

“[They] repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts” (Rev.9:20-21).

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away” (2 Tim.3:1-5).

“But evil men and seducers shall wax worse and worse, deceiving, and being deceived” (2 Tim.3:13).

2. The antichrist will secure power by personal ability and appeal (v. 4^b). They worship the beast and say “who is like unto the beast?” By worship is meant loyalty and allegiance. The antichrist will...

- be full of knowledge
- be an unusual genius
- be intelligent
- have unbelievable insight
- be magnetic
- have supreme charisma
- be a wonder to behold in ability and appeal

Remember: the world will be undergoing catastrophic disaster after disaster such as earthquakes and famine. In addition, there will be an enormous increase and intensification of wars and rumors of wars, military brush fires, uprisings, and terrorists attacks. On top of this will be the increasing sin and evil, drugs and immoralities raging across the world. The last days are anything but a pleasant picture. But the truth has to be faced, and we can see the trend by the way the societies of the world are deteriorating. Even the world leaders recognize their inability to stop the onrushing mad trend of lawlessness. Therefore, sometime in the future, when a certain leader comes upon the scene, and he has the answer to some of the problems, the people of the world will be ready to listen. They will exclaim: “Who is like unto this man.” They will readily give their allegiance and loyalty to him. There will be a movement among the citizenry of the world to-

ward him even as the citizens of Europe moved toward a more democratic government in the 1990's. The citizens will demand that their government leaders listen and follow this man who seems to have the answers.

⇒ All the world will wonder and be amazed and admire the beast.

“And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast” (Rev.13:3).

⇒ He will be full of ability and understanding.

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads” (Rev.13:1). (The number seven means complete ability and wisdom.)

“And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences [understanding mysteries, able to solve problems], shall stand up” (Dan.8:23).

3. The antichrist will secure power by military and economic strength (v.4). At first when he enters upon the world scene, he and his government will conquer three nations and he will completely absorb those three nations into his. Then seven others will subject to his rule and government peacefully. He will then be powerful, a mighty government with which the rest of the world has to contend. He will be so powerful that the Scriptures describe him as a beast with seven heads (governments) and ten horns (nations) over which he rules. The governments over which he rules will be some of the nations of the Middle East and of Europe and their great reservoirs of wealth. The nations under his control will be so wealthy and militarily strong that people will ask: “Who is able to make war with him?” Who is able to stop him militarily?

“I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things” (Dan.7:8).

The antichrist will apparently have under his authority the strongest military machine the world has ever known. And people will know it. Therefore, nation after nation will give their allegiance and loyalty to him. They will peacefully surrender to him. Keep in mind other prophecies that tell us that he will be able to bring peace and safety to the earth for a while. Few, if any, will be able to make war or to rebel under the control of his government.

⇒ Other nations will fear him.

“Who is like unto the beast? who is able to make war with him?” (Rev.13:4).

⇒ He will control enormous amounts of money and wealth.

“But in his estate shall he honor the God of forces [the state, imperial worship]: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things....But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps” (Dan.11:38, 43).

⇒ He can set up rulers and leaders as he likes.

“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled” (Rev.17:12-17).

“Thus shall he do in the most strongholds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain” (Dan.11:39).

4. The antichrist will secure power through speech, oratory, persuasion, and blasphemy (v.5). He will have a mouth that can speak great things. He will offer hope to a world that is facing catastrophe after catastrophe and that is crumbling under unsolved problems of drug addiction, alcoholism, famine, disease, homelessness, terrorist actions, and war. He will be able to bring peace and come up with some solutions to some of the problems. He will appear to be the savior of mankind. Remember: he will be strong enough militarily to bring peace to the smaller nations of the world that are so often suffering uprisings and terrorists actions. And he will be extremely wealthy, ruling so many nations with wealth that he can help solve some of the economic problems of the world mentioned above.

“But in his estate shall he honor the God of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things” (Dan.11:38).

“But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps” (Dan.11:43).

5. The antichrist will secure power for three and one half years (v.5). He will be able to offer the world peace and prosperity for three and one half years. But note: his power is not his own. It is a given power, a power given to him by Satan.

“And power was given unto him to continue forty and two months” (Rev.13:5^b).

6. The antichrist will secure power through atheism and humanism (v.6). He will reject and deny God, and openly blaspheme God. And he will do it in the famous Jewish temple (to be rebuilt) in the most famous religious city of the world, Jerusalem. The thing to note is his atheistic and humanistic belief. He will live and proclaim what man wants to hear in a scientific and technological world, a world that wants all the pleasure and possessions it can experience. He will push the philosophy of man and the state, that man and the state are the ultimate in life—that man can solve his own problems. And many in the world will applaud what he is able to achieve in peace and in the economy of the world. They will gladly follow him in his idolatrous worship of the state and blasphemy of God. (See pts.2,3—Rev.18:2-7 for more discussion.)

“And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time” (Dan.7:25).

“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done” (Dan.11:36).

“And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven” (Rev.13:6).

7. The antichrist will secure power through religious persecution (v.7. See notes—Rev.7:13-14; 11:1; 11:2; 11:3-13 for discussion.)

“Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God” (2 Th.2:4).

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands....And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation [martyred by the antichrist], and have washed their robes, and made them white in the blood of the Lamb” (Rev.7:9, 13-14).

“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them” (Rev.14:13).

“And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest” (Rev.15:2-4).

“I beheld, and the same horn made war with the saints, and prevailed against them” (Dan.7:21).

“And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate” (Dan.9:27).

“Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia” (Dan.11:1-2).

“But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail” (Dan.11:7).

“And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished” (Dan.12:7).

“And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations” (Rev.13:7).

“And he hath power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed” (Rev.13:15).

8. The antichrist will secure power through conquering many nations (v.7). He shall be able to extend his power over every tribe and people and language and nation. Note the word *every*. How will he gain world authority? Some by war and military might, but most nations will most likely follow willingly and peacefully—offer their allegiance and loyalty—to a government...

- that can definitely protect them and assure peace.
- that can help them with great economic aid.

Thought 1. America’s ability to do this is one example. Many nations willingly follow and are loyal to this great nation for these very reasons. However, in the end time, the picture is that the antichrist will offer to do even more. Keep in mind that he will control many of the nations of the Middle East and of Europe—nations that are so rich, both in oil and other products and resources. Remember also: oil is an absolute essential to all the economies of the world. Nations and people will do anything for oil and its wealth. This is certainly one way the antichrist could demand and gain control over the nations and peoples of the earth. This is especially true if he was to appear benevolent and to offer peace and aid to a world devastated by natural disasters, social ills, and human suffering.

“I considered the horns, and, behold, there came up among them another little horn [the antichrist], before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things” (Dan.7:8).

“He shall enter also in the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape” (Dan.11:41-42; cp. Ezk. chapters 38-39).

“Power was given him over all kindreds, and tongues, and nations” (Rev.13:7).

9. The antichrist will secure power through imperial worship (v.8^a). All the ungodly and evil people upon earth shall worship him. This points toward worship of the state in the end time. Just think of the vast numbers of people with so many different languages and cultures involved in a world government. Some unifying principle, some common spirit, will be needed to hold the people together. This principle, this spirit, will be wrapped up in the government and leader of the government (the antichrist). Remember: he and his government will bring peace and economic help to the world, and will have solutions to some of the problems raging within society. The antichrist and his government will be represented, honored, and worshipped far more than any emperor of Rome or any Hitler, Mussolini, or any other leader in past history. It will be a small step from the honor of the people over to being idolized by the people. In order to keep and hold the world together, the antichrist and his government will institute the same thing the old Roman empire did: the worship of the state. Every citizen will be required to honor and give his first loyalty and allegiance to the state. The people may possibly be allowed to worship their own gods as well, but the state will demand the first loyalty. Keep in mind that the state (the antichrist) will be the central thing to the people of the world, the very thing that brought them peace and prosperity. The antichrist, of course, sits at the top of the state and all attention focuses upon him as the *god* of might and provision.

Remember: the worship of the state will probably be launched in the middle of the tribulation period. At that time, the antichrist will enter Jerusalem and march into the temple and declare that he and his state are to be the first objects of worship (gods). Whatever the case and whatever happens, Scripture definitely says that the antichrist will be worshipped, that is, given the first loyalty by the people of the earth. (See note—Rev.13:13-17 for more discussion.)

“When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)” (Mt.24:15).

“Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God” (2 Th.2:4).

“Who is like unto the beast? who is able to make war with him?” (Rev.13:4).

“And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world” (Rev.13:8).

“And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed....And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live” (Rev.13:12, 14).

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name” (Rev.14:9-11).

“And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image” (Rev.16:2).

“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done” (Dan.11:36).

5 (13:8-10) **Antichrist:** there are the adversaries of the antichrist, the true believers. True believers will not worship the antichrist. Every believer can be loyal and can support his government fully, one hundred per cent. But no true believer can give his first loyalty to anyone other than to God. Therefore, true believers will not worship the antichrist nor his state. Note four statements made about the believers, the adversaries to the antichrist.

1. They are secure in the Lamb’s book of life (see notes, pt.2^p—Rev.3:4-6; 5:6-7.)

2. They are the hearers of this message, the people who heed the warning of the judgment to come and who repent and turn to the Lord Jesus Christ.

3. They are the ones who know that God truly judges the evil and ungodly. The true believer knows...

- that if he leads others into captivity (whether of sin or prison), he himself shall be led into captivity.
- that if he murders, he shall be judged by God and put to death eternally.

The true believer knows that God judges and that His judgment is just—that we reap exactly what we sow. Therefore, the true believer repents of sin and turns to follow God. True believers are the ones who will be the adversaries to the antichrist.

4. The true believer is steadfast and loyal to the faith. The true believer will be easily known in the end time. He will be the person standing fast for Christ. There will be doves denying Christ, but there will also be millions turning to him, an innumerable number (Rev.7:9). The Spirit of God will be as active as He has ever been. He will infuse believers with the strength to stand fast for Christ. As a result millions will be martyred in the worst holocaust in human history. The scene will be both tragic and glorious at the same time. For many will be giving one of the strongest testimonies ever given for Christ: they will be suffering persecution, but standing fast in their faith for Christ.

“And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved” (Mt.10:22).

“Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor.15:58).

“Blessed is the man that endureth temptation [trial]: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him” (Jas.1:12).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pt.1:13).

“For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully” (1 Pt.2:19).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world” (1 Pt.5:8-9).

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness” (2 Pt.3:17).

“Behold, I come quickly; hold that fast which thou hast, that no man take thy crown” (Rev.3:11).

<p>1 His origin & description a. Comes out of the earth b. Appears to be a lamb c. Speaks as a dragon</p> <p>2 His objective: To secure the loyalty & allegiance of the world for the antichrist & his state</p> <p>3 His means of securing loyalty & devotion a. Through the deception of great miraculous signs, especially with fire b. Through universal religion 1) Centered around an image of the beast</p>	<p>B. The Attack Through the Second Beast: A False Prophet, 13:11-18</p> <p>11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.</p> <p>12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.</p> <p>13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,</p> <p>14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the</p>	<p>earth, that they should make an image to the beast, which had the wound by a sword, and did live.</p> <p>15 And he hath power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.</p> <p>16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:</p> <p>17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.</p> <p>18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.</p>	<p>2) Centered around some supernatural power that enables the image to speak</p> <p>c. Through religious persecution</p> <p>d. Through economic control over the world</p> <p>4 His number, 666 a. The number of the beast b. The number of a man</p>
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DIVISION VII

**THE SEVENTH TRUMPET IN DETAIL (PART II):
THE WAR OF THE DRAGON UPON THE EARTH, 13:1-18**

B. The Attack Through the Second Beast: A False Prophet, 13:11-18

(13:11-18) **Introduction:** zeal, devotion, allegiance, loyalty, dedication—there is a desire within man to commit his life to something. Every person, no matter who he is, must have something that interests and motivates him, something that stirs him to arise in the morning and function and move and act throughout the day—something about which he can speak with excitement and commitment. It may be a job, family, school, sport, girlfriend, car, house, land, money, or power. Man has to have something to drive and motivate him, something to which he can devote himself and give his loyalty.

The great problem facing a world government—the government that will embrace every nation and people on earth, the government of the antichrist—is this: How do you get everyone on earth to be loyal to the government? Think of all the tribes, languages, peoples, and nations upon earth.

- ⇒ What can bring them all together?
- ⇒ What can be used to bind their loyalty and allegiance to the state?
- ⇒ What unifying principle, what unifying spirit can be found to focus the support of the people for the government?

This will be the problem facing the antichrist and his government in the end time. But remember the chaotic mess of the world in the last days: there will be natural disaster after natural disaster. Earthquakes, violent storms, and famine will be sweeping the earth in record numbers unparalleled in human history. There will be diseases and pestilences unheard of. In addition, nation after nation will be wrecked with war and rumors of war and violent overthrowing of governments and terrorist actions. Then there is the sinful and evil behavior of man. There will be an enormous increase in drugs, assaults, murders, rapes, immorality, divorce, stealing, witchcraft, and on and on. The world will be in a chaotic upheaval. There will be a social crisis all over the world. People will be frantic for some answers, for some leader to appear on the scene who can help and bring some order.

There will be such a man—the beast, the antichrist. This was the discussion of the former passage. But note this passage: the antichrist is going to have help. There is a second beast, a beast who is going to help the antichrist find the unifying principle to hold the loyalty of the people. This second beast will understand the spirit of man, that man must have something to which he can be devoted, something to which he can be attached. The second beast will give the antichrist that something, that devotion—the very thing that will hold the people of the world together. This second beast will become the worldwide spokesman and propoganda chief for the antichrist. He will become the right hand man of the antichrist. This is the second beast that will attack the earth and its people in the last days, the false prophet.

1. His origin and description (v.11).
2. His objective: to secure the loyalty and allegiance of the world for the antichrist and his state (v.12).
3. His means of securing loyalty and devotion (v.13-17).
4. His number, 666 (v.18).

1 (13:11) **Prophet of Revelation, False—Beast of Revelation, Second:** there is the origin and description of the second beast.

1. He comes out of the earth. This means that he comes out from among the common people of the earth. He will be from among the masses, yet he will hold a high office and be the second most powerful man in the government of the last days. This will, of course, give him a strong identity with the masses of the earth. It will help him wield influence and secure their support for the programs of the antichrist and his government.

2. He appears to be a lamb, for he only has two horns like a little lamb. No person is ever afraid of a little lamb. There is nothing about this beast that seems wild or evil. The little lamb symbolizes at least three things.

- a. This beast will appear innocent, harmless, mild, meek, attractive, and lovable. Most people will be attracted to him; no one will fear him. There will be absolutely nothing about his appearance to frighten anyone. People will be pulled to him and want to touch and embrace him just as onlookers feel pulled toward a little lamb.
- b. This beast will appear to be a follower of the Lord Jesus Christ, the Lamb of God. He will appear to be one of God's little lambs or sheep. That is, he will be a religious leader. Just like a lamb, he will appear to be religiously clean, free from evil and violence and wrong and ungodliness. He will appear to represent the Lord Jesus Christ and peace and love and joy. People will think that he can do no wrong, or at least not any serious wrong.
- c. This beast will speak as a dragon. His voice is going to betray him. What he has to say will reveal that he is not a prophet of God, but a false prophet.
 - ⇒ He will not be teaching God's Word, but the word of the antichrist and state.
 - ⇒ He will not be speaking the truth; he will be speaking a lie.
 - ⇒ He will not be the spokesman for God, but the spokesman for the government of the antichrist.
 - ⇒ He will not be speaking for people to support God, but for people to support the civil power.
 - ⇒ He will not be promoting the Lord Jesus Christ; he will be promoting the policies of the antichrist.

The second beast will become the spokesman, the great motivator of the masses for the antichrist. He will be the person who will come up with the unifying principle, the motivational spirit that will hold the loyalty of the people to the antichrist and his state.

Note this: we know that he will be a religious leader, for after this passage he is called the *false prophet* whenever he is mentioned (Rev.16:13; 19:20; 20:10). Keep this in mind: he will hold the second highest position of authority in the world. The antichrist will promote him to be second in command, to be the chief executive officer of the government. But note his origin and background: he comes from religion, from Christianity itself. He is a prophet, a priest, a minister who professes to be a follower and teacher of the Lord Jesus Christ.

“For they that are such serve not our Lord Jesus Christ, but their own belly [appetites]; and by good words and fair speeches deceive the hearts of the simple” (Ro.16:18).

“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the minister of righteousness; whose end shall be according to their works” (2 Cor.11:13-15).

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves...having a form of godliness, but denying the power thereof...[and] evil men and seducers shall wax worse and worse, deceiving, and being deceived” (2 Tim.3:1-2, 5, 13).

“For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist” (2 Jn.7).

2 (13:12) **Prophet of Revelation, False—Beast of Revelation, Second:** there is the objective of the second beast or false prophet. His objective is to secure the devotion, loyalty, and allegiance of the world to the antichrist and his government. Note two most significant points.

1. This second beast will exercise all the power of the antichrist. The antichrist will give the false prophet the right to speak and act for him. When he speaks and acts, he will do it with the full authority and power of the throne. He will be the chief executive officer of the antichrist, the second in command, the chief of staff, the full representative of the antichrist.

2. But remember: this beast is a prophet, a prominent religious leader. He comes from the root of Christianity and from the church. He is either a minister or a priest. He will represent the Lamb of God, the Lord Jesus Christ. But the antichrist notices him and entices him to use his religious *position and influence* for the state. This means a significant thing. It means that the false prophet...

- will hold some high position in religion.
- will be very influential and probably already known by many in the world.
- will be very charismatic, able to effectively speak and communicate with people face to face, in meetings and in mass, over television and radio or whatever visual and sound media will exist in that day. This would be the only conceivable way he could mobilize support from around the world.

Now, what is the objective of the false prophet? To secure the devotion, loyalty, and allegiance to the antichrist and his state. As stated in the introduction, the end time government will have to come up with some way to hold the support of the people of the world, people with so many diverse backgrounds and cultures, needs and wants. This will be the objective of this beast, of the false prophet. He will become a part of the civil government, of the state itself...

- He will use his high office in religion to rally people to support the antichrist and the state.
- He will focus worship, that is, the devotion and loyalty of people upon the antichrist and his state.
- He will do what he can to lead people to be loyal and devoted to the state and its leader, the antichrist.

This may seem repetitive, but it is essential to see the objective of the false prophet. In the end time, the government and its leader, the antichrist, will have to solve the problem about how to hold the support of so many diverse people throughout the world. A worldwide religion—one great spirit focused upon the government and its leader—will be the an-

swer. Everyone in the world will be expected to give his first loyalty and allegiance to the state and the antichrist. Everyone's second loyalty and allegiance may perhaps be given to any religion of their choice, but their first loyalty will have to be to the state and its leader, the state and leader that has brought peace to the world and provided so much for the people of the world.

3 (13:13-17) **Prophet of Revelation, False—Beast of Revelation, Second:** there is the means of securing the loyalty and devotion of the people of the earth. The false prophet will use four things to secure the people's loyalty.

1. The false prophet will deceive people with great miraculous signs, especially with fire (v.13). The false prophet will face a problem: How can he possibly convince the masses of the world that God will understand their act of showing loyalty and allegiance to the state? That God would approve an occasional act of worship and expression of devotion to the state and its leader? There will be only one way: the false prophet must prove that he is truly of God, that he has the approval of God in preparing the new worship. How can he prove his credentials, prove that he and his proposal for a new worship are of God? By signs, miraculous signs. Remember: the two great witnesses of God—the witnesses who will be in Jerusalem preaching the gospel—will be able to work miracles and to call fire down from heaven. The idea is that this miracle will cause people to fear them long enough to keep the government from killing them, at least for three and one half years (Rev.11:3-13). This miracle will be duplicated by the false prophet. The devil will empower the false prophet to duplicate the miracle. People will then think that the false prophet is a true prophet, as much a prophet of God as the two witnesses in Jerusalem. Just what the miracle involves is never said, but the idea is that it will be awe-inspiring and assure the people of the earth that the false prophet is definitely a prophet of God and is speaking for God. Therefore, whatever he suggests must be acceptable to God. Think how believable he will be if the mortal wound to the antichrist (some assassination attempt) is actually healed by the false prophet (Rev.13:3). To the masses of the world both the antichrist and the false prophet will look like the next thing to God Himself. The masses will be ready to follow the declaration of the false prophet, ready to worship or occasionally to show their support and loyalty to the antichrist and the state.

The point is this: the false prophet will prove that he and his declarations are *ex cathedra*, of God, by performing miracles. This is one way he will deceive and gather the support of the world's masses.

2. The false prophet will use universal religion to secure the loyalty of the people (v.14-15). This is what the Scripture has been building up to, the worship of the antichrist and his state. We must remember that the worship of the state and its leader is not a far-fetched idea. In every generation there are dictators and leaders of government who insist upon the first loyalty and allegiance of the nation's citizens. Religion is subjected to the state and expected to support the state totally or else it and its followers are persecuted and often killed. Of course, each of these is on a small scale compared to the whole world; nevertheless, they provide a small scale example of what the end time world government will do under the antichrist.

An even better example is the old Roman empire. Rome instituted the worship of the state and emperor as the unifying principle to hold the people of the vast empire together. William Barclay has an excellent discussion of this that shows how easily the situation can arise. This is especially true in light of the fact that it has already been done on somewhat of a worldwide scale. The leaders of the end time government will certainly not be ignorant of history. They will know exactly what Rome did, and the history lesson will not fall on deaf ears. In fact, Scripture teaches that the government of the end time will be a revival of the old Roman government; that is, the end time government will have many of the traits and characteristics of the old Roman empire.

But more important than any of these factors, there will be one thing above all others that will stir a universal worship of the antichrist and his state. What is it? The peace and economic recovery the antichrist will bring to the earth. The political unrest and economic crises and chaotic mess of the world in the end time will be ready-made for a leader with some answers. As stated in the introduction to this passage (what is said in the introduction to this outline is being repeated here because of its importance to this note):

“Remember the chaotic mess of the world in the last days. There will be natural disaster after natural disaster: earthquakes, violent storms, and famine will be sweeping the earth in record numbers, unparalleled in human history. There will be diseases and pestilences unheard of. In addition, nation after nation will be wrecked with war and rumors of war and violent overthrowing of governments and terrorist actions. Then there is the sinful and evil behavior of man. There will be an enormous increase in drugs, assaults, murders, rapes, immorality, divorce, stealing witchcraft, and on and on. The world will be in a chaotic upheaval. There will be a social crisis all over the world. People will be frantic for some answers, for some leader to appear on the scene who can help and bring some order.”

The antichrist will be that man. Remember how he arose from a small nation, from the East. He conquers three nations and then seven willingly come under his rule. He will at long last bring peace to that area of the world and possess enormous wealth and one of the largest military machines the world has ever seen. Somehow, some way, he will be able to propose some solutions to some of the problems of the world and to offer peace; and he will be made the supreme chief of some organization that has enormous influence. From that post he will be able to maneuver and make power plays to secure more and more power. And all the time his idea and program for world peace and economic prosperity will be succeeding. He will be so successful that people will begin to say: “Who is like the beast? Who is able to match him or to oppose him?” (cp. Rev.13:3). The point is this: the antichrist will bring peace and prosperity to the earth, and the people will be thankful and hold him in the highest of honor and esteem. They will be willing to follow his policies and programs.

Now, note something: note how all this focuses upon the antichrist and his government, upon who he is and what he can do for the people and the world. This alone borders on adulation and worship. It is close to what he and the state will want: the constant and permanent loyalty of the people to the state. The government and antichrist will have to seal the loyalty of the people; they will have to come up with some way to assure the people's continued support.

This is where the second beast comes in; this is where the idea of the universal religion enters. All the antichrist and the state need is for the people to show every so often that they do support and give their first loyalty to the state. Rome had

the people make only one act of worship a year, and when they bowed in worship to the state before some local authority, the people were given a certificate to show that they so honored the state. Now with this as background to show us how it can easily happen in the end time, note two points.

- a. The universal worship will center around an image to the beast. The false prophet will suggest that the people of the world make an image of the beast. Note two Scriptures, the first from Christ Himself:

“When ye therefore shall see the abomination of desolation [the antichrist], spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)” (Mt.24:15).

“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God” (2 Th.2:3-4).

The temple of God is the temple of the Jews at Jerusalem. It is prophesied that it will be rebuilt in the end time. The false prophet will convince the people...

- that the world has been blessed with the peace and economic recovery wrought by the antichrist.
- that the antichrist is the one who is bringing the utopian kingdom to earth, the utopian society where there is going to be perfect peace; and he is the one who is solving the problems of society and providing plenty of food and housing and jobs for everyone.
- that every one needs to show their support and loyalty to the utopian state that the antichrist has wrought.
- that the only way to keep the movement going and continuing is for everyone to honor the state and give their first loyalty and allegiance to the state.
- that the best way to show one’s loyalty is to have an image of the state (symbolized in its leader, the antichrist) in the great religious center of the world, and then on a local basis to have everyone express their loyalty (worship) to the state before some state authority. Of course, the person would receive some certificate showing that he had expressed his first loyalty to the antichrist and his government.

The false prophet will have to convince the world and its masses that a state religion—symbolized in the leader of the state—is the best way to keep the utopian state continuing. And he will be successful, for this passage says that the prophecy of Christ given above will come about. The false prophet will set up the image to the beast of the antichrist and his government, and he will set it up in the temple of God.

“And he hath power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed” (Rev.13:15).

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name” (Rev.14:9-11).

“And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God” (Rev.15:2).

“And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image” (Rev.16:2).

“And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone” (Rev.19:20).

“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years” (Rev.20:4).

- b. But note a second thing as well: the universal worship will center around some supernatural power that will enable the beast to speak (v.15). Just as there are all kinds of shrines and places where miracles are supposed to have happened today, there will be a spectacular miracle in the end time. Satan will cause a miracle to happen; some people, worshipping in the shrine built to the antichrist, will hear the image speak or else it will speak periodically. Remember: the end times will be a day of mass deception and counterfeit religion for the ungodly and evil of this world. God is going to allow the world to be deceived and deluded as part of the judgment for their ungodliness and evil.

“And with all deceiveableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie” (2 Th.2:10-11).

3. The false prophet will use religious persecution to secure loyalty to the antichrist and the state (v.15^b). Very simply, anyone who does not worship the state and the beast or antichrist will be slaughtered. Of course, no believer can confess loyalty to a person or government above God. The true believer can be loyal to his government, one hundred percent loyal, but he cannot put anything above God, not even the state. Therefore, the worst holocaust ever known to man will take place in the end time. True believers and all other people who have strong religious faith—including Jews, Moslems, Hindus, and others—will be slaughtered in the holocaust of the antichrist. (See outline and notes—Rev.7:9-17; 11:1; 11:2; 11:3-13.)

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands [having been slain]....And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb” (Rev.7:9, 13-14).

“And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations” (Rev.13:7).

“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them” (Rev.14:13).

“And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints” (Rev.15:2-3).

“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years” (Rev.20:4).

4. The false prophet will use economic controls to secure loyalty to the antichrist and the state (v.16-17). The Scripture is self-explanatory. There will be some mark placed upon the head or forearm of people to show that they are loyal to the state. Food and supplies and other purchases—the whole economy—will be based upon this mark. A person must have the mark to buy anything. If he does not, then he is a traitor to the state and antichrist. The person will have no choice: he either gives his first loyalty to the state or else be killed or starved to death or be forced to flee to the wildernesses of the world for safety and survival. Many believers, of course, will do the latter, and God will keep a remnant alive as a testimony to his name. (See note—Rev.12:6; 12:13-17 for more discussion.)

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name” (Rev.14:9-11).

“And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image” (Rev.16:2).

“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years” (Rev.20:4).

4 (13:18) **Antichrist:** there is the number of the beast or antichrist. It is the infamous number that is more well known in literature than any other number: 666. What does it mean? No one knows. Scripture does not say what it means. All we know is what Scripture says: “it is the number of a man.” In Scripture the perfect number is seven. Therefore, since man’s number is six, that means that man is incomplete and short of God’s glory, short of God’s perfection. *The number of the beast* is the same, and the spiritual man is to count it such. The beast is not God—far from it. He, too, is mere man, short of the triune God. His days are numbered; he will do what all other human leaders have done—die and pass on to face the eternal judgment of God.

Thought 1. This is critical: we must never forget that all men—no matter how great they may be nor how much they may do for us—will die. And they will all face the judgment of God. This will be true of the most powerful of all leaders, the antichrist of the end time. How critical it is for every man to be prepared to stand up for Christ when the end comes.

CHAPTER 14			
	VIII. THE SEVENTH TRUMPET IN DETAIL (PART III): THE VICTORY OF THE LAMB IS ASSURED, 14:1-20	great thunder: and I heard the voice of harpers harping with their harps: 3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. 4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. 5 And in their mouth was found no guile: for they are without fault before the throne of God.	fyng b. As thunder: Awesome c. As harps: Calming 4 They will be uniquely privileged before all other beings 5 They will be clearly identified a. The pure b. The followers of the Lamb c. The ones sacrificed to God d. The truthful e. The blameless
1 They will be with Jesus	A. Assurance 1: The Redeemed Will Be With Jesus, 14:1-5 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a		
2 They will be sealed with God's name			
3 They will hear the very voice of God a. As many waters: Satis-			

DIVISION VIII

THE SEVENTH TRUMPET IN DETAIL (PART III): THE VICTORY OF THE LAMB IS ASSURED, 14:1-20

A. Assurance 1: The Redeemed Will Be with Jesus, 14:1-5

(14:1-5) **Introduction:** the last days of world history are going to be terrible days, days of horror. The dragon of the underworld, that old serpent who is called the devil and Satan, is going to unleash the fury of his wrath upon earth. He is going to send forth his own spirit and enter into one man and use that man to offer the utopian state to the world. He is going to empower that man, the antichrist, to bring peace and prosperity to the earth, and Satan is going to build up all the hope that man has ever had for a utopian world. Man is going to place all his hope in this one world ruler, and the antichrist is going to fulfill man's hope and longing.

- ⇒ He is going to give the world peace, worldwide peace.
- ⇒ He is going to move the world toward economic prosperity, toward jobs and a livelihood for everyone.
- ⇒ He is going to propose programs for the hungry, homeless, and diseased, and for the other problems of the world—propose programs that will work to some degree.
- ⇒ He is going to have some solutions for the problems of drugs, alcoholism, and the other devastating ills of society.
- ⇒ He is going to have a program to help the people tragically affected by the natural catastrophes that will be devastating the earth during the end time.

But then the terrifying horror will happen: he will turn against millions upon earth, against all those who have strong religious faith: the Jews, Christians, Moslems, Hindus, and all the others. He and his state will launch the worst holocaust the world has ever witnessed. He will slaughter any who do not give their first loyalty and allegiance to the state and its leader, the antichrist himself.

This is what the great book of Revelation has just shown us, the terrifying picture of the antichrist and his chief executive officer, the false prophet. These two beasts will bring such horror to the people of the end time that the evil explodes the human mind.

Note this: John the apostle, the one to whom Jesus Christ was giving this vision, needed relief from such horrors; and so do we, the readers. The human mind and heart can take only so many pictures of tragedy before it needs an infusion of hope. This is what chapter fourteen of the Revelation is: it is a picture of victory. The victory of the Lamb of God, of the Lord Jesus Christ, is assured. In rapid fire, John is given seven visions, visions that show the glorious triumph that lies ahead for those who follow the Lord Jesus Christ and endure to the end. The first vision of triumph concerns the redeemed. The redeemed are seen as victorious. They are seen with Jesus their Lord. Remember: John is seeing these things as though they already existed. He is looking at the future triumph.

1. They will be with Jesus (v.1).
2. They will be sealed with God's name (v.1).
3. They will hear the very voice of God (v.2).
4. They will be uniquely privileged before all other beings (v.3).
5. They will be clearly identified (v.4-5).

1 (14:1) **Heaven:** the redeemed will be seen with Jesus. The Lamb is Jesus Christ, our Lord and Savior, the One whom all true believers love and adore and long to be with. He is the Lamb who was slain for our sins, the Lamb who took

all our sins upon Himself and died for them, the Lamb who sacrificed Himself for us so that we might be acceptable to God (see note—Rev.5:6-7 for more discussion).

Note where He stands: on Mount Sion. Mount Sion was another name for Jerusalem. It has always been used to refer to heaven itself, to the heavenly Jerusalem. Here Mount Sion means the heavenly city of God, heaven itself. These dear believers are seen with the Lord Jesus Christ in heaven. They are right next to their Lord and Savior, the Lamb of God who was slain for them, slain so that they might have the right to live in heaven. How they love Him, and how wonderfully they are privileged to be right next to Him.

Now note who is with Him: the one hundred and forty four thousand Jews who had taken a vow to stand up for Christ, the Christian Jews who had not denied Him during the holocaust of the antichrist. Their commitment will be rewarded: they will be with the Lamb, the Lord Jesus Christ.

“Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear” (Mt.13:43).

“If so be that we suffer with him, that we may be also glorified together” (Ro.8:17).

“Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Ph.3:21).

“When Christ, who is our life, shall appear, then shall ye also appear with him in glory” (Col.3:4).

“And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever” (Rev.22:5).

“And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise” (Lk.23:43).

“If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour” (Jn.12:26).

“In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (Jn.14:2-3).

“Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world” (Jn.17:24).

“For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (2 Tim.4:6-8).

2 (14:1) **Sealed:** the redeemed will be sealed with God’s name, with the name of the Lamb’s Father. This tells us why they will be in heaven: they will be identified with Christ and God. They will refuse to take the seal of the antichrist (see note—Rev.13:13-17). They will make a vow to serve God and to take His seal. Therefore, they will have nothing to do with the seal of the antichrist (see note, *Seal*—Rev.7:2-3 for discussion and verses).

Thought 1. There are many antichrists in the world now, many false teachers, who deny that the Lord Jesus Christ is the Son of God (cp. 1 Jn.2:18-23; 4:2-3). We must guard against these antichrists, these false teachers. We must believe in the Lamb of God, in the Lord Jesus Christ, the very Son of God who came to take away the sins of the world. We must become identified with both the Lamb and His Father. We must be sealed with God’s name, with the name of the Lamb’s Father. Note this: the Lamb has a Father, the true and living God, the only true and living God there is.

3 (14:2) **Voice, of God:** the redeemed will hear the voice of God. Imagine having the glorious privilege to hear the voice of God! It will be the most wonderful privilege imaginable, and it will be the privilege of the 144,000 Jewish servants who will be faithful to Christ and to the dear believers in the tribulation.

1. The voice of God is like the sound of *many waters*: forceful and mighty, as powerful as the sound of many Niagara Falls or of many rushing and mountainous waves of the sea. Yet the many waters can also be the quieting, comforting, and peaceful rippling of many creeks. When we hear the voice of God we know that it is Him speaking, for it will be both powerful and comforting at the same time.

2. The voice of God is like the sound of thunder: deep, rumbling, arousing, stirring, and distinctive. When He speaks, we will be aroused and stirred from what we are doing. His voice will demand full attention.

Thought 1. What a lesson for us today. How we should be listening to the voice of God in His Word. His Word is just as powerful as His voice will be when we get to heaven. The problem is this: we are not listening to His Word, not nearly as much as we should be.

3. The voice of God is like the sound of many harps: restful, calming, soothing, relaxing, and fulfilling. Soft music does this for us, and God’s voice is just like soft music: it can calm our hearts in the most troublesome of times. And oh how the voice of God will need to be heard in the tribulation!

The point is this: the 144,000 will be rewarded with the voice of God. They will have the glorious privilege of hearing the voice of God.

4 (14:3) **Heavenly Song:** the redeemed will be uniquely privileged. They will have a song of victory to sing before all the heavenly host. But note: the words of the song are not here or anywhere else given. We will not know the words

until the glorious *day of redemption* comes. However, what a glorious privilege! To have a special song to sing and present to all the beings of heaven. The Jews who receive the Lord Jesus Christ and vow to be the servants of God during the *great tribulation* will be given a special song of victory. They shall triumph over the antichrist and his holocaust and over evil and death. They shall live forevermore in the presence of our God and Savior, the Lord Jesus Christ. When they arrive in heaven victorious and triumphant, they will have something to sing about: the glorious victory given them in Jesus Christ our Lord.

“I will praise thee, O LORD, with my whole heart; I will show forth all thy marvellous works” (Ps.9:1).

“Praise the LORD with harp: sing unto him with the psaltery and an instrument of ten strings” (Ps.33:2).

“Let the people praise thee, O God; let all the people praise thee” (Ps.67:3).

“O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation” (Ps.95:1).

“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name” (Heb.13:15).

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light” (1 Pt.2:9).

5 (14:4-5) **Jews, Redeemed:** the redeemed will be clearly identified. Who are the 144,000 Jews? They were seen earlier in Revelation (see outline and notes—Rev.7:1-8). Note what is said about them here.

1. They will be virgins: they will never marry. The days of the end time will be filled with horror after horror: the worst holocaust the world has ever witnessed will be launched by the antichrist and millions will be killed. A special commitment will be needed to stand up for Christ. Apparently, these 144,000 form a body of believers who vow and commit their lives to never deny Christ. They apparently take a special vow to be the ministers to the people who will be so severely attacked and persecuted by the antichrist.

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves” (Ro.15:1).

“Then Peter began to say unto him, Lo, we have left all, and have followed thee” (Mk.10:28).

“And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him” (Lk.5:27-28).

“So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple” (Lk.14:33).

“And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake, who shall not receive manifold more in this present time, and in the world to come life everlasting” (Lk.18:29-30).

“Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ” (Ph.3:8).

2. They will be followers of the Lamb: wholly committed to Jesus Christ and separated from the sin and evil of this world, that is, from the lust of the flesh, the lust of the eyes, and from the pride of life. They will be servants and ministers of God who will follow the leadership of the Lord’s Spirit: they will go throughout the wildernesses and hiding places of this earth to minister to the millions trying to escape the holocaust of the antichrist. They will follow the Lamb, the Lord Jesus Christ, no matter where He leads and no matter how difficult the call and ministry may be. They will sell out completely to the Lord Jesus Christ.

Thought 1. What a dynamic lesson on commitment! How desperately we need to be just as committed as these dear servants of the Lord will be!

“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Lk.9:23).

“If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple” (Lk.14:26-27).

“My sheep hear my voice, and I know them, and they follow me” (Jn.10:27).

“If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour” (Jn.12:26).

“For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live” (Ro.8:13).

“And they that are Christ’s have crucified the flesh with the affections and lusts” (Gal.5:24).

“As ye have therefore received Christ Jesus the Lord, so walk ye in him” (Col.2:6).

“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps” (1 Pt.2:21).

“He that saith he abideth in him ought himself also so to walk, even as he walked” (1 Jn.2:6).

3. They will be the redeemed from among men, the first fruits to God and the Lamb. This simply means that they will be the first Jews to be saved in the tribulation.

4. They will be truthful, never lying or telling a falsehood. Apparently this will be part of the vow the group of believers will take. It will be easy in the days of the antichrist to simply lie and say that one will give his first loyalty to the antichrist and his state and then to continue on worshipping God in the secret of one's home. But this is a lie, and the 144,000 will take a vow to never lie.

Thought 1. This is a day of untruthfulness, lying, and deception. Practically everyone lies and deceives:

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| ⇒ husbands and wives and children | ⇒ rulers and leaders |
| ⇒ employers and employees | ⇒ the educated and the uneducated |
| ⇒ students and teachers | ⇒ ministers and laymen |
| ⇒ neighbors and friends | ⇒ politicians and citizens |

The call of the day is for truthfulness—a commitment to the truth. We desperately need real men and real women who will make a vow to be truthful and never to lie or deceive.

“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it” (Jn.8:44).

“Who did no sin, neither was guile found in his mouth” (1 Pt.2:22).

“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son” (1 Jn.2:22).

“Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile” (Ps.32:2).

“And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth” (Is.53:9).

“The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid” (Zeph.3:13).

5. They will be blameless: unspotted, undefiled, unpolluted, and without blemish before God. They will commit and set their lives completely apart unto God.

Thought 1. Just imagine being blameless before God—living such a life that one would be totally unspotted, undefiled, unpolluted, and without blemish. What a challenge! How desperately real men and real women are needed today—men and women so strong that they will commit themselves to being blameless before God and the world.

“Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God” (Ro.6:13).

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:1-2).

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's” (1 Cor.6:19-20).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love” (Eph.1:4).

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:18-19).

B. Assurance 2: The Gospel Will Be Preached to the Whole World, 14:6-7

1 The messenger: An angel will have the everlasting gospel to give to the whole earth

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

2 The points of the message
 a. Fear God: Judgment is come
 b. Worship God: He is the Creator

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

DIVISION VIII

**THE SEVENTH TRUMPET IN DETAIL (PART III):
 THE VICTORY OF THE LAMB IS ASSURED, 14:1-20**

B. Assurance 2: The Gospel Will be Preached to the Whole World, 14:6-7

(14:6-7) **Introduction:** the Lord Jesus Christ is going to be victorious over the world. He is going to triumph over evil and bring righteousness and godliness to earth. The kingdom of God will reign upon earth. How do we know this for sure? Because the Scripture reveals it to us. This is the purpose of this great chapter: to show us that the victory of the Lord Jesus Christ over this world and its ungodliness is assured. In rapid fire Christ gives John seven visions revealing the triumph of Christ. In the first vision the redeemed were seen with Jesus (Rev. 14:15). Now, in the next six visions John hears six of the most glorious announcements. The announcements proclaim six events that stagger the human mind, but the events will take place. John, the true witness of God, has already seen the events and their outcome. Christ Himself revealed the events to John. They have already been announced by heaven; they are set and fixed to happen. These glorious events will take place. We can know and be assured that Jesus Christ is going to triumph. The victory of the Lamb is assured. This is the second great assurance given to believers: the gospel will be preached to the whole world.

1. The messenger: an angel will have the everlasting gospel to give to the whole earth (v.6).
2. The points of the message (v.7).

1 (14:6) **Gospel—End Time—World Evangelism:** the messenger who will have the gospel will be an angel. Does this mean that he will have the gospel to preach himself or that he will have the gospel to give to believers to preach? Or is this just a picture that the gospel will be preached throughout the whole world in the end time? Christ Himself, when He was on earth, predicted the evangelization of the whole world (Mt.24:14). There are those who think that evil will be so rampant in the end time and that believers will be on the run so much from the holocaust of the antichrist that they will not be able to preach and spread the Word. They think that God will have to change His method of getting the gospel out to the world, change it by going back to using angels just like He did in the Old Testament period of history (cp. Lk.2:10f; Heb.2:2). There are others who think that this is a vision symbolizing the preaching of the gospel to the world. Whatever the case, remember this: God's people and the Jews are going to be scattered all over the earth, hiding and scratching for food wherever they can. They will have to be fleeing in order get away from the holocaust of the antichrist. But God's people, His true servants, always share the gospel wherever they are to whomever they feel they can trust. Remember also that the earth will help to hide and feed the Jews and the followers of Christ just as they have in every holocaust. Not every unbeliever is hard-hearted even in the end time (Rev.12:16). The Jewish servants, the 144,000 who have committed themselves to minister to God's people, will certainly be witnessing. They will no doubt be moving out into the wilderness areas and hiding places of the world themselves. That will be where God's people, the Jews, will be. And that is the only place the 144,000 Jewish servants will probably be safe. Also remember that civilization and the population are going to be shrunk much smaller than what they are now. There will be vast devastation upon the earth and whole areas of the earth will become uninhabitable, totally unsuitable for human life (see outline and notes—Rev.6:7-8; 6:12-17; 8:6-12; 9:12-21). In addition to all this, think of the witnessing that will be going on among the numberless multitude of Gentiles that will be converted throughout the tribulation of the end time. God's people, His true followers, are never silent. They always talk about and share Christ among one another and to those who befriend and help them. And one thing is sure: when so many earthly horrors and supernatural catastrophes and events are taking place in the end time, no believer will keep silent, not when he is with other believers and people who are kind enough to help hide him from the holocaust.

The point is this: there will be witnessing in the last days. The glorious gospel will be proclaimed by God's people. And if they for some unknown reason hush, God will proclaim the gospel of His Son through angels. As Jesus Himself said to the religionists of His day: if the people keep silent, then the very stones themselves will cry out (Lk.19:40).

Thought 1. The gospel must be proclaimed to the whole earth. Not a single place must be missed. It must be proclaimed to every nation, tribe, language, and people.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world” (Mt.28:19-20).

“And he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mk.16:15).

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

“[Christ] whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus” (Col.1:28).

“For we cannot but speak the things which we have seen and heard” (Acts 4:20).

“Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God” (2 Tim.1:8).

“But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Pt.3:15).

“Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay” (Jer.20:9).

2 (14:7) **Evangelism—Witnessing—End Time—Gospel:** there are the points of the message. They are twofold. Note this: they are the very subjects that would be flooding the minds and conversations of people in the midst of the holocaust and the catastrophic judgments that will be destroying so much of the earth: fear God, for judgment is come. Worship God the Creator—repent, turn from the worship of sin and of the antichrist and worship God. This is not a different gospel. To *fear God* and at the same to *give Him glory* clearly implies repentance, true repentance. There is *no glory* ever acceptable to God other than the glory of a truly repentant heart. (See note—Rev.11:13 for more discussion.)

1. There will be the message to fear God.

Thought 1. Few people fear God. This is what God calls the *day of grace*, the day when He reaches out for people in love. But the day of His judgment is coming. This is the very message of Revelation. Therefore, we must fear God even in this day of grace and love. God tolerates our rebellion and denial of Him only for now, only to give us a chance to be saved and to escape the coming judgment. But this chance is going to soon pass. We must, therefore, repent and fear God and do what the next point says, “Worship Him.”

“And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell” (Mt.10:28).

“And his mercy is on them that fear him from generation to generation” (Lk.1:50).

“Well; because of unbelief they [Israel] were broken off, and thou standest by faith. Be not highminded, but fear” (Ro.11:20).

“And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear” (1 Pt.1:17).

“And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul” (Dt.10:12).

“Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD” (Josh.24:14).

“Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!” (Ps.31:19).

“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man” (Eccl.12:13).

2. There will be the message to worship God.

“Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve” (Mt.4:10).

“Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father” (Jn.4:21).

“Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters” (Rev.14:7).

“Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness” (1 Chron.16:29).

“Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness” (Ps.29:2).

“O come, let us worship and bow down: let us kneel before the LORD our maker” (Ps.95:6).

“O worship the LORD in the beauty of holiness: fear before him, all the earth” (Ps.96:9).

<p>1 The fall announced 2 The reason why Babylon will be destroyed: It will be the capital of an apostate civilization</p>	<p>C. Assurance 3: Babylon, the Godless State & Religion, Will Fall, 14:8</p> <p>8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.</p>
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DIVISION VIII

**THE SEVENTH TRUMPET IN DETAIL (PART III)
 THE VICTORY OF THE LAMB IS ASSURED, 14:1-20**

C. Assurance 3: Babylon, the Godless State and Religion, Will Fall, 14:8

(14:8) **Introduction:** Jesus Christ is going to triumph over the godless society and corrupt religion of this world. No matter the government and religion, if the government and religion are godless and corrupt, they are going to be judged and doomed. The wrath of God is going to fall upon them, and they will be crushed as the dust of the earth. This is the third great assurance given to the godly people of this earth: Babylon will fall.

1. The fall announced (v.8).
2. The reason why Babylon will be destroyed: it will be the capital of an apostate civilization (v.8).

1 (14:8 **Babylon—Civilization—World Government, Corrupt:** the fall is announced—Babylon is fallen. In the Old Testament Babylon was the great enemy of Israel (cp. Is.21:9; Jer.50:2; 51:8). Because of this, the very name of Babylon came to stand for...

- a corrupt political system that stood against God.
- a corrupt economic system that stood against God.
- a corrupt religion that stood against God.

Babylon symbolized the political, economic, and religious center of a godless society. It was a society—nation or government or religion—that defied God. Here in the Revelation Babylon stands for the city of the antichrist, the capital of the world: it stands for the political and economic system which he establishes. But it also stands for the religious capital or system of the second beast, the apostate and universal state and religion which he sets up before the whole world. (See outlines and notes—Rev. chapters 17 and 18. This is seen in these two chapters.) Both the corrupt political and religious systems of the end time will be destroyed once for all *in the end time*.

“And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground” (Is.21:9).

“Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces” (Jer.50:2).

“A sound of battle is in the land, and of great destruction. How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD. The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the lord GOD of hosts” (Jer.50:22-25).

“Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed” (Jer.51:8).

“And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird” (Rev.18:2).

2 (14:8) **Babylon—Judgment—Wrath:** there is the reason why Babylon will be destroyed. Why will the political and religious system of the world be destroyed in the end time? Is not a one-world government and religion a good thing? Will not the dream of men for a one-world government and religion bring the *kingdom of utopia* to earth? This verse says that Babylon will be destroyed for one reason: she will make all nations drink of the wine of her fornication. The picture is twofold.

1. Babylon, the end time government, will be like a prostitute who entices men into bed with her by giving them wine and getting them so intoxicated that they can no longer resist her seduction.

The end time government will be just like the prostitute: Babylon will seduce and entice the governments of the world to join her in her corruption. What will the corruption be? (See note—Rev.9:20-21 for discussion.)

- a. There will be the corruption of idolatry. The state will push the secular and humanistic society, the fact that man and his government are the answer to the utopian society and world. Therefore, the antichrist and his government will set up the state as the first loyalty of a person.

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“For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools....Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever” (Ro.1:20-22, 25).

“And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk” (Rev.9:20).

“But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils” (1 Cor.10:20).

“Little children, keep yourselves from idols” (1 Jn.5:21).

“Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth” (Ex.20:4).

“Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God” (Lev.26:1).

“The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God” (Dt.7:25).

“Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them” (Dt.11:16).

“I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images” (Is.42:8).

“And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generation” (Lev.17:7).

“They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not” (Dt.32:16-17).

“And they served their idols: which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions [imaginations]” (Ps.106:36-39).

- b. There will be the corruption of murder. A spirit of senseless murder and lawlessness will be sweeping the earth; in addition, there will be the slaughtering of millions who will refuse to place the state before God.

“Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts” (Rev.9:21).

“Thou shalt not kill” (Ex.20:13).

“Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire” (Mt.5:21-22).

“He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness” (Mt.19:18).

“But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men’s matters” (1 Pt.4:15).

“Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him” (1 Jn.3:15).

- c. There will be the corruption by sorcery: the interest and the governing of life by the horoscope, astrology, witchcraft, and demons in this world.

“Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts” (Rev.9:21).

“So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it” (1 Chron.10:13).

“And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Is.8:19-20).

“And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers” (Mic.5:12).

“Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies” (Gal.5:20).

- d. There will be the corruption by fornication: the immorality of the end times will run wild, even more so than today.

“Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts” (Rev.9:21).

“Flee fornication. Every sin that man doeth is without the body; but he that committeth fornication sinneth against his own body” (1 Cor.6:18).

“But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints” (Eph.5:3).

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and dovetousness, which is idolatry” (Col.3:5).

- e. There will be the corruption of thievery: stealing in both high and low places, in the shops and in the workplaces, from neighbors, and from employers will be running wild.

“Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts” (Rev.9:21).

“Thou shalt not steal” (Ex.20:15).

“Ye shall not steal, neither deal falsely, neither lie one to another” (Lev.19:11).

“Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth” (Eph.4:28).

“Not purloining [stealing], but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things” (Tit.2:10).

The last days will be corrupt and evil and murderous days, and it will be because of the godless and secular society and government of the antichrist. This is the reason the one-world government will be destroyed. Man’s heart is evil and secular and will remain evil until he allows the Son of God, the Lord Jesus Christ, to create his heart anew and make him a new creature.

2. Note a second picture: there is the picture of wrath. Babylon, the godless society of the antichrist, will seduce the world to drink the *wine of her wrath*. This means that she thinks her wine leads to pleasure, to the utopian state, to the glorious one-world government and religion that men have always dreamed about. But the government and religion of the end time will be discussed: they will lead to wrath, the wrath of God. The justice and fury of God is going to fall upon the whoredom of Babylon, the godless society of the antichrist. All the ungodly and evil people and nations of the world who follow him will suffer the wrath and fury of God.

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats” (Mt.25:31-32).

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn.3:36).

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness” (Ro.1:18).

“But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath” (Ro.2:8).

“Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience” (Eph.5:6).

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men” (2 Pt.3:7).

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

“His eyes shall see his destruction, and he shall drink of the wrath of the Almighty” (Job 21:20).

“For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them” (Ps.75:8).

“Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out” (Is.51:17).

“Then took I the cup at the LORD’S hand, and made all the nations to drink, unto whom the LORD had sent me” (Jer.25:17).

<p>1 The person to be judged: Any person who follows the beast & receives the beast's mark</p>	<p>D. Assurance 4: Justice Will Be Executed, 14:9-12</p> <p>9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,</p>	<p>tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:</p> <p>11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.</p>	<p>brimstone</p> <p>c. Tormented in the presence of angels & of Christ</p> <p>d. Tormented for ever and ever & have no rest day or night</p>
<p>2 The judgment</p> <p>a. God's wrath—indignation</p> <p>b. Tormented with fire &</p>	<p>10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be</p>	<p>12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.</p>	<p>3 The person who escapes judgment</p> <p>a. Keeps God's commandments</p> <p>b. Keeps the faith of Jesus</p>

DIVISION VIII

THE SEVENTH TRUMPET IN DETAIL (PART III): THE VICTORY OF THE LAMB IS ASSURED, 14:1-20

D. Assurance 4: Justice Will Be Executed, 14:9-12

(14:9-12) **Introduction:** this is a terrifying passage, one of the most horrible pictures in all the Word of God. It is the picture of the anger and wrath of God against the ungodly and evil of this world. Those who do not repent and turn to God in the end time will have the wrath of God fall upon them. Those who are not moved by the sufferings and testimonies of God's people—the millions who will be dying as martyrs for Christ—who are not moved to repent, will suffer the wrath of God. This is the third great assurance: justice will triumph. True justice will be executed upon earth. All the ungodliness and evil and all the injustices of this earth committed against God and man shall be corrected. True justice will be executed against all the ungodly and evil of this earth.

1. The person to be judged: any person who follows the beast and receives the beast's mark (v.9).
2. The judgment (v.10-11).
3. The person who escapes judgment (v.12).

1 (14:9) **Judgment—Mark of the Beast:** there are the persons to be judged. The judgment of God is going to fall upon all those who follow the beast and receive the mark of the beast (see notes, pt.4—Rev.13:13-17; 13:18 for discussion). This mark will show that a person gives his first loyalty and allegiance to the state and secular society and its leader, the antichrist. The person who declares his allegiance, who worships and puts the state and secular society before God—that is the person who will receive the mark of the beast. He is the person who will be saying to God...

- that God is second.
- that the state and its leader are more important than God.
- that the state and its leader can do more for man than God.
- that society needs to focus upon the state and its leader, not God.
- that the state and earthly leaders are the hope of man, not God.

Note how this belief runs through society today. In fact it is a common belief that runs through every generation. There are always multitudes who believe that man can control his own destiny, that what is important is good government, good education, good medicine, good social services, and on and on. All of these are necessary and we should diligently labor to have the best of everything. But these are not the end of life. They can only make life comfortable and perhaps extend life for a little more time. They cannot help us beyond this life. Only God can. Government and good services are not the savior of man, God is. Man is not a god, capable of bringing the perfect society to earth; God alone is God. This does not mean that we should not work to have the best society we can. It means that while we work for the good of society, we honor and worship and trust God. This is where so many fail today and have failed in the past and will fail in the end time. The people of the end time will be making the same gross mistake so many in our generation are making; they will worship man and government, look to man and government instead of to God. The difference is this: in order to hold the masses of people together in the end time, the government will officially insist that the first loyalty of its citizens be to the state. Religion will be subjected to the state. The end result will be the massive slaughter and holocaust of all who refuse. This is the reason the wrath of God will fall upon the people of the end time.

2 (14:10-11) **Judgment—God, Wrath of—Hell:** there is the judgment. Four things are said about the judgment of God.

1. The ungodly and evil will drink the wrath and anger of God.

“The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation” (v.10).

When thinking of the judgment of God, we must never forget a significant fact: God must keep heaven perfect. When He creates the new heavens and earth, He has to exclude and shut out all those...

- who have cursed, denied, disbelieved, and rejected Him.

- who are hostile and who are enemies of Him and His righteousness.
- who do not want His control and restraint upon their lives.
- who reject the righteousness of God's Son and do not let it cover them; who refuse to believe that Christ is the sinless Son of God who died for their sins.

God has no choice but to keep all these out of heaven. Remember something else as well: God has given man every chance; He has done everything that can be done to reach out and save man. He has sent man prophet after prophet and given man His Word. And most of all, He has given the world His own Son to save man. But man continues to reject and deny and even curse His Son. When the world does this to God's Son, the only Son He has, what kind of attitude can we expect God to have in the day of judgment? Soft and tender? Or angry and wrathful? We must never forget that God is not only love (perfect love) but He is also just (perfect justice). Just as His love has to be perfectly demonstrated toward man (by giving His own Son to die for man), so His justice has to be perfectly demonstrated. There has to come a day when God shows His perfect love to all those who trusted Him by making a new and perfect heavens and earth. But when that day comes, He has to be just and exclude all the ungodly and evil. If He were not just, then the new heavens and earth would be corrupted by the ungodly and evil. God is perfect love; therefore, He is going to give the believer a new world in which dwells perfect righteousness and love and joy and peace. But to do this, the ungodly and evil of the earth must be judged and separated and shut out. God will execute perfect justice: wrath and anger will fall upon the ungodly and evil of this world.

- ⇒ The ungodly will *drink* the cup of God's wrath: that is, the wrath of God will be drunk and will permeate their whole being, move throughout their whole body. It will be thorough and all inclusive. Not a part of the ungodly's being, not a moment of the ungodly's time will be free from the wrath of God.
- ⇒ The ungodly will drink the cup of God's wrath without any mixture. Nothing else will be mixed with His wrath, no love, no feelings of sympathy, no regret, no compassion. The full wrath of God will fall upon the ungodly.
- ⇒ The ungodly will suffer a double portion of God's judgment: the cup of His wrath and the cup of His anger. Note the verse carefully: both the wrath and anger of God will be served in the awful day of judgment.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jn.3:36).

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Ro.1:18).

"But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath" (Ro.2:8).

"Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience" (Eph.5:6).

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" (Rev.14:8).

"For in the hand of the LORD there is a cup, and the wine is red; it is full of mixtue; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them" (Ps.75:8).

"For thus saith the LORD; Behold, they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it" (Jer.49:12).

2. The ungodly and evil will be tormented with fire and brimstone. This is a probably a picture of Sodom and Gomorrah.

"He shall be tormented with fire and brimstone" (Rev.14:10).

"The sun was risen upon the earth when Lot entered into Zoar. Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven" (Gen.19:23-24).

This is undoubtedly the most terrorizing judgment that has ever fallen upon the earth up to this time. Men sometimes scoff at the idea of a coming judgment, and they doubt that two cities were ever destroyed as Scripture says that Sodom and Gomorrah were. But several hundred years after the event, the Lord Himself confirmed the fact, and He declared that the same fire and brimstone were going to fall upon the ungodly and evil in the day of judgment.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city" (Mt.10:15).

"But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Mt.11:24).

"But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city" (Lk.10:12).

"But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all" (Lk.17:29).

Fire and brimstone is the picture of the hot flaming molten lava that flows from the mouth of a volcano that has erupted. It is a terrible thought to think that a person would *choose* to spend eternity suffering as though he was caught in the bed of fire and brimstone.

Thought 1. This is a horrible picture, and it is not a pleasant thought, but we must always remember two things:

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- 1) These are not the words of a preacher. They are the words and warnings of Scripture. Scripture is honest and true; therefore, if there is truly a place that is like suffering in fire and brimstone, then Scripture will tell us. This must never be overlooked: Scripture does tell us. Therefore, part of the judgment of hell will be just like suffering in fire and brimstone.
- 2) Today, right now, is the day of God's love and grace. Therefore, we must cast ourselves upon God's love. We must heed the warning of fire and brimstone and repent and turn to God.

“And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone” (Rev.19:20).

“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever” (Rev.20:10).

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev.21:8).

“Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven” (Gen.19:24).

“And I will plead against him with pestilence and upon his bands, and upon the many people that are with him, and overflowing rain, and great hailstones, fire, and brimstone” (Ezk.38:22).

3. The ungodly and evil will be tormented in the presence of the holy angels and Christ.

“And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb” (v.10).

Christ will give the order to cast unbelievers into hell and the holy angels will carry out the orders. Christ will be there and every eye of all unbelievers will see Him. Why? So that He will be vindicated as the Son of God. The vast, vast majority of the human race denies, curses, and rejects Jesus Christ as the Son of God. They insist that He was either mistaken or a liar and deceiver or insane by claiming to be the Son of God. But in the great day of judgment, that horrible day, all the terrible things the ungodly and evil have done against Him—they shall all know that He is exactly who He claimed to be:

- ⇒ the Son of the living God, the true Messiah who had come to save them all—everyone of them.
- ⇒ the Son of God who now stands as the Judge of the world to rid the universe of all the ungodly and evil.
- ⇒ the exalted Lord who is bringing godliness and righteousness to the universe.

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory” (Mt.24:30).

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats” (Mt.25:31-32).

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ” (2 Th.1:7-8).

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints” (Jude 14).

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.” (Rev.1:7).

4. The ungodly and evil will be tormented forever and ever.

“And the smoke of their torment ascendeth up for ever and ever” (v.11).

The picture is that of duration, of how long a person will have to stay in hell. Note the picture: it is that of punishment, torment, agony, and misery; that of wrenching and twisting in pain and suffering—that of never being relieved, of never having peace or rest, not even for a single night or day. There is no peace in hell; there is no rest in hell. There is only torment and horror, unbroken punishment and suffering. The agony and misery, the pain and suffering of the fire and brimstone never ends. The smoke of their torment ascends up *forever and ever*. The torment of the ungodly and evil will never end.

Thought 1. We must all face this one fact: if Jesus Christ is truly the Son of God and if Scripture is truly the Scripture of God, then we are doomed to eternal punishment if we reject Jesus Christ. This is the teaching both of Jesus Christ and of Scripture. A great day of separation is coming, a day when all those who believe in Jesus Christ will be separated from those who have denied, disbelieved, and cursed God and Christ. The unbeliever is

not going to live in the same world that the believer will live in. The person who truly believes in Christ is going to live in a world with God. The person who rejects God is going to live in a world apart from God, a world that Christ and Scripture call hell. And hell is a world of everlasting punishment.

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels....And these shall go away into everlasting punishment” (Mt.25:41, 46).

“And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched” (Mk.9:47-48).

“Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire” (Mt.3:12).

“The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth” (Mt.13:41-42).

“Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire” (Mt.18:8).

“The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb” (Rev.14:10)

“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever” (Rev.20:10).

“And whosoever was not found written in the book of life was cast into the lake of fire” (Rev.20:15).

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev.21:8).

“The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?” (Is.33:14).

“And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh” (Is.66:24).

3 (14:12) **Judgment, Escape From—Believers:** there is the person who escapes the judgment of God. Three things are said about the person who escapes the judgment of God.

1. He is a saint who endures. The word *saint* means to be set apart and separated unto God. It means that a person has separated himself from the world and set his life apart unto God. It means that he dedicates and commits his life, *all he is and has*, to God. But note: the true saint is a person who endures. Once he has made a commitment to God, if he is sincere, he endures. He continues to live a life...

- that is separated from the world.
- that is set apart and committed to God.

In the last days, during the *great tribulation*, believers will face terrible times. They will have to deny Christ and accept the mark of the beast or else face death. If they endure for Christ—if they are sincere in believing that heaven is real and that Christ loves them—then they will escape the judgment of God. But only those who endure, who truly set their lives apart unto God, only those will escape the coming judgment.

“And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved” (Mt.10:22).

“As the Father hath love me, so have I loved you: continue ye in my love” (Jn.15:9).

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:1-2).

“Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor.15:58).

“Therefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“For ye have need of patience [endurance], that, after ye have done the will of God, ye might receive the promise” (Heb.10:36).

“Blessed is the man that endureth temptation [trials]: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him” (Jas.1:12).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pt.1:13).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world” (1 Pt.5:8-9).

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness” (2 Pt.3:17).

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn.2:15-16).

2. He keeps the commandments of God. He believes God and he loves God; therefore, he obeys God. The proof that he loves God is seen in his obedience.

⇒ He loves God enough to want to please God.

⇒ He loves God enough to want God’s approval.

⇒ He loves God enough to want God to accept him.

The person pleases God by doing what God says. He receives God’s approval and acceptance by obeying God. Therefore, he dedicates his life to keep God’s commandments. He refuses to accept the mark of the beast; he rejects the beast and follows God. Therefore, he will escape the coming judgment.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Mt.7:21).

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it” (Mt.7:24-27).

“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (Jn.14:23).

“If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love....Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you” (Jn.15:10, 14).

“Then Peter and the other apostles answered and said, We ought to obey God rather than men” (Acts 5:29).

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (Rev.22:14).

3. He keeps his faith in Jesus. He believes in Jesus Christ, that Jesus Christ is the Son of God who died for his sins. The believer has, therefore, dedicated his life to follow Jesus Christ. He has cast himself upon and put his faith in Jesus Christ. He has cast his life and destiny into the hands of Christ, not into the hands of the antichrist and his government. Therefore, he will escape the coming judgment of God.

“That whosoever believeth in him should not perish, but have eternal life” (Jn.3:15).

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn.5:24).

“Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live” (Jn.11:25).

“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (Jn.20:31).

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” (1 Jn.5:4-5).

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Ro.10:9-10).

E. Assurance 5: The Dead Will Be at Rest & Rewarded, 14:13

- 1 **Their identity: The dead who are in the Lord**
- 2 **Their reward**
 - a. Rest from earthly labors
 - b. Heavenly work to do for Christ

13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

DIVISION VIII

**THE SEVENTH TRUMPET IN DETAIL (PART III):
THE VICTORY OF THE LAMB IS ASSURED, 14:1-20**

E. Assurance 5: The Dead Will Be at Rest & Rewarded, 14:13

(14:13) **Introduction:** everyone of us will die. The day is coming when we will no longer exist here on earth. We will be gone forever. Believers know this: this is the very reason they are willing to separate themselves from the world and to live for Christ. It is the reason they are willing to give all they are and have to Christ and His mission. It is the reason believers do not live in sin, but struggle and fight to conquer the sins and temptations of this life. This is the reason they refuse to deny Christ; the reason they suffer the persecutions of this world, the ridicule, abuse, mockery, strange looks, sneers, isolation, cursing, and sometimes imprisonment and death. Believers know they have a date with death just as all other persons do. Therefore, they give their lives to Jesus Christ. Why? Because Jesus Christ is the Savior and Lord of the world. Jesus Christ and Jesus Christ alone has died for our sins, and He alone can free us from sin. He alone can free us from sin and make us acceptable to God. Jesus Christ alone can give us the right to live forever. Therefore, believers commit their lives to follow Christ. Consequently, they have the most glorious hope; God gives them the greatest promise imaginable. God declares that they shall live forever. This is the fifth great assurance: *the dead shall be at rest and be rewarded by the Lord Jesus Christ.*

- 1. Their identity: the dead who are in the Lord (v.13).
- 2. Their reward (v.13).

1 (14:13) **Death—In Christ—Heaven—Eternal Life:** there are the dead who die *in the Lord*. What does it mean to *die in the Lord*? It means that a person *lived in the Lord* when he was on earth. It means that when he was living, he believed in the Lord Jesus Christ and followed after the Lord with all his heart and life. Therefore when he faced death, he was *in the Lord*: he died *being in the Lord*.

Note this: when a person *truly believes in Christ*, God *places and positions* him *in Christ*, in all that Christ is. Christ lived and died and arose, so to be in Christ means that a person lives, dies, and arises in Christ. The person who believes in Jesus Christ is identified with Christ: that is, he is counted and considered to be “in Christ,” reckoned and credited as being “in Christ.”

Spelled out in a little more detail, when a person believes *in Christ*, God places and positions the believer “in” Christ. The believer’s faith actually causes God to identify the believer *with Christ*, to count the believer...

- as having lived *in Christ* when Christ lived upon earth. Therefore, the believer is counted sinless and righteous because Christ was sinless and righteous.
- as having died *in Christ*. Therefore, the believer never has to die (Jn.3:16). The penalty and condemnation of his sins are already paid for in the death of Christ.
- as having been raised *in Christ*. Therefore, the believer has received the *new life* of Christ. Just as Christ had a new life after His resurrection, even so the believer receives the *new life* of Christ when he believes in Christ. (See outline and notes—Ro.6:2-5. Also see notes and DEEPER STUDY # 2—Ro.4:22; 5:1; 6:14-15.)

To be *in Christ* means that a believer walks and lives in Christ day by day. It means that he does not “walk after the flesh, but after the Spirit” (Ro.8:1, 4). It means that denying ungodliness and worldly lusts, he should live soberly, righteously, and godly, in this present world (Tit.2:12). It means that he bears the fruit of the Spirit (Gal.5:22-23). It means that he abides *in Christ*, that he becomes as connected and attached to Christ...

- as members of the body are connected and attached to each other (1 Cor.12:12-27).
- as the branch is connected and attached to the vine (Jn.15:4-7).

From this it is clearly seen that a person who is *in the Lord* lives day by day for the Lord. Therefore, when the day comes that he is to die, he does what he did the day before: he lives for the Lord right on through death. He lives for the Lord while dying. The day of death is but another day for *living in the Lord*. He is *in the Lord* whether living or dying. Therefore, when he dies the most wonderful thing happens to the believer: he never tastes nor experiences death. When the moment comes that he is to pass from this world into the next world, quicker than the eye can blink God transfers him into heaven, into the very presence of the throne of God.

Note one other significant fact: the person who dies in the Lord is declared *blessed*: “Blessed are the dead which die in the Lord.” This is the declaration of Scripture.

“For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s” (Ro.14:8).

“To be absent from the body, and to be present with the Lord” (2 Cor.5:8).

“For to me to live is Christ, and to die is gain” (Ph.1:21).

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God” (Rev.2:7).

“Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them” (Rev.7:15).

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (Rev.22:14).

“Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me” (Ps.23:4).

“Precious in the sight of the LORD is the death of his saints” (Ps.116:15).

“The wicked is driven away in his wickedness: but the righteous hath hope in his death” (Pr.14:32).

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words” (1 Th.4:16-18).

2 (14:13) **Death—Rewards—Believers—Heaven—Eternal Life:** there are the rewards of those who *die in the Lord*. Two great rewards are mentioned.

1. There is the reward of rest from earthly labor. The picture is that of work, labor, and toil; of strenuous work and exhausting labor and fatiguing toil. It is being under pressure, being under so much pressure it is like being in a boiler; of being tense, of being gripped in a vice of tension. The picture is that of laboring so much that one is utterly exhausted and worn out.

⇒ This is the way the believer is to labor in witnessing and ministering for Christ.

⇒ This is the way the believer is to stand up against all the temptations and trials of this life.

⇒ This is the way the believers of the end time are to stand up for Christ and refuse to follow the beast and to

⇒ accept his mark.

When a person is this faithful for Christ, when he is truly *in the Lord*, truly living for the Lord, then he dies in the Lord. And the Lord takes him home to heaven and gives him rest from his labor and toil and exhaustion. But note what the word “rest” (*anapaesontai*) means. It means to be refreshed, revitalized, restirred, recharged, and rejuvenated. It means to be free of all temptations and trials, to be comforted and relaxed while being refreshed and recharged. When we get to heaven, we will be free from all the temptations and trials and labors of this earth. We will also be perfected in body, free from ever getting tired, from aching muscles and headaches and heavy eyes; free from ever becoming exhausted and weary again. We will be perfected: we will live in a perfect society of godliness and righteousness forever and ever. In that glorious day we will rest from all our labors and struggles in this corruptible world.

“There the wicked cease from troubling; and there the weary be at rest” (Job 3:17).

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels” (2 Th.1:7).

“There remaineth therefore a rest to the people of God” (Heb.4:9).

“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them” (Rev.14:13).

“Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear” (Mt.13:43).

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (2 Cor.4:17).

“For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Ph.3:20-21).

“When Christ, who is our life, shall appear, then shall ye also appear with him in glory” (Col.3:4).

“Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory” (2 Tim.2:10).

2. There is the reward of heavenly work to do. Heaven is not going to be inactivity like so many people think:

⇒ It will not be floating around on a fluffy cloud playing a harp. This would be no way to spend eternity.

⇒ It will not be standing around singing the praises of God all the time. No doubt there will be an unbroken

⇒ consciousness of God’s presence and an unbroken fellowship and communion with Him. But standing

⇒ around and doing nothing but singing and praising the Lord and doing that on and on and on forever and

⇒ ever would be no way to spend eternity. Our Lord is worthy of more than just words and music.

Heaven is going to be full of both *worship and service*, and we stress that it will be *service* because of the tendency to ignore the fact. Remember two significant things:

a. Heaven is another dimension of being, another world, the spiritual world which is the real and permanent world. It is the physical world and dimension that is corruptible, that ages, decays, deteriorates, and passes

away. The real and permanent world, the spiritual world and dimension, is incorruptible. Therefore, God is going to destroy the heavens and the earth and make a new heavens and earth. He is going to transform the universe into the spiritual dimension of being, into the permanent and incorruptible dimension. This earth and the heavens—all the universe—will be transformed into the spiritual world, into the permanent, incorruptible, and eternal world, into the spiritual dimension of being, the world that lasts forever and ever (cp. 2 Pt.3:10-13). Therefore, when we work and serve Christ in the new heavens and earth, we will never tire nor become exhausted. We will be able to work and serve Christ forever without ever feeling pressure, tension, head-achish, or sleepy.

- b. Genuine believers are to be made kings and priests in heaven. We are going to rule and reign with Christ, rule and reign under the leadership, direction, and supervision of Christ. Jesus Christ and Scripture make this perfectly clear. Believers shall be rewarded with work to do and be made responsible for position and rule. (See note, pt.2^b—Rev.19:7-8 for more discussion.)

Rewards Dealing with our Nature or State of Being

- ⇒ Being adopted as a son of God (Gal.4:4-7; 1 Jn.3:1).
- ⇒ Being made blameless and harmless (Ph.2:15).
- ⇒ Being given eternal life (Jn.3:16; 1 Tim.6:19).
- ⇒ Being given an enduring substance (Heb.10:34).
- ⇒ Being given a glorious body (Ph.3:11, 21; 1 Cor.15:42-44).
- ⇒ Being given eternal glory and honor and peace (Ro.2:10).
- ⇒ Being given eternal rest and peace (Heb.4:9; Rev.14:13).
- ⇒ Being given the blessings of the Lord (Pr.10:22).
- ⇒ Being given the knowledge of Christ Jesus (Ph.3:8).
- ⇒ Being given durable riches and righteousness (Pr.8:18).
- ⇒ Being made priests (Rev.20:6).
- ⇒ Being given a crown of incorruption (1 Cor.9:25).
- ⇒ Being given a crown of righteousness (2 Tim.4:8).
- ⇒ Being given a crown of life (Jas.1:12).
- ⇒ Being given a crown of glory (1 Pt.5:4).

Rewards Dealing with Work or Position or Rule

- ⇒ Being made exalted beings (Rev.7:9-12).
- ⇒ Being made ruler over many things (Mt.25:23).
- ⇒ Being given the Kingdom of God (Jas.2:5; Mt.25:34).
- ⇒ Being given a position or rule and authority (Lk.12:42-44; Lk.22:28-29; 1 Cor.6:2-3).
- ⇒ Being given eternal responsibility and joy (Mt.25:21, 23).
- ⇒ Being given rule and authority over cities (Lk.19:17, 19).
- ⇒ Being given thrones and the privilege of reigning forever (Rev.20:4; 22:5).
- ⇒ Being given the privilege of surrounding the throne of God (Rev.7:9-13; 20:4).
- ⇒ Being made priests (Rev.20:6).
- ⇒ Being made kings (Rev.1:5; 5:10).

Rewards Dealing with our Inheritance or Wealth

- ⇒ Being made an heir of God (Ro.8:16-17; Tit.3:7).
- ⇒ Being given an incorruptible inheritance (1 Pt.1:3-4).
- ⇒ Being given the blessings of the Lord (Pr.10:22).
- ⇒ Being given durable riches and righteousness (Pr.8:18).
- ⇒ Being given unsearchable riches (Eph.3:8).
- ⇒ Being given treasures in heaven (Mt.19:21; Lk.12:33).

<p>1 The harvester: The Son of Man a. In a white cloud b. Wears a gold crown c. Has a sharp sickle 2 The harvest of the earth a. The angelic cry: The harvest is ripe b. The harvesting</p>	<p>F. Assurance 6: The Glorious Harvest of the Godly Will Take Place, 14:14-16</p> <p>14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.</p> <p>15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.</p> <p>16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.</p>
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DIVISION VIII

**THE SEVENTH TRUMPET IN DETAIL (PART III):
THE VICTORY OF THE LAMB IS ASSURED, 14:1-20**

F. Assurance 6: The Glorious Harvest of the Godly Will Take Place, 14:14-16

(14:14-16) **Introduction:** Jesus Christ is going to be victorious over all the ungodly and evil of this world. This is the great announcement of the two angels in this passage. Jesus Christ is going to triumph. In the last days of human history, He is coming back, and He is going to harvest the earth. He is going to reap those who believe in Him and take them on to heaven with Him. But He is going to judge the ungodly and evil of this earth. Christ and His followers will be vindicated: the world will see and know that Christ is truly the Son of God who came to earth to save man. The world is going to know...

- that He was well worth forsaking the world and its pleasures and possessions for.
- that He was well worth following and standing up for.
- that He was well worth even dying for.
- that He was well worth denying oneself for.
- that He was well worth sacrificing everything for.
- that He was well worth suffering persecution for.

When Jesus Christ returns in judgment, the world will know that He is exactly who He claimed to be: the Son of God, the Lord and Majesty of the universe. But it will be too late. He is returning in judgment. He came the first time in mercy and grace to save people. But now, the next time, He returns in glory and majesty to judge the earth. This is the scene of this passage. This is the sixth great assurance to believers: *the day of harvest is coming*. The Lord God is going to reap the earth. The believers are going to be taken home to heaven to live with God and Christ forever. And all the ungodly and evil are to be judged and shut out from God's presence. There is to be a perfect world in which nothing reigns but godliness and righteousness. God is going to create a new heavens and earth, and believers are to have the glorious privilege of living there with God forever and ever. This is the scene of this passage: *the great day of earth's harvest, the glorious harvest of God's dear people, the harvest of the earth will take place*.

1. The harvester: the Son of Man (v.14).
2. The harvest of the earth (v.15-16).

1 (14:14) **Jesus—Jesus Christ, Return:** there is the harvester of the earth, the Son of Man Himself. The Son of Man is Jesus Christ. Jesus Christ is not only what an ordinary man is, a son of man; Jesus Christ is what every man ought to be, the Son of Man Himself. When He came to earth, He suffered through all the temptations and trials of life just as all men do. But there was one vast difference: Jesus Christ never sinned. He was sinless. Therefore, He is the Ideal Man, the Representative Man, the Perfect Man, the embodiment of everything a man ought to be. Jesus Christ is the perfect picture of a man. Everything that God wants a man to be is seen perfectly in Jesus Christ.

The title also stresses the Ideal Servant of man. When Jesus Christ came to earth, He loved and cared for the poor, the broken-hearted, the captive, the blind, the bruised, the outcast, the bereaved. Jesus Christ is the perfect and ideal example of concern and caring. He secured and set an example of how every person ought to serve others.

But note: people do not believe this. They do not believe that God sent His Son into the world to save them. People reject Jesus Christ as the sinless Son of God, as the perfect Son of Man, as the ideal of what all sons of men should be. Some are willing to accept Him as a great teacher and religious leader, but they rebel against, deny, and even curse Him as the Son of Man. This is the reason Jesus Christ is going to return to earth as the Son of Man: to vindicate exactly who

REVELATION 14:14-16

He is. The world is going to know that the Man Jesus, the carpenter from Nazareth, is the very One whom God sent to set the pattern for all men, the pattern of how we should live and minister to others. God sent His Son Jesus to be *the Son of Man* for all men. And when He returns, all men will know it, for He shall return as *the Son of Man*.

Now, note how He will return.

1. Jesus Christ shall return in a white cloud: white symbolizes the purity of heaven. He will be coming...
 - from the world of purity and godliness.
 - in the purity and godliness of heaven.
 - to bring purity and godliness to the whole universe.
2. Jesus Christ shall return wearing a gold crown. Gold symbolizes value and preciousness, and the crown symbolizes royalty, rule, dominion, and sovereignty. Jesus Christ is coming to take His rightful place in the world, to conquer all the ungodliness and evil of the world and to bring the rule and reign of God to the universe. Nothing could be any more precious nor of any more value than the rule of God upon earth. Life in God's new heavens and earth will be the most precious and valuable experience imaginable.
3. Jesus Christ shall return with a sharp sickle in His hand. The sickle is a sharp tool with a long knife-like edge used to harvest the grain of the fields. This is a picture of judgment. In the end time when Jesus Christ returns, He will be returning with the sickle in His hand. He will be returning to judge the world.

“Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels” (Mk.8:38).

“For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man” (Jn.5:26-27).

“And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God” (Acts 7:56).

“Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead” (Acts 17:31).

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ” (2 Th.1:7-8).

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen” (Rev.1:7).

2 (14:15-16) **Judgment—Jesus Christ, Return:** there is the harvest of the earth, the separation of believers from the ungodly and evil of the earth. The scene is spectacular and awesome: there is Jesus Christ hovering over the earth with a sickle in His hand, and in a moment's time every eye sees Him. The sight is wonderful and glorious to believers, for it means that the great day of their redemption has come. But it means fear and horror to unbelievers, for it means that the great day of God's wrath has come to fall upon them. Note two significant things.

1. First, note that the harvest of the earth will be ripe. Another angel comes out of the temple of God, that is, out of heaven itself. This means that he comes from the very presence of God and is bringing the very message of God. What he has to say is from God Himself. What is the message? The harvest of the earth is ripe. The time for God's Son, the Son of Man, to reap has come. Therefore, the shout of the angel is, “Thrust in *your* sickle and reap!”

Note that the reference is to Christ Himself. It is time for Him to reap *His harvest*, those who belong to Him. It is time for Him to separate His own followers from the ungodly and evil and to take His followers to be with Him. Keep in mind that this is speaking of the end time, right before the world is to end. The believers, the followers of Christ upon earth during those days, will have suffered enough at the hands of the antichrist and a godless world. The heart of Christ—as much as He longs for all persons to be saved, as much as He may wish to continue to be patient so that one more person might be saved—can take no more. He cannot bear the ungodliness and evil against His people and against Himself any longer. It is time, time for the great day of *His harvest*, time to reap the fruit He has borne, time to take His dear servants home to heaven, His dear servants who have borne so much trial and so many temptations.

2. Second, note that the harvest takes place (v.16). Jesus Christ “thrusts in the sickle on the earth; and the earth is reaped.” The believers are harvested; they are taken out of the world and away from its ungodliness and evil. They are harvested to be with Christ forever and ever. They are delivered and freed from all the toil and sufferings of this earth. Never again will a believer...

- suffer due to the mistreatment of an ungodly person.
- suffer due to hunger or cold or heat.
- suffer due to disease or accident.
- suffer due to toil and exhaustion.
- suffer due to temptation and trial.
- suffer due to sin and ungodliness and evil and death.

Never again will the believer suffer a single tear. The believers of the end time, those dear people who trust and stand for Christ against the antichrist and his godless society—all believers are going to be harvested and taken home to heaven to be with Christ forever and ever. Christ is going to join us together: us and all of our dear loved ones who have gone before and all of the tribulation saints. Jesus Christ is going to take us all and form one great massive society with which He

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is going to populate the new heavens and earth. We—all believers of all time—are to be the citizens of the new heavens and earth. We are to be the *servants* of God and Christ, the servants who oversee the operation of the universe for God.

Now note: this is the picture of the believers of the end time being harvested. This is the picture of their being taken up from off the earth and taken into the shelter of heaven, taken out of the stormy and violent weather of a godless world. This is the picture of the wheat being separated from the tares, the picture of the Son of Man reaping His harvest, His fruit, His people. This is exactly what Christ and Scripture say.

“Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn” (Mt.13:30).

“So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just” (Mt.13:49).

“And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats” (Mt.25:32).

“Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable” (Lk.3:17).

“And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence” (Lk.16:26).

“Evil pursueth sinners: but to the righteous good shall be repaid” (Pr.13:21).

<p>1 The harvester: A great angel a. Comes out of the temple b. Has a sharp sickle</p> <p>2 The terror of the harvest of the ungodly a. The terror of the angelic cry 1) Has the power of the fire of judgment</p>	<p>G. Assurance 7: The Terrible Harvest of the Ungodly Will Take Place, 14:17-20</p> <p>17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.</p> <p>18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle,</p>	<p>and gather the clusters of the vine of the earth; for her grapes are fully ripe.</p> <p>19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.</p> <p>20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.</p>	<p>2) Cries out for judgment to begin</p> <p>b. The terror of God's wrath</p> <p>3 The terror of Armageddon, the place where the wrath of God falls a. Outside the city (Jerusalem) b. A horrifying judgment: Complete & thorough</p>
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DIVISION VIII

THE SEVENTH TRUMPET IN DETAIL (PART III): THE VICTORY OF THE LAMB IS ASSURED, 14:1-20

G. Assurance 7: The Terrible Harvest of the Ungodly Will Take Place, 14:17-20

(14:17-20) **Introduction:** the great day of earth's harvest is coming, the harvest of the ungodly and evil of this world. Jesus Christ is going to judge all the ungodly and evil of this world. Not a single person will escape. And He is going to judge them in wrath, not in love. The day is coming when the world will be ripe for judgment, a day when ungodliness and evil will be cut totally loose and run rampant upon earth. Horrors of lawlessness and evil and murder will run so wild that Christ cannot take it anymore. The people of the world will be engulfed in idolatry, murder, sorcery, immorality, and stealing. They will be materialistic and worldly, atheistic and God-rejecting; there will be no hope whatsoever that they will ever change and turn to God. There is coming a time when the situation upon earth is utterly hopeless and helpless. When that day comes, then comes the *great tribulation* of the earth. And in the end of that *great tribulation*, in the very last day of world history, Jesus Christ shall reap the earth. The last passage looked at the reaping of the godly. This passage looks at the reaping of the ungodly and evil of this world. This is *the great day of earth's harvest; the terrible harvest of the ungodly and evil of this world will take place.*

1. The harvester: a great angel (v.17).
2. The terror of the harvest of the ungodly (v.18-19).
3. The terror of Armageddon, the place where the wrath of God falls (v.20).

1 (14:17) **Judgment—Ungodly—End Time:** there is the harvester, a great angel.

- ⇒ He comes out of the temple of God. This means he is from heaven, from God, from the very presence of God and on a special mission for God.
- ⇒ He holds a sharp sickle in his hand, the threshing tool of the farmer or vineyard keeper.

2 (14:18-19) **Judgment—Ungodly—Unbelievers:** there is the terror of the harvest of the ungodly.

1. There will be the terror of the angelic cry. This is a second angel, but he does not come from God's presence. He comes from the altar of incense, that is, from the altar where the prayers of God's people are kept, and where the martyred saints of Christ are stationed in heaven. Remember: there have been millions of believers martyred down through the centuries, and there will be millions more martyred in the end time. Through all of their suffering they were praying for the same thing for which we pray: for God's kingdom to come to earth, for righteousness and justice and love to rule upon earth. When this angel appears, he symbolizes that these prayers of God's people are about to be answered. The Lord Jesus Christ is now ready to rid the world of all the ungodly and evil. Note two things.

- a. The angel has the power of fire. This means that the fire of God's judgment is to be cast upon the earth and all unbelievers are to be consumed.
- b. The angel cries out for judgment to begin. Note how the ungodly and evil of the earth are said to be clusters of grapes hanging on the vine of the earth. There are two vines in the earth: the vine of Jesus Christ and the vine of the world.
 - ⇒ Jesus Christ said that He is the vine and His followers are the branches.

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (Jn.15:5).

- ⇒ This passage also says that the earth has a vine, a vine of worldliness and ungodliness and evil, a vine that will reach its full growth in the end time in the antichrist and his followers.

"Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe" (v.18).

Thought 1. A person chooses upon which vine he will hang. He chooses which cluster of grapes he wishes to be a part: the followers of Jesus Christ or the followers of the world and of the antichrist, the followers of righteousness or the followers of the ungodly and evil.

“But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come” (Mk.4:29).

“Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision” (Joel 3:14).

“Behold, now is the accepted time; behold, now is the day of salvation” (2 Cor.6:2).

2. There will be the time of God’s wrath. This is a frightening picture of terror and horror, of the terrible judgment to come.

“And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God” (v.19).

The angel lifts the sickle high into the air and with the swift stroke of God’s omnipotent power, he thrusts the sickle of eternal judgment into the earth. The vine of the earth is cut, all the ungodly and evil of the earth are...

- cut down and gathered together.
- cast into the winepress of God’s wrath.

What is the winepress of God’s wrath? The winepress was a trough usually made out of either stone or brick that was placed over a large vat. The grapes off the vine were placed into the trough. People would trample the grapes and the juice would flow through holes in the bottom of the trough into the vat underneath.

This is a graphic picture of the wrath of God. God’s wrath will be like the trampling of grapes underfoot. The picture is that of no mercy, no compromise, and no grace. The picture is twofold.

- a. The trampling of the grapes was deliberate. It was purposeful. It was to get the juice out of the grapes not to save the grapes. There was no love, no compassion, no feelings for the grapes. The grapes were to be trampled underfoot. This will be the wrath of God. God’s wrath will be deliberate and purposeful. It will be to execute perfect justice upon the ungodly and evil of this world. There will be no love, no compassion, no mercy, no feelings extended out in the terrible day of the harvest of the earth. All persons, every single one of us, will stand before God who is perfectly just, who in His perfection of justice must execute justice upon all persons. All the ungodly and evil of this world will be cast into the winepress of God’s wrath and trampled underfoot without any compassion or mercy.
- b. The trampling of the grapes was thorough. The clusters of grapes were trampled and trampled until every single grape was crushed. So shall the wrath of God be. God’s wrath will be thorough. Not a single person shall escape the wrath of God. All the ungodly and evil of this world shall be placed in the winepress of God’s holy wrath. God’s wrath will execute perfect justice. God will be totally unlike man: He will show no partiality, no favoritism, and no discrimination. God will see that all persons receive exactly what they deserve, exactly what their works were upon earth. God will see that every unjust and ungodly and evil act against God and others is repaid—measured out exactly on the basis of what each person did. God’s wrath will be *perfect retribution*. No ungodly person will be judged for anything that he did not do. But he will be judged for what he did do. The ungodly and evil are guilty: they never trusted Jesus Christ to bear the guilt of their ungodliness and evil for them. Therefore, they must bear the guilt themselves; they must suffer the wrath of God. And the wrath of God is going to trample underfoot all the ungodly and evil of this world.

“And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God” (Rev.14:19).

“And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God” (Rev.19:15).

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn.3:36).

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness” (Ro.1:18).

“But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath” (Ro.2:8).

“Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience” (Eph.5:6).

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men” (2 Pt.3:7).

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

“Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him” (Ps.2:12).

“I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment” (Is.63:3).

3 (14:20) **Armageddon—Judgment:** there is the terror of Armageddon, the place where the wrath of God is to fall. Note two significant points.

1. The winepress of God’s judgment is trampled down “*outside the city.*” “*The city*” always refers to Jerusalem. This is a reference to what the Bible and believers call...

- the great battle of Armageddon
- the great day of the Lord
- the final battle of human history
- the judgment of God upon the ungodly and evil of this world
- the end of Satan’s rule upon earth

This is a picture of the armed forces of the world gathering outside Jerusalem under the leadership of the antichrist. They are there in all their earthly glory and might, or so they think. While there, the midnight hour of judgment strikes. The time for God’s eternal judgment and wrath to fall comes, and the quickest defeat in human history occurs against the greatest army ever amassed by man. The antichrist and the armies of his military might are destroyed by the very Word of the Lord’s mouth and by the glory of His appearance. Second Thessalonians graphically describes the scene (see note—2 Th.2:8).

2. Note what the horrifying scene will look like: blood will flow out of the winepress of God’s wrath and the blood will be as deep as two feet in some places. The distance that the blood will flow is said to be about 184 miles—about the length of Palestine. The picture being painted is that of a *thorough judgment*. The army of the ungodly in all their glory and might will be immediately and thoroughly destroyed by the winepress of God’s wrath. (See notes—Rev.16:12-16; 19:17-21 for more discussion.)

⇒ Isaiah graphically pictures the scene.

“Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength: I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: and I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth” (Is.63:1-6).

⇒ Joel graphically pictures the scene.

“Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. Let the heathen be wakened, and come up the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down: for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers [ungodly heathen] pass through her any more” (Joel 3:9-17).

⇒ The Revelation graphically pictures the scene.

“And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast [antichrist], and the kings of the earth, and their

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armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh” (Rev.19:13-21).

⇒ Second Thessalonians graphically describes the scene.

“And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth [His Word], and shall destroy with the brightness of his coming [His glory]: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness” (2 Th.2:8-12).

CHAPTER 15		
	IX. THE SEVENTH TRUMPET IN DETAIL (PART IV): THE THIRD GREAT WONDER, THE SEVEN BOWL JUDGMENTS, 15:1-16:21	
	A. The Heavenly Preparation for Judgment, 15:1-8	
1 The sign of judgment in heaven	And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.	vellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. 4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. 5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: 6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. 7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. 8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.
2 The reason for the judgment: Believers will be martyred by the beast or antichrist a. Will be before the throne of God on the sea of glass b. Will be victorious over the antichrist c. Will be given harps: Rest & praise d. Will sing the songs of victory 1) To the almighty God: To His works	2 And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. 3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and mar-	2) To the King of saints or nations: To the truth & justice of His ways 3) To the Lord: To the fear & glory of His name 4) To the holy & just God: For all nations shall worship Him 3 The judgment of God will be sent forth a. The door to God's presence is opened b. The seven angels come out from God's presence with the seven plagues c. The seven angels are given seven bowls of judgment d. The door of heaven & of salvation is closed

DIVISION IX

THE SEVENTH TRUMPET IN DETAIL (PART IV): THE THIRD GREAT WONDER, THE SEVEN BOWL JUDGMENTS, 15:1-16:21

A. The Heavenly Preparation for Judgment, 15:1-8

(15:1-8) **Introduction:** Revelation reveals that there is to be a terrible time coming upon the earth in the end time, a time so terrible that Christ Himself described it as the *great tribulation* (Mt. 15:21). Revelation uses some descriptive language to describe this period of time. It calls the judgments of the period trumpet judgments, picturing the blast of trumpets. There have been seven trumpet judgments altogether. But when the seventh trumpet blasted an amazing thing happened. There was no blast of judgment, not immediately. Instead an over-all picture of the end time was blown forth:

- ⇒ There was a picture of Israel being chosen as the nation through which God would send His Son into the world, the picture of Jesus Christ coming to the earth as the Savior of the world (Rev. 12:1-5).
- ⇒ There was the picture of the dragon, that old serpent, who is called the devil and Satan, working to get men to be ungodly and evil—all because he wants to cut and hurt the heart of God (Rev. 12:6-17).
- ⇒ There was the picture of the antichrist and of his right hand man coming upon the earth, the picture of how they will gain and consolidate power over the whole earth and launch the worst holocaust the world has ever seen (Rev. 13:1-18).
- ⇒ There was the glorious picture of the very end of the world when Jesus Christ triumphs over all the ungodly and evil of this world, the picture of Jesus Christ harvesting the earth, of His taking believers to heaven with Him and judging unbelievers (Rev. 14:1-20).

Now, the seventh trumpet blasts forth its judgments. And the judgments come fast and furious. Why? Because they are the very last judgments. God has decided to end human history. He has decided to stop all the ungodliness and evil of the earth. He can no longer take the rebellion, denial, cursing, immorality, stealing, drunkenness, sorcery, and murder of man. Therefore, Jesus Christ will destroy all the ungodly and evil of this world and do it quickly. Remember: the whole tribulation period will last seven years. It will be divided into two periods: the first period will be three and one half years and is called *the beginning of sorrows*. The last period will also be three and one half years and is called *the great tribulation*.

- ⇒ When the tribulation begins, during the first three and one half years, there will be seven seal judgments that will take place upon earth (Rev. 6:1-7:17).
- ⇒ When the *great tribulation* itself begins, the final three and one half years, there will be seven trumpet judgments that will take place upon earth (Rev. 8:1-14:20).

⇒ Then, at the very end of the tribulation period, there will be seven more judgments, the seven bowl judgments. The bowl judgments will end human history as we know it.

This passage is the heavenly preparation for judgment. This is the preparation that will be made for the launch of the judgments that will end all the ungodliness and evil of man upon earth.

1. The sign of judgment in heaven (v.1).
2. The reason for the judgment: believers will be martyred by the beast or antichrist (v.2-4).
3. The judgment of God will be sent forth (v.5-8).

1 (15:1) **Heaven—Wrath, God’s:** there is the sign of God’s judgment in heaven. The scene in heaven strikes reverence in the human heart. Note: the scene in heaven is said to be a sign:

- ⇒ a sign that is great and awesome
- ⇒ a sign of seven mighty angels or messengers prepared to go forth for God
- ⇒ a sign of seven plagues that are said to be the *last plagues*
- ⇒ a sign of God’s wrath

This awesome sign in heaven is intended to stir people to bow before God who is *just*. God is love, but God is also just. And His justice is ready to be executed upon earth. His wrath against all the ungodly and evil upon this earth is ready to fall. God is ready to clean up the earth and to bring the reign of godliness and righteousness, love and joy, peace and glory. Therefore, man must prepare: repent and get ready before it is too late.

“Repent ye: for the kingdom of heaven is at hand” (Mt.3:2).

“I tell you, Nay: but, except ye repent, ye shall all likewise perish” (Lk.13:3).

“Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee” (Acts 8:22).

“Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon” (Is.55:7).

2 (15:2-4) **End Time—Believers:** there is the reason for the judgment. Believers will be slaughtered by the beast or antichrist. This explains why the wrath of God is going to fall upon the earth in the last days. The beast, the antichrist, will launch the worst holocaust the world has ever seen. Literally millions of believers will be slaughtered during his rule upon earth. These verses show these dear believers in heaven. Note four things about them.

1. The martyred believers will be on the sea of glass that stretches out before the throne of God itself (cp. Rev.4:6). Note that the glass is mingled with fire. This symbolizes...

- the *fire of persecution* these dear believers went through.
 - the *fire of judgment* that is about to fall upon the ungodly and evil of the earth.
2. The martyred believers will be victorious over the antichrist. They...
- will not worship his image (Rev.13:15).
 - will not receive his mark (Rev.13:16-17).
 - will not receive the number of his name, the number of 666 (Rev.13:18).

True believers in the end time will not follow the antichrist. They will refuse to worship the state and its leader. Therefore, the leader and his government will prosecute and kill the believers as revolutionaries against the government. Remember, the holocaust will not cover just a local nation or even several nations as all genocides have in the past. The holocaust of the end time will be *world-wide*. There will be millions more than ever before slaughtered in the most cruel and savage ways imaginable. They will be slaughtered because they are falsely accused of being enemies of the state. The result will be that God can take it no more. He is going to step in and stop the foolishness and evil of men. He is going to stop the evil rule of man upon this earth.

3. The martyred believers will possess harps. The harps are symbols of being soothed and given rest and of praising and worshipping God. God will soothe the hurt and pain of the martyred believers and give them rest, and they will praise and worship Him.

4. The martyred believers will sing two great songs of victory: the song of the Lamb and the song of Moses that was sung by the children of Israel when they crossed the Red Sea (Ex.15:1-19). Note what they sing.

- a. They sing to the Almighty God, praising His works.

“And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty” (v.3^a).

- b. They sing to the King of saints or nations, to the justice and truth of His ways. (The more accurate Greek texts read nations or ages here.)

“Just and true are thy ways, thou King of saints [nations]” (v.3^b).

- c. They sing to the Lord, to the fear and glory of His name.

“Who shall not fear thee, O Lord, and glorify thy name?” (v.4^a).

- d. They sing to the holy and just God, for all nations shall come and worship Him because He is going to judge the earth.

“For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest” (v.4^b). (Note that the millennial reign of Christ is being referred to in this statement of praise.)

Thought 1. The persons who stand up for Jesus Christ against the temptations and trials of this life are the persons who will be in heaven. But to be in heaven we must stand up for Christ. We must never accept the marks of this world or be identified among the number of unbelievers. We must be diligent and bear only the marks of Christ.

“And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved” (Mt.10:22).

“Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor.15:58).

“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him” (Jas.1:12).

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness” (2 Pt.3:17).

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” (1 Jn.5:4-5).

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God” (Rev.2:7).

“And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations” (Rev.2:26).

“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels” (Rev.3:5).

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name” (Rev.3:12).

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne” (Rev.3:21).

“He that overcometh shall inherit all things; and I will be his God, and he shall be my son” (Rev.21:7).

3 (15:5-8) **Judgment—Wrath, of God:** there will be the judgment of God sent forth. Note four things.

1. The door to the “temple of the tabernacle” is opened up (v.5). The “temple of the tabernacle” refers to the inner sanctuary of the tabernacle in the Old Testament, that is, to the *Holy of Holies* or the *Most Holy Place*. The picture is this: the judgment of God will come from the *Most Holy Place*, from the very presence and heart of God Himself. His presence and heart will have been violated and polluted enough by sin and evil. Therefore, His presence and heart will be vindicated. God Himself will send forth His final judgment upon the antichrist and his ungodly followers.

2. The seven angels come out from the *Most Holy Place*, out from God’s own presence, and they are awesome creatures (v.6). The scene is terrifying, for...

- they hold the seven plagues in their hands.
- they are dressed in pure and white linen, the symbol of the *holiness of heaven*. God’s holiness, His righteousness, and His justice are now to be exercised and brought to this world, to rule and reign throughout the whole earth.
- they have gold belts, the symbol of royalty and authority and power. God has the right and power as the Sovereign King of the universe to execute justice.

3. The seven angels are given seven gold bowls that are fitted with the wrath of God (v.7). The idea of bowls is that there is no lid or covering on the bowls. They will be poured out upon the earth quickly and efficiently. And every effort to stop the judgment and wrath of God will only result in their being splashed or spilt upon the antagonist. That is, nothing will be able to stop the bowl judgments of God. God will be ready to stop the ungodly and evil of this world. And note: He has the right to judge the world. He is the One who lives forever and ever. He and He alone is God. Therefore, His wrath is going to fall upon all who have refused to drink the cup of His salvation.

⇒ There is the cup of salvation.

“I will take the cup of salvation, and call upon the name of the LORD” (Ps.116:13).

⇒ There is the cup of wrath and judgment.

“For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them” (Ps.75:8).

REVELATION 15:1-8

4. The door to the temple of God, to heaven and salvation, will be closed. No one will be able to enter heaven any longer, not until the seven judgments are completed. This is a terrifying thought. When the final judgments begin to fall in the last days, the grace of God will be withdrawn and prayer for mercy will do no good. The door to heaven and salvation will be closed. The judgment of God will be falling upon the antichrist and his ungodly and evil followers. Note how descriptive the scene is pictured: the glory and power of God which shines brighter than the sun itself becomes so furious and hot that smoke begins to arise from their energy. The glory and power of God are energized and flexed to consume the evil of this earth. And no man will be able to enter the temple of God's presence and stop it. It will be too late.

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn.3:36).

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness” (Ro.1:18).

“But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath” (Ro.2:8).

“Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience” (Eph.5:6).

“Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him” (Ps.2:12).

“Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied. Thou hast covered thyself with a cloud, that our prayer should not pass through” (Lam.3:43-44).

CHAPTER 16		
<p>1 A great voice crying, Go pour out the wrath of God upon the earth</p>	<p>B. The Pouring Out of the Bowl Judgments, 16:1-21</p> <p>And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.</p>	<p>pains and their sores, and repented not of their deeds.</p>
<p>2 The 1st Bowl: Upon the earth a. The judgment: Ulcerous sores b. The object: Worshipers of the beast</p>	<p>2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.</p>	<p>12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.</p>
<p>3 The 2nd Bowl: Upon the sea a. The judgment: The sea becomes as blood b. The object: All sea creatures</p>	<p>3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.</p>	<p>13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.</p>
<p>4 The 3rd Bowl: Upon fresh waters a. The judgment: The waters become as blood b. The object: An unjust, murderous world c. The reason: God executes justice</p> <p>1) Because of murder</p> <p>2) Because God is true & just</p>	<p>4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.</p> <p>5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.</p> <p>6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.</p>	<p>14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.</p> <p>15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.</p>
<p>5 The 4th Bowl: Upon the sun a. The judgment: A scorching heat b. The object: Rebellious & hardened men c. The reaction: Men blame God; they blaspheme & do not repent</p>	<p>7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.</p> <p>8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.</p> <p>9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.</p>	<p>16 And he gathered them together into a place called in the Hebrew tongue Armageddon.</p> <p>17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.</p> <p>18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.</p>
<p>6 The 5th Bowl: Upon the beast's seat, throne, or kingdom a. The judgment: A thick darkness & agony b. The object: The beast & the ungodly c. The reaction: Men</p>	<p>10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their</p>	<p>19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.</p> <p>20 And every island fled away, and the mountains were not found.</p> <p>21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.</p>
		<p>7 The 6th Bowl: Upon the Euphrates River a. The judgment: The Euphrates dried up b. The reason: To allow a great confederated army to cross c. The source or moving spirit behind the confederation: Evil spirits</p> <p>d. The day of the event: The great day of God, the Almighty</p> <p>e. The great warning of God to His people: Watch</p> <p>f. The place of the great battle: Armageddon</p>
		<p>8 The 7th Bowl: In the air a. God's thundering announcement: It is done</p> <p>b. The phenomena of God's glory: Nature breaks loose with violent storms, & a great earthquake completely destroys the godless world & its cities</p> <p>c. The just wrath upon Babylon</p> <p>d. The breakup of the earth</p> <p>e. The great hail storm</p> <p>f. The reaction: Men blame God; they blaspheme & do not repent</p>

DIVISION IX

THE SEVENTH TRUMPET IN DETAIL (PART IV): THE THIRD GREAT WONDER, THE SEVEN BOWL JUDGMENTS, 15:1-16:21

B. The Pouring Out of the Bowl Judgments, 16:1-21

(16:1-21) **Introduction:** judgment is coming to this earth, terrifying judgment, judgment of such horror that it staggers human imagination. When? At the end of the world, right at the close of the period of history that the Bible calls the *great tribulation*. There are three terrifying judgments during the last days of human history.

- ⇒ There will be the seven seal judgments. These will be preliminary judgments, judgments that take place before the great tribulation. They occur during a period of time that Christ called the *beginning of woes*.
- ⇒ There will be the seven trumpet judgments that take place during the days of the *great tribulation* period.
- ⇒ There will be the bowl judgments of this passage. As stated, the bowl judgments take place right at the very end of the world, at the very end of the *great tribulation*.

There is to be one terrifying difference between the horrors of the bowl judgments and the other judgments. The seal judgments and the trumpet judgments will be limited judgments, but not the bowl judgments. The bowl judgments are total. Complete and final devastation will fall upon the ungodly and evil of this world under the bowl judgments. The bowl judgments will stop and end man's ungodly and evil ways upon earth.

1. A great voice crying, Go pour out the wrath of God upon the earth (v.1).
2. The 1st Bowl: upon the earth (v.2).
3. The 2nd Bowl: upon the sea (v.3).
4. The 3rd Bowl: upon fresh waters (v.4-7).
5. The 4th Bowl: upon the sun (v.8-9).
6. The 5th Bowl: upon the beast's seat, throne, or kingdom (v.10-11).
7. The 6th Bowl: upon the Euphrates River (v.12-16).
8. The 7th Bowl: in the air (v.17-21).

1 (16:1) **Voice of God:** there is a great voice shouting out, "Go, pour out the wrath of God upon the earth." This voice must be the voice of God. God alone could give the order to end world history. Note that it is the wrath of God being poured upon the earth. This immediately tells us several things:

- ⇒ That God is just and righteous. Therefore, we can have confidence that God will right all the wrongs and injustices upon earth.
- ⇒ That God loves and cares for the earth. He will not allow ungodliness and evil to continue on and on without being stopped.

2 (16:2) **Judgment—Bowl:** there is the first bowl judgment. It is poured out upon the earth. What is the judgment? Some kind of ulcerous sore. People will be afflicted with some kind of festering, cancerous sore. The idea is...

- that the sores will be harmful and malignant, open and foul; painful and putrifying, ugly and repulsive, humiliating and embarrassing.
- that the sores will cause agony and torture, giving no rest during the day or night.
- that the sores will be incurable and that there will be no relief from the pain.

But note a significant fact: the judgment is poured out only upon the antichrist and his followers, only upon the people who receive the mark of the beast and worship him and his government.

Thought 1. Note that the ulcerous sores are something like the judgment of boils that fell upon the Egyptians (Ex.9:8-11; cp. Dt.28:35).

3 (16:3) **Judgment—Bowl:** there is the second bowl judgment. It is poured out upon *the sea*. This probably points to the Mediterranean sea and not to all the oceans of the world. If it meant all the oceans, little human life of any kind could survive. This is especially true in the next judgment. We must always remember that the center of the antichrist's power will be in the Middle East or in some nation of Europe that was part of the old Roman Empire. Therefore, the concentration of judgments will probably be there. The sea will become infected with some kind of blood red contamination and all sea life within it will be killed. Imagine the sight of all sea life washing ashore along the coastlines of the sea, the smell and sight of death everywhere.

- ⇒ Imagine all the fishing industries and commercial outlets bankrupted and the effect upon the economy. It is all in the process of being destroyed because of the terrible evil of the ungodly of the world.

(Note: many commentators feel this does refer to all the seas of the world, and that the next judgment refers to all the fresh waters of the earth.)

Thought 1. There is an example of this in the *red tide* that sometimes strikes the coastlines of the world. When the red tide strikes, it pollutes the water, sometimes for mile after mile. The pollution is sometimes so bad that millions of fish and other sea life are destroyed. Fishing and harvesting of sea life for food are affected for months and sometimes years when the red tide strikes a body of water

The point is this: the red tide shows us that the sea can be contaminated. In the end time God *is going to contaminate the sea*, the whole sea. It is going to be destroyed.

4 (16:4-7) **Judgment—Bowl:** there is the third bowl judgment. It is poured out upon the fresh waters where the antichrist and his followers are concentrated. Again, this must be the meaning. Everyone on earth would die from this if there were no fresh water to drink, die within just a few days. This is the very same judgment that fell upon the sea. But just think for a moment: the effects of fresh water pollution will be much more devastating upon the antichrist and his followers. There will be little water available throughout the Middle East and Europe where his power is concentrated...

- little water for drinking
- no water for washing and bathing

Just think of the water and food that will have to be transported and airlifted into the Middle East and Europe from other parts of the world. As we shall see in a moment, the armed forces will no doubt be supplied first.

Now note something: these judgments are predictions about what is going to happen in the end time. Therefore, there are always people who hear about the judgments and question them because they do not fit in with their idea of God. To them God is too loving and kind to ever do such a thing as pour His wrath out upon earth. But note: Jesus Christ knew that there would be objections to these judgments. Therefore, right here in the midst of the third judgment, Jesus Christ reminds John and all others why God is going to pour out His wrath upon the earth and destroy it. What is the reason? Why would God destroy the earth and punish people? For two reasons.

1. First, because of the mass murder that will be launched in the end time (v.16). The antichrist and his followers will launch the most terrible holocaust ever witnessed by the world. Every believer and every Jew and every person who remains loyal to his religion—all who refuse to worship the state and its leader in the end time—they will all be slaughtered. There will be millions heaped upon millions of people slaughtered by the most cruel and inhuman methods imaginable.

2. Second, because God is true and righteous; He is just (v.7). Therefore, in the end time God will be confronted with such horrifying evil that He can no longer take the ungodly and evil of people. God will reach a point when His love for the godly people of the earth and for righteousness cannot take the murderous ways and rejection of people any more. When the holocaust is launched world-wide, He is going to punish the evil doers and end the world.

⇒ They imprisoned and tortured millions; therefore, God is going to punish them with an equal punishment, that of cancerous sores.

⇒ They murdered and shed the blood of millions. Therefore, God is going to punish the evil by allowing a bloody red substance to pollute the sea and the fresh water of the earth.

Note that an angel declares the true and righteous judgment of God. The angel declares that God is perfectly just, that He executes exactly what the ungodly and evil deserve.

“I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me” (Jn.5:30).

“But we are sure that the judgment of God is according to truth against them which commit such things” (Ro.2:2).

“According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness” (Ps.48:10).

“The LORD executeth righteousness and judgment for all that are oppressed” (Ps.103:6).

“Righteous art thou O LORD, and upright are thy judgments” (Ps.119:137).

“The LORD is righteous in all his ways, and holy in all his works” (Ps.145:17).

“Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me” (Is.45:21).

Thought 1. The rivers of Egypt were polluted by God with some kind of blood red pollution (Ex.7:17-25).

5 (16:8-9) **Judgment—Bowl:** there is the fourth bowl judgment. It is poured out upon the sun. Severe heat and radiation from the sun are going to scorch the ungodly and evil of this earth. There will be a heat wave unlike anything the earth has ever known. The sun will burn and scorch people with a blazing, fierce heat. They will be in misery and tormented and will fret and groan and be miserable. The idea is that the weather will be so hot that it will be like burning in a hot oven.

Note: the ungodly will still not repent. They will do what unbelievers have usually done when things go bad: curse and blaspheme the name of God. It may be the hitting of one’s fingers with a hammer or an accident in a car—no matter what it is, the response of the unbeliever is usually to curse and blaspheme. And in the end time it will be no different. The ungodly and evil will not repent any more than they do today. They will only curse the name of God.

“Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye” (Acts 7:51).

“So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill” (Dt.1:43).

“Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear” (2 Chron.24:19).

“And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction” (Jer.32:33).

“As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee” (Jer.44:16).

“But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear” (Zech.7:11).

6 (16:10-11) **Judgment—Bowl:** there is the fifth bowl judgment. It is poured out upon the seat or throne of the antichrist. The whole kingdom of the antichrist and his followers will be full of darkness. This is not referring to spiritual darkness, but to some phenomena that blots out the light and heat of the day. Note: this is a drastic change from the scorching light and heat of the fourth judgment. Some darkness, some thick, heavy pitch black darkness will fall upon the whole kingdom of the antichrist, upon him and all who follow him. Note: this judgment seems to exclude the nations who are not actively included in the antichrist’s kingdom. Remember: there will be many nations cooperating with the antichrist but who are not actively included in his kingdom, not in the plotting of his murderous evil. They are, of course, guilty by

association, guilty because they have formed an alliance with the antichrist. But they are apparently spared some of the judgments because they are not quite as guilty. However, their armies will be destroyed and their governments and cities utterly destroyed at Armageddon—all because they are ungodly and evil in so many other ways. (However, please note: again, this judgment—in fact, all the bowl judgments—could be world-wide. All the world to some degree will be cooperating with the antichrist. He will be sitting at the head of some world organization like the United Nations or the European Common Market. Therefore, the seat and kingdom of the antichrist could refer to the whole world.)

⇒ Joel predicted this heavy, black darkness.

“Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations” (Joel 2:1-2).

⇒ Christ predicted that the sun and all other light would be darkened, stricken with pitch black darkness.

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken” (Mt.24:29).

The suffering will be excruciating and gnawing. The suffering of the sores, thirst, filth, and smell of water pollution, scorching heat, and now pitch black darkness will cause the antichrist and his followers to curse and blaspheme more and more. Note that the torment will be so painful and unbearable that they will be gnawing their tongue (v.10). But they will still not repent of their ungodly and evil deeds. They will only become more and more stubborn and hardened in their wickedness and rebellion against God.

Thought 1. Thick, heavy, pitch black darkness was also one of the judgments to fall upon Egypt (Ex.10:21-23).

7 (16:12-16) **Judgment—Bowl:** there is the sixth bowl judgment. It is poured out upon the Euphrates River (cp. Rev.9:13-21). Note verse sixteen quickly: the purpose of this sixth judgment is to prepare the nations and armies of the world for the great battle of Armageddon.

“And he gathered them [the nations] together into a place called in the Hebrew tongue Armageddon” (v.16).

It is a judgment of deception, not of affliction. Armageddon is the last great war of the earth which will be instigated by the antichrist and his government. Note six facts in this sixth bowl judgment.

1. The judgment dries up the great Euphrates River. The Euphrates is the longest and by far the most important river of western Asia. It is 1780 miles long and ranges from 300 to 1200 yards wide. Its depth ranges from about 10 to 30 feet. From the Persian Gulf inland it can be navigated by small vessels for about 1200 miles. How could a river of such enormous size ever be dried up? Today, of course, man can build huge lakes, rivers, and canals such as the Panama Canal. Man can also divert huge lakes and rivers. Remember this: in the end time natural disasters will be increasingly striking the earth. Whole areas of the world will be devastated by the forces of nature going wild. Just how the great Euphrates River will be dried up—by man or by some devastation of nature—is not known. But Scripture clearly says that the waters of the river will be dried up. (Cp. Rev.6:1-8; 6:12-17; 8:6-12; 8:13-9:11; 9:12-21; 13:11-18.)

2. The reason for the drying up of the Euphrates is to allow a great armed confederation of nations to form and march against Israel and to exterminate the Jews. (See notes—Rev.14:20; 19:17-21 for more discussion.) Note: this confederation is called the kings of the east. Remember two things:

- a. No matter how sophisticated weapons get, it takes a soldier to set foot on a land to conquer it.
- b. A foot soldier is needed to conquer a nation when the conquerors want to preserve the land. Atomic weapons would only destroy the land and make it unusable for decades. In the end time the nations or kings of the east will want to preserve Palestine for its land and enormous wealth. Therefore, they will march against it with foot soldiers and weapons that will preserve the land itself. God will apparently help the advancement of the troops by seeing that the great Euphrates River is dried up when the march begins. The point is this: when the antichrist and the confederation of nations under his power begin to march against Israel, the other nations of the world apparently become edgy and nervous. The reason may be...
 - the fear of a military move to conquer the world by beginning in Palestine.
 - the resources of the Middle East and the threat to those resources (such as oil).
 - the insanity of exterminating a whole people and nation like the Jews.

“And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared” (Rev.16:12; cp. Ezk. chapters 38-39).

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever” (Dan.2:44; cp. Dan.7:19-27).

“And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more” (Is.2:4).

“But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked” (Is.11:4).

“Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. Let the heathen be wakened, and come up the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down: for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel” (Joel 3:9-16).

“Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy” (Zeph.3:8).

“And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth” (Zech.9:10).

“And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem” (Zech.12:9; cp. Zech.12:1-9).

3. There is the source or spirit behind the confederation of nations. Note: this verse says that all the nations of the earth are going to be involved in the great battle of Armageddon.

- ⇒ The kings of the east: all the nations east of Palestine, apparently involving the Arabs, China, and all the other eastern nations. These will probably be headed up by the antichrist.
- ⇒ The kings of the north: all the nations north of Palestine including Russia.
- ⇒ The kings of the south: all nations south of Palestine including the nations of Africa.
- ⇒ The kings of the west: all the nations west of Palestine including a western alliance and involving some of the European nations and probably including America and other nations of the Americas and Canada.

Armies will gather from every nation with each taking sides to protect its own interest. As stated, the point of conflict may be oil in the Middle East or the utter insanity of the antichrist to exterminate a whole people like the Jews, or it may be some other interest that we know nothing about yet. The point to see is this: in the last days all the nations of the world will converge upon the Middle East and be stationed within the borders of Palestine at Meggido. Each of the nations will join forces with two or more sides. They will be there to protect their own national interests in the Middle East and Palestine.

Note what is behind the whole scene: evil spirits. Evil spirits are giving power to the mouth of the antichrist and his false prophet. This means the power to influence and deceive the leaders of other nations. The evil spirits will give the two leaders supernatural power to inspire their confederation to march and conquer Palestine. All the other nations will march to protect their interest in the region (perhaps oil). The description of the evil spirits as frogs symbolizes the ability to leap and spread the deception from the dragon (the devil) to the antichrist and to his false prophet or executive officer and then to each of the nations. The picture is that of the demons working miracles. What kind of miracles? Scripture does not say, but the idea is that of...

- *deceptive dreams* of glory
- *glorious triumphs* and visions of grandeur
- *setting passions aflame* and of striking fear within the heart, and arousing bitterness and hate among nations.

The result of the evil spirits is the gathering together of all the armies of the world to the place in Palestine called Armageddon or the valley and mountain of Meggido. This is the great valley that runs through the middle of Palestine from the Mediterranean Sea to the Jordan River. It is about 200 miles long and ten miles wide.

“And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him” (Rev.12:9).

“And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty” (Rev.16:13-14).

4. There is the day of Armageddon. The day when all this will happen is called by Scripture “the great day of God, the Almighty.” This is the day the armies of the world will be destroyed, all the ungodly and evil of this world. It is the day when Jesus Christ will return to rule and reign over the earth. When all the armies are gathered together for battle

then Jesus Christ will consummate this age of grace. Time and history as we know it will be no more. Godliness and righteousness will be brought to earth by the Lord Jesus Christ Himself.

5. There is the great warning of Christ to the people of the earth: watch and be prepared. Only those who have kept themselves unspotted from the worldliness of this earth and from following the antichrist will escape the terrible judgment coming. A person must be clothed in the white garment of the Lord's righteousness. The person must trust and diligently seek the righteousness of Jesus Christ or else he will be found naked and stripped of the white garment of the Lord's righteousness.

Note: Jesus Christ says He is returning to earth as a thief, totally unexpected. Just when He is coming back for the believers of the tribulation period is not known—not by anyone. Therefore, all must watch and be prepared.

6. The place of the great battle is called Armageddon or the great valley of Meggido in Palestine. (See outline and notes—Rev.19:17-21 for more discussion.)

“Watch therefore: for ye know neither the day nor the hour wherein the Son of man cometh” (Mt.25:13).

“Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them” (Lk.12:37).

“Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober” (1 Th.5:5-6).

“Behold, I come quickly: hold that fast which thou hast, that no man take thy crown” (Rev.3:11).

“Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame” (Rev.16:15).

8 (16:17-21) **Judgment—Bowl:** there is the seventh bowl judgment. It is poured out into the air or atmosphere. The very air that man breathes is affected; it is poisoned. The very breath of life is taken from him. Note three points.

1. God's thundering voice announces, “It is done.” The judgment upon all the ungodly and evil armies of this world is seen consummated: all the armies of the ungodly and evil nations are wiped out by the judgment of God.

2. Nature breaks loose in the most terrifying devastation and horror imaginable. The most awesome and spectacular display of the power and glory of God is launched. There will be violent storms and a *world-wide catastrophic earthquake*. Imagine an earthquake that will violently affect the whole world. The Amplified New Testament states it well:

“And there followed lightning flashes, loud rumblings, peals of thunder, and a tremendous earthquake; nothing like it has ever occurred since men dwelt on the earth, so severe and far reaching was that earthquake” (v.18).

a. The great city of Jerusalem will be shaken by the earthquake and divided into three parts, that is, utterly destroyed. Babylon, the capital of the antichrist, will collapse and be broken up into three parts (v.19). That is, it will be utterly destroyed.

b. There will be whole cities throughout the nations of the world that will collapse into utter ruin (v.19). There will be devastation, destruction, horror, injury, death, and mass confusion.

c. The great world capital, Babylon, will be remembered by God, and He will especially pour upon her the cup and fierceness of His wrath (v.19).

d. Much of the earth will literally break up: some islands and mountains will disappear (v.20).

e. The storms will rain great hail storms out of heaven weighing up to one hundred pounds (v.21).

3. There is the reaction of the ungodly and evil survivors around the world. They still blame and blaspheme God, and still do not repent. We would expect repentance, but the ungodly and evil of the last days will be as hard and stubborn as the ungodly and evil are today.

“And I stood upon the sand of the sea, and saw a beast [the antichrist] rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy” (Rev.13:1).

“And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds” (Rev.16:11).

<p>1 An angel approaches John a. Commands John: Come b. Promises to show the judgment of Babylon</p> <p>2 Religious Babylon is a great harlot</p> <p>3 Religious Babylon sits upon many waters—peoples</p> <p>4 Religious Babylon will be supported by the nations of the world</p>	<p style="text-align: center;">CHAPTER 17</p> <p style="text-align: center;">VISION THREE, 17:1-21:8</p> <p>X. THE JUDGMENT OF BOTH RELIGIOUS BABYLON & POLITICAL BABYLON, 17:1-18:24</p> <p>A. The Description of Religious Babylon, of False Religion, 17:1-6</p> <p>And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters:</p> <p>2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of</p>	<p>her fornication.</p> <p>3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.</p> <p>4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:</p> <p>5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.</p> <p>6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.</p>	<p>5 Religious Babylon will receive its power from the beast or antichrist a. Has the color of scarlet b. Has the names of blasphemy c. Has seven heads & ten horns</p> <p>6 Religious Babylon will have a rich appearance but will be corrupt a. Outwardly: Luxurious wealth b. Inwardly: Corrupt idolatry</p> <p>7 Religious Babylon will have a striking name a. Mystery, Babylon the Great b. The mother of harlots</p> <p>8 Religious Babylon will be prejudiced & have fierce power</p>
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VISION THREE, 17:1-21:8

DIVISION X

THE JUDGMENT OF BOTH RELIGIOUS BABYLON AND POLITICAL BABYLON, 17:1-18:24

A. The Description of Religious Babylon, of False Religion, 17:1-6

- (17:1-18:24) **DIVISION OVERVIEW: Babylon:** Jesus Christ is coming back to this earth. He is coming to bring righteousness to this earth. But before He can come and establish righteousness in the earth a few things have to be done.
- ⇒ All the godless and evil armies of this earth have to be destroyed. This we have just seen in the former chapter (Revelation Chapter 16).
 - ⇒ All the false religion in this world has to be destroyed. This is the discussion of the present chapter (Revelation Chapter 17).
 - ⇒ All the godless politics and governments and social systems of this world have to be destroyed. This will be the discussion of the next chapter (Revelation Chapter 18).

When these three things are done, then the ungodly and evil of this earth will be removed and Jesus Christ can come to earth and set up His kingdom of righteousness. As stated, the armies were destroyed in the former chapter. Now, God shows us how both false religion and the godless governments and politics of this world will be destroyed.

Note one thing: false religion and godless government have always been upon the earth, and they will be until the end time. In the end time the antichrist and the false prophet will institute a one-world religion, the worship of the state and its leader, the antichrist himself. All the evil that has ever been embodied in false religion will show its ugly head in the end time. False religion and godless government will be at their height, but they will also be at their lowest and most evil. It is this false religion and godless government of the end time, the worship of the state and the antichrist, that is the discussion of the present passage. But we must keep this in mind: all false religion and godless governments are embodied in the government and false religion of the end time. All godless government and false religion will be judged and wiped from off the face of the earth by the judgment of God. This is the great subject of this passage: *the judgment of godless government and false religion, of what the Scripture calls political and religious Babylon.*

(17:1-6) **Introduction:** false religion has done more to doom people than any other single thing. How? By its deception. False religion promises life, salvation, peace, security, and hope in some kind of life hereafter. But if it is false, it is a lie, total deception. This will be the great tragedy of false Babylon, of false religion in the end time. It will doom people by the millions, doom them for eternity. This is the reason this particular chapter is given in Revelation: to warn us about false religion and to warn us of religious Babylon, the false religion that is going to sweep the earth in the end time.

1. An angel approaches John (v.1).
2. Religious Babylon is a great harlot (v.1).
3. Religious Babylon sits upon many waters, that is, peoples (v.1).

4. Religious Babylon will be supported by the nations of the world (v.2).
5. Religious Babylon will receive its power from the beast or antichrist (v.3).
6. Religious Babylon will have a rich appearance but will be corrupt (v.4).
7. Religious Babylon will have a striking name (v.5).
8. Religious Babylon will be prejudiced and have fierce power (v.6).

1 (17:1) **Religion, False—Babylon:** an angel approaches John. Remember John is having a vision of the last days of human history. He has just been shown the great devastation of the last war, Armageddon, and of the catastrophic destruction of the great cities of the earth. He is standing there in utter shock and stone silence just as anyone else would be. But then all of a sudden one of the seven angels goes over to John. This is one of the seven angels who had poured the wrath of God upon the earth. The angel tells John to “come here, and I will show you the future judgment of false religion in the earth.” John walks over and sees one of the most amazing sights a person could ever witness: the description and judgment of false religion in the world.

2 (17:1) **Religion, False—Babylon:** religious Babylon (false religion) is a great harlot. In the Bible harlotry stands for false gods, false worship, false religion, and false devotion. It stands for idolatry. It stands for worshipping something other than God Himself, other than the only true and living God. This is the picture of religious Babylon. It is a false religion, the worship of an idol. A person commits spiritual harlotry or prostitution...

- when he imagines what God is like and follows his own thoughts about God rather than what Scripture reveals God to be.
- when he follows an earthly religion and its rituals, ceremonies, and teaching instead of following Jesus Christ as revealed in the Scripture.
- when he molds and makes an image and worships it.

Spiritual harlotry means to follow a false religion and worship, the worship of a false god. This is the picture of religious Babylon. The religion of the end time will be a false religion, the worship of an idol and not of God Himself.

“Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things” (Ro.1:22-23).

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (1 Tim.4:1).

“Having a form of godliness [ceremony, ritual, rules, worship], but denying the power thereof: from such turn away” (2 Tim.3:5).

“Little children, keep yourselves from idols” (1 Jn.5:21).

“Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them” (Dt.11:16).

“I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images” (Is.42:8).

“Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save” (Is.45:20).

3 (17:1) **Deception—Religion, False:** religious Babylon (false religion) sits upon *many waters*, that is, people and nations. What this means is explained in verse fifteen:

“And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues” (v.15).

The picture is that religious Babylon will fill the earth: many races and multitudes and nations and languages will be caught up in the worship of the false religion.

Thought 1. As just stated, millions will be caught up in the false religion of the end time. But think about today: think about how many millions are following a false religion and worshipping idols around the world. But even closer to home: think how many profess Christ and yet do not believe or teach Christ and the Word of God.

4 (17:2) **Religion, False:** religious Babylon (false religion) will be supported by the kings, that is, by the nations and governments of the world. The governments of the world will encourage the worship of religious Babylon. This is, of course, referring to the worship of the state or government and secular society of the antichrist. (see note—Rev.13:13-17 for discussion. This is an important note to see how religious Babylon gains and maintains power in the end time and becomes *the world-wide* religion.) Religious Babylon will seduce the world with the wine of her false teaching. She will entice the peoples of the earth to worship the antichrist and his government and secular society.

Remember: the argument for worshipping the state and secular society will be strong. The antichrist and his government will bring peace and economic recovery to the earth. He will also provide massive aid to help the nations and peoples of the earth during the natural disasters that are increasingly striking the earth (see outlines and notes—Rev.6:1-8; 6:12-17; 8:6-12; 8:13-9:11; 9:12-21; 13:11-18 for more discussion). Whole areas of the earth will be devastated by the forces of nature going wild. The world and its people will be begging for help from some leader who has some answers. And the antichrist will be the one person and government that will have the answers, at least for a while. Therefore, the world will turn to him and his state for help and leadership. Many of the leaders and governments of the world will support his idea of a state religion in order to keep the masses of the world loyal to the state. The leaders of many nations will be con-

vinced that the way to keep people supporting the government is this: lead the people to worship the government and to look to the government to meet the needs of society. The leaders will make the government or state the focus of attention, the center around which all life revolves. The government or state will become the god and man will become its servant. (Cp. communism or any other socialist or dictatorial state that is totally focused upon the government.)

The point is this: in the end time there will be a worldwide religion, a religion of the state. There will be a religious Babylon, a false religion that will try to seduce all the peoples of the earth into its control. The false religion will have the support of the kings and leaders of the world.

Thought 1. How many people prefer to belong to a religion or church that allows worldliness, that does not teach and preach separation?

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:1-2).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn.2:15-16).

Thought 2. Many governments support major religions because of the good the religions do. Religion helps the state in promoting law and order, loyalty to the state, peace, morality, and discipline.

5 (17:3) **Religious Babylon—Religion, False:** religious Babylon or the false religion of the state will receive its power from the beast, that is, from the antichrist. The false religion in the end time will be supported by the antichrist and his government (see note—Rev.13:12 for discussion). Note three facts.

1. Religious Babylon sits upon a scarlet colored beast. *Sitting* means that the false religion is supported and dependent upon the state.

2. The scarlet colored beast is the antichrist. It is he who is full of names that blaspheme God. This means that all the heads or governments under his authority blaspheme and rebel against God. The false religion will actually represent blasphemous governments. It will not be a religion at all; it will be the worship of the state itself.

3. The beast with seven heads and ten horns is the antichrist. The seven heads are the seven nations that will voluntarily surrender to the control of the antichrist. He will have conquered three nations. The three conquered nations and the seven nations who voluntarily subject to his control give the antichrist the power of ten horns or nations. That is, the ten horns refer to ten powerful nations that will be under his control (see notes—Rev.13:1-2). He will have the power of the ten nations to support him in enforcing the state religion (see note—Rev.13:1).

The false religion will be dependent upon the power of the antichrist and the governments under his control. It will be the power of these governments that will hold the false religion up before the world. The nations under the control of the antichrist will be the primary nations preaching the false religion of Babylon, that is, the worship of the state.

Thought 1. There are many who try to mix religion with the world. They base their religion and morals upon their desires, upon what they want to do out in the world. Their religion is determined by their desires for the world. The world and its possessions and pleasures are put first, and then whatever religion is needed to salve their consciences is accepted.

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit which are God’s” (1 Cor.6:19-20).

“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares” (Lk.21:34).

“Set your affection on things above, not on things on the earth” (Col.3:2).

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world” (Tit.2:12).

“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God” (Jas.4:4).

6 (17:4) **Religion, False:** the wealth and corruption of religious Babylon (false religion) in the end time will be tragic.

1. The false religion of the end time will be extremely wealthy. This is what is meant by the purple and scarlet clothing and the gold and precious stones and pearls.

Thought 1. Imagine a religion that is wealthy in the possessions of this world while so many in the world are in such desperate need! There are 40,000 children who die from hunger every day, and that is only the children who die from starvation. This 40,000 does not include the adults. And remember: in the end time the needs will be far

greater among the millions suffering from the devastation of the catastrophes that will be hitting the earth and from the holocaust launched by the antichrist. Yet, the religion of the day will be wealthy and will even be hoarding its wealth. What a lesson to all believers and churches!

“Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me” (Mt.19:21).

“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Lk.9:23).

“So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple” (Lk.14:33).

“And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake, who shall not receive manifold more in this present time, and in the world to come life everlasting” (Lk.18:29-30).

2. The false religion of the end time will be corrupt. It will offer a cup to help the people of the world, but the cup is full of abominations and filth. That is, what the false religion offers is idolatry, a polluted and corrupt worship.

Thought 1. All false religions feed people nothing but abominations and filth. The teachings and doctrines of false religion are disgusting and repulsive. Imagine being fed filth and abominations. This is what Scripture says we eat if we feast upon false religion.

“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Tit.1:16).

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily [quietly and secretly] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of” (2 Pt.2:1-2).

“Little children, keep yourselves from idols” (1 Jn.5:21).

“Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them” (Dt.11:16).

7 (17:5) **Religion, False—Babylon, Religious:** the name of religious Babylon or false religion in the end time is striking.

“And upon her [the false religion] forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH” (v.5).

1. The name of religious Babylon, false religion, is a mystery. That is, the fact that false religion is false is not known to all people. Many do not know that they are worshipping a false religion. The fact has to be revealed to them.

Thought 1. How true this is! Think how many millions are worshipping a false god or a false Christ, a Christ that differs entirely from the Christ revealed by the Word of God.

2. Religious Babylon will be the *mother* of many false religions and abominations upon the earth. She gives rise to many false teachings and deceptions, to many corruptions in the worship of God. This tells us who religious Babylon is. It goes back to the building of the *tower of Babel* in the Old Testament. Under a leader named Nimrod, man decided to build the *ideal state or utopia*. Man turned away from God and set out to make himself secure by building a tower straight up to heaven. That is, he sought security, provision, and help from other men rather than from God. He joined hands with other people in trying to build the perfect and ideal world by their own efforts and without God. They omitted God altogether; they left God totally out of the picture. Note: the tower of Babel is the founding of the city of *Babylon*, the very first time the word *Babylon* is mentioned in the Bible. Thereafter, Babylon came to mean...

- either godless religion (cp. Is.1:21; Jer.2:20; 3:1; Ezk.16:15; Hos.2:5; 3:3; 4:15).
- or godless government and society (Is.23:17; Nah.3:4).

The point is this: religious Babylon stands for all false religion. It stands for all the religions that seek after heaven or utopia or the perfect life...

- by man’s own works and self effort.
- by man’s own goodness and self righteousness.
- by man’s own rituals and ceremonies.
- by man’s own ideas of God and worship of God.
- by man’s own religion and benevolent services.
- by man’s own government and state.
- by man’s own community and society.

In essence religious Babylon is the mother of all false religion. But there will be one major difference with the end time religion: man’s dream for a one-world government and a one-world religion will become a reality. All the evil and wrong that exist in false religion will be combined into one religion in the end time, and it will sweep and consume the world. Religious Babylon will spread her abominations and filth over all the world under one worldwide state religion. The religion will probably be eclectic, that is, assimilate enough of the major religions of the world to satisfy the great mass of

people (cp. Rev.13:13f; 17:5, 15). The apostate religion will become symbolized in the very city of which its center is established—Babylon.

Thought 1. The only way to achieve utopia or heaven is through Jesus Christ, not by our own efforts. We should labor and labor diligently to build the best world and society we can, but with God, not without God.

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Mt.6:33).

“For whosoever shall call upon the name of the Lord shall be saved” (Ro.10:13).

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Eph.2:8-10).

“Casting all your care upon him; for he careth for you” (1 Pt.5:7).

“By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked” (Pr.11:11).

“Righteousness exalteth a nation: but sin is a reproach to any people” (Pr.14:34).

8 (17:6) **Religion, False—Babylon, Religious:** the religious power and bigotry of religious Babylon (false religion) in the end time will be fierce. The false religion will be the leader in launching the holocaust for the antichrist. Literally millions upon millions—a numberless multitude—will be persecuted and killed because they refuse to worship the state and its leader, the antichrist. Note: many of the martyrs will be the followers of Jesus Christ. (See notes—Rev.6:9-11; 7:9-17; 13:13-17 for discussion.)

“But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles” (Mt.10:17-18).

“Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake. And then shall many be offended, and shall betray one another, and shall hate one another” (Mt.24:9-10).

“But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name’s sake” (Lk.21:12).

“Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name’s sake, because they know not him that sent me” (Jn.15:20-21).

“They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me” (Jn.16:2-3).

“Yea, and all that will live godly in Christ Jesus shall suffer persecution” (2 Tim.3:12).

“Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life” (Rev.2:10).

<p>1 The mystery & details given</p> <p>2 The source of the power of religious Babylon: The beast or antichrist</p> <p>a. The greatness of the beast or antichrist</p> <ol style="list-style-type: none"> 1) His earthly power 2) His supernatural power 3) His end or doom 4) His impact <p>b. The power of the beast or antichrist^{PSJ}</p> <ol style="list-style-type: none"> 1) Understood only by spiritual believers 2) His earthly power 3) His supernatural power 	<p>B. The Power Behind Religious Babylon, Behind False Religion: The Beast or Antichrist , 17:7-18</p> <p>7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.</p> <p>8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.</p> <p>9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.</p> <p>10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he com-eth, he must continue a short space.</p> <p>11 And the beast that was, and is not, even he is the eighth, and is of the seven, and</p>	<p>goeth into perdition.</p> <p>12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.</p> <p>13 These have one mind, and shall give their power and strength unto the beast.</p> <p>14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.</p> <p>15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.</p> <p>16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.</p> <p>17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.</p> <p>18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.</p>	<p>4) His great rule & dominion</p> <p>c. The terrible purpose of the beast or antichrist</p> <p>3 The destruction of religious Babylon or false religion</p> <p>a. Religious Babylon (false religion) will gain enormous power</p> <p>b. Religious Babylon (false religion) will be utterly destroyed by the antichrist & his state</p> <p>c. Religious Babylon (false religion) will be utterly destroyed because of God</p>
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DIVISION X

THE JUDGMENT OF BOTH RELIGIOUS BABYLON AND POLITICAL BABYLON, 17:1-18:24

B. The Power Behind Religious Babylon, Behind False Religion: The Beast or Antichrist, 17:7-18

(17:7-18) **Introduction:** in the end time Jesus Christ will be coming back to earth again. He will be coming back to establish righteousness in the earth. He will bring about the perfect and ideal society and government and the pure worship and service of God. But before He does this, He has to destroy all the ungodly and evil of this world. Righteousness cannot exist with ungodliness and evil. This also means that all false religion has to be destroyed as well. This is the subject of this passage, the destruction of religious Babylon, of false religion in the world. Remember: there will be a world-wide religion in the end time, the worship of the state and its leader, the antichrist. Everyone will be required by law to give his first loyalty to the state or else face death. This world-wide religion, this worship of the government and its leader, is what is meant by *religious Babylon*. The first part of the discussion is covered in the former passage (Rev.17:1-6). Because of the length of the discussion it has been divided into two parts. The present passage is *the judgment of religious Babylon, of false religion* (Part 2).

1. The mystery and details are given (v.7).
2. The source of the power of religious Babylon: the beast or antichrist (v.7-14).
3. The destruction of religious Babylon or false religion (v.15-18).

1 (17:7) **Religion, False:** religious Babylon, that is false religion, is a *mystery*. How a body of people can claim to believe and follow God and yet honor and put leaders, governments, states, doctrines, and rituals above God is a mystery. It is hypocrisy; it is counterfeit and false religion. How a body of people can claim to believe and follow God and yet slaughter millions of people because the people do not believe as they do is a mystery. It is hypocrisy, counterfeit, and false religion.

Yet this is just what John witnessed. He saw a picture of what false religion will be like in the last days of world history. And the picture was horrifying. The religion of the last days will join hands with the government of the antichrist and

the false religion will sweep the world. John saw that most of the world will be seduced by the appeal of false religion, and most will worship the government as the great provider and protector of society. He also witnessed that religious Babylon or the false religion will slaughter millions upon millions of people because they refuse to put the state and secular society before their own religion. He saw that among these millions will be a great multitude of genuine believers. Seeing all this has left John in a state of bewilderment and amazement, wondering how such could ever take place. While he stood there somewhat shocked, the angel stepped forward and told John that he would now reveal the mystery and details of religious Babylon.

2 (17:7-14) **Antichrist—Religion:** there is the source of the power of religious Babylon, of false religion. In the end time the source of power for false religion will be the beast or the antichrist. (Note: practically all of the facts given in these verses have been covered in former notes. Where this is true, there is no need to repeat the discussion. Therefore, just a brief explanation will be given and then the note where the major discussion can be found.)

1. There is the greatness of the beast that supports false religion, the greatness of the antichrist (v.7^b-8).
 - a. There is the great earthly power of the antichrist: seven heads and ten horns. The antichrist will have seven heads or seven governments who will willingly subject themselves to his rule. But he will also have the power of ten horns or governments that support him. How? When he himself first comes to power, he will probably march against three governments and conquer them and absorb them into his own rule or nation. Either this or else three governments will form some alliance or confederation with him as their head. These three plus the seven who willingly submit to his rule will give him the power of ten governments. (See DEEPER STUDY # 1, chart, point 3—Rev.13:2 for more discussion.) Imagine the great earthly power the antichrist will have by ruling over all these nations and empires. The false religion of the end time will have a great power behind it.
 - b. There is the great supernatural power of the antichrist: he will be out of the bottomless pit, the very incarnation of evil itself or else be indwelt by some powerful evil spirit from the bottomless pit. (See notes—Rev.9:2; 11:7-10; pt.1—Rev.13:2-3 for more discussion.)
 - c. There is the end or doom of the antichrist: perdition (apoleian). The word means to be destroyed; to lose one's well-being; to be wasted and ruined and given a worthless existence. It does not mean that a person will cease to exist. It means a person will be destroyed and devastated and condemned to a worthless existence. He will suffer waste and loss and ruin forever and ever.

Thought 1. No matter how great a person may be, if he does not know Jesus Christ he will face perdition. The antichrist will be a great man in the eyes of the world. He will rule the whole world, but he will be doomed: all because he never gave his life and heart to Jesus Christ. No matter who the person is, if he stands as an enemy of the cross, he shall be destroyed. It does not matter who he is, either within or without the church, he shall suffer perdition, that is, utter destruction. Who is an enemy of the cross? The person...

- who rejects the cross of Christ as the only way to God.
- who does not accept the death of Christ as payment for his sins.
- who does not believe that Christ died for him, that is, as the punishment for his transgressions.
- who does not believe that the penalty for his imperfection was borne by Christ on the cross.
- who does not approach God claiming that he is coming by the death of Christ—that is, that he wants God to accept him in the death of Christ.
- who claims that there are other ways to approach God—ways other than the cross of Christ.
- who considers the cross of Christ to be foolishness.
- who opposes and curses Christ and His cross.
- who persecutes and attempts to stamp out Christ and His cross.
- who denies and questions that Christ died for his sins.

“And these shall go away into everlasting punishment: but the righteous into life eternal” (Mt.25:46; cp. v.25-45).

“But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation” (Mk.3:29).

“...he [Christ] will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable” (Lk.3:17).

“But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile” (Ro.2:8-9).

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” (2 Th.1:7-9).

“Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people” (Heb.10:29-30).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

“And whosoever was not found written in the book of life was cast into the lake of fire” (Rev.20:15).

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev.21:8).

- d. The impact of the antichrist: he will amaze the world (see note, pt.2—Rev.13:4-8).
2. There is the power of the beast that supports religious Babylon or false religion (v.9-14). The power is phenomenal. Note four facts.
 - a. The beast or antichrist can be understood only by believers who are spiritually minded (v.9^a).
 - b. The great earthly power of the antichrist: he sits on seven mountains and embodies seven great kingdoms (v.9^b-10). (See DEEPER STUDY # 1, pt.2—Rev.13:2; DEEPER STUDY # 1—17:9-10 for discussion.)
 - c. The great supernatural power of the antichrist (v.10). He will be the full embodiment of evil. The beast or antichrist passes through three stages. He had an existence in the past, but he ceases to exist for a time. Then he is to ascend from the bottomless pit, that is, he is to either be filled with an evil spirit or else be an incarnation of satanic evil beyond anything ever seen before. He is the beast... the eighth [ruler who]...is one of the seven original rulers (v.11). He is to experience two stages of existence, and the second stage will be a full incarnation of evil. He will embody and include all the terrorizing traits of the ancient empires. (See note, pt.2—Rev.13:2-3; cp. Rev.13:14-17 for more discussion.)
 - d. There is the great rule of the antichrist (v.12-13). His ten horns are ten kingdoms. These ten kingdoms will be under the power of the antichrist and form a great alliance with him (v.13). (See notes—Rev.17:7-14; 13:1; also see DEEPER STUDY # 1, chart, pt.3—Rev.13:2.)
3. There is the terrible purpose of the antichrist and his alliance: to war against the Lamb, the Lord Jesus Christ (v.14). (See notes—Rev.7:13-14; 13:2-3; pts.6, 7, 9—Rev.13:4-7; 11:1; 16:12-16 for discussion.)

DEEPER STUDY # 1

(17:9-10) **Antichrist—End Time:** the seven mountains or seven heads are said by many to refer to Rome. That is, in the end time religious Babylon or false religion will sit in Rome. This is because Rome was known in ancient times as *the city on seven hills*. But note: this is not what John says. He clearly says that the seven heads represent seven kings or governments (v.10). By seven mountains he means that false religion sits upon seven kingdoms or empires that have complete and full rule and power. Note that the seven mountains and seven heads mean seven kings of kingdoms and empires. Note that this is what Scripture says.

“The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space” (v.9-10).

Who are these kings or kingdoms or empires? There are numerous ideas, but Scripture does not identify these kings. The best way to discover who they are is to look back through the Old Testament and note the kings or empires that *opposed God’s people*. When this is done, the following empires *seem* to be the most logical answer.

- ⇒ Five of the kings or empires are fallen. That is, they no longer exist. These seem to be Egypt, Assyria, Babylon, Medo-Perisa, and Greece.
- ⇒ One of the kingdoms still remains. That is, it still exists and continues to exist down through the centuries. This would be Rome and the traits of Rome that have continued to exist down through the centuries: traits that exist in the ruling bodies and legislatures of governments, in the representative governments and laws of nations, and in the religion of Papal Rome.
- ⇒ One king or kingdom is not yet come. This would refer to a revival of the Roman empire or of many of the nations that were in the old Roman empire. The antichrist would embrace the traits of all the empires and rule over them all. He would be the eighth ruler mentioned in verse eleven.

3 (17:15-18) **Religion, False—Babylon, Religious:** there is the destruction of religious Babylon. The antichrist and his political alliance turn against the religious movement of Babylon. Remember: religion will be used by the antichrist to gain and hold the loyalty of the masses all over the world. A state religion will be established: every citizen will be forced to give his first loyalty to the state. It will be the state that will give people so much; therefore, the state will expect first loyalty. But note: the antichrist and the government will turn against religion and utterly destroy religion. Note three significant facts.

1. Religious Babylon (false religion) will gain enormous power in the end time (v.15). Religion will sit upon, that is, be supported by, multitudes and nations and languages. The idea is that practically everyone will be worshipping the image of the beast or state in the end time.

2. Religious Babylon (false religion) is utterly destroyed by the antichrist and his alliance (v.16). Why? The answer is given in the above point—power and money.

- ⇒ Just imagine all the money that it costs to keep a world-wide religion going: all the control and personnel needed and offices and other resources to oversee and make sure the citizens do show loyalty to the state.
- ⇒ Just imagine all the wealth that a world-wide religion would possess through contributions and through the property it would hold.
- ⇒ Remember the devastation that is taking place all across the world during the great tribulation, the enormous cost and great sums of money needed to meet the needs of cities and nations.

Once the antichrist and his state have the loyalty of the people committed to the state, they will no longer need the religion. The state will have the loyalty of the people. What it will not have is the money and wealth of the religion. Therefore, it will destroy the religion for its wealth and power. Note exactly what is said.

- ⇒ The state will *hate* religious Babylon: religion will have served its purpose. The state now wants complete end full control of the people and the wealth.
- ⇒ The state will make religious Babylon *desolate*: religion will be robbed of all its monies, wealth, property, and holdings.
- ⇒ The state will strip religious Babylon, make her *naked*: expose her corruptions to public view, showing why the religion must be destroyed.
- ⇒ The state will *eat her flesh*: consume her and take everything that is worth while and beneficial for the state. Whatever will benefit the state, the loyalty of the people and the wealth, will be consumed by the state.
- ⇒ The state will *burn religion with fire*. There will be nothing left but ashes.

3. Religious Babylon will be destroyed because of God. In the final analysis God is the One who will cause false religion to be destroyed. God will plant the idea to destroy religious Babylon within the mind of the antichrist. God will then arouse the ten other governments to support him. And false religion, religious Babylon, will be wiped off the face of the earth once for all.

Note how clearly religious Babylon is identified (v.18). The woman—religious Babylon, the state religion—is the great city that reigns over the leaders of the world. Religion, the false religion, will be the power that gains and holds the loyalty of the people to the state. But once its purpose is achieved—once the people are loyal to the state—there is no more need for the religion. The state will then covet the full power and wealth of religious Babylon and will go after it.

CHAPTER 18		
	C. The Collapse of Political Babylon, 18:1-24	
1 There is the great angelic announcement	And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.	Babylon, that mighty city! for in one hour is thy judgment come.
2 The reasons why Babylon will be destroyed	2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.	11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:
a. Because of spiritual corruption	3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.	12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,
b. Because the city will corrupt nations, government leaders, & merchants	4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.	13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.
c. Because the city will corrupt people & lead them to sin	5 For her sins have reached unto heaven, and God hath remembered her iniquities.	14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.
d. Because the city will take the lead in persecuting God's people	6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.	15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,
e. Because of self-glory, pride, selfish extravagance, & indulgence	7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.	16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!
3 The quickness of Babylon's destruction	8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.	17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,
4 The impact of Babylon's fall	9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,	18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city!
a. The mourning by the government leaders of the world	10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city	19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had in the sea by reason of her costliness! for in one hour is she made desolate.
		20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.
		b. The mourning by the businessmen & commercial people of the world
		1) They will mourn for selfish reasons: Because of the personal loss
		2) They will be terrorized, fearing the effects of her doom
		c. The mourning by the shippers or shipmasters of the world
		1) They will mourn because the city will be the major shipping center for them
		2) They will mourn because they will lose their means of wealth
		d. The host of heaven will rejoice

<p>5 The actual destruction of Babylon a. Will be violent</p>	<p>21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.</p>	<p>be heard no more at all in thee; 23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.</p>	
<p>b. Will be total</p>	<p>22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall</p>	<p>24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.</p>	<p>6 The reason for Babylon's destruction repeated a. Pride: "Great men" b. Spiritual corruption c. Deception d. Persecution of believers</p>

DIVISION X

THE JUDGMENT OF BOTH RELIGIOUS BABYLON AND POLITICAL BABYLON, 17:1-18:24

C. The Collapse of Political Babylon, 18:1-24

(18:1-24) **Introduction:** this is the destruction of Babylon, the great capital of the antichrist. (See notes—Rev.14:8 for more discussion.) In the end time Babylon will be what any great capital city is: a great political, commercial, social, and cultural center. In fact, there are two basic ideas as to what Babylon represents in this passage.

- ⇒ First, some commentators believe that Babylon represents an actual city upon earth. The city is said to be either Rome or else the city of Babylon that will be rebuilt close to where it existed in ancient history. Babylon itself sat somewhere on the Euphrates River at the head of the Persian Gulf. The great preacher W.A. Criswell says that these commentators believe that the whole eastern area will become enormously wealthy with its rich oil reserves. They believe that the nations throughout the whole region will become nations of great commercial influence and power. The area has by far the largest population concentration in the world, a population that demands goods and a booming economy. In addition, the East sits right in the midst of what could become the greatest commercial market in the world: the whole of Europe sits to the north and west, and Africa with its masses sits due west. Then to the east is the vast markets of China, Japan, Australia, Indonesia, the islands of the Pacific and then there is the huge market of the great American continent.
- ⇒ Second, there are commentators who believe that Babylon represents all the political, commercial, social, and cultural systems of the world. They believe that it symbolizes the godless and secular societies of this world. Again as W.A. Criswell says, Babylon could represent any great city of the world such as Washington, New York, Tokyo, London, Moscow, or Paris. These commentators believe that this chapter is picturing the great destruction of all the godless societies of the end time with their political, commercial and cultural systems. They believe that Babylon is just a symbol of the destruction of the godless government and society all across the world. (*Expository Sermons On Revelation*, Vol.5, p.18f).

Both of these positions make sense, and both can definitely come true. The eastern nations of the world can undoubtedly become some of the wealthiest nations of the world with their vast population and resources (cp. the vast oil reserves and the possibility of the minerals yet to be discovered). Indeed, some nations already have enormous wealth. World-wide political and commercial power can come when some leader arises who can pull some of the nations into a confederation of cooperating states, some leader like the antichrist or some forerunner before he enters world history.

With this as background, this Scripture declares emphatically that Babylon is going to be destroyed. The great capital city of the world in the end time is going to be destroyed by the Lord Jesus Christ. Remember *chapter sixteen* where the seventh bowl judgment was poured out and all the great cities of the world were crumbled to ashes. This is where Babylon will be destroyed.

“And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath” (Rev.16:18-19).

Note that God Himself will destroy Babylon. It will be God Himself who will pour out the cup of His wrath upon Babylon, that godless city and society who will bring the *great tribulation* to the world. This is the picture of the *collapse of political Babylon*. (See note—Rev.14:8 for more discussion.)

1. There is the great angelic announcement (v.1).
2. The reasons why Babylon will be destroyed (v.2-7).
3. The quickness of Babylon's destruction (v.8).
4. The impact of Babylon's fall (v.9-20).

5. The actual destruction of Babylon (v.21-23).
6. The reason for Babylon's destruction repeated (v.23-24).

1 (18:1) **Babylon—Government**: there is the great angelic announcement from heaven. A great angel comes down from heaven. He is coming from God Himself, and he is coming with great authority and power. Note his glory: he is so glorious that the light of his glory blazes across the whole earth. This symbolizes that his message and mission are meant for the whole earth. The glory of what he is about to announce is for the ears of the whole world.

2 (18:2-7) **Babylon—Society—Government**: there are the reasons why Babylon, the capital of the antichrist, will be destroyed. Remember Babylon can also represent godless society. Five reasons are given why God will destroy the city.

1. Babylon will be destroyed because of spiritual corruption (v.2. See note, pt.2—Rev.18:23-24.) Babylon, the great city of the end time, will not look to God. Therefore, it will become...

- the place for devils and their worship.
- the place for every foul spirit.

Note how graphically the picture is painted: it will become the cage for every unclean and hateful bird. The morals and sins of Babylon will run so loose that the city will become a center for every foul and unclean spirit and filth of the underworld.

- ⇒ Immorality, fornication, adultery, homosexuality, abnormal sex—all forms of immoral behavior will run wild.
- ⇒ Lying, stealing, and cheating will run rampant.
- ⇒ Lusting after more and more of the possessions and pleasures of the world will increase greatly.
- ⇒ Sorcery, devil worship, witchcraft, palm readers, fortune tellers, and astrology will be revived and run loose.
- ⇒ Secularism, materialism, and humanism will dominate the philosophies and behavior of people.

There will be few who will believe and follow Christ and the Word of God. Babylon and society will be spiritually corrupt.

Thought 1. Scripture says that there are several spirits that corrupt man.

⇒ The spirit of bondage.

“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father” (Ro.8:15).

⇒ The spirit of the world.

“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God” (1 Cor.2:12).

⇒ The spirit of man.

“For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God” (1 Cor.2:11).

⇒ The spirit that works in the children of disobedience.

“Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience” (Eph.2:2).

⇒ The spirit of false teaching and preaching.

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world” (1 Jn.4:1).

⇒ The spirit of error.

“We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error” (1 Jn.4:6).

2. Babylon, the great capital city, will be destroyed because the city corrupted nations, kings, and merchants (v.3). The word “fornication” tells us what this means: fornication means *spiritual fornication*, the rejection of God and the turning to other gods. The world of the end time will be days of secularism, humanism, and materialism. Man will worship himself and his secular society. He will focus his life around...

- technology
- science
- education
- pleasures
- recreation
- comforts

Babylon, the capital of the world, will take the lead in the secular society. It will have economic wealth that will literally intoxicate the world. The businessmen and merchants of the world will grow rich because of its wealth. Its wealth will be so vast that it will be able to control nations and leaders and businessmen all over the world.

The point is this: the capital city will use its influence for evil, for secularism and power. The city will manipulate the nations and leaders of the world to follow its own evil purposes. Those evil purposes will be a secular society, a worship of the state and its leader as the answer to the utopian society, that is, to meeting the needs of the people. The city will lead the nations to exterminate the Jews, Christian believers, and the faithful of all other religions who refuse to give their first loyalty to the state. Babylon will be able to seduce the nations and leaders to follow in this evil plot because of its wealth. (See pt.6—Rev.13:4-8 for more discussion.)

**“For the name of God is blasphemed among the Gentiles through you, as it is written”
(Ro.2:24).**

Thought 1. Even today, if all the nations of the Middle East could be united under one rule, the confederation of power could make enormous demands and manipulate the money of the nations of the world. How? Through its oil. Add to this confederation some of the nations of Europe, of the Old Roman Empire that will be revived, and imagine the wealth and power. It would be mind-boggling—just stagger the imagination.

3. Babylon will be destroyed because the city will corrupt people through secularism (v.4-5). One of the easiest things in the world is to become influenced by secularism. A secular society offers comfort, health, education, possessions, pleasures, time, recreation, culture, and art. It offers all that a person could ever want physically and mentally. But it denies and rejects God. Therefore, the citizens of a secular society are led to focus life upon this world and nothing more. The result is utterly tragic: the citizens go out into eternity lost and doomed. They enter into whatever lies beyond this world unprepared. And Scripture declares that God and eternity lie beyond this world, either an eternity of hell and punishment apart from God or an eternity of life and reward with God. Therefore Babylon, the great city of secular society, will stand guilty of misleading people into sin, into the false belief of secularism and humanism. Note: these sins are said to have reached up to heaven and that God remembers its iniquities (v.5).

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy” (2 Tim.3:1-2).

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears” (2 Tim.4:3).

“And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth” (Gen.6:12).

“Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men” (Ps.12:1).

“The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net” (Mic.7:2).

4. Babylon will be destroyed because the city will take the lead in persecuting God’s people (v.6). Note the words “she rewarded you.” The antichrist and his government of Babylon will launch the worst holocaust the world has ever seen against believers, the Jews, and the religious faithful of the earth. Literally millions will be persecuted and killed in the most inhuman and terrorizing ways imaginable. The wrath of God will fall upon the government and capital that launched this merciless slaughter of human life. And note: the wrath will be double wrath. God will avenge the death of His dear followers, those who truly trust His Son, the Lord Jesus Christ.

5. Babylon will be destroyed because of self-glory, pride, selfish extravagance, and indulgence (v.7). Every good and every perfect gift comes from God. Therefore, the leaders and citizens of Babylon should praise and thank God for the wealth and comforts of their land and nation. And they should use their wealth to help meet the needs of a world that reels under the weight of so many desperate needs. This is exactly what God expects of every leader and people upon earth. Wealth of land and resources are not given for indulgent and extravagant living, nor for self-glorifying and boasting. The natural resources and wealth of the earth have been given by God to take care of the needs of man—all men—not for just a few. God will not, above all else, tolerate selfishness, hoarding, indulgence, extravagance, and then glorying in oneself because one has been able to hoard and bank more than someone else. This is the reason Babylon, the godless capital of the last days, will be destroyed. The city will lead the world to glory in the secular society of the state—the technology, science, humanism, and ability of the state to amass and provide wealth to the world. The city will lead the world to boast in the science and technology and efforts of man and his government—to ignore, reject, and deny God. Therefore, the judgment of God will fall and destroy Babylon.

“And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted” (Mt.23:12).

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked” (Rev.3:17).

“Pride goeth before destruction, and a haughty spirit before a fall” (Pr.16:18).

“A high look, and a proud heart, and the plowing of the wicked, is sin” (Pr.21:4).

“For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High” (Is.14:13-14).

“Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD” (Obad.4).

3 (18:8) **Judgment—Babylon:** there is the quickness of Babylon's destruction. It will happen in one day. Actually verse ten says that the city will be destroyed in *one hour*, which is referring to immediate and instantaneous destruction. In one hour's time the plagues of death, mourning, and famine will sweep through the streets of the city, and then it will happen: the city will be utterly destroyed by fire. How? This verse tells us: by the strength of the Lord God who judges us.

Thought 1. Note two possibilities.

- ⇒ The words *plague and death and mourning* may be referring to an immediate plague of some sort hitting the city all at once, some plague that would have the same effects as poisonous gas.
- ⇒ The one hour destruction by fire may be referring to an immediate destruction like what fell upon Sodom and Gomorrah or to something that is as forceful and explosive as an atomic bomb.

"But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you" (Mt.11:22).

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Mt.24:30).

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (Jn.3:19).

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Th.1:7-8).

"And as it is appointed unto men once to die, but after this the judgment" (Heb.9:27).

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (2 Pt.2:9).

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Pt.3:7).

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (Rev.1:7).

"Declare his glory among the heathen, his wonders among all people" (Ps.96:3).

"I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work" (Eccl.3:17).

4 (18:9-20) **Judgment—Babylon:** there is the impact of Babylon's fall. The great influence upon the world can be seen by the reaction of the world to the city's destruction.

1. There will be great mourning by the political leaders and governments of the world who are allied with the anti-christ (v.9). There will be some nations whose power depend entirely upon the antichrist and his capital, and there will be other nations whose trade with the city will be less, but their economies will still be greatly affected. Remember: the whole world will be undergoing disaster after disaster at this time, and many of the great cities of the world will be destroyed and reduced to ashes (cp. Rev.16:17-21).

- ⇒ This means that the mourning for Babylon is symbolic of the mourning that will be going on world-wide.
- ⇒ This also means that the mourning is self-centered. The leaders of the nations know that Babylon could have been an enormous help in rebuilding. They, of course, will not be aware that Christ is returning to rule upon earth.

"He that is greedy of gain troubleth his own house; but he that hateth gifts shall live" (Pr.15:27).

"He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity" (Eccl.5:10).

"As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool" (Jer.17:11).

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim.6:10).

"Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days" (Jas.5:3).

2. There will be mourning by the businessmen and commercial people of the world (v.11-17^a). There will be businesses all over the world that are devastated by the collapse of Babylon and its wealth, and many more businesses and economies will be drastically affected. There are at least thirty kinds of merchandise listed here in Scripture, merchandise that shows how much of a commercial center the city will become. It will be one of the commercial crossroads of the world, one of the trading and financial centers. Note how this is brought out so clearly by Scripture. The Amplified New Testament describes it well:

"And the rulers and leaders of the earth, who joined her in her immorality [idolatry] and luxuriated with her, will weep and beat their breasts and lament over her when they see the smoke

of her conflagration. They will stand a long way off, in terror of her torment, and they will cry, Woe and alas! the great city! the mighty city, Babylon! In one single hour how your doom (judgment) has overtaken you! And earth's businessmen weep and grieve over her, because no one buys their freight (cargo) any more. Their merchandise is of gold, silver, precious stones and pearls; of fine linen, purple, silk and scarlet [stuffs]; all kinds of scented wood, all sorts of articles of ivory, all varieties of objects of costly woods, bronze, iron and marble; of cinnamon, spices, incense, ointment and perfume, and frankincense; of wine and olive oil, fine flour and wheat; of cattle and sheep, horses and conveyances; and of slaves, [that is] the bodies, and souls of men! The ripe fruits and delicacies for which your soul longed have gone from you, and all your luxuries and dainties, your elegance and splendor are lost to you, never again to be recovered or experienced! The dealers who handled these articles, who grew wealthy through their business with her, will stand a long way off, in terror of her doom and torment, weeping and grieving aloud, and saying, Alas, alas for the great city that was robbed in fine linen, in purple and scarlet, bedecked and glittering with gold, with precious stones, and with pearls! Because in one [single] hour all the vast wealth has been destroyed - wiped out" (v.9-17^a).

Note what it is that the business and commercial people of the world mourn: the loss of so much wealth (v.17^a). Note also the reference to slavery. Babylon, the capital of the world, will be enslaving people all over the world. Keep in mind the holocaust that will be launched against the true followers of Christ, the Jews, and other staunch religionists. The picture will be the same as has been true in every holocaust down through history: the souls of men will mean no more than another piece of merchandise or commodity—all to be used for the benefit of the state and the comfort of the supporters of the state.

"The increase of his house shall depart, and his goods shall flow away in the day of his wrath" (Job 20:28).

"For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others" (Ps.49:10).

"Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven" (Pr.23:5).

"For riches are not for ever: and doth the crown endure to every generation?" (Pr.27:24).

"Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me" (Eccl.2:18).

"As the partridge sitteth on eggs, and hatcheth them not; so he that leave them in the midst of his days, and at his end shall be a fool" (Jer.17:11).

"For we brought nothing into this world, and it is certain we can carry nothing out" (1 Tim.6:7).

3. There will be mourning by the shippers or shipmasters of the world. As in every major city, most of the merchandise in Babylon will either be shipped in or shipped out in some sort of trade. The city will be a great crossroads for trade, so great that the shipping industry will suffer a devastating blow by the city's destruction. Think of the transport and shipping companies that will be bankrupt by the collapse of such a major commercial center as Babylon. Yet, think about all the cities that will be reduced to ashes when the catastrophic judgment of the end time falls. Remember this was seen in the last bowl judgment. When God's wrath falls upon the godless societies and cities of this world, and cities crumble by the hundreds and thousands, it will take time for the survivors to learn about the worldwide devastation. It will take as much time as it would take if an atomic war broke out and devastated the great cities of the world. The only difference between the destruction of an atomic war and the destruction of the end time is that God Himself is going to launch the destruction in the end time. In fact, He says that He is going to destroy the godless cities by sending a great earthquake (Rev.16:18f).

The point is this: the destruction and the catastrophic effects of the destruction are going to be worldwide. The survivors will have little left of the world they have always known.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal" (Mt.6:19).

"Surely every man walketh in a vain show; surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them" (Ps.39:6).

"And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God" (Dt.8:13-14).

"Trust not in oppression, and become not vain in robbery: if riches increase set not your heart upon them" (Ps.62:10).

"A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent" (Pr.28:20).

"Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven" (Mt.19:23).

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (1 Tim.6:9).

4. There will be rejoicing by the heavenly host (v.20). The collapse of godless Babylon means...

- that the ungodliness and evil of this world are being conquered.
- that righteousness is soon to be established among all people.

- that Jesus Christ is to soon come and set up His kingdom upon earth.
- that there will be no more rejection and rebellion allowed by God.
- that God will be worshipped and served by all people upon earth.
- that all of God's people who suffered abuse and persecution will be vindicated.

“Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord” (Ro.12:19).

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taming vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” (2 Th.1:7-9).

“For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people” (Heb.10:30).

“To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste” (Dt.32:35).

“O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, show thyself” (Ps.94:1).

“And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the LORD, when I shall lay my vengeance upon them” (Ezk.25:17).

“And I will execute vengeance in anger and fury upon the heathen, such as they have not heard” (Mic.5:15).

“God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies” (Nah.1:2).

5 (18:21-23) **Babylon—Judgment:** there is the actual destruction of Babylon. Note two points.

1. The destruction will be violent. This is the picture of the mighty angel taking a huge boulder and casting it into the sea. Picture the might and strength of the angel...

- the thrust and velocity of his throw.
- the violent impact of the boulder as it hits the water.
- the violent and immediate disappearance of the boulder.
- the violent waves that begin to rush out from the boulder in every direction.

The violence of the whole scene is clearly pictured. (The catastrophe pictured is similar to that which would happen in an atomic explosion. Cp. Mal.4:1 in the verses below.)

2. The destruction will be total. The boulder dissappeared immediately. Babylon, the godless government and city, will be found no more. The destruction will be swift and violent, and the city will be utterly devastated and reduced to ashes.

“And the sound of harpists and mistrels and flute players and trumpeters shall never again be heard in you, and no skilled artisan of any craft shall ever again be found in you, and the sound of the millstone shall never again be heard in you. And never again shall the light of a lamp shine in you, and the voice of bridegroom and bride shall never be heard in you again” (v.22-23^a, The Amplified New Testament).

“And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire” (Lk.3:9).

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” (2 Th.1:7-9).

“And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all” (Rev.18:21).

“For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter” (Is.34:2).

“Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations” (Jer.25:9).

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch” (Mal.4:1).

6 (18:23-24) **Babylon—Judgment—Sins**: there are the reasons for Babylon’s destruction repeated. These will be just listed here to give an overview. Note: these are the same sins for which God will judge any nation, government, society, or people.

1. There is pride and arrogance.

“Thy merchants were the great [prominent, prideful] men of the earth” (Rev.18:23).

“How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow” (Rev.18:7).

“And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah” (Is.13:19).

“That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!” (Is.14:4).

2. There is sorcery and spiritual corruption.

“By thy sorceries were all nations deceived” (Rev.18:23).

“And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird” (Rev.18:2).

3. There is deception.

“By thy sorceries were all nations deceived” (Rev.18:23).

“For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies” (Rev.18:3).

4. There is the persecution of believers.

“And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth” (Rev.18:24).

“Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double” (Rev.18:6).

5. There is the misuse of wealth: selfishly living in luxury, indulgence, and extravagance.

“Thy merchants were the great men of the earth” (Rev.18:23; cp. Rev.18:7, 9, 11-17, 19).

“The merchants of the earth are waxed rich through the abundance of her delicacies” (Rev.18:3^b).

6. There is the corruption of people.

“By thy sorceries were all nations [people] deceived” (Rev.18:23^c).

“And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues” (Rev.18:4).

CHAPTER 19		
<p>1 The Marriage Supper will be a supper of glorious praise</p> <p>a. It will be an hallelujah of salvation</p> <p>b. It will be an hallelujah of victory</p> <p>c. It will be an hallelujah of worship</p> <p>d. It will be an hallelujah of God's omnipotent reign</p>	<p style="text-align: center;">XI. THE GREAT MARRIAGE SUPPER OF THE LAMB, OF THE LORD JESUS CHRIST, 19:1-10</p> <p>And after these things I heard a great voice of much people in heaven saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:</p> <p>2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.</p> <p>3 And again they said, Alleluia. And her smoke rose up for ever and ever.</p> <p>4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.</p> <p>5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and</p>	<p>ye that fear him, both small and great.</p> <p>6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth.</p> <p>7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.</p> <p>8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.</p> <p>9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.</p> <p>10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.</p>
		<p>2 The Marriage Supper will focus upon the Lamb</p> <p>3 The Marriage Supper will have a pure & prepared Bride</p> <p>a. The bride, the church, prepares herself</p> <p>b. The bride, the church, does righteous deeds</p> <p>4 The Marriage Supper will be a blessed & glorious event</p> <p>a. It will be blessed because of all those invited to the supper</p> <p>b. It will be blessed because it is for the worship of God alone</p>

DIVISION XI

THE GREAT MARRIAGE SUPPER OF THE LAMB, OF THE LORD JESUS CHRIST, 19:1-10

(19:1-10) **Introduction:** this is the great *Marriage Supper of the Lamb*, of the Lord Jesus Christ Himself. This is the great supper where all of heaven will be present to celebrate the union of Jesus Christ and the believers who have followed Him down through the centuries. Everyone in heaven will be there: God, Christ, believers, and the heavenly host. It is to be the most celebrated and joyful event ever experienced up to that point in history. Why? Because it is the great Marriage Supper of the Lord Jesus Christ Himself, God's very own Son. God has planned a celebration for His Son above and beyond anything we could ever imagine or describe. It is to be the first time that *all the redeemed* of all ages have ever come together *at one time* to honor the Lamb who was slain to redeem the universe. Because of what He has done for man, He is deserving of all the honor and praise possible from all heavenly creatures. To give Him such glorious honor, God has planned the greatest celebration and banquet imaginable, the celebration that He calls the great *Marriage Supper of the Lamb* (v.9).

1. The Marriage Supper will be a supper of glorious praise (v.1-6).
2. The Marriage Supper will focus upon the Lamb (v.7).
3. The Marriage Supper will have a pure and prepared Bride (v.7-8).
4. The Marriage Supper will be a blessed and glorious event (v.9-10).

1 (19:1-6) **Marriage Supper of the Lamb—Hallelujah—Worship—Praise:** the Marriage Supper is a supper of glorious praise. Everyone in heaven will be praising God and Christ at the great supper. Note that the praise centers around four *hallelujah's* in these verses (v.1, 3, 4, 6). Hallelujah simply means *praise God*. It is taken from two Hebrew words: *halal* which means *praise* and *jah* which is the name of God.

1. The supper will be the *hallelujah of salvation*. This is probably the heavenly host that will be singing forth this hallelujah (cp. Rev.5:11; Heb.12:22).
 - a. Salvation belongs to God: He is the One who has wrought salvation for believers and for the earth. The angels have been watching the plan of God for generations as it has unfolded for man's salvation. They were amazed time and again at God's unbelievable mercy and grace to man. They have witnessed the whole scene of temptation and trial, sin and evil—all of the struggle and conflict upon earth and within the soul of man. Standing there at the great *Marriage Supper of the Lamb*, the angels will see the most spectacular sight they have ever witnessed: the completion of God's salvation. Therefore, they will praise God as the God of salvation at the great *Marriage Supper of the Lamb*.

“Thanks be unto God for his unspeakable gift” (2 Cor.9:15).

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light” (1 Pt.2:9).

“But the salvation of the righteous is of the LORD: he is their strength in the time of trouble” (Ps.37:39).

“Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation” (Is.12:2).

“And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation” (Is.25:9).

- b. Glory belongs to God: He alone possesses glory. All the glory, light, and splendor of heaven and earth flows out from His own Being. The very glory which will be given to believers in the glorious day of salvation will come from God. Therefore, the angels will praise God for His glory at the great Marriage Supper of the Lamb.

“That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ” (Ro.15:6).

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor.6:19-20).

“Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel” (Ps.22:23).

“Who is this King of glory? The LORD of hosts, he is the King of glory” (Ps.24:10).

“Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness” (Ps.29:2).

- c. Honor belongs to God: He is the Source and Creator of all that is. Therefore, He will be honored as the Source and Creator at the great Marriage Supper of the Lamb.

“Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready” (Rev.19:7).

“I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded” (Is.45:12).

“O magnify the LORD with me, and let us exalt his name together” (Ps.34:3).

- d. Power belongs to God: He is the Supreme power in the universe. It is His power that has saved man and the world. Therefore, his power will be praised at the great Marriage Supper of the Lamb.

“Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all” (1 Chron.29:12).

“And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing” (Ps.107:22).

“But our God is in the heavens: he hath done whatsoever he hath pleased” (Ps.115:3).

“And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever” (Rev.7:11-12).

2. The supper will be filled with the *hallelujah of victory* (v.2-3). The Lord Jesus Christ will triumph over all the ungodly and evil of the earth.

⇒ He will destroy the godless politics of the world and the social, commercial, cultural, and religious systems of the world.

⇒ He will avenge the persecution and abuse of His dear followers upon earth. He will judge and destroy every evil, abusive, and murdering person on earth, treating them in perfect justice, giving them a punishment equal to the suffering they inflicted upon earth.

⇒ He will return to earth and establish righteousness upon earth.

Therefore at the great Marriage Supper of the Lamb, the angels will break out in praise to God for the great victory He has wrought upon earth. His judgments are true and righteous. His judgments are exactly matched to a person’s evil. They are perfect, altogether true and righteous. Therefore, the angels will praise God for His glorious victory at the great Marriage Supper of the Lamb.

“Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Ph.2:9-11).

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light” (Col.1:12).

“Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned” (Rev.11:17).

“And my tongue shall speak of thy righteousness and of thy praise all the day long” (Ps.35:28).

3. The supper will be filled with the hallelujah of worship (v.4). Note that the twenty four elders and four living creatures will offer this worship. They will burst forth in praise to God Himself, saying nothing but “Hallelujah, Hallelujah, Hallelujah...” God is so wonderful that He Himself just deserves praise, not for any particular thing, but just because He is so wonderful. At the great Marriage Supper of the Lamb, those who are closest to the throne of God will burst forth in praising God just for Himself.

“Be thou exalted, O God, above the heavens; let thy glory be above all the earth” (Ps.57:5).

“Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders” (Ps.107:32).

4. The supper will be filled with the *hallelujah of God’s omnipotent reign* (v.5-6). A voice will cry out from the throne of God to all the servants of God and to all who fear and reverence Him—cry out for all the heavenly host to praise the Lord our God for His *omnipotent reign*. The Lord our God, the Lord Jesus Christ, is going to reign in sovereign power upon the earth and He is going to reign forever and ever over the new heavens and earth. And note: He is going to reign in omnipotent power, supreme over all. The prayer of God’s people, “Thy kingdom come,” is about to become a living reality upon earth forever and ever. At the great *Marriage Supper of the Lamb* all of heaven will be stirred to praise the Lord God for His omnipotent reign.

“For he must reign, till he hath put all enemies under his feet” (1 Cor.15:25).

“Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Ph.2:9-11).

“Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned” (Rev.11:17).

“And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night” (Rev.12:10).

“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth” (Rev.19:6).

“Yet have I set my king upon my holy hill of Zion....Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession” (Ps.2:6, 8).

“The LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof” (Ps.97:1).

“Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth” (Jer.23:5).

“And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed” (Dan.7:14).

“And said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?” (2 Chron.20:6).

2 (19:7) **Marriage Supper of the Lamb:** the Marriage Supper will focus upon the Lamb Himself, the Lord Jesus Christ. Note that all attention at the supper is to be focused upon the Lamb. In most weddings and wedding suppers upon earth, the attention is centered upon the bride. But this will not be true at the great Marriage Supper of the Lamb. The Lamb of God, the Lord Jesus Christ Himself, will be the great focus. The reasons are clearly stated:

- ⇒ It will be the Lamb who will be the cause of our gladness and rejoicing.
- ⇒ It will be the Lamb who deserves to be honored. We would not even be there if it were not for Him.
- ⇒ It is the Lamb for whom the supper is named; it is His supper, the great *Marriage Supper of the Lamb*.
- ⇒ It is the Lamb who stirred the bride to make herself ready.

Thought 1. If Jesus Christ is to be the focus of attention in that day, how much more should He be today? Jesus Christ is deserving of our attention, all of our attention, all of our lives, all of our service, worship, and praise.

“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Lk.9:23).

“If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple” (Lk.14:26-27).

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:1-2).

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor.6:19-20).

“Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ” (Ph.3:8).

3 (19:7-8) **Marriage Supper of the Lamb—Righteousness:** the Marriage Supper will have a pure and prepared bride. Note two significant points.

1. The bride, the church, the followers of the Lord Jesus Christ, prepares herself. How? This includes everything that a believer does to become acceptable to God.

- a. A believer prepares himself by receiving the Lamb of God as his Savior. A person will not be acceptable at the Marriage Supper of the Lamb unless he accepts the sacrifice of the Lamb as the sacrifice for his own sins. He has to come to the Lamb in order to enter the supper of the Lamb. If he does not come to the Lamb then he will never enter the supper. If he does not live with the Lamb while on earth, then when the Lamb appears at the supper, the person will not be there. He will be excluded and shut out.
- b. A believer prepares himself by following the Lamb. The Lamb, the Lord Jesus Christ, sacrificed Himself to the ultimate degree. He gave up His life totally and died for man. Therefore, man is to sacrifice himself to the ultimate degree. Man is to die to self and live entirely for the Lamb of God. The believer is...
 - to work and labor to the point of exhaustion as the Lamb worked and labored.
 - to live righteously and godly just as the Lamb lived.

When the believer denies himself totally and takes up his cross daily and follows Jesus Christ, then he prepares himself for the great *Marriage Supper of the Lamb*. The believer has given all his heart and life to Jesus Christ. Therefore, he will be prepared to share in the great Marriage Supper of the Lamb.

2. A believer prepares himself by righteous deeds or acts (v.8). The word “righteousness” (*dikaiomata*) here means righteous deeds or acts. This would mean two things.

- a. The believer acts righteously, *does the right thing* when he receives Jesus Christ as his Savior. It is then that God accepts the belief of the person *as righteousness*. God actually takes a person’s faith in His Son and *counts his faith as righteousness*. Why? Because the person believes that the sacrifice of the Lamb, the death of the Lord Jesus Christ, was for the sins of the world. The person believes that Jesus Christ died for his sins, as his sacrifice, as his substitute. He believes that the penalty and judgment of his sins have been paid for by Christ. Therefore, he is free of sin and made acceptable to God. God takes his faith and *counts his faith as righteousness*. God counts him righteous in the righteousness of Jesus Christ. This is what is called *imputed* righteousness, righteousness that is given or put to one’s account before God. It is a righteousness that is counted and credited to the believer. Therefore, when the believer is ready to attend the great *Marriage Supper of the Lamb*, he will be given the clean and white clothing necessary to enter the supper. Note: the fine clothing is actually said to be the righteousness or righteous deeds of the saints.

Now, this is the first righteous deed that a person is to do. If he does this righteous deed, then he will be accepted into the great *Marriage Supper of the Lamb*.

- b. The believer is also to do other righteous deeds. He is to serve the Lamb of God to the fullest degree possible. Every believer is aware that not all believers do this; not all believers serve God with all their heart, soul, and body. In fact, some believers do little for Christ. Therefore, note verse eight carefully: the bride of Christ—all believers—will be in heaven. They will be accepted and made perfect in the righteousness of Christ. They have robes that are white and pure. But note: when they get ready to attend the great *Marriage Supper of the Lamb*, God will give believers another garment that is made of fine linen that will be clean and white. What is the other garment? It is...
 - the garment of righteous deeds and acts.
 - the garment of reward.
 - the garment that *shows position and responsibility*.
 - the garment that rewards one for faithfulness.

Remember: Christ and Scripture declare emphatically that there will be positions in the new heavens and earth, degrees of labor and service, of responsibility and duty assigned to all of us. The unfaithful and half-faithful will not be assigned as high a position as the faithful; they will not be as greatly rewarded. We shall all be perfected and glorified in heaven, but we will not all rule and reign in equal positions. The whole universe, both heaven and earth, are to be remade, perfected, and made alive. The Lord Jesus Christ is going to have His followers looking after the universe for Him. What and how much we will be assigned to oversee and reign over depends on our faithfulness now. These robes for the great *Marriage Supper* will be the robes of righteous deeds and works—the robes that will show the position of our authority throughout eternity. They will, no doubt, determine where we will be sitting at the great Marriage Supper. (See note, *Reward*—Rev.14:13 for more discussion and a list of rewards.)

“He that endureth to the end shall be saved” (Mt.10:22).

“But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ” (Ro.14:10).

“For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work

abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Cor.3:11-15).

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor.15:58).

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor.5:10).

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (2 Pt.3:17).

"As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Rev.3:19).

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (Jn.4:35).

4 (19:9-10) **Marriage Supper of the Lamb:** the Marriage Supper will be a blessed and glorious event, the most glorious event ever held in history. Note two things.

1. The Marriage Supper will be the most blessed celebration in all of history. The idea is *greatly blessed*. Note: there are those who say the guests refer to a separate group other than the bride, that is, the church. But this is unlikely. This is the supper of the Lamb, not of the Lamb and the Bride. The Lamb is the One who has called all guests to the great supper. In fact believers, the bride, comprise some of the major guests at the supper.

The supper will be a blessed event for one reason: all of the heavenly host will be there, all believers and all angelic beings, and both God and Christ. It will be a blessed event, a glorious and spectacular celebration, because everyone is there—all believers are gathered together in the great banquet hall of God—all are gathered together for the *very first time* in history.

Thought 1. It stirs the heart to think there will be periodic suppers throughout eternity when Christ will gather us all together for celebration. Imagine all of us being called together from our various duties and kingdoms from all parts of the universe, called together for a great supper celebration. What a glorious thought! May God stir our hearts to serve our Lord ever so diligently, day and night. Being with our Lord and God in heaven and in eternity, in the new heavens and earth—it will all be worth it when we see Jesus.

"Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage" (Mt.22:4).

"Then said he unto him, A certain man made a great supper, and bade many" (Lk.14:16).

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor.2:9).

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God" (Rev.19:9).

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev.21:7).

2. The Marriage Supper will be blessed because it is for the purpose of worshipping God and Him alone. This is clearly illustrated for us by what happened to John. Remember: John was still a human man, not a redeemed man. The Lord was giving him a vision of the end time and its events. John is so caught up in the majestic splendor and celebration of the supper that he falls down at the feet of the great angel to worship him. But the angel tells John not to worship him nor anyone else, but to worship God alone. There are two reasons given for this.

⇒ First, all creatures, even the majestic angels of heaven, are only servants of God. They may be majestic beings, but they are not God.

⇒ Second, Jesus Christ Himself is the One who bears testimony of the truth. Christ and Christ alone possesses and shares the truth. The only truth that the angels and servants have is the truth borne by Christ. Therefore, He and He alone is worthy of worship. No angel or any other creature possesses the truth. Therefore, worship God and God alone.

"Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Mt.4:10).

"God is a Spirit: and they that worship him must worship him in spirit and in truth" (Jn.4:24).

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev.14:7).

"Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God" (Rev.22:9).

"Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness" (1 Chron.16:29).

"O come, let us worship and bow down: let us kneel before the LORD our maker" (Ps.95:6).

"O worship the LORD in the beauty of holiness: fear before him, all the earth" (Ps.96:9).

<p>1 The conquering Christ a. He will sit on a white horse</p> <p>b. He will judge in righteousness</p> <p>2 The consuming Prince a. His eyes are as fire b. His head is crowned c. His name is secret</p>	<p>XII. THE FINAL TRIUMPH: THE MILLENNIUM USHERED IN, 19:11-20:15</p> <p>A. The Coming of Christ as Conqueror, 19:11-16</p> <p>11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.</p> <p>12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.</p>	<p>13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.</p> <p>14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.</p> <p>15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.</p> <p>16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.</p>	<p>3 The slaughtering Word of God: Clothed in blood</p> <p>4 The heavenly, warring Leader: Heavenly armies follow</p> <p>5 The fierce Conqueror a. He will have a weapon: The sword of His mouth—His Word b. He will smite & rule the nations c. He will execute fierce wrath</p> <p>6 The King of kings & Lord of lords: A revealed name</p>
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DIVISION XII

THE FINAL TRIUMPH: THE MILLENNIUM USHERED IN, 19:11-20:15

A. The Coming of Christ as Conqueror, 19:11-16

(19:11-16) **Introduction:** this passage launches the close of human history. This is Armageddon, the final and climactic war upon earth. This is the battle that destroys all the ungodly and evil upon this earth, the battle that ushers in the righteousness of God upon earth. Shockingly, Jesus Christ Himself will fight this battle. This is the scene of the present passage, a picture of Jesus Christ that is seldom imagined. It is the picture of Jesus Christ coming to earth as the Conqueror. Note: there is no action in these six verses; they only give us a picture of what Christ will look like when He returns to earth as the Warrior and Conqueror of heaven.

1. The conquering Christ (v.11).
2. The consuming Prince (v.12).
3. The slaughtering Word of God: clothed in blood (v.13).
4. The heavenly, warring Leader: heavenly armies follow (v.14).
5. The fierce Conqueror (v.15).
6. The King of kings and Lord of lords: a revealed name (v.16).

1 (19:11) **Jesus Christ, Names—Titles:** Jesus Christ will be the *conquering Christ* (v.11). This is what the picture of the white horse symbolizes. In ancient times, when a Roman general entered a city as the conqueror, he rode a white stallion to celebrate his triumph. The day will come when Jesus Christ returns to this earth as the conqueror. And when He does, man can depend upon two things.

1. Jesus Christ will be the faithful and true Conqueror.
 - ⇒ Faithful means that He can be trusted and relied upon to judge every enemy when He comes. He said that He would conquer and judge and condemn all the ungodly and evil of this world, and His Word can be trusted and relied upon.
 - ⇒ True means true as opposed to false. The conquest and judgment of Jesus Christ will be true. Jesus Christ will mete out exactly what a person deserves, no more and no less. No ungodly and evil person need ever fear that Jesus Christ will be unjust or unfair with him. Every ungodly and evil person can count on Jesus Christ being true. Jesus Christ will judge a person perfectly, in perfect justice. A person will reap exactly what he has sown. He will be judged and condemned for exactly what he has done.
2. Jesus Christ will judge and make war upon the earth in righteousness. His righteousness will be the criteria, the law by which all shall be judged. Any person who does not measure up to the righteousness of Jesus Christ will be conquered, judged, and condemned exactly where he comes up short.

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Mt.16:27).

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works” (Rev.20:12).

“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be” (Rev.22:12).

“Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work” (Ps.62:12).

“I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings” (Jer.17:10).

2 (19:12) **Jesus Christ, Person:** Jesus Christ will be the *consuming Prince* (v.12).

1. His eyes will be like fire. This symbolizes a piercing, penetrating power. He sees everywhere, even in the dark places and behind closed doors. His eyes search the innermost recesses of the heart. He knows all; He is omniscient and He is able to conquer all those who reject Him and do evil.

“His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude” (Dan.10:6).

“Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do” (Heb.4:13).

“I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings” (Jer.17:10).

“Can any hide himself in secret places that I shall not see him? saith the LORD, Do not I fill heaven and earth? saith the LORD” (Jer.23:24).

2. He will be wearing many crowns (diadema), that is, the royal crowns of rule and authority over many kingdoms. He is coming to conquer all the kingdoms of the earth.

3. He will have a name written somewhere on His clothing, but He alone knows what the name will be. It is futile to guess what it will be. We will see it in that day.

“Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Ph.2:9-11).

“His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself” (Rev.19:12).

3 (19:13) **Jesus Christ, Person:** Jesus Christ will be the *slaughtering Word of God* (v.13). Note that His robe will be sprinkled in blood. This symbolizes the blood of His enemies, not His own redemptive blood. Jesus Christ is going to conquer and defeat all the ungodly and evil of this earth. Now note a most significant fact: how He is going to do it. By the Word of God. He possesses the power of God’s Word. In fact, this is His very name, the Word of God. Therefore, all He has to do is speak the Word and the very power and energy and force of His Word will slaughter the ungodly and evil of the world.

“I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment” (Is.63:3).

“But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked” (Is.11:4).

“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb.4:12).

4 (19:14) **Jesus Christ, Person:** Jesus Christ will be the *heavenly, warring Leader* (v.14). Note that the armies of heaven follow Him. Who are they? Note: they will be clothed in “fine linen, white and clean.” This is the very same clothing worn by the believers at the Marriage Supper of the Lamb (cp. Rev.19:8). Therefore, the armies will include the believers who have followed Christ the Messiah down through the centuries, both the believers of the Old and New Testament. The armies will include all the redeemed. In addition, the armies will include the multitude of angels that Jesus Christ said He was going to bring with Him when He returned to earth (Mt.25:31).

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory” (Mt.25:31).

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” (2 Th.1:7-9).

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

5 (19:15) **Jesus Christ, Person:** Jesus Christ will be the *fierce Conqueror*. This is seen in three things.

1. First, He will have a weapon; a sharp sword will proceed out of His mouth. This symbolizes that His weapon will be the power of His Word. The Word of God is the sword of God.

“And take...the sword of the Spirit, which is the word of God” (Eph.6:17).

“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb.4:12).

“But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked” (Is.11:4).

2. Second, He will smite and rule the nations of the earth with a rod of iron. He will conquer and subject them all and take His rightful place as the Sovereign Lord over the earth and all its peoples.

“Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel” (Ps.2:9).

“But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked” (Is.11:4).

3. Third, He will execute the fierceness and wrath of God the Almighty (see note, pt.2—Rev.14:18-19; also see note—Rev.14:10-11 for discussion and verses).

6 (19:16) **Jesus Christ, Person:** Jesus Christ will be the King of kings and Lord of lords. He is the *sovereign King and Sovereign Lord* of the universe. No one exists except by His will and no one shall be allowed to be a citizen of His kingdom unless they have His approval. When He comes as conqueror, He is going to banish all those who have not acknowledged and subjected themselves to His sovereignty, who have *not worshipped and served* Him as the greatest of all Kings and Lords.

“Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords” (1 Tim.6:15).

“And from Jesus Christ, who is the faithful witness, and the firstbegotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood” (Rev.1:5).

“These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful” (Rev.17:14).

“And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS” (Rev.19:16).

<p>1 The terrifying call to the supper of the great God</p> <p>a. The guests: Fowls</p> <p>b. The purpose: To destroy the wicked</p> <p>2 The mobilizing of the</p>	<p>B. The Great Battle of Armageddon, 19:17-21</p> <p>17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;</p> <p>18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.</p> <p>19 And I saw the beast, and</p>	<p>the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.</p> <p>20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.</p> <p>21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.</p>	<p>world's forces</p> <p>3 The simple & quick capture of the hostile forces</p> <p>4 The grim judgment of the hostile forces: A lake of fire</p> <p>5 The weapon of victory</p>
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DIVISION XII

THE FINAL TRIUMPH: THE MILLENNIUM USHERED IN, 19:11-20:15

B. The Great Battle of Armageddon, 19:17-21

(19:17-21) **Introduction:** this is the great battle of Armageddon, the final battle of human history. This is where human history ends, where the Lord Jesus Christ intervenes and stops the madness and evil of humanity. This is where Jesus Christ returns to earth and destroys the ungodly and evil of this world. This is what the Bible and believers call...

- the great day of Jehovah
- the great day of God
- the day
- the day of the Lord
- the final battle of human history
- the judgment of God upon the godless governments of this world
- the end of the devil's rule upon earth
- the supper of the great God
- the great battle of Armageddon

The battle of Armageddon is the intervention of Jesus Christ into world history. It is His returning to earth and destroying all the forces of evil upon earth—once for all. (See outline and notes—Rev. 14:20; 16:12-16 for more discussion.)

1. The terrifying call to the supper of the great God (v.17-18).
2. The mobilizing of the world's forces (v.19).
3. The simple and quick, capture of the hostile forces (v.20).
4. The grim judgment of the hostile forces: a lake of fire (v.20).
5. The weapon of victory (v.21).

1 (19:17-18) **Armageddon:** there will be the terrifying call to the supper of the great God. This supper differs entirely from the *Marriage Supper of the Lamb* which will be for believers. This supper, the *Supper of the Great God* will be for unbelievers and it will be the most terrifying moment in human history.

Note the terrifying preparation for this supper. A mighty angel cries with a loud voice to *all the birds* of the air. He cries for them to gather together for the Supper of the Great God. Why are the birds of the air called together? Because God is going to destroy the godless nations and armies of this world. God is going to slay all the armies of all the nations of the world. God is ending once for all the slaughter of human life upon this earth. Therefore, the angel is calling together all the birds of the air to feast upon the ungodly of this world when they have been slain. Note who it is to be slain and who is to become a feast for the vultures of the air:

- the flesh of captains
- the flesh of mighty men, that is, the powerful
- the flesh of horses
- the flesh of the riders on the horses
- the flesh of all men, both the slaves and the free, both the small and the great

The idea is that all the armies of the world will be destroyed. Every single army will be destroyed by Jesus Christ when He returns in glory.

“Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured” (Ezk.39:4).

“And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD” (Ezk.39:17-20).

2 (19:19) **Armageddon**: there will be the mobilizing of the world’s armies. Note exactly what is said:

“And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse [Jesus Christ returning to earth], and against his army” (v.19).

- ⇒ The antichrist is there.
- ⇒ The kings or leaders of the earth are there (probably negotiating and trying to prevent the battle against each other).
- ⇒ The armies of the nations are there.

How is it humanly possible for so many great armies to gather in one place? And if a war is going to be fought in Palestine, why bother with foot soldiers when the world has so many sophisticated weapons such as missiles and atomic war-heads? The reason is simple: armies use foot soldiers when they want to preserve the land and its resources. In the end time this is exactly what will happen. The antichrist will lead his eastern alliance against Palestine to totally exterminate the Jews and to take the whole Middle East with its rich resources for himself. He will march against those who claim to be followers of the Lord Jesus Christ. Remember, the Jews will have been saved at this time. They will have accepted Jesus Christ as their Messiah (see notes—Rev.7:4-8; 11:3-13). This is what is meant by the statement that the antichrist and his armies gather together to fight against Christ. Jesus Christ and His people are one; therefore, to fight against the followers of Jesus Christ is to fight against Christ. The antichrist cannot use atomic weapons, for the weapons would not only destroy the land and its resources but probably cause a retaliatory strike from some of the other nations of the world.

Now, how did all the armies of the world get to Palestine? There are two ways.

1. They got there the same way they would today. If some major army began to march and to claim all the oil of the Middle East for itself, we all know exactly what would happen. The nations of the world would go to protect their interest. The situation in the end time will be caused by some similar circumstance. Standing where we do today, we cannot see into the future to see what will happen in the Middle East to cause all the nations to gather together. All we know is this: they will all be gathered together in Palestine in the end time.

The point is this: when the antichrist and the confederation of nations under his power begin to march against Israel, the other nations of the world apparently become edgy and nervous. The reason may be...

- the fear of a military move to conquer the world beginning in Palestine.
- the resources of the Middle East and the threat to those resources (such as oil).
- the insanity of exterminating a whole people and nation like the Jews.

“And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared” (Rev.16:12; cp. Ezk.chapters 38-39).

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever” (Dan.2:44; cp. Dan.7:19-27).

“And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more” (Is.2:4).

“But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked” (Is.11:4).

“Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. Let the heathen be wakened, and come up the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down: for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel” (Joel 3:9-16).

“Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour

upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy” (Zeph.3:8).

“And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth” (Zech.9:10).

“And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem” (Zech.12:9; cp. Zech.12:1-9).

2. The armies of the world will gather in Palestine because there is an evil spirit behind the confederation of nations (cp. Rev.16:13-14). This has been discussed in detail earlier, but is being restated here because of its importance in dealing with the *battle of Armageddon*. (See note—Rev.16:12-16.)

Note: this verse says that all the nations and alliances of the earth are going to be involved in the great battle of Armageddon.

- ⇒ The kings of the east: all the nations east of Palestine, apparently involving the Arabs, China, and all the other eastern nations. These will probably be headed up by the antichrist.
- ⇒ The kings of the north: all the nations north of Palestine including Russia.
- ⇒ The kings of the south: all nations south of Palestine including the nations of Africa.
- ⇒ The kings of the west: all the nations west of Palestine including a western alliance and involving some of the European nations and probably including America and other powerful nations of the Americas and Canada.

Enemies will gather from every nation with each taking sides to protect its own interest. As stated, the point of conflict may be oil in the Middle East, or the utter insanity of the antichrist setting out to exterminate a whole people like the Jews, or it may be some other interest that we know nothing about yet. The point to see is this: in the last days all the nations of the world will converge upon the Middle East and be stationed within the borders of Palestine at Meggido. Each of the nations will join forces with two or more sides. They will be there to protect their own national interests in the Middle East and Palestine. (Compare the war of Desert Storm, the United Nations’ actions against Iraq when Iraq attacked Kuwait in 1990.)

Note what is behind the whole scene: evil spirits. Evil spirits are giving power to the mouth of the antichrist and his false prophet. This means the power to influence and deceive the leaders of other nations. The evil spirits will give the two leaders supernatural power to inspire their confederation to march and conquer Palestine. All the other nations will march to protect their interest in the region (perhaps oil). The description of the evil spirits as frogs symbolizes the ability to leap and spread the deception from the dragon (the devil) to the antichrist and to his false prophet or executive officer and then to each of the nations. The picture is that of the demons working miracles. What kind of miracles? Scripture does not say, but the idea is that of...

- deceptive dreams of glory
- glorious triumphs
- visions of grandeur
- setting passions aflame
- striking fear within the heart and arousing bitterness and hate among nations.

The result of the evil spirits is this: there will be a gathering together of all the armies of the world to the place in Palestine called Armageddon or the valley and mountain of Meggido. This is the great valley that runs through the middle of Palestine from the Mediterranean Sea to the Jordan River. It is about 200 miles long and ten miles wide.

“And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him” (Rev.12:9).

“And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty” (Rev.16:13-14).

3 (19:20) **Armageddon**: there will be the simple and quick capture of the antichrist and the false prophet. Second Thessalonians tells us exactly what will happen to the antichrist.

“And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming” (2 Th.2:8).

1. The Lord Jesus shall slay the antichrist with the spirit of His mouth (Greek “breath”). What is *the spirit of Jesus’ mouth*? It is the spirit of truth, holiness, and unlimited power. When Jesus speaks, what He says is of God and unstoppable. When He rents the sky to slay the antichrist, there will be no battle, for all the forces of heaven and earth combined would be as non-existent against the Lord God of the universe. Christ will just speak the Word for the antichrist to be slain and the antichrist will be slain. It will be like the blowing of a little breath and the dust particle is removed never to return.

Leon Morris says that the emphasis is the ease with which the Lord will destroy the “ ‘lawless one’, terrible though he will be” (*The Epistles of Paul to the Thessalonians*. “The Tyndale New Testament Commentaries,” ed. by RVG Tasker. Grand Rapids, MI: Eerdmans, 1956, p.131).

The Pulpit Commentary says, “The words are to be taken literally as a description of the power and irresistible might of Christ at His coming—that the mere breath of His mouth is sufficient to consume the wicked” (*Second Thessalonians*).

“The Pulpit Commentary,” Vol.21, ed. by HDM Spence and Joseph S. Exell. Grand Rapids, MI: Eerdmans, 1950, p.25f).

“But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked” (Is.11:4).

2. The Lord of glory will destroy the antichrist with the brightness of His coming. The word “brightness” (epiphaneia) is a very special word. It is a word chosen by the New Testament to refer only to the coming (parousia) of the Lord. It is used only five times in all the New Testament, and in every instance it refers to the Lord’s coming into the world. It refers once to His first coming (2 Tim.1:10) and four times to His second coming (1 Tim.6:14; 2 Tim.4:1, 8; Tit.2:13). The whole idea of *brightness* is splendor, radiance, glory, and light. Someone has pointed out that when Jesus Christ returns to earth, there will be such a spectacular display of glory and splendor that the explosion of every star in the universe could not match the sight of the Lord (source unknown). When Christ first appears, there will apparently be the energizing of a laser beam of glory zeroed in on the antichrist, and he shall be immediately destroyed by the radiance of the Lord’s glory and light—quicker than we could blink an eye. Simply by showing Himself, the Lord will destroy the antichrist. Imagine the enormous power of the Lord’s glory, a glory so powerful that it will explode the whole universe and remake it into a new heavens and earth. Note: the word “destroy” does not mean to annihilate, but to make inoperative; to make powerless; to end; to put a stop to the evil work of the antichrist.

4 (19:20) **Lake of Fire:** there is the horrifying judgment of the antichrist and the false prophet. They will both be immediately cast into the lake of fire. The lake of fire is called either Gehenna or the *Lake of Fire*. This is the place where all those who have rebelled against God are to be cast at the end of the world—all unbelieving men, fallen angels, demons, and the devil. At the final judgment of unbelievers, the lake of fire is the *final hell* to which all the wicked shall be judged and condemned, and the judgment of Gehenna is said to be eternal.

“The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth” (Mt.13:41-42).

“Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire” (Mt.18:8).

“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever” (Rev.20:10).

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink....And these shall go away into everlasting punishment: but the righteous into life eternal” (Mt.25:41, 46).

“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire” (Rev.20:11-15).

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev.21:8).

5 (19:21) **Armageddon:** there is the weapon of the Lord that He uses to slay the armies. What will the weapon be? A sword, the sword of His mouth. Jesus Christ has no physical, material, carnal, or fleshy weapons made of this earth. He does not need them. The only weapon He ever needs is the *sword of His Word*. All He ever has to do is speak the Word and whatever He says is done—immediately, instantaneously, completely, thoroughly, and finally. One blast of the power of His Word is so forceful that it consumes all that stands before Him. Therefore, in the horrifying battle of Armageddon there will not even be a battle fought. The Lord will simply speak the *Word of death*, and every soul of the godless nations and armies present will drop dead. A horrifying sight, but nevertheless it is the declaration of Scripture. And it will all be so tragic—tragic because everyone present could have given their heart and life to Jesus Christ and been saved. Instead they chose to reject, deny, and curse Christ and God, and slaughter literally millions in the worst holocaust the world will have ever seen. Therefore, the Lord Jesus Christ will have no choice. He will have to stop the slaughter and insane evil of the godless of this world. And He will stop it at Armageddon.

“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb.4:12).

“And take...the sword of the Spirit, which is the word of God” (Eph.6:17).

“But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked” (Is.11:4).

	CHAPTER 20	which is the Devil, and Satan, and bound him a thousand years,	3 How long will Satan be removed?
1 Who is going to remove Satan?	C. The Great Removal & Binding of Satan, 20:1-3	3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.	4 Where is Satan to be placed?
2 Who is Satan?	And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.		5 Why is Satan to be bound and removed?
	2 And he laid hold on the dragon, that old serpent,		6 Will Satan ever be released again?

DIVISION XII

THE FINAL TRIUMPH: THE MILLENNIUM USHERED IN, 19:11-20:15

C. The Great Removal and Binding of Satan, 20:1-3

(20:1-3) **Introduction:** Jesus Christ is coming back to earth again in all the glory and majesty of God. He is coming to eliminate all the ungodly and evil from off the earth. He is coming to establish the rule and reign of God upon earth. The earth will be filled with the righteousness of God and know nothing but the righteousness of God. The day is coming when there will be...

- no more sin, evil or unrighteousness upon earth.
- no more rejection, denial or cursing of God or His Son Jesus Christ.
- no more savagery, murder or war.
- no more sickness, disease or ill health.
- no more pain, suffering or death.

The kingdom of God is coming to earth. The earth is going to be like the Garden of Eden once again, except it will be better—better because Jesus Christ, the Son of God Himself, is going to be ruling and governing the affairs of the world.

This is what is known as the Millennium, which simply means one thousand years, the one thousand year rule of Jesus Christ upon the earth. No man, nation, technology or science can ever bring about the perfect earth. Man cannot create perfection. He cannot develop the perfect state and government, the perfect society and culture, or the perfect life and future. Only God can do that. And this is the most wonderful thing: Scripture declares that this is exactly what God is going to do. Scripture proclaims that the Lord Jesus Christ is coming back to earth in power and glory, coming to bring about the perfect state and government, society and culture, life and future. He is coming back in power and glory to bring the kingdom of God to earth, the rule and reign of love, joy, peace, and righteousness. When? Right after the final war of history; right after all the ungodly and evil nations and armies of the world have been eliminated from the earth. This will be done at the great battle of Armageddon. This was the discussion of the previous passage. Now, right after Armageddon, one more thing needs to be done: the spiritual power that lies behind all the ungodliness and evil of this earth, Satan himself, has to be bound. Man can never be free from evil and lawlessness—he can never have a perfect world—until the temptation to do evil is removed from the earth. So long as there is temptation, man will be lawless and do evil. Therefore, Jesus Christ has to remove the possibility of temptation from the earth. The only way this can be done is to remove Satan. This is the glorious news of this passage: *the great removal and binding of Satan*. Note how God answers all the questions we need to know about the removal of evil and Satan from the earth.

1. Who is going to remove Satan (v.1-2^a)?
2. Who is Satan (v.2)?
3. How long will Satan be removed (v.2)?
4. Where is Satan to be placed (v.3)?
5. Why is Satan to be bound and removed (v.3)?
6. Will Satan ever be released again (v.3)?

(Remember: the purpose of *The Preacher's Outline & Sermon Bible* is to *outline the Bible and to simply develop the points of the Scriptural outline*. Our purpose is not to present theological and denominational positions. For this reason we do not get into all the controversy over pre-, mid-, post-, and non- tribulation and millennial positions. As stated, God has called us to outline and develop only what the Scripture says. To the best of our ability we do this. Our daily and consistent prayer for every reader is that *The Preacher's Outline & Sermon Bible* will help you to understand God's Word better. This is our sole purpose for existing.)

1 (20:1-2) **Satan:** Who is going to remove Satan from the earth? The angel of God's power. Note that the angel comes directly out of heaven, from God's presence. Remember "angel" (aggelou) means *messenger*. Some messenger from heaven is going to remove Satan from this earth. Some scholars believe this messenger is Jesus Christ. Note that He has "the keys of hell and death" (Rev.1:18). They believe that Christ would never give those keys to anyone else. Whatever the case, the messenger holds two things in his hands:

- ⇒ The key to the bottomless pit: this means that he has the power to cast Satan into the abyss, away from the earth.
- ⇒ A great chain: this means that he has the power to bind Satan and to keep him from tempting and leading people into sin and ungodliness.

Thought 1. Think what this means. There is a power great enough to remove Satan and all the evil and sin from this earth. That power is in heaven, the very power of God Himself.

“And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you” (Ro.16:20).

2 (20:2) **Satan—Names - Titles:** Who is Satan? His names tell us.

1. He is the dragon: the spiritual power that stirs up the fiery, cruel, and brutal passions of people and governments, that causes people and governments to behave like beasts and to ravage and destroy people and property.

“And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him” (Rev.12:9).

“And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years” (Rev.20:2).

2. He is that *old serpent*: the spiritual power that deceives, seduces and beguiles people; that leads people into sin and evil; that leads people to disobey, ignore, and neglect God.

“But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ” (2 Cor.11:3).

“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works” (2 Cor.11:13-15).

“And the serpent said unto the woman, Ye shall not surely die....And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life” (Gen.3:4, 14).

3. He is the *devil*: the spiritual power that slanders, lies, and murders by leading people to lie and murder.

“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it” (Jn.8:44).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pt.5:8).

4. He is *Satan*: the spiritual power that accuses, opposes, and stands as an enemy to God and His followers. Satan leads his followers, the ungodly and evil of this world, to accuse, oppose, and stand against God and believers, even to the point of persecuting and killing them. He is also the main accuser of believers. He is pictured as constantly pointing out the sins and failures of believers to God. He does this in order to cut the heart of God and to arouse God's justice against man.

“Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve” (Mt.4:10).

“And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly” (Jn.13:27).

“To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me” (Acts 26:18).

“And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you” (Ro.16:20).

This is Satan, the spiritual being who lies behind all the ungodliness and evil in the world. This is Satan, the one who has to be bound and removed from the earth before Jesus Christ can bring the perfect government and society to earth. (See notes, *Satan*—Rev.12:3-4; DEEPER STUDY # 1—12:9 for more discussion.)

3 (20:2) **Satan:** How long will Satan be removed? The time is clearly stated: for one thousand years. This means a most wonderful thing: there is a period of history coming when there will be no more ungodliness and evil running wild upon earth. This is the period of history that is known as the Millennium, the period when the Lord Jesus Christ will come to rule and reign upon this earth as Sovereign Lord. Scripture says the time will be one thousand years. Think how glorious this will be:

- ⇒ No more war or killing will exist.
- ⇒ No more assaults or abuse or crimes will go unpunished.
- ⇒ No more hunger or homelessness or unemployment will exist.
- ⇒ No more laziness or lethargy or unconcern will be allowed.
- ⇒ No more drug-pushing or enslavement to drunkenness will be tolerated.

All the wrongs and ills, evil and lawlessness of this earth will be removed. The perfect government and society, utopia and life will be brought to this earth. Righteousness—all things made righteous—will be established upon the earth for one thousand years.

4 (20:3) **Satan—Bottomless Pit:** Where is Satan to be placed for the thousand years? In the bottomless pit (see note—Rev.9:2 for discussion).

“And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high [Satan and the fallen angels and demons], and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited” (Is.24:21-22).

5 (20:3) **Satan—Utopia:** Why is Satan to be bound and removed? The reason is clearly stated: so that he cannot deceive people and nations any more. Right now, sin looks good, tastes good, and feels good. Think about the things that look good, feel good, and taste good:

⇒ food	⇒ money	⇒ possessions
⇒ sex	⇒ pleasure	⇒ stimulation of the flesh
⇒ honor	⇒ power	⇒ popularity
⇒ recognition	⇒ clothes	⇒ position
⇒ vehicles	⇒ houses	⇒ comfort

None of these are wrong. They are necessary to life. But the passion and lusting after these things are wrong. Scripture says that Satan and his evil spirits are the ones who arouse these passions to lust within us. Satan is the evil force and power that arouses us...

- to lust after more and more food.
- to lust after another person.
- to lust after power over others.
- to lust after more and more pleasure and possessions.
- to lust after more and more position and money.

Think what society will be like when Jesus Christ comes to bring utopia, the Kingdom of God, to earth. Think about the love, joy, and peace; the self-control, discipline, and personal strength; the cooperation, unity, and oneness; the individuality, assurance, and security; the purpose, meaning, and significance people will have. When Satan is removed there will be no more deception of people or nations. There will only be a society in which there will be no need and no lack. This is the reason Jesus Christ is going to remove Satan: He, the Son of God, wants man to have the privilege of living in the perfect society on this earth and to do so while the earth is in its present created form.

1. Satan will be bound and removed from earth.

“And he said unto them, I beheld Satan as lightning fall from haven” (Lk.10:18).

“And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season” (Rev.20:2-3).

2. There is going to be a change in the earth.

“Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body” (Ro.8:21-23).

“The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God” (Is.35:1-2).

3. There is going to be a change in the animal kingdom.

“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea” (Is.11:6-9).

4. There is going to be a change in the aging, sicknesses, and diseases of the body.

“Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert: (Is.35:5-6).

5. There will be plenty upon earth.

“And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed” (Joel 2:26-27).

“And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim” (Joel 3:18).

6. There will be peace on earth.

“In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance” (Is.19:23-25).

7. There will be a change in government.

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever” (Rev.11:15).

“And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one” (Zech.14:8-9).

8. There will be righteousness and morality and godliness on earth.

“And it shall come to pass in the last days, that the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more” (Is.2:2-4).

- 6** (20:3) **Satan**: Will Satan ever be released again? Scripture says yes, for a little season (see notes—Rev.20:7-10 for discussion).

<p>1 The resurrection & rule of believers</p> <p>a. The sight of thrones, rule, & authority</p> <p>b. The sight of a special group: Martyrs</p>	<p>D. The First Resurrection & Millennial Reign of Christ,^{DS1} 20:4-6</p> <p>4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their</p>	<p>foreheads, or in their hands; and they lived and reigned with Christ a thousand years.</p> <p>5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.</p> <p>6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.</p>	<p>2 The resurrection of believers only</p> <p>3 The great privilege of resurrected believers^{DS2}</p>
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DIVISION XII

THE FINAL TRIUMPH: THE MILLENNIUM USHERED IN, 19:11-20:15

D. The First Resurrection and Millennial Reign of Christ, 20:4-6

(20:4-6) **Introduction:** this is one of the most exciting passages of Scripture in all the Word of God for the believer. It is the great millennial reign of the Lord Jesus Christ here on earth. The word millennium simply means one thousand years. When we speak of the Millennium, we mean the one thousand year rule of Jesus Christ on earth. Remember what has just happened in Revelation, the two great events that have just been revealed to us.

First, Jesus Christ is going to return to earth as conqueror, and He is going to destroy the antichrist and all the war machines and armies of the world at Armageddon. There will not be a shot fired at Armageddon. When Jesus Christ appears in the heavens, He will give one blast of His glory and the most powerful laser beam the world has ever known will destroy the armies and nations of the world.

Second, Christ will take Satan and bind and remove him from the earth for one thousand years. For one thousand years Satan will not be able to tempt or deceive people on earth. This does not mean that people cannot sin or do wrong, for man will still have his human nature that comes short of God *by its very nature*. Man will still have choices to make: to follow Christ or not to follow Christ. But with Satan bound and removed, there will be far less evil and ungodliness in the world. And government and society itself will be under the control of Christ Himself. This means...

- that no more war or killing will exist.
- that no more assaults or abuse or crimes will go unpunished.
- that no more hunger or homelessness or unemployment will exist.
- that no more laziness or lethargy or unconcern will be allowed.
- that no pushing of drugs or enslavement to drunkenness will be tolerated.

Now for the present passage: this is the first resurrection and great millennial reign of Jesus Christ upon earth.

1. The resurrection and rule of believers (v.4).
2. The resurrection of believers only (v.5).
3. The great privilege of believers (v.6).

DEEPER STUDY # 1

(20:4-6) **Millennial Reign of Jesus Christ—Millennium:** because of the length and large number of verses contained in this footnote, it is being placed last in this outline. This is to keep from losing one's continuity of thought with the passage here in Revelation. (See **DEEPER STUDY # 2, Millennium—Rev.20:4-6** for discussion.)

1 (20:4) **Resurrection, The—Rewards:** there is the resurrection and rule of believers. Note three facts.

1. John sees thrones and people sitting upon them with authority to judge and rule. He also sees the millions of believers who were martyred during the tribulation, those who were killed for their witness for Christ and their stand for the Word of God, and those who refused to worship and receive the mark of the antichrist.

Who are the people sitting upon the thrones? John tells us.

- ⇒ They are those who *live again* or *come to life again* and who reign with Christ (v.4).
- ⇒ They are those who take part in the first resurrection.

This tells us exactly who the people are: they are believers who have died, the dead believers of all time. Those who rule and reign with Christ in the Millennium will be the believers whose bodies have come back to life again, all the believers who will take part in the first resurrection.

2. Note that John sets the martyrs of the tribulation off as a special group of believers. Why? Probably because they paid the ultimate price for Christ: they died for Him. Their blood especially cries out for vindication and reward. They, among us all, should be rewarded and given the right to rule with Christ.

3. The millennial reign of Jesus Christ is when the believer's glorious rule and reign with Christ begins. Note what John says he saw:

“I saw thrones, and they [believers] sat upon them, and judgment [authority to rule] was given to them” (v.4).

The Millennium is when Jesus Christ sets up the organization and arrangement of rule and reign throughout the whole universe. The millennial reign is when Christ gives believers their duties and responsibilities, their assignments and service for eternity. (The assignments and service will most likely be enlarged at the end of the Millennium when He creates the new heavens and earth.) The Millennium is where Christ removes the fallen spiritual beings from power. This is where Satan and his heavenly host are bound and removed from power.

⇒ Remember the spiritual forces that fight against God and man, the high places that Scripture says they hold.

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph.6:12).

“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him” (Col.1:16).

⇒ As stated, this is where Christ dethrones Satan and his heavenly host.

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season” (Rev.20:1-3).

“And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth” (Is.24:21).

This is where Christ reclaims the positions of the principalities and the high places of rule throughout the universe and exalts believers to those positions. (See note—Rev. 14:13 for more discussion.)

“Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge [oversee, rule] angels? how much more things that pertain to this life?” (1 Cor.6:2-3).

“And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus” (Eph.2:6-7).

“If we suffer, we shall also reign with him: if we deny him, he also will deny us” (2 Tim.2:12).

2 (20:5) **Resurrection, The:** there is the resurrection of believers only. Scripture could not state it any clearer. The millennial reign of Christ will see only the resurrection of believers. The first resurrection is for believers only. Note verse six: it is for those who are blessed and holy and upon whom the second death (eternal death) has no power. The first resurrection will be only of those who are going to live forever. The rest of the dead, the unbelievers, will not “live again” until after the thousand years are finished. Note *exactly* what John says he saw:

“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection” (v.4-5).

⇒ He saw people sitting upon thrones with the authority to judge or rule (v.4).

⇒ He saw the martyrs of the tribulation (v.4).

⇒ He saw these living again; that is, they were resurrected in the first resurrection (v.4).

⇒ He saw that the rest of the dead, the unbelievers, would not live again until the thousand years were finished (cp. Rev.20:13).

Note that this is exactly what Scripture says: there are to be one thousand years between the first resurrection of believers and the rest of the dead (the unbelievers, cp. Rev.20:12-15; 21:8).

3 (20:6) **Millennium:** there is the great privilege of the *resurrected believers* in the Millennium. Again note: this verse is still referring only to the resurrected believers, not to the people who will be upon earth. The resurrected believers will have six glorious privileges in the Millennium.

1. They will be extremely blessed. “Blessed” (makarios) means joy and satisfaction, being complete and fulfilled, secure and peaceful within one’s being; having meaning, significance, and purpose.

Thought 1. To be blessed is what men seek. The problem is that they seek it in the things of this earth: position, money, possessions, fame, power, and worldly pleasures. The only true *blessedness* is found in Jesus Christ. He alone can raise up a person in the first resurrection. He alone can give a person the right to rule and reign with Him in His millennial reign.

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also” (Mt.6:19-21).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn.2:15-16)

“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them” (Rev.14:13).

“Behold, O come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame” (Rev.16:15).

“And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God” (Rev.19:9).

2. The resurrected believers will be holy. That is, they will be perfected into the holiness of Christ Himself. They will be perfectly separated from the world and set apart unto God. They will bear the very same nature of Christ Himself, a holy nature, a nature that is perfectly pure.

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren” (Ro.8:29).

“For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Ph.3:20-21).

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is” (1 Jn.3:2).

3. The resurrected believers will never be touched by the second death. What is the second death? It means a second kind of death. The first death is when we leave this world and pass on into the next world. The second death refers to eternal death, to being separated from God forever. It means to be put into a different place other than where God is. It means to live someplace other than in heaven with God. Scripture clearly tells us what the second death is:

“And death and hell were cast into the lake of fire. This is the second death” (v.14).

The second death is being *separated from God* and being cast into the lake of fire. The point is this: resurrected believers will never have to suffer the second death. Despite our depravity and failure and sins upon earth—despite our rebellion and rejection of God for so many years before we surrendered our lives to Jesus Christ—despite what we might deserve—if we have truly surrendered our lives to Jesus Christ, we will never suffer the second death. This will be one of the glorious privileges of the resurrected believer.

“The last enemy that shall be destroyed is death” (1 Cor.15:26).

“So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory” (1 Cor.15:54).

“But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel” (2 Tim.1:10).

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev.21:4).

“He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it” (Is.25:8).

4. The resurrected believer will serve as a priest of God and of Christ. This means that believers will have the same right that they have upon earth now, the right to enter the presence of God and Christ as needed. There will be no need for a mediator to stand between God and the believer. As stated, it will be just as it is upon earth now, except that we will be standing face to face with God and Christ, whereas now we approach them through prayer and thought.

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Pt.2:5).

“And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever” (Rev.1:6).

“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years” (Rev.20:6).

5. The resurrected believer will rule and reign with Christ. (See notes—Rev.14:13 for discussion.)

6. The resurrected believer will serve under the rule of Christ. (See note—Rev. 14:13 for discussion.)

DEEPER STUDY # 2

(20:4-6) **Jesus Christ, Millennial Reign—Millennium:** this is the only Scripture that tells us how long the millennial reign of Jesus Christ will be (Rev.20:2, 3, 4, 5, 6, 7). Millennium simply means one thousand years or a period of one thousand years. It refers to the coming again of Jesus Christ to earth, some time in the future when He will be returning to reign over the nations and peoples of the earth.

⇒ Here is a quick Scripture reference to show what is meant.

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed” (Dan.7:13-14).

⇒ Peter definitely said that the Millennium was coming and that it referred to some future time.

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began” (Acts 3:19-21).

Although this is the only mention of one thousand years, the coming of Jesus Christ to rule this earth is mentioned many, many times in Scripture. Many more verses will be given below, but this gives a quick glimpse as to what is meant by the Millennium. The Millennium simply means the rule of Jesus Christ over this earth, over all the nations and peoples of this earth for one thousand years. Why is a Millennium necessary? Why does Jesus Christ not just end everything when He comes back to earth? Why is He coming back and ruling over this earth for one thousand years? There are at least four reasons.

1. The earth must be ruled over by Christ in its present form. Why? Because the earth belongs to Christ; it belongs to Him by right. Jesus Christ created the world and man. But man gave the world to Satan. Man obeyed Satan instead of God. When he did, he brought evil to earth. Therefore, Jesus Christ has to reclaim the earth and bring righteousness to the earth, and He has to do it while the earth is in its present form. To destroy the earth would be giving up this earth and dooming it to destruction; it would mean that God failed with the present earth. Of course, God cannot fail. Therefore, the Lord Jesus Christ must reclaim this earth and rule over it before He moves the world and believers into the perfect world.

2. Why is the Millennium necessary? Because God has to fulfill all the promises to man that are in His Word. But why would God make such promises that could not be fulfilled in sinful man? God knew that man would fail and that the promises would not be able to be fulfilled. So why make the promises? Because God loves man, and He wants to bless man. God would rather create man and have a few who will believe in Him and bless them than not to create man and have no one to bless.

The point is this: in order to bless the few believers upon earth, in order to fulfill God’s promises, Jesus Christ has to come back to this earth while it is in its present form. God made some wonderful and great promises all through the Scripture that have not yet been fulfilled, and they cannot be fulfilled without Christ Himself ruling and reigning and bringing them about. Therefore, He is coming back to complete the promises, coming back while the earth is still in its present form.

3. Why is the Millennium necessary? Because God is love, and He wants to see more and more people saved despite the terrible evil of past history and the horrible evil of the end time under the antichrist. God is still merciful. Therefore, in the Millennium God is going to give man the very presence of His Son in His majestic glory ruling and reigning from Jerusalem. God is going to give man his utopia upon earth: peace and prosperity—give man every opportunity in the world to receive Jesus Christ as Lord and Savior. The Millennium is necessary because of the love of God for man, a love that longs for more and more people to be saved.

Now, what will the Millennium be like? A good way to gain some understanding of the Millennium is to ask questions and then to answer the questions by giving Scriptural support. Any minister or lay believer can do the same study that we are doing. It is needed because of so many erroneous ideas going around about the Millennium. We give just a brief study so that the reader will have some idea of what the Millennium will be. Note four questions and points about the Millennium:

1. What are some verses that tell us that Christ is coming back in glory to rule and reign over the earth?
⇒ He shall rule over and govern the nations.

“And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more” (Is.2:4).

“Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this” (Is.9:7).

“Behold, I have given him for a witness to the people, a leader and commander to the people” (Is.55:4).

“O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth” (Ps.67:4).

“For the kingdom is the LORD’S: and he is the governor among the nations” (Ps.22:28).

⇒ He shall rule and judge the ends of the earth.

“The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and exalt the horn of his anointed” (1 Sam.2:10).

“He shall have dominion also from sea to sea, and from the river unto the ends of the earth” (Ps.72:8).

“And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth” (Zech.9:10).

⇒ He is coming to rule the earth.

“Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth” (Ps.96:13).

“Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity” (Ps.98:9).

⇒ He shall be made higher than the kings of the earth.

**“His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed” (Ps.72:17).
nd the people with equity” (Ps.98:9).**

⇒ All nations shall come and see His glory and every knee shall bow.

“I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear” (Is.45:23).

“For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory” (Is.66:18).

⇒ He shall be exalted over all rule and authority in this world and in the world to come.

“Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come” (Eph.1:21).

⇒ God shall subject the world to come to Christ.

“For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him” (Heb.2:5-8).

⇒ The kingdoms of the world become the kingdom of God.

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever” (Rev.11:15).

⇒ Christ the Stone shall fill and rule the whole earth.

“Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth” (Dan.2:35).

⇒ Christ alone has the right to the crown.

“I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him” (Ezk.21:27).

⇒ Kings shall bring gifts to Him and serve Him.

“The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him” (Ps.72:10-11).

⇒ His enemies shall be made His footstool.

“But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?” (Heb.1:13).

“From henceforth expecting till his enemies be made his footstool” (Heb.10:13).

“Till I make thine enemies thy footstool” (Lk.20:43).

“The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?” (Mt.22:44).

⇒ The people will obey Him.

“The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be” (Gen.49:10).

⇒ The people shall gather and obey and serve Him.

“The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be” (Gen.49:10).

“And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed” (Dan.7:14).

⇒ The people will glorify and fear Him.

“Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee” (Is.25:3).

⇒ He shall be given the throne of David.

“He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David” (Lk.1:32).

⇒ He shall rule in Zion (Jerusalem) upon His throne.

“Yet have I set my King upon my holy hill of Zion” (Ps.2:6).

“Even he shall build the temple of the LORD; and he shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both” (Zech.6:13).

⇒ Jerusalem will be the place of the Lord’s throne.

“At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart” (Jer.3:17).

“Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath” (Jer.31:38-39).

“It was round about eighteen thousand measures: and the name of the city from that day shall be, the LORD is there” (Ezk.48:35).

“So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers [unbelievers] pass through her any more” (Joel 3:17).

“Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain” (Zech.8:3).

⇒ The kingdom of Israel shall be the Lord’s.

“And saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD’s” (Obad.21).

⇒ The millennial kingdom will be centered in Jerusalem and the Shekinah glory will dwell there.

“And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain” (Is.4:5-6).

“At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart” (Jer.3:17).

“Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath” (Jer.31:38-39).

“It was round about eighteen thousand measures: and the name of the city from that day shall be, The LORD is there” (Ezk.48:35).

“So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers [unbelievers] pass through her any more” (Joel 3:17).

“The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more....The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing” (Zeph.3:15, 17).

“Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain” (Zech.8:3).

⇒ He will bring peace and security to the world.

“And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more” (Is.2:4).

“Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this” (Is.9:7).

“And the streets of the city shall be full of boys and girls playing in the streets thereof” (Zech.8:5).

“In that day, saith the LORD of hosts, shall ye call every man his neighbor under the vine and under the fig tree” (Zech.3:10).

“And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more” (Mic.4:3).

⇒ Christ will begin to reign right after the victory at Armageddon.

“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth” (Rev.19:6; cp. Rev.19:11-21).

⇒ He, the seed of Abraham, shall be given the land of Canaan forever.

“And the LORD appeared unto Abram, and said, Unto thy seed [Christ] will I give this land: and there builded he an altar unto the LORD, who appeared unto him” (Gen.12:7 cp. Gal.3:16).

“For all the land which thou seest, to thee will I give it, and to thy seed [Christ] for ever” (Gen.13:15).

“And I will give unto thee, and to thy seed [Christ] after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God” (Gen.17:8).

“The LORD God of heaven, which took me from my father’s house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence” (Gen.24:7).

“Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed [Christ], I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed” (Gen.26:3-4).

“And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham....And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed [Christ]” (Gen.28:4, 13; cp. Gal.3:16).

“And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land” (Gen.35:12).

“And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession” (Gen.48:4).

⇒ The whole earth was given to Israel’s seed [Christ] forever.

“Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever” (Dt.4:40).

“For the promise, that he should be the heir of the world [the whole world], was not to Abraham, or to his seed [Christ], through the law, but through the righteousness of faith” (Ro.4:13).

The borders of Israel will be enlarged (Ezk.47:13-21; 48:1-7, 10-14, 20-29).

The city of Jerusalem will be laid out by very exact measurements (Ezk.48:15-19, 30-35).

2. Who is going to be in the Millennium? (See notes above—Rev.20:4; pt. 1—Rev.20:7-10 for discussion.)

3. What will life be like in the Millennium?

a. Life in the Millennium will be blessed.

⇒ There will be a covenant or treaty of world-wide peace and security. Imagine one thousand years of peace and security.

“And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land” (Lev.26:6).

“In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS” (Jer.23:6).

“And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely” (Hos.2:18).

“And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it” (Mic.4:3-4).

“For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee” (Is.54:10).

“Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise” (Is.60:18).

⇒ There will be no evil done by one nation against another nation.

“The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid” (Zeph.3:13).

“The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more” (Zeph.3:15).

⇒ There will be no sickness.

“And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfill” (Ex.23:25-26).

“Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert” (Is.35:5-6).

⇒ There will be a fruitful human population: no more barrenness or miscarriages.

“There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfill” (Ex.23:26).

“For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you” (Lev.26:9).

“Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle” (Dt.7:14).

“Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine [oxen, livestock], and the flocks of thy sheep....And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee” (Dt.28:4, 11).

“Thou hast multiplied the nation, and...increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil” (Is.9:3).

⇒ There will be bread and water and the necessities of life for everyone on earth.

“Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them” (Amos 9:13-14).

“And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee” (Ex.23:25).

“Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest out....The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee....The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow” (Dt.28:5-6, 8, 12).

“And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers” (Dt.30:9).

“He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth....There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth” (Ps.72:6-7, 16).

“In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel” (Is.4:2).

“And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them....And I will raise up for them a plume of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more” (Ezk.34:26-27, 29).

“And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel” (Hos.2:21-22).

“And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim” (Joel 3:18).

“Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt” (Amos 9:13).

⇒ There will be food and rest for all and no fear of enemies or criminals.

“I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel” (Ezk.34:14).

“They shall feed and lie down, and none shall make them afraid” (Zeph.3:13).

“In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack” (Zeph.3:16).

“And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve” (Is.14:3).

“In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror: for it shall not come near thee” (Is.54:14).

⇒ There will be long and full life spans.

“There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfill” (Ex.23:26).

“He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it” (Is.25:8).

“There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed” (Is.65:20).

“Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age” (Zech.8:4).

⇒ It will be a day of no tears, but of joy and praise.

“He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it” (Is.25:8).

“And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away” (Is.35:10).

“Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away” (Is.51:11).

“Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem” (Zeph.3:14).

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy” (Jude 24).

“And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted” (Is.12:4).

⇒ Shame and guilt will be removed.

“In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain” (Zeph.3:11).

“And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed” (Joel 2:26-27).

⇒ There will be recognition and honor and a healthy ego and emotions.

“Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD” (Zeph.3:19-20).

⇒ Everyone will be a neighbor to everyone else.

“In that day, saith the LORD of hosts, shall ye call every man his neighbor under the vine and under the fig tree” (Zech.3:10).

⇒ There will no longer be any slavery.

“For it shall come to pass in that day, saith the LORD of hosts, that I will break his [the oppressor’s] yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him. But they shall serve the LORD their God, and [the descendent, the Lord Jesus Christ of] David their king, whom I will raise up unto them” (Jer.30:8-9).

⇒ People will be able to trust the Lord’s strong arm.

“My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust” (Is.51:5).

⇒ It will be a day of mercy.

“And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness” (Is.16:5).

⇒ All things will be restored.

“Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began” (Acts 3:21).

⇒ Destroyed cities will be rebuilt. (Remember: most of the major cities of the world will have been destroyed.)

“And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations” (Is.61:4).

“And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them” (Is.65:21).

“Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them” (Amos 9:13-14).

⇒ All animals will live in peace. There will be no savagery.

“The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent’s meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD” (Is.65:25).

⇒ Israel will be established as a nation forever.

“Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; THE LORD of hosts is his name: if those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD” (Jer.31:35-37).

⇒ The Gentiles receive the inheritance and blessings of Israel.

“And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord GOD” (Ezk.47:22-23).

“The princes of the people [from all nations] are gathered together, even the people of the God of Abraham: for the shield of the earth belong unto God: he is greatly exalted” (Ps.47:9).

⇒ The feast of Tabernacles will be celebrated on a yearly basis.

“And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles” (Zech.14:16; cp. Ex.23:16. See note—Jn.7:37 for discussion.)

b. Life in the Millennium will be governed by righteousness.

⇒ Christ is going to judge the earth with righteousness and truth.

“The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain” (2 Sam.23:3-4).

“O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth” (Ps.67:4).

“Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth” (Ps.96:13).

“Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity” (Ps.98:9).

“And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness” (Is.16:5).

“Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth” (Jer.23:5).

“In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land” (Jer.33:15).

⇒ Christ is going to appoint a kingdom to the apostles.

“And I appoint unto you a kingdom, as my Father hath appointed unto me” (Lk.22:29).

⇒ Christ will prevent evil from being done by one nation to another nation.

“The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid” (Zeph.3:13).

“The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil [from any nation] any more” (Zeph.3:15).

⇒ God’s commandments will be kept by the nations. There will be national obedience.

“But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me” (Jer.3:19).

⇒ The citizens of Jerusalem will be called holy.

“And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning” (Is.4:3-4).

⇒ Believers will call God “my Father.”

“But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me” (Jer.3:19).

c. Life in the Millennium will be a life of true worship.

⇒ All nations and kings and people of the earth will worship Christ.

“All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee” (Ps.22:27).

“All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name” (Ps.66:4).

“And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised” (Ps.72:15).

“All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name” (Ps.86:9).

“So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory....To declare the name of the LORD in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the LORD” (Ps.102:15, 21-22).

“All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth. Yea, they shall sing in the ways of the LORD: for great is the glory of the LORD” (Ps.138:4-5).

“And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory” (Jer.4:2).

“Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you” (Zech.8:23).

⇒ All nations will seek instruction from Christ. Gentiles will become the multiplied seed of David and members of the priesthood of God’s true people, the true Israel.

“But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem” (Mic.4:1-2).

“And it shall come to pass in the last days, that the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem” (Is.2:2-3).

“Neither shall the priests the Levites [the tribe of the priesthood] want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually....As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites [the priests] that minister unto me” (Jer.33:18, 22).

“And I will also take of them [Gentiles] for priests and for Levites [the priesthood], saith the LORD” (Is.66:21).

⇒ There will be a covenant of peace between God and Israel, even the forgiveness of sin.

“And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins” (Ro.11:26-27).

“I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment” (Ezk.34:16).

“For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee” (Is.54:10).

⇒ All of God’s people will be purified.

“And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi [the priests], and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years” (Mal.3:3-4).

⇒ The nations will bless Christ and glory in Him.

“And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory” (Jer.4:2).

“All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee” (Ps.22:27).

4. What are some verses that show that resurrected believers will rule and reign during the Millennium?

⇒ The kingdom and dominion of the world shall be given to believers.

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him” (Dan.7:27).

⇒ The apostles will rule and reign over the twelve tribes of Israel.

“And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel” (Mt.19:28).

“And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father” (Mt.20:23).

“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire....And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him” (Dan.7:9, 27).

⇒ God’s people will be heirs of the world, of the whole world or universe.

“And to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be a holy people unto the LORD thy God, as he hath spoken” (Dt.26:19).

“For the promise, that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith” (Ro.4:13).

⇒ God’s people will rule as princes.

“Behold, a king shall reign in righteousness, and princes shall rule in judgment” (Is.32:1).

⇒ All believers will rule and reign with Christ.

“And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father” (Rev.2:26-27).

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne” (Rev.3:21).

“And hast made us unto our God kings and priests: and we shall reign on the earth” (Rev.5:10).

“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years....Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years” (Rev.20:4, 6).

“If we suffer, we shall also reign with him: if we deny him, he also will deny us” (2 Tim.2:12).

⇒ The Lord will set up shepherds (leaders) over His people.

“And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD” (Jer.23:4).

⇒ God’s people will judge or rule over angels. (This may not take place until the new heavens and earth are created.)

“Know ye not that we shall judge angels? how much more things that pertain to this life?” (1 Cor.6:3).

⇒ God’s people will be put in charge of all of Christ’s possessions.

“Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that ye will make him ruler over all that he hath” (Lk.12:43-44).

⇒ Believers will rule over unbelieving Jews.

“Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee” (Rev.3:9).

Remember: the believers will be in their resurrected bodies and people on earth in their earthly bodies. There will apparently be mingling among the two. What we must keep in mind is this: heaven and eternity are not like what most people think—a spirit floating around on a cloud playing a harp or else a spirit that appears as a ghost or gas-like substance. We will have bodies in heaven and eternity. In fact, we will have our present bodies with one difference: they will be perfected. This is the very purpose for the resurrection: to raise up the very elements of our bodies and perfect them to live eternally in the perfect environment of heaven and earth. Therefore, during the Millennium it will be just like it was when Christ fellowshiped with the disciples after His resurrection. He was in His resurrected body and the disciples were in their earthly bodies. During the Millennium, it will be a common thing for the resurrected Lord and resurrected believers to fellowship with people in their earthly bodies. All will have bodies, some earthly bodies and others heavenly, that is, perfected bodies. Remember: the Millennium will be a new age for the earth. Life upon earth will be entirely different from what it is now. As has been seen in the study above, when Jesus Christ returns to earth, His presence and power will change everything.

<p>1 Satan is loosed</p> <p>2 Satan immediately deceives the nations: Gog & Magog</p> <p>a. He will gather them to war against Christ</p> <p>b. Their number will be as the sand of the sea</p>	<p>E. The Return of Satan & His Eternal Fate, 20:7-10</p> <p>7 And when the thousand years are expired, Satan shall be loosed out of his prison,</p> <p>8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.</p>	<p>9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.</p> <p>10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.</p>	<p>3 The final armies of the world will be destroyed & Satan condemned forever</p> <p>a. The nations will march against the throne of Christ in Jerusalem</p> <p>b. God will destroy the armies before they attack, v.9</p> <p>c. Satan is condemned forever</p> <p>1) In the lake of fire</p> <p>2) With the beast (anti-christ) & false prophet</p>
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DIVISION XII

THE FINAL TRIUMPH: THE MILLENNIUM USHERED IN, 19:11-20:15

E. The Return of Satan and His Eternal Fate, 20:7-10

(20:7-10) **Introduction:** this is a shocking Scripture. It tells us this: at the end of the Millennium Satan is going to be set loose from hell and allowed to deceive people again. Why? There are at least two reasons.

1. Satan will be loosed for the same reason that he is allowed to tempt us now: to show man what is in his heart, to show man that he must turn to Christ or else face destruction. People during the Millennium will be no different from any other generation of people: they will have a free will and they will still need to turn to Christ for salvation. Therefore, they have to be shown their need. The fact that they turn to Satan so readily will show people their need for Christ in the most stirring way possible. But note: as with all other generations, most people will reject Christ and choose to go their own way in life. Most people will choose to follow Satan.

2. God will release Satan in order to vindicate the justice of God, that is, in order to show that people deserve to be judged and condemned. When people turn to Satan so readily and oppose Christ so easily, they will be without excuse, unable to say one word against the righteous judgment of God. God's final and eternal judgment will be totally vindicated. Therefore, Satan will be released so that people will see the utter corruption of their hearts and stand speechless before the righteous judgment of God.

This passage is the discussion of *the return of Satan and his eternal fate*.

1. Satan is loosed (v.7).
2. Satan immediately deceives the nations: God and Magog (v.8).
3. The final armies of the world will be destroyed and Satan condemned forever (v.9-10).

1 (20:7) **Satan:** Satan is loosed at the end of the Millennium and he immediately deceives the nations. Who are these nations? Were not all the nations destroyed at Armageddon? Scripture says no, there will still be people upon earth after Armageddon, people who will go through the Millennium.

1. There will be survivors of Armageddon who will become witnesses to the glory of Christ when they return home to their own nations.

“For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many....And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles” (Is.66:15-16, 19).

“And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the lord will smite the heathen that come not up to keep the feast of tabernacles” (Zech.14:16-19).

2. There will even be some survivors of the bowl judgments which fall upon the earth—some survivors of the catastrophic earthquake that hits all over the world and destroys the ungodly cities of the world (cp. Rev.16:1-21, esp. v.17-21). Remember this earthquake takes place at the same time as Armageddon, when Christ returns to earth. But note: there will be some survivors (v.21).

“And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And

every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great” (Rev.16:18-21).

3. There will be people who turn to the Lord during the Millennium; that is, people will be saved.

“Glorious things are spoken of thee, O city of God. Selah. I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there. And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. The LORD shall count, when he writeth up the people, that this man was born there” (Ps.87:3-6).

“Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand” (Is.53:10).

“As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David [believers in Christ] my servant, and the Levites that minister unto me” (Jer.33:22; cp. Is.53:10).

“And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord GOD: (Ezk.47:22-23).

4. There will be the nations that are in existence when Christ returns to earth. This shows there will be some survivors within most, if not all, of the nations. There will be few in comparison to the population before the trumpet and bowl judgments and before Armageddon, nevertheless some will survive. It will be the people of these nations and the future generations born during the Millennium that Christ will rule with a rod of iron. It will be these over whom He will execute justice.

“Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel” (Ps.2:6-9).

“The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more” (Is.2:1-4).

“And [God] shall make him [Christ] of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins” (Is.11:3-5).

“There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed” (Is.65:20).

“They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine’s flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD. For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory” (Is.66:17-18).

“And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more” (Mic.4:3).

“And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the lord will smite the heathen that come not up to keep the feast of tabernacles” (Zech.14:16-19).

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever” (Rev.11:15).

“And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus” (Rev.16:5).

“And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever” (Rev.20:7-10).

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all” (1 Cor.15:24-28).

2 (20:8) **Satan**: when Satan is set loose at the end of the Millennium, he will immediately deceive the nations. Scripture tells us that everyone on earth during the Millennium *will not be saved*. There will be many whose hearts will not belong to Christ. And remember, Christ will actually be living in Jerusalem where His palace and rule will be centered. Yet the hearts of many will be hard toward Him. How could this possibly happen when Christ will rule for one thousand years, when He will personally guide the rebuilding of the world’s cities and bring peace and prosperity to earth? The answer is the same as what is experienced today and has been experienced from the beginning of time. Never forget that God’s own Son, the Lord Jesus Christ, came to earth thousands of years ago, yet people not only rejected Him, many denied that He was even God’s Son. And today, despite all the clear and unmistakable evidence, most reject and deny Him. Remember this also: the Millennium will be one thousand years long. Think about it: one thousand years. That is a long, long time. People around the earth, as we all tend to do, will begin to fall into a routine. Year after year will pass; then decade after decade and century after century will pass. Some people will not even meet Christ face to face. They will not go up to Jerusalem for the great Feast of Tabernacles (Zech.14:16-19). As a result, what will happen will be just what has happened since Christ came the first time: people will begin to think of Christ in terms of a mere man. To many people He will be a mere ruler. And note how many will follow the deception of Satan: they will be numbered as the sand of the sea. Note also that they are called by the name of Gog and Magog. These are the names that symbolize the nations that come from the north to fight against God’s people. Gog was the king of Magog (cp. Ezk. chapters 38 and 39).

3 (20:9-10) **Satan**: the final armies of the world will be destroyed and Satan condemned forever. The nations will march against Jerusalem and the throne of Christ to take over the world for themselves (v.9). But there will be no battle. The nations will misinterpret who Christ is, the Sovereign Majesty of the universe. They will let the fact that He has come to earth throw them into thinking He is only a mere man as they are. God will intervene and cause fire to fall out of heaven and consume the armies. The devil will then be taken and cast into the lake of fire with the antichrist and the false prophet (v.10). And note: they will be tormented day and night forever and ever.

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Mt.25:41).

“If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment” (2 Pt.2:4).

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

“And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone” (Rev.19:20).

“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever” (Rev.20:10).

<p>1 The place of judgment: The great white throne</p> <p>2 The time of judgment: When heaven & earth flee away</p> <p>3 The persons to be judged</p> <p>4 The basis of judgment a. The Book of Life</p>	<p>F. The Final Resurrection & Judgment of Unbelievers: The Great White Throne Judgment, 20:11-15</p> <p>11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.</p> <p>12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged</p>	<p>out of those things which were written in the books, according to their works.</p> <p>13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.</p> <p>14 And death and hell were cast into the lake of fire. This is the second death.</p> <p>15 And whosoever was not found written in the book of life was cast into the lake of fire.</p>	<p>b. The Book of Records</p> <p>5 The resurrection to judgment</p> <p>6 The terrorizing punishment of the judgment: The lake of fire which is the second death</p>
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DIVISION XII

THE FINAL TRIUMPH: THE MILLENNIUM USHERED IN, 19:11-20:15

F. The Final Resurrection and Judgment of Unbelievers: The Great White Throne Judgment, 20:11-15

(20:11-15) **Introduction:** the final judgment is coming, that great day when all unbelievers shall stand before God and give an account to God. The final judgment is called the "Great White Throne Judgment." Many deny a final judgment. They smile and scoff at the idea that there is to be future punishment for sins. They laugh at the preaching and teaching of hell. This Scripture stands diametrically opposed to these people. This Scripture declares emphatically: there is to be a final judgment for unbelievers; every unbeliever, small and great, shall stand before God and give an account to God. The declaration is emphatic: all unbelievers shall be judged and punished for their rejection of Jesus Christ and for their works upon earth. Unbelievers shall be judged at the "Great White Throne Judgment of God."

1. The place of judgment: the great white throne (v.11).
2. The time of judgment: when heaven and earth flee away (v.11).
3. The persons to be judged (v.12).
4. The basis of judgment (v.12).
5. The resurrection to judgment (v.13).
6. The terrorizing punishment of the judgment: the lake of fire which is the second death (v.14-15).

1 (20:11) **Judgment:** there is the place of judgment, the *great white throne* of God. Unbelievers shall stand before the very throne of God, face to face with God and Christ. Standing there they will see exactly what John saw. They will then know that their unbelief and rejection of Jesus Christ was mad and insane behavior. They will know they should have never rejected and cursed God and Christ. They should not have lived for the pleasures and possessions of this world. But it will be too late. Standing there, they will not be standing before the cross of Christ, They will be standing before *the great white throne*, before the throne of God's judgment. Note how the throne is described.

1. The throne of God is a *great* throne. It is far, far greater than any judicial bench of any supreme court. It is greater because God Himself, the Sovereign Majesty of the universe, sits upon it. When He speaks and issues a decision...
 - the decision is final.
 - the decision is for eternity, not just for a life term.
 - the decision can never be appealed, not even once.

But the throne is also great for another reason: its decisions concern a *great salvation*. Everyone who stands before the great white throne of God has rejected the *great salvation of God's Son*. He has rejected the great salvation offered by the *Son of God Himself*. The salvation offered by the Lord Jesus Christ is not just another salvation, not just another way to God, not just one of many ways to God. The salvation offered by Jesus Christ is the only salvation of *God's Son Himself*. This is what makes the rejection of Jesus Christ so serious. Jesus Christ is God's Son, God's very own Son. As good as the morality and teachings of some religions may be, there is only one Son of God. God has only one Son, the Lord Jesus Christ. Therefore, the only person who is ever acceptable God is the person who approaches Him through His Son, the Lord Jesus Christ. As stated, the salvation offered by Jesus Christ is the only salvation there is; it is the only way to God. Why? Because it is the salvation of the *Son of God Himself*. Therefore, it is *the great salvation*, the only salvation that has existed or ever will exist. Consequently, when it comes time to judge those who reject the *great salvation* of God's Son, they will be judged from a *great throne*.

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Heb.2:3).

"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him [the Lord Jesus Christ] that speaketh from heaven" (Heb.12:25).

2. The throne of God is a *white* throne. White stands for purity, holiness, and righteousness. We must never forget: no person is perfect. No person is perfectly pure or righteous. We all have some impurity and some unrighteousness. But not God; God is perfect. He is perfect in purity and righteousness. Therefore, no imperfect person can ever live with God. If any of us are to live with God, our imperfection must be removed so that we can stand perfect before God.

How can this be done? Only by Jesus Christ. Jesus Christ alone is perfect and sinless. Therefore, the person must believe that Jesus Christ died for his sins, that Jesus Christ actually took his sins off him and died for them. If a person believes this, God counts it so. God actually counts the death of Jesus Christ *for the believer*. Therefore, the believer stands before God perfect and sinless—not because he really is sinless, but because Jesus Christ bore his sins for him and paid the judgment for them. The only person who can ever live with God is a person who has let Jesus Christ bear his sin. If a person wishes to live with God, he must trust the death of Jesus Christ, trust that Jesus Christ died for him.

The point is this: no unbeliever has done this. Everyone who stands before the *great white throne* of God will be bearing his own sins. Not a single *unbeliever* will have trusted the purity and righteousness of Jesus Christ. Therefore, the purity of God's throne will blaze forth in righteousness and condemn the unbeliever, condemn him because he is neither pure nor righteous. The purity and righteousness of Jesus Christ to cover his sins were available, but he rejected Jesus Christ. Therefore, the unbeliever stands in his unrighteousness before God's holy righteousness. Consequently his unrighteousness must be condemned by God's righteousness, and it will be. This is what the great white throne judgment is: the judgment of all unbelievers.

“Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth” (Ps.96:12-13).

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory” (Mt.24:30).

“Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels” (Mk.8:38).

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ” (2 Th.1:7-8).

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen” (Rev.1:7).

2 (20:11) **Judgment:** there is the time of the judgment. When will the great white throne judgment take place? When the earth and the heaven flee away. This is a poetic way to describe the destruction of the present heavens and earth that is coming. Remember: God has promised to make a new heavens and earth. To do so, He must first destroy the present heavens and earth. When is this universal destruction going to take place? When the great white throne judgment is going on. Picture the scene! There stand all the unbelievers who have ever lived. Billions and billions of unbelievers stand upon the great sea of glass before the throne of God. Then all of a sudden there is a massive explosion of atoms never dreamed possible. A chain reaction sets off all the atoms throughout the whole universe. A universal atomic explosion destroys the whole universe. Both the heavens and the earth are destroyed by God, destroyed by fire.

Imagine the shock to the unbelievers standing before God in the spiritual world. The idea is that they will witness the fiery destruction of their world, the world upon which they had lived their lives. Note the words “there was no place found for them [the unbelievers].” They had lived for the world and their world will be gone. They do not belong in heaven; therefore, there is no place for them. All they had lived for will be gone: money, houses, lands, position, power, fame, popularity, drugs, sex, alcohol, pleasure, possessions, and comfort—it will all be gone. There will no longer be a world for the unbeliever, and they do not belong in heaven. There will be *no place for them*.

“Heaven and earth shall pass away, but my words shall not pass away” (Mt.24:35).

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men” (2 Pt.3:7).

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation [behavior] and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Pt.3:10-13).

“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them” (Rev.20:11).

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea” (Rev.21:1).

“Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end” (Ps.102:25-27).

“And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine and as a falling fig from the fig tree” (Is.34:4).

“Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished” (Is.51:6).

“For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind” (Is.65:17).

3 (20:12) **Judgment:** there are the persons to be judged. Both the small and the great will be judged.

1. Ordinary men and women will be judged:
 - ⇒ Those who are the average and common people of the earth; the blue collar worker, the employees and workers of the earth. They shall be judged.
 - ⇒ Those who are the slaves and servants of the world. They too shall be judged.
 - ⇒ Those who commit the sins that society considers somewhat small and sometimes understandable: sins of selfishness, hoarding, banking, complaining, laziness, slothfulness, indifference, arguing, gossiping, backbiting, criticizing, immorality, stealing, and lying. They shall be judged.
2. Great men and women will be judged:
 - ⇒ Those who are in positions of authority: managers, foremen, supervisors, officers of corporations, owners of businesses, rulers, and kings. They shall all be judged.
 - ⇒ Those who misuse their authority, abuse, and take advantage of others, who ignore and neglect others, and in some cases destroy and kill others. They shall be judged.
 - ⇒ Those who sin with a daring and a flair, who love their sin and revel in it. They shall be judged.

Every unbeliever on the face of the earth will stand before God and be judged. No matter how small or how great, the unbeliever shall stand before the great white throne judgment of God and be sentenced.

- ⇒ The small and the great shall stand there.
- ⇒ The low and the high shall stand there.
- ⇒ The poor and the rich shall stand there.
- ⇒ The unrighteous and the self-righteous shall stand there.
- ⇒ The nonreligious and the religious shall stand there.
- ⇒ The unknown and the known shall stand there.

No unbeliever will be exempt; no unbeliever will be overlooked or missed. All unbelievers, each in his own time, will be called forward by name and face Him who sits upon the throne. Every unbeliever will have his day in the great tribunal of God.

“In the day when God shall judge the secrets of men by Jesus Christ according to my gospel” (Ro.2:16).

“We shall all stand before the judgment seat of Christ” (Ro.14:10).

“But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment” (Mt.12:36).

“Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants” (Mt.18:23).

“So then every one of us shall give account of himself to God” (Ro.14:12).

“For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick [living] and the dead” (1 Pt.4:3-5).

4 (20:12) **Judgment—Book of Life:** there is the basis of judgment. Note exactly what is said.

“The books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works” (v.12^b).

There are two kinds of books kept in heaven. Both will be present at the great white throne judgment.

1. There is *the book of life*. This is the book where every human being who has ever lived has his name written. It is the book that includes the names of everyone who has ever lived or ever will live upon earth. God longs for everyone to live with Him forever; therefore, every person’s name is recorded in the *book of life*. However, when a person fails to receive Jesus Christ as his Savior, his name is erased from the book, and he loses the right to live as a citizen of heaven with God. Scripture after Scripture tells us this.

“Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book” (Ex.32:32-33).

“Let them be blotted out of the book of the living, and not be written with the righteous” (Ps.69:28).

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to

that same time: and at that time thy people shall be delivered, every one that shall be found written in the book” (Dan.12:1).

“Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven” (Lk.10:20).

“And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life” (Ph.4:3).

“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels” (Rev.3:5).

“And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world” (Rev.13:8).

“The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is” (Rev.17:8).

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works” (Rev.20:12).

“And whosoever was not found written in the book of life was cast into the lake of fire” (Rev.20:15).

“And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life” (Rev.21:27).

“And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book” (Rev.22:19).

2. There are the *books of records*. These books are the records of all the works of unbelievers. When a person’s name is found erased from the book of life, then the *books of records* are opened, and he is judged out of them. Note two things.

a. These books are not opened to see whether or not a person is doomed to hell. The book of life tells that. The book of records shows the degree of punishment a person is to receive. A man such as Hitler will be punished and judged much more severely than a petty thief. Both are doomed for hell, but both will not suffer the same amount of punishment.

“But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day” (Mt.11:22-23).

“And that servant, which knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more” (Lk.12:47-48).

b. The *books of records* means that the judgment will be exact and fair. An unbeliever will be treated justly. There is a record of his works, of exactly what he has done and not done. There is a record of secret sins, of the sins committed in the dark and behind closed doors, of ill feelings within the heart, of evil thoughts of the mind. There is a record of all the works of the unbeliever. Therefore, he can be treated with fairness and perfect justice. He will be judged and punished for exactly what he has done, no more and no less.

“Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work” (Ps.62:12).

“I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings” (Jer.17:10).

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Mt.16:27).

“But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more” (Lk.12:48).

“And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear” (1 Pt.1:17).

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works” (Rev.20:12).

“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be” (Rev.22:12).

Thought 1. Many a person says, “I’m doing the best that I can.” He will be judged on that basis. He will be judged for all the good things that he did as well as for all the bad things that he did. But note: he is still doomed for hell. Why? If he did mostly good in his life, why is he still doomed for hell? Because he is not perfect—never has been perfect and never will be perfect—not within himself. His only hope for perfection is to trust Jesus

Christ, to trust that Jesus Christ has taken his sins and borne them for him. But the unbeliever does not accept Jesus Christ. Therefore, no matter how mild a sinner he may be, he is still a sinner and imperfect. Consequently, he has to bear his own sins and have them read out loud by God. Standing before God, if the unbeliever had only trusted Jesus Christ to bear his sins for him, he would have been free of sin. There would have been no sin recorded against him. For Jesus Christ would have borne them all; Jesus Christ would have freed the unbeliever of sin and presented him perfect before God. This is the reason *good works and doing the best we can* is not enough. No matter how much good we do, we can never achieve perfection. And to live in heaven with God we must be perfect, for heaven and God are perfect. And God is not about to allow heaven and His presence to become contaminated with sin. Heaven would no longer be heaven if sin were allowed within it.

5 (20:13) **Judgment:** there is the resurrection to judgment. The *first resurrection* will have already taken place one thousand years before. It was the resurrection for believers (cp. Rev.20:5-6). This resurrection, the calling forth of the dead, is the second and final resurrection, the *resurrection of all unbelievers*. God knows where all the atoms and particles of a person are. The atoms and particles of a person's body may be scattered all over the world, but God knows where every minute element is. And He is going to call forth every human body—every element and particle—of every unbeliever who has ever lived.

Note where the dead unbelievers will come from:

1. They will come from the sea: from the depths of the Atlantic and Pacific oceans, the Mediterranean and Persian seas, the Black and Dead seas. From all the seas of the world the bodies of the dead unbelievers will come—the bodies of those sunken in the wars of human history, in the merchant ships, and in the ships of pirates. Even the bodies of those murdered and dumped in the seas will come forth. There will not be a body ever lost at sea or in any other body of water that will not come forth. All the bodies of unbelievers that have been scattered over the seas of the earth will be brought back together and raised up—all in the flash of an eye—and every body from the seas of the world will stand before the great white throne judgment of God.

2. They will come from death itself and from the graves of the earth (the word translated “hell” in the Authorized Version is “grave” in the Greek). All the bodies of dead unbelievers who are in the earth or scattered over the earth shall be resurrected. God knows where every atom and particle of dust is, every element that makes up every unbeliever's body. Therefore, when He calls forth for all unbelievers to stand before Him in judgment, all the bodies of dead unbelievers that lie over the dry land of the earth—they shall all come forth. They shall come out of the great pyramids of Egypt, the jungles of Africa, the rain forests of Brazil, the desert sands of Arabia, the burial grounds of Indians, the battlefields of wars, the alleys and secret places of murder, and the graves of America. Every place upon earth where a human body has fallen or been placed, that body is going to arise. God is going to call forth the atoms or whatever the basic element of human life is; He is going to call those elements together, and the body of the unsaved person is going to stand before the *great white throne* judgment of God. Note that this is exactly what Scripture says:

“And the sea gave up the dead which were in it; and death and hell [the grave] delivered up the dead which were in them: and they were judged every man according to their works” (v.13).

Note the reemphasis: all unbelievers will be judged *according to their works*. Every unbeliever can expect to be treated fairly and justly. He shall be judged in perfect justice. He will receive punishment for exactly what he did and failed to do—no more and no less.

Thought 1. God has done all He can. He has provided the way of salvation for every person. All a person has to do is to follow that way, to believe in the Lord Jesus Christ and follow Him. And remember: Jesus Christ is God's own Son. The way of salvation cost God the life of His Son. God had to pay the supreme price for salvation; He had to put all the sins of the world upon His own Son and let Him bear all the judgment and punishment for those sins. But He did it; He did it because He loves man. He can do no more. The decision is man's. Man either chooses to believe and follow Jesus Christ or else to face God alone. Following Christ means that Christ bore our sins and punishment. This frees us from sin, frees us because He took them off us and bore them Himself. Therefore, we stand before God free of sin, perfect and acceptable to God. But if we refuse to believe and follow Christ, then it means that we bear our own sin. We choose to stand before God with our own sin. This is what the *great white throne judgment* is all about. It is the judgment of all those who choose to stand before God as sinners, as bearing their own sins. Therefore, they shall bear them. They shall be judged for their works, for exactly what they chose to do. They shall be treated with perfect justice and equity. They shall...

- bear a punishment that *is equal* to their works.
- bear a punishment that *perfectly matches* their behavior.
- bear a punishment that *measures out exactly* to what they did.

There will be no unfair treatment, discrimination, partiality, or favoritism shown at the great white throne judgment. Everyone will be treated exactly as he himself chose to be treated.

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats” (Mt.25:31-32).

“Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead” (Acts 17:31).

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom” (2 Tim.4:1).

“And as it is appointed unto men once to die, but after this the judgment” (Heb.9:27).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men” (2 Pt.3:7).

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14-15).

“Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth” (Ps.96:12-13).

6 (20:14-15) **Judgment:** there is the terrorizing punishment of the judgment. If there is any one thing that believers should do, it is to note these two verses. As the great preacher E.V. Hill has said in a sermon: the first reason he accepted Jesus Christ was because he did not want to go to hell. He did not want to be tormented and punished by being separated from God, not forever and ever. Note the verses:

“And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire” (v.14-15).

1. Death and hades (the grave) will be cast into the lake of fire. Hades is the place where all unbelievers go after their death. Hades is a temporary place where unbelievers go to await the final judgment. After the great white throne judgment is completed, then all those who are dead and in hades will be cast into the *lake of fire*. The lake of fire is the final and eternal place of torment where all unbelievers shall be cast.

Note: there are many who say the idea of fire is symbolic, that the *lake of fire* is not real fire. But we must never forget this: if it is not real fire, then it is something far, far worse. For physical and material substances are nothing compared to spiritual and eternal substances. The substance of physical and material fire is nothing compared to spiritual and eternal fire. The human mind cannot conceive how glorious heaven will be nor how terrible the lake of fire will be. Therefore, to say that the *lake of fire* is a symbol does not ease the punishment of hell. Scripture paints the punishment of suffering apart from God as being so horrifying and terrorizing that a person who goes to hell would probably choose fire over the reality of the lake of fire. Remember the rich man and Lazarus: the concern of the rich man in hell was not that he was in a flame of fire, but the torment and suffering he was bearing. He was so concerned over the suffering that he longed for his brothers to escape the suffering when they died (cp. Lk.16:24, 27-31).

“But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth” (Mt.8:12).

“The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth” (Mt.13:41-42).

“So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth” (Mt.13:49-50).

“Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth” (Mt.22:13).

“The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth” (Mt.24:50-51).

“And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth” (Mt.25:30).

2. The lake of fire is the second death. That is, it is eternal death. In the Scripture death means separation from God. Death does not mean annihilation, ceasing to exist, nor extinction. This life is not all there is. When a person dies upon this earth, he still exists. How? He exists in the next world, in the spiritual world and dimension—the permanent and eternal world, the world that does not age, deteriorate, die, or pass away. The physical world does pass away, but not the spiritual world or dimension. The spiritual world, the next world, is eternal and lasts forever and ever. Therefore, when a person dies upon this earth, that is just the first death. The person is merely separated from this life and world. He merely passes over into the next world, and he exists there forever and ever. But note what happens to the person who dies separated from God. If he does not follow God, if he chooses to be separated from God in this life, then when he passes on into the next world, he is still separated from God. His condition and state never change. He chose to be separated from God; therefore, he shall be separated from God forever and ever.

The point is this: when the unbeliever stands before the great white throne judgment of God, he shall die the second death. He shall be judged to be separated from God. God will know that the man never lived nor followed Him, that the man chose to be separated from Him. Therefore, the man shall die the second death. He shall be separated from God eternally.

The second death simply means to be separated from God eternally. But note how terrible the second death is: the place of the second death is the *lake of fire*.

3. The basis of judgment is the *book of life*. If a person's name is not found written in the *book of life*, then he will be cast into the *lake of fire*. A person must possess the perfect life of Jesus Christ if he is to live forever in heaven with

God. If a person does not possess life, the perfect life and righteousness of Jesus Christ, if his name is not written in the book of life, then he is doomed to death. He is doomed to the second death, to the lake of fire.

“But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire....And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell” (Mt.5:22, 29).

“And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell” (Mt.10:28).

“The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth” (Mt.13:41-42).

“Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire” (Mt.18:8-9 cp. Mk.9:43-48).

“Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves” (Mt.23:15).

“And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth” (Mt.13:42).

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Mt.25:41).

“And these shall go away into everlasting punishment: but the righteous into life eternal” (Mt.25:46).

“But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation” (Mk.3:29).

“Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable” (Lk.3:17).

“But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him” (Lk.12:5).

“And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame” (Lk.16:22-24).

Thought 1. Note what a few other Scriptures have to say about hell.

“Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” (2 Th.1:9).

“And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell” (Jas.3:6).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pt.2:9).

“The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name” (Rev.14:10-11).

“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever....And whosoever was not found written in the book of life was cast into the lake of fire” (Rev.20:10, 15).

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev.21:8).

“Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup” (Ps.11:6).

“The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?” (Is.33:14).

“And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh” (Is.66:24).

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch” (Mal.4:1).

<p>1 The new creation, the new heaven & the new earth</p> <p>2 The new city of God</p> <p>3 The immediate fellowship with God a. Declared by a loud voice b. The immediate presence & fellowship of God</p>	<p>CHAPTER 21</p> <p>VISION FOUR</p> <p>XIII. THE ETERNITY OF GOD: THE NEW HEAVENS & EARTH & THE NEW JERUSALEM, 21:1-22:5</p> <p>A. The New Heavens & The New Earth, 21:1-8</p> <p>And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.</p> <p>2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.</p> <p>3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.</p>	<p>4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.</p> <p>5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.</p> <p>6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.</p> <p>7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.</p> <p>8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.</p>	<p>4 The perfection of all things a. Life will be perfected</p> <p>b. The assurance that God is going to perfect all things 1) God assures it 2) God's Word assures it 3) God's sovereignty assures it</p> <p>5 The citizens a. Those who thirst for life b. Those who overcome 1) Will inherit all things 2) Will be sons of God</p> <p>c. The rejected & their fate 1) Their identity 2) Their fate: The lake of fire—the second death</p>
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VISION FOUR, 21: 1-22:21

DIVISION XIII

THE ETERNITY OF GOD: THE NEW HEAVENS AND EARTH AND THE NEW JERUSALEM, 21:1-22:5

A. The New Heavens and The New Earth, 21:1-8

(21:1-8) **Introduction:** What will eternity be like? What will it be like to live with God forever and ever? This chapter of Revelation tells us. All the bad and negative things of this world are going to be conquered and destroyed. All the pollution and impurities, all the ungodliness and evil, all the suffering and pain, all the corruption and death—it is all going to be erased, eliminated, and done away with. The day is coming when there will be no more...

- impure government
- corrupt religion
- bad leaders
- painful suffering
- sin and temptation

This is the glorious message of Revelation. God is going to take Satan and all the ungodly and evil of this world and destroy them. God is going to make a new heavens and a new earth. God is going to make all things new. And when He does, there will be...

- no more tears
- no more sorrow
- no more crying
- no more pain
- no more death

This is the great subject of this passage of Scripture: *the new heavens and the new earth.*

1. The new creation, the new heaven and the new earth (v.1.).
2. The new city of God (v.2).
3. The immediate fellowship with God (v.3).
4. The perfection of all things (v.4-6).
5. The citizens (v.6-8).

1 (21:1) **Heaven and Earth, New:** there will be the new creation, the new heaven and the new earth. The heaven (heavenly bodies in outer space) and earth that we know are going to pass away.

1. All the heavens above—the sun, moon, stars, and planets—are going to be destroyed and remade. God is going to make a new heaven. Think what this will mean. There will be...

- no more violent thunder storms, typhoons, hurricanes, or destructive rains and weather.
- no more stars or solar systems that are burned out.

All of the heavens above will be remade, created anew and made alive. Think how glorious and beautiful the heavens look now when we look up on a starry night. But imagine what they will be like when God recreates them in all the glory and magnificence of a perfect universe. All things within the universe will be alive and reflect the glory and splendor of God Himself. The universe will be perfect, a place where nothing burns out or wears down or wastes away or dies. Think about the light and brilliance and splendor and glory of all the heavenly bodies when God recreates the heavens. Think about what it will mean to have a universe full of *living planets and stars and solar systems*. We cannot imagine the glory and beauty. It is beyond our finite minds. But note the significant point: the Scripture declares emphatically that the heaven is to be remade and recreated into a new heaven (see note, pt.2—2 Pt.3:10).

2. The earth is going to pass away. There is going to be a new earth. The present earth is defective; it is cursed. The earth suffers under all kinds of natural disasters such as earthquakes, volcanic eruptions, destructive storms, floods, scorching heat, deserts, famines, diseases, and death. But the day is coming when God is going to remake the earth. God is going to create a new earth. Think what this will mean.

- ⇒ No more disasters or destruction.
- ⇒ No more thorns or thistles or unfertile and unproductive soil.
- ⇒ No more hunger or thirst.
- ⇒ No more disease, decay, erosion, or death.

The new earth will flourish and be fruitful, bearing all the good that can be imagined. Think how beautiful, green, lush, productive, and fruitful it will be. Think how peaceful, serene, and comfortable it will be. Think of the security and provision, the abundance and overflowing of every good and perfect gift—the fulness of life that will be possible upon the earth. The earth will be new, perfected by God in every conceivable way.

Note the statement, “there was no more sea.” This can mean one of two things. The sea will be eliminated, done away with, and the new earth will have no sea. Or it can mean the same thing that is meant with the heavens and the earth. The heavens and the earth and the sea are to pass away and be made anew and recreated. The sea that causes devastation and destruction will be destroyed right along with the earth and the heavens; but when they are recreated, the sea, being part of the earth, will be part of the new earth, part of the new creation.

A perfected earth is beyond our comprehension. But it is exactly what Scripture declares is going to happen. God is going to create a new earth as well as a new heaven.

“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Mt.5:18).

“Heaven and earth shall pass away, but my words shall not pass away” (Mt.24:35).

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation [behavior] and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Pt.3:10-13).

“And I saw a new heaven and new earth: for the first heaven and the first earth were passed away; and there was no more sea” (Rev.21:1).

“Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end” (Ps.102:25-27).

“And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, as a falling fig from the fig tree” (Is.34:4).

“Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished” (Is.51:6).

“For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind” (Is.65:17).

“For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain” (Is.66:22).

2 (21:2) **Jerusalem, New:** there will be the new city of God, the holy city, the New Jerusalem. The idea is that the New Jerusalem will be the capital city in the new heaven and earth. It will be the place where the very presence of God is symbolized. God’s presence, of course, will be manifested everywhere in the new heavens and earth, manifested in all of God’s glory and majesty. But the holy city will give believers a place with which to identify as they serve God throughout the universe. The next verse shows this. The heavenly city is the tabernacle, the very presence of God that comes down to dwell with man. The New Jerusalem is discussed in detail in the next passage (Rev.21:9f). The point in this verse is to show that God has prepared His own capital city to sit upon the earth. It will apparently be from the New Jerusalem that Jesus Christ will rule the universe and require His servants (believers) to occasionally visit and report on their work (see note—Rev.21:24-27). The Lord’s throne will sit in the New Jerusalem and from there He shall rule and reign throughout all eternity. Note that the city comes down out of heaven. It is not constructed here on earth; God has it built in heaven

and then moves it to earth. Note also that it is said to be as beautifully prepared as a bride is for her husband. This points both to the beauty of the city and to our longing desire to have God's presence right here on earth with us.

Remember that Jesus Christ told His apostles that He was going away to prepare a place for them. There is the possibility that He was referring to His preparing the New Jerusalem (Jn. 14:2-3).

3 (21:3) **Heaven and Earth, New—Fellowship With God:** there will be immediate fellowship with God. The very tabernacle of God will be set up right here on earth. The tabernacle is a picture of the tabernacle of the Old Testament, the worship center of Israel, the place where the very presence and glory of God dwelt in a special way. The picture is this: when the New Jerusalem, the capital city of eternity, is moved to earth, then the very presence and glory of God will dwell and live right here upon earth. When the New Jerusalem is established upon earth, God's glory and presence will be forever upon earth. God's presence will never again be dulled or removed from the presence of people.

The one thing for which man longs is the presence of God, the glory and fullness of God in all the abundance of life. Man may not know it, but the longing of his heart is for God. Man tries to fill his longing with all sorts of worldly pleasures and possessions, but nothing satisfies—nothing but God, His presence and glory. Until man allows God to fill his heart, he goes through all kinds of negative experiences:

- ⇒ lack of purpose, meaning, and significance
- ⇒ emptiness, questioning, and wondering about life
- ⇒ routineness, dullness, and feeling drained
- ⇒ insecurity and fear and failure

But when man gives his life to God, he begins to fellowship with God and to experience all the fullness of life. The point is this: in the new heaven and earth the presence and glory of God will dwell with man all the time. Man will never be without the presence and glory of God. He will always experience the fellowship of God's presence and glory. Note how strong the fellowship will be:

“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God” (v.3).

Four things are said:

- ⇒ The tabernacle of God, the very presence and glory of God, will be with men.
- ⇒ God will dwell with them.
- ⇒ They shall be His people.
- ⇒ God Himself shall be with them and be their God.

Think how wonderful it will be: we will never be without the presence and glory of God. We will have the immediate presence of God and be able to talk and share with God face to face: to fellowship and commune with Him; to laugh and rejoice with Him; to praise and worship Him; to serve and work for Him—all face to face. God says He is going to live and dwell with us; He is going to take over the management of our lives face to face, guiding and directing us day by day, face to face throughout all of eternity. We shall serve and work for God face to face, be under His immediate presence and fellowship. This is what eternity will be like, what the new heaven and earth will be like. The presence and glory of God will be living and dwelling with us right here on earth.

4 (21:4-6) **Heaven and Earth, New:** there will be the perfection of all things. Note two things.

1. Life will be perfected. This means that the body of man will be perfected; so will the environment and earth. Life will be totally different from what it is now. The very life and utopia for which man has longed will be a living reality. All the sufferings and evil of life and all the bad and negative experiences of life will be gone. Scripture explains the change in the most beautiful and striking way: it declares that “God shall wipe away all tears from their [believer's] eyes.” Imagine a world so perfected that there would never again be a tear shed. Look at what Scripture says:

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (v.4).

- ⇒ There will be no more death: no more aging, murder, killing or war. No more miscarriages or dying children, no more dying mothers or dying fathers, and no more parents who have passed on. No more funerals or cemeteries or burial grounds. Every one will have a spiritual body, a body that will be perfected, made incorruptible and immortal, perfect in strength and honor. There will be no death in the new heaven and earth. God will wipe away the tears of death.
- ⇒ There will be no more sorrow: no more brokenness, disappointment, regret, guilt, failure, weakness, inferiority, inadequacy, or incapability. No more homelessness, starvation, hunger, or thirst. There will be nothing to make us sorrowful. We will be capable and able, successful and fruitful, confident and secure. There will never be a regret or failure to make us sorrowful. We will be perfected. We will be able to live and serve to the fullest degree without any shortcoming whatsoever. God will wipe away all the tears of sorrow in the new heaven and earth.
- ⇒ There will be no more crying: no more disappointment, arguing, fussing, cursing, divisiveness, drugs, evil, immorality, separation, bitterness, burdens, or heartache—no more bad things that cut the heart and cause the heart and eyes to cry. Every life will be perfected. Everyone will be perfected and live together in love, joy, and peace—never causing hurt to another person. God will wipe away the tears of crying.

⇒ There will be no more pain: no more diseases, accidents, distress, pressure, abuse, beatings, fights, afflictions, or agony. No more emotional or physical pain. No more of anything that causes pain of any kind. God will wipe away the tears of pain.

But note why. It is because God recreates the universe. It is because “the former things are passed away.” God cannot state it any clearer: the earth as it is now is going to pass away. Note again how clear and exact Scripture describes what God is going to do:

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (v.4).

How do we know for sure that God is going to recreate the universe? How do we know that God is going to perfect life for us? *The next point tells us.*

Thought 1. Just think! Life will be perfected. The day is coming when God is going to perfect human life. He is going to make a new heaven and earth, a perfect heaven and earth; and He is going to perfect all believers. Everything—all of heaven and earth and all that is therein—shall be perfected. There is no greater hope than this glorious promise of God, the promise that He is going to perfect the universe.

“For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes” (Rev.7:17).

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev.21:4).

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (2 Cor.4:17).

“The last enemy that shall be destroyed is death” (1 Cor.15:26).

“So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory” (1 Cor.15:54).

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy” (1 Pt.4:12-13).

“He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it” (Is.25:8).

“And the ransomed of the LORD shall return, and come to Zion [God’s city] with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away” (Is.35:10).

“Therefore the redeemed of the LORD shall return, and come with singing unto Zion [God’s city]; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away” (Is.51:11).

“Thy sun shall no more go down; neither shall the moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended” (Is.60:20).

“And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying” (Is.65:19).

2. God assures us that He is going to perfect all things. He gives us three assurances.
 - a. God Himself assures us. Note that God Himself spoke from the throne of heaven and declared emphatically that He was going to make all things new:

“And he that sat upon the throne said, Behold, I make all things new” (v.5).

- b. God’s Word assures it. God gave a double declaration. He declared that His Words are true and faithful. By true, He means true as opposed to false. He is not lying. He is God; therefore, what He says will happen. By faithful, He means that He will do exactly what He says. We can all count on it. And note: God instructed John to write down all that He said. God wanted us to know about His promise of a new heaven and earth, of a perfected body and life, and He wanted us to be assured of His promise.
- c. God’s sovereignty assures it. How? By the power and sovereignty of God. God declares, “I am the Alpha and Omega, the beginning and the end.” Alpha is the first letter of the Greek alphabet and means *the beginning*, and Omega is the last letter and means *the end*. God is declaring that He is the beginning and the ending, the Creator of all things. All things have their beginning in Him. And He is the end of all things, the consummation and goal and the end and objective of all things. All things find their meaning and being in Him. And He spans all things just as the beginning and end span all things. Therefore, He can do as He wills.

The point is this: God has willed a new heavens and earth. Therefore, He has already spoken it into being. He has already declared, “It is done.” The clock is set and the event fixed. The minutes of time are ticking away, and the hour will come when the set time arrives.

“Faithful is he that calleth you, who also will do it” (1 Th.5:24).

“He abideth faithful: he cannot deny himself” (2 Tim.2:13).

“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Mt.5:18).

“Heaven and earth shall pass away: but my words shall not pass away” (Lk.21:33).

“God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord” (1 Cor.1:9).

“Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant” (1 Ki.8:56).

“The works of his hands are verity and judgment; all his commandments are pure” (Ps.111:7).

“Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever” (Ps.146:6).

5 (21:6-8) **Heaven and Earth, New—Believers:** there will be the citizens of the new heavens and earth. Note that God Himself is still speaking. What He is saying is important, so important that He must make the declaration Himself. It is too important to have an angelic messenger declare the message. (God tells us who the citizens of His new heavens and earth will be. But note something else as well: He tells us who will not be.) He warns us that not everyone will live in the new heavens and earth, not everyone will be acceptable to Him. But He shows us how to make sure that we are acceptable, that we do receive the right to become citizens of the new heavens and earth. How?

1. The citizens of the new heavens and earth will be those who thirst for life. God says that He will give the water of life to all those who thirst after it. That is, the person who thirsts after life will be the person who will receive the *water of life*. God is going to give life to the person who thirsts after it; He is going to give the fountain of the water of life and give it freely.

To thirst after life means that one thirsts...

- to know the life that God wants man to live.
- to know the life that God gives.
- to know the fulness of life that is in God Himself.
- to know the hope of life that God has planned for man.
- to know the perfection of life that God longs for man to live.

Simply stated, to thirst after life means to thirst after the life that God gives, to thirst after God Himself. It means...

- to know God; to fellowship, commune, and share with God.
- to know the salvation, forgiveness, and cleansing of God.
- to know the hope, assurance, and security of God.
- to live for God, to obey and follow God.

The person who thirsts after God will be a citizen of the new heavens and earth.

2. The citizen of the new heavens and earth will be the overcomer. The overcomer is the person who overcomes this world and remains faithful and loyal to Christ. It means the person who remains pure and follows the Lord Jesus Christ. The overcomer is the person who conquers all the temptations and trials of life. Two great promises are made to the overcomer:

- ⇒ He will inherit all things, all that the new heavens and earth offer.
- ⇒ He will be a son of God.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (Jn.1:12).

“For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Ro.8:14-17).

“Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ” (Gal.4:7).

“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world” (Ph.2:15).

“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ” (1 Jn.1:3).

3. The fate of the people who will be rejected is clearly spelled out. What a tragic list it is.

- ⇒ The *fearful or cowardly*: those who do not confess Christ because they fear what others might say; those who are afraid to give up the world and deny self; those who fear taking a stand for Christ; those who fear to fellowship or become identified with Christian people.

“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven” (Mt.10:32-33).

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved” (Ro.10:9).

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“If we suffer, we shall also reign with him: if we deny him, he also will deny us” (2 Tim.2:12).

“The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe” (Pr.29:25).

⇒ The *unbelieving*: those who do not believe that Jesus Christ is the Son of God, the Savior of the world; those who reject Jesus Christ and His death upon the cross for their sins; those who profess Christ, but live hypocritical lives, who show by their sinful behavior that they do not really believe Him.

“He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God” (Jn.3:18).

“I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins” (Jn.8:24).

“He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day” (Jn.12:48).

“In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor.4:4).

“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also” (1 Jn.2:22-23).

⇒ The *abominable or polluted*: those who are worldly and who live worldly lives; those who reach out to touch and taste the impurities and lusts of the world; those who are stained and contaminated and polluted with worldliness; those who refuse to separate from the pleasures and possessions of this world and refuse to turn to God.

“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares” (Lk.21:34).

“And be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro.12:2).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor.6:17-18).

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit.2:12-13).

“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God” (Jas.4:4).

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn.2:15-16).

⇒ The *murderers*: those who kill and take away the lives of others.

“Thou shalt not kill” (Ex.20:13).

“Jesus said, Thou shalt do no murder” (Mt.19:18).

“For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law” (Ro.13:9-10).

“But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men’s matters” (1 Pt.4:15).

“Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him” (1 Jn.3:15).

⇒ The *whoremongers or immoral*: those who are sexually impure; those who commit fornication or have sex before marriage; those who commit adultery and homosexuality and all other sexual acts that God forbids; those who look and lust, read and lust, think and lust.

“Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Mt.5:27-28).

“And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet” (Ro.1:27).

“But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof” (Ro.13:14).

“Who being past feeling have given themselves over unto lasciviousness [sensual, immoral behavior], to work all uncleanness with greediness” (Eph.4:19).

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul” (1 Pt.2:11).

“That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries” (1 Pt.4:2-3).

⇒ The *sorcerers*: those who engage in astrology, witchcraft, devil worship, spiritism, seances, palm reading, fortune telling, and all other forms of false beliefs that claim to reveal and control one’s fate, life, and destiny.

“So Saul died for his transgression which he committed against the LORD, even against the word of the LORD which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it” (1 Chron.10:13).

“And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Is.8:19-20).

“And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers” (Mic.5:12).

“Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies” (Gal.5:19-20).

⇒ The *idolaters*: those who worship idols, whether idols made with one’s hands or just conceived in one’s mind; those who have an image of what God is like and worship and follow that image instead of following the God revealed by the Scriptures; those who put the things of this earth before God; those who give their primary attention and devotion to someone or something other than God.

“Wherefore, my dearly beloved, flee from idolatry” (1 Cor.10:14).

“Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry...they which do such things shall not inherit the kingdom of God” (Gal.5:19-21).

“For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God” (Eph.5:5).

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things’ sake the wrath of God cometh on the children of disobedience” (Col.3:5-6).

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev.21:8).

“For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie” (Rev.22:15).

⇒ The *liars*: those who tell falsehoods and do not tell the truth; those who deceive and mislead others; those who are gossipers and talebearers and who pass rumors along.

“But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped” (Ps.63:11).

“A false witness shall not be unpunished; and he that speaketh lies shall not escape” (Pr.19:5).

“[The Lord] frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish” (Is.44:25).

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev.21:8).

Any person who does not repent and turn away from these things—any person who does not turn to God for forgiveness of these things—any person who does not forsake these things—that person will not enter into the new heavens and earth. He will not be a citizen of the new heavens and earth. Where does he go? Scripture is clear:

“[They] shall have their part in the lake which burneth with fire and brimstone: which is the second death” (v.8).

<p>1 The last vision given to John a. The angel with the bowls appears b. He shows John the bride, the lamb's wife c. He carries John to a mountain d. He shows John the great city descending out of heaven</p> <p>2 The glory of the city</p> <p>3 The city's walls: Perfect security</p> <p>4 The city's twelve gates a. Guarded by twelve angels b. Have inscribed on them the names of Israel's twelve tribes c. Three gates on each side</p> <p>5 The city's twelve foundations: The names of the apostles are inscribed in them</p> <p>6 The city's shape & size a. The shape is square</p>	<p>B. The New Jerusalem, the City of God (Part I): Its Description, 21:9-23</p> <p>9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the lamb's wife. 10 And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, 11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; 12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: 13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates. 14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. 15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. 16 And the city lieth foursquare, and the length is as large as the breadth: and he</p>	<p>measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. 17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. 18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. 19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; 20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. 21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. 22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. 23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.</p>	<p>b. The size of the city itself c. The size of the wall & gates</p> <p>7 The city's materials: Are precious & priceless a. The materials of the wall b. The materials of the foundation c. The materials of the gates: Pearls d. The material of the streets: Pure, transparent gold</p> <p>8 The city's worship: Is focused upon God Himself & the Lamb</p> <p>9 The city's light: Is provided by God's glory & the Lamb</p>
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DIVISION XIII

THE ETERNITY OF GOD: THE NEW HEAVENS AND EARTH AND THE NEW JERUSALEM, 21:1-22:5

B. The New Jerusalem, The City of God (Part I): Its Description, 21:9-23

(21:9-23) **Introduction:** the new heavens and earth will have a capital city, a specific place where the presence of God will be centered and where the Lord Jesus Christ will live and rule the universe. Scripture gives us the city's name: it is the *New Jerusalem*. Actually Scripture gives several names by which the capital city will be known:

- ⇒ The New Jerusalem (Rev.21:2; 3:12).
- ⇒ The Heavenly Jerusalem (Heb.12:22).
- ⇒ The Holy City (Rev.21:2; 21:19).
- ⇒ Holy Jerusalem (Rev.21:10).
- ⇒ The City of My God (Rev.3:12).
- ⇒ The Great City (Rev.21:10).

What will the city be like? It is indescribable. How could anyone possibly describe the city of God and of Christ? Think of the stars in the sky, the billions and billions of galaxies scattered throughout the universe. Picture them for just a moment: the vastness, the enormity, the endlessness of the universe. Remember that God is the Creator and Force of the universe, the Sustainer of all things. He is the Intelligence and Power that made all things and keeps all things operating. How could human language describe God? How could human language describe the city where God's presence is centered and where Jesus Christ dwells? This is the problem that John had in trying to describe the New Jerusalem. The city and the presence of God within the city are so glorious that they are just indescribable. There are no earthly things beautiful

enough nor valuable enough to be a part of God's city. Therefore, John did all he could: he used the most beautiful and precious things upon earth to describe the city. This passage tells us about the city of God. It tells us what God showed John, what God wants us to know about the New Jerusalem, the city of God, the city where Christ will live and where the presence of God will be centered in the new heavens and earth. Note how it stirs our hearts when we study this passage knowing that we shall be a part of so glorious a future. God has given us the wonderful privilege of being a citizen of God's great city, the wonderful city of Jesus Christ. This is *the description of the New Jerusalem, the city of God*. (See note *New Jerusalem—Rev.21:2* for more discussion.)

1. The last vision given to John (v.9-10).
2. The glory of the city (v.11).
3. The city's walls: perfect security (v.12).
4. The city's twelve gates (v.12-13).
5. The city's twelve foundations: the names of the apostles are inscribed in them (v.14).
6. The city's shape and size (v.15-17).
7. The city's materials: are precious and priceless (v.18-21).
8. The city's worship: is focused upon God Himself and the Lamb (v.22).
9. The city's light: is provided by God's glory and the Lamb (v.23).

1 (21:9-10) **Visions of Revelation:** this is the last vision that God gives John, and it is the most glorious of visions. God shows John the New Jerusalem, the great city of God that will be the capital city of the new heavens and earth in the recreated universe. Note who it is that God sends to take John to the city: one of the seven angels who had cast one of the bowl judgments upon the earth. There is symbolism in this: God has a message of warning for the earth—judgment is coming. But God also has a message of hope and glory for the earth: the New Jerusalem, the city of God's very own presence, is also coming to earth; and every person can live with God in the glory of that city. Citizenship is available to all if they will believe in the Son of God, the Lord Jesus Christ, and seek to live in the city with God and His Son.

The angel carries John away in the spirit to a high mountain and shows him the glorious city of God. Eight descriptions are given.

2 (21:11) **New Jerusalem:** there is the glory of the city (v.11). The glory is the very glory of God Himself. *"[The city] was clothed in God's glory—in all its splendor and radiance. The lustre of it resembled a rare and most precious jewel, like jasper, shining clear as crystal"* (The Amplified New Testament).

The glory of God gives light to the whole city. God's glory is full of so much light and shines so brightly there is no need for the sun nor for any other heavenly body to give the city light. Just imagine the power and radiance of God's glory—so bright that it is more forceful than the laser beams of light flowing from the sun! It is the glory of God that gives light to the city.

⇒ The glory of God shines all throughout the city, the city actually shines and has a sparkling sheen to it.

⇒ The city shines like the green of a jasper, but it is as clear as crystal.

⇒ The glory of God glitters off the city as though the buildings are crystal clear—everything glitters in the most beautiful green of the jasper.

Thought 1. If you have ever walked in a mountain forest when everything is covered with ice from an ice storm, you have walked in the midst of a crystal ice palace. Everything sparkles and glitters—the green needles of the pines, the bare branches of the trees, the small branches and trunks of the sapplings, the bushes close to the ground, the leaves lying on the ground. As the glory of the sun strikes the mountain forest, the ice crystals that cover everything in the forest sparkle and glitter just like a crystal ice palace. This is one of the most beautiful sights on earth, a crystal ice forest. Imagine how beautiful the green jasper glistening off the ice crystals would be. This is a very faint idea of the sparkle and glitter of the glory of God throughout the crystal clear city of God.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them and they were sore afraid" (Lk.2:9).

"But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God" (Acts 7:55).

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor.3:18).

"The heavens declare the glory of God; and the firmament showeth his handywork" (Ps.19:1).

3 (21:12) **New Jerusalem:** there are the city's walls (v.12). The walls are great and very high. The idea is that of protection, of perfect security. When believers reach the Heavenly Jerusalem, they will be behind the walls of perfection. They will be secure from all the evil and enemies of the physical world.

"And now I am no more in the world, but these are in the world, and I come to thee, Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (Jn.17:11).

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim.1:12).

"And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever" (2 Tim.4:18).

"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pt.1:5).

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever” (Jude 24-25).

4 (21:12-13) **New Jerusalem:** there are the city’s twelve gates (v. 12^b-13). Three things are said about the gates.

1. The gates have the names of the twelve tribes of Israel upon them. This symbolizes that the only way to come to God is through the Messiah of the twelve tribes, the Messiah of the Jews, the Lord Jesus Christ. Scripture says, “Salvation is of the Jews” (Jn.4:22). God sent His salvation, His own Son, into the world through the Jews. Therefore, the entrance into the Heavenly Jerusalem is only through the Messiah of the Jewish nation. No person can enter the heavenly city unless he comes through the gates of salvation provided by God.

“Ye worship ye know not what: we know what we worship: for salvation is of the Jews” (Jn.4:22).

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn.3:16).

“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst” (Jn.6:35).

“Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life” (Jn.6:67-68).

“Jesus saith unto him, I am the way, the truth, and the life no man cometh unto the Father, but by me” (Jn.14:6).

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

“For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Tim.2:5).

“But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises” (Heb.8:6).

“And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance” (Heb.9:15).

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us” (Heb.9:24).

“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel” (Heb.12:24).

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 Jn.2:1).

2. The gates are guarded by twelve angels: this symbolizes that the entrance to the city is protected. No person is allowed to enter the city unless they are approved by God. A person can enter only if he comes through the salvation that God gave through Israel, through His own Son, the Lord Jesus Christ.

3. There are three gates on each of the four walls of the city, twelve gates altogether. Every direction on earth has three gates:

- ⇒ The east has three gates.
- ⇒ The north has three gates.
- ⇒ The south has three gates.
- ⇒ The west has three gates.

This symbolizes that everyone on earth is invited to enter the city. There is a wall that faces everyone in the east, and everyone in the north, and everyone in the south, and everyone in the west. And there are three gates facing everyone. Everyone on earth can enter the city. There is no discrimination or prejudice, no partiality or favoritism shown by God. All can come and live as citizens of the city. The only requirement is that they come through the Messiah, the Savior of the world, the Lord Jesus Christ.

“But in every nation he that feareth him, and worketh righteousness, is accepted with him” (Acts 10:35).

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” (Ro.1:16).

“For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him” (Ro.10:12).

“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” (Gal.3:28).

5 (21:14) **New Jerusalem:** there are the city’s twelve foundations (v.14). They have the names of the twelve apostles inscribed upon them. Note: the twelve apostles are clearly identified as the apostles “of the Lamb.” This means that the foundation of the city is the testimony of the twelve apostles, the testimony that declares Jesus Christ to be the Lamb of God. It is the *sacrificial death* of Jesus Christ as the lamb of God that makes the city available to people.

- ⇒ Unless Jesus Christ had died for man—unless He had taken the sins of man upon Himself and sacrificed His life for those sins—no person would ever be free of sin and made acceptable to God. No person could ever enter the city, for every person would still be bearing his own sins.

⇒ Unless a person believes in the Lamb of God, believes that Jesus Christ did sacrifice His life for his sins, that person is not acceptable to God. He will never be allowed to enter the city.

The very foundation of the city is the *testimony of the Lamb* declared by the apostles. Therefore, a person must build his life upon that testimony.

“Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone” (Eph.2:19-20).

“Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life” (1 Tim.6:19).

“Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity” (2 Tim.2:19).

6 (21:15-17) **New Jerusalem:** there is the city’s shape and size (v.15-17). Three facts are given.

1. The city is square (v.16). There is one side each facing to the east, north, south, and west. Again, the city faces in every direction. Citizenship within the city is available to every nation, city, tribe, language, and person upon earth—available if a person will approach the city through the salvation God Himself has provided for the earth.

2. The city is enormous and, as we would expect of the heavenly city, its size is beyond anything we would ever dream (v.16). It is 1500 miles long and wide and *high*. It towers 1500 miles high! This is a total of 2,250,000 square miles or 3,375,000,000 cubic miles (almost four billion cubic miles)! Picture a huge space station that man might build in a century or two and orbit around the earth. If Jesus Christ delays His coming long enough, the idea that man might be forced to build a large city in outer space to handle the population has already crossed the mind of man. The God who created a moon to orbit around the earth and planets to orbit around the sun has created a city that is far more beautiful than any city man will ever build. It will someday descend from heaven to earth and be the capital city of the universe. God is going to reclaim the earth from all the evil that has engulfed it, and He is going to do the most marvelous thing: make the earth the center of the universe, the place where His very presence will be centered. The earth will be the throne of the Lord Jesus Christ. And the capital city of His rule and reign will be the New Jerusalem. What a glorious picture of the great salvation and sovereign majesty of God!

3. The thickness of the wall and gates is 144 cubits or 216 feet thick (v.17).

Thought 1. The size of the city is large enough to take care of all who will enter it. There is room for all who will come to God through His Son, the Lord Jesus Christ.

“Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else” (Is.45:22).

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price” (Is.55:1).

“Go ye therefore into the highways, and as many as ye shall find, bid to the marriage” (Mt.22:9).

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink” (Jn.7:37).

“For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him” (Ro.10:12).

“Who will have all men to be saved, and to come unto the knowledge of the truth” (1 Tim.2:4).

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely” (Rev.22:17).

7 (21:18-21) **New Jerusalem:** there are the city’s materials (v.18-21). We must keep in mind that in some cases the gems or precious stones that are mentioned in this passage differed from the valuable stones that we know today. The stones seem to be as follows. (Note the spectacular beauty and variety of color in the city.)

1. The *walls are made of jasper*: a crystal-like rock that is green in color. The crystal green walls sparkle with the most beautiful color as the reflection of God’s glory strikes them.

2. The city is made of pure gold, a gold that is as clear as glass. There is no gold on earth as clear as glass. Imagine a city many times larger than New York or Tokyo or any other major city being made out of pure gold, a gold so pure that it would be crystal clear. Imagine the dazzling gold color of the New Jerusalem as the glory of God strikes it.

3. The twelve foundations are decorated with every kind of precious stone (v.19-20. This information is gathered from William Barclay. *The Revelation of John*, Vol.2, p.273f.)

⇒ The first foundation is jasper: a green rock-like crystal.

⇒ The second foundation is sapphire: a sky blue spotted with gold (cp. Ex.24:10).

⇒ The third foundation is chalcedony: a green stone like the green on a peacock’s tail.

⇒ The fourth foundation is emerald: a green, the greenest of all greens.

⇒ The fifth foundation is sardonyx: a stone that has different shades of color, basically white with layers of red and brown breaking the white background.

⇒ The sixth foundation is sardius: a blood-red stone.

- ⇒ The seventh foundation is chrysolite: a shining stone with a gold radiance.
- ⇒ The eighth foundation is beryl: a sea blue or sea green stone.
- ⇒ The ninth foundation is topaz: a greenish-gold stone that was transparent (cp. Job 28:19).
- ⇒ The tenth foundation is chrysoprasus: an apple green stone.
- ⇒ The eleventh foundation is jacinth: a violet, bluish-purple stone.
- ⇒ The twelfth foundation is amethyst: also a violet, bluish-purple stone, but more brilliant than the jacinth.

4. The twelve gates are twelve huge pearls. What magnificent beauty!
5. The streets are made of pure gold, but again the gold is transparent, as transparent as glass.

Thought 1. This is a staggering picture of beauty and variety. Imagine the fiery brilliance and splendor as the glory of God reflects off the glistening stones. The beauty is bound to be the most dazzling and staggering sight in all the universe. Do the stones and color symbolize anything? There is bound to be at least this meaning behind such magnificent beauty: the heavenly city is worth any price to enter. It is priceless. No matter what a man has to sacrifice, he is a fool if he does not give up everything he has to enter the heavenly city of God.

“Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field” (Mt.13:44).

“Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it” (Mt.13:45-46).

“But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal” (Mt.6:20).

“Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me” (Mt.19:21).

“Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not” (Lk.12:33).

“Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ” (Ph.3:8).

“Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life” (1 Tim.6:19).

“I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see” (Rev.3:18).

- 8** (21:22) **New Jerusalem:** there is the city’s worship (v.22). There is no temple in the heavenly city, for both God and Christ are there. Their presence will be so manifested...
- that the very atmosphere will be heavy with their spirit.
 - that every person will be filled with God’s Spirit, perfectly filled.
 - that every person will be perfectly conscious of God’s continued presence.

No believer will be without the full and perfect knowledge of God’s Spirit and presence. Therefore, there will be an unbroken worship, communication, and sharing with God and Christ. No matter what service or work the believer will be performing, and no matter where the believer is serving throughout the universe, he will be in unbroken fellowship and communion with God. Therefore, there is no need for a temple and its ceremonies and rituals to pull the human mind into the worship of God.

“God is a Spirit: and they that worship him must worship him in spirit and in truth” (Jn.4:24).

“Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” (2 Cor.10:5).

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” (Ph.4:8).

“And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God” (Rev.19:1; cp. Rev.19:1-7).

“But his delight is in the law of the LORD; and in his law doth he meditate day and night” (Ps.1:2).

“Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee” (Is.26:3).

- 9** (21:23) **New Jerusalem:** there is the city’s light, the glory of God and of the Lamb, the Lord Jesus Christ (v.23; see note—Rev.21:11).

<p>1 The citizens of the city a. They are from earthly nations b. They walk in the light of God's city c. They are kings d. They have constant, unbroken access to God e. They bring the glory of their nations into the city f. They are guaranteed a perfect life & service</p>	<p>C. The New Jerusalem, The City of God (Part II): Its Citizens & Provisions, 21:24-22:5</p> <p>24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. 25 And the gates of it shall not be shut at all by day: for there shall be no night there. 26 And they shall bring the glory and honour of the nations into it. 27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.</p> <p style="text-align: center;">CHAPTER 22</p>	<p>river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. 3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: 4 And they shall see his face; and his name shall be in their foreheads. 5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.</p>	<p>a. There is a river of life, of continuous life 1) Perfectly pure 2) Flows out from God & the Lamb b. There is a tree of life 1) Bears all year 2) For the healing of the nations c. There is no more curse d. There is the throne of God & of the Lamb 1) Believers serve perfectly 2) Believers are face to face with God e. There is the name of God written in the forehead of believers f. There is eternal light in the city g. There is eternal rule—work & service—for God & Christ</p>
<p>2 The provision of the city</p>	<p>And he showed me a pure</p>		

DIVISION XIII

THE ETERNITY OF GOD: THE NEW HEAVENS AND EARTH AND THE NEW JERUSALEM, 21:1-22:5

C. The New Jerusalem, The City of God (Part II): Its Citizens and Provisions, 21:24-22:5

(21:24-22:5) **Introduction:** the new heavens and earth will have a capital city, a city where the throne of God and of Christ sit. The city is being prepared in heaven and it is beyond description. Its name is the *New Jerusalem* or the *Heavenly Jerusalem*. This was shown us in the previous passage. Now, Scripture shows us the *citizens and the provisions of the great city of God*.

1. The citizens of the city (v.24-27).
2. The provisions of the city (Ch.22, v.1-5).

1 (21:24-27) **New Jerusalem—Believers—Heaven:** there are the citizens of the Heavenly Jerusalem. Six things are said about the citizens.

1. The citizens are from earthly nations (v.24). They are *the saved* from all the nations of the earth. This again shows us that the gospel is universal; anyone from any nation can be saved. God does not discriminate between people nor show partiality to any person.
2. The citizens walk in the light of the city. This would mean...
 - that they walk in the light of the *glory of God*.
 - that they walk in the light of *the knowledge of God*, the full and perfect knowledge of God.
 - that they walk in the light of *perfection*, perfection of *purity and righteousness* and perfection of *wisdom*, knowing exactly what to do and how to do it.
3. The citizens are kings who bring their glory and honor into the city (v.24). This says two things.
 - a. Believers will rule and reign with Christ. They will reign as kings for Him, probably serving Him and overseeing the universe for Him. Remember: the heavens will be created anew as well as the earth. The billions of heavenly bodies will apparently be made alive and fruitful. Whatever the case, Scripture clearly teaches that believers will rule and reign with Christ and serve Him in responsible positions as kings. (See notes—Rev.14:13; 20:4-6 for more discussion.)

“And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel” (Mt.19:28).

“His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord” (Mt.25:23).

“And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath” (Lk.12:42-44).

“And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities....And he said likewise to him, Be thou also over five cities” (Lk.19:17, 19).

“And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Ro.8:17).

“If we suffer, we shall also reign with him: if we deny him, he also will deny us” (2 Tim.2:12).

“Do ye not know that the saints shall judge [oversee, govern, rule] the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?” (1 Cor.6:2-3).

“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood” (Rev.1:5).

“And hast made us unto our God kings and priests: and we shall reign on the earth” (Rev.5:10).

- b. Believers will bring their glory and honor *into the heavenly city* and give all their glory and honor to the Lord who bestowed it upon them. Believers owe everything they are to God and Christ; therefore they are going to acknowledge and praise God and Christ for giving them so great a salvation. Note that believers will bring their glory and honor *into the city*.

⇒ This speaks as though believers will be serving as kings of nations *outside the city*.

⇒ This speaks as though there will be special occasions when believers will gather *in the heavenly city*, gather to bring the glory and honor of their nations to God and Christ. Read it carefully (the Greek says *eis auten*), for this seems to be the picture being painted. One thing is sure: no matter what we may describe or picture, it is going to be far beyond anything we could ever describe or ask or even think. God’s Word emphatically declares this:

“But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” (1 Cor.2:9).

“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Eph.3:20).

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever” (Ro.11:33-36).

4. The citizens will have constant, unbroken access to God (v.25). The gates are never closed and there is no night in the spiritual world. There is always perfect access into the presence of God, and there is no need for sleep or rest. We will have perfect bodies with perfect strength. In addition, the Holy Spirit of God will fill us to the fullest. The Holy Spirit will give us a perfect knowledge and consciousness of God’s presence. He will focus our hearts and minds upon God in a constant, unbroken worship. He will give us an unbroken fellowship and communion and worship of God.

Thought 1. In the new heavens and earth, no matter what work and service we may be doing for Christ, our minds and hearts will be conscious of God’s presence. Every thought of our mind will be a righteous and pure thought, a thought that is either upon God Himself or upon something that has to do with our daily lives (like our service and work or fellowship with other believers), a thought that will please God.

“For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” (2 Cor.10:3-5).

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” (Ph.4:8).

“Thou wilt keep him in perfect peace, whose mind is stayed on thee because he trusteth in thee” (Is.26:3).

5. Believers will bring the glory and honor of their nations into (*eis auten*) the city. This is a continuation of what was said earlier (pt.3). This shows that believers are the kings being spoken about, that believers will be coming from various rules or nations to bring the glory of their nations to God. Again the picture seems to be periodic celebrations of great worship. There will certainly be times when all believers come together from all corners of heaven (the spiritual world or universe) in a great celebration of worship. We would think that the Marriage Supper of the Lamb will not be the only time we will all be brought together to worship our dear Lord.

Note again: Scripture says that as kings we enter “*into*” the city. It is as though we are coming from the far reaches of the spiritual world to bring the honor of our nations to God and Christ. But we must also repeat: whatever the case—

wherever we are coming from—our minds could never imagine the glory and majesty of what will really happen. (See pt.3 above for verses and more discussion.)

6. Believers will be guaranteed a perfect life and service. Believers never have to worry about heaven being imperfect or defiled. God is not going to let an imperfect person into heaven, no matter who he is. He is not going to let heaven become contaminated with a single sin. Heaven will always be heaven—perfect, absolutely perfect. No person who has ever sinned will ever enter the city, not until the person accepts the cleansing of Jesus Christ. Unless he accepts the cleansing of Jesus Christ, he is guilty of sin. He still bears his own sin and the pollution of it. Therefore, if God let the polluted person into the heavenly city, the person would contaminate heaven. Heaven could no longer be perfect, clean, or pure. Therefore, God will always keep out any person...

- who defiles (is unwashed from his sin).
- who does what is shameful (detestable, immoral things).
- who lies or deceives.

The only person accepted into the heavenly city are those whose names are written in the *Lamb's book of life*. The person who accepts the sacrifice of the Lamb, the Lord Jesus Christ, for his sins—that person will have his name written in the Lamb's book of life. He will be a citizen of the great Heavenly Jerusalem.

“Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God” (Gal.5:19-21).

“For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” (Mt.5:20).

“Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein” (Mk.10:15).

“Know ye not that the unrighteous shall not inherit the kingdom of God?” (1 Cor.6:9).

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God neither doth corruption inherit incorruption” (1 Cor.15:50).

“And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life” (Rev.21:27).

2 (22:1-5) New Jerusalem—Heaven: there are the provisions of the Heavenly Jerusalem. The provisions are seven.

1. There is a pure river in the city, a river that has the very water of life (v.1). Is there a *real river* in the heavenly Jerusalem or is this to be taken symbolically? Probably both. Certainly the New Jerusalem, being 1500 miles cubic, will have the beauty and refreshment of a running river and of many other bodies of water. We too often spiritualize when we think of heaven, imagining that we will be in some kind of dreamy, unreal world instead of a real world. We must always remember the teaching of Scripture: God is going to *recreate this earth and the heavens of this universe*. This is what He explicitly teaches in the Scripture (cp. 2 Pt.3:10-12; Rev.21:1; etc.).

A recreated world would certainly have the same features that this world has with one exception: it will be perfected. The Heavenly Jerusalem is said to have a particular river flowing through it, and the river has the water of life in it. What does this mean? The verse tells us. Note where the source of the river is: “the throne of God and of the Lamb.”

The water of life flows from God and Christ: they are the source of all life that lives in the city. There will be no life there, no person there, other than those who have drunk of the life that God and Christ give. Therefore, the river symbolizes the life that flows out from God and Christ. It will be a constant reminder to us that Jesus Christ is the *living water* who gives us life...

- who *quenches* our thirst for life.
- who *satisfies* our thirst for life.
- who *fulfills* our thirst for life.
- who *completes* our thirst for life.

“Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water” (Jn.4:10).

“But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life” (Jn.4:14).

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water” (Jn.7:37-38).

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations” (Rev.22:1-2).

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely” (Rev.22:17).

2. There is a tree of life in the city (v.2). Remember: the tree of life was also planted in the *Garden of Eden* (Gen.2:9). As long as man remained sinless, he was allowed to eat of the tree; but as soon as he sinned, he was not allowed to eat its fruit. The fruit was the nourishment of life; it infused eternal life into Adam's body. Or else, it symbolized the perfect and life-giving environment God had given Adam. Whatever the case, the tree of life is now in the heavenly Jerusalem. Note that two things are said about it.

a. The tree of life bears twelve crops of fruit—one crop each month. The tree bears fruit year round. This symbolizes continuous fruit or continuous life. There is no time that the tree does not bear fruit. It always bears fruit; it provides eternal fruit. Therefore, the person who eats of the tree of life is nourished by its fruit eternally. He lives forever.

There is also another symbol here: bearing the fruit of God's Spirit. The person who eats of the tree of life will bear the fruit of the Spirit eternally.

b. The leaves of the tree of life are for the healing of the nations. That is, they provide a perfect life. The leaves prevent sickness and disease. They give the person who eats them a perfect body. This symbolizes the perfection that Jesus Christ gives, the perfect healing and deliverance from all suffering that He gives, the perfect body He will provide in that glorious day.

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (Rev.22:2).

"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev.2:7).

"And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil" (Gen.2:9).

"And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever" (Gen.3:22).

"And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat [food], whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine" (Ezk.47:12).

3. There is no more curse in the city (v.3). The earth is cursed. How? Cursed to aging, corruption, deterioration, decay, death, suffering, evil, disturbance, division, disasters, and on and on. It is cursed because man has chosen to make his own life in this world and to reject God's life. God's life is, as stated above, eternal; His life alone is eternal. Therefore, when man chose to make his own life, he chose to die. Consequently, man brought death and all its evil into the world. Man cursed the earth by his rejection of God and God's life.

But note: the Heavenly Jerusalem has no curse. This means that it is free of evil and death. It is perfect and will last eternally. There is no curse of evil or death in the city. Its citizens are free of the curse; they are perfected forever and ever.

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life" (Gen.3:17).

"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal.3:10).

"And men shall dwell in it [the city of God], and there shall be no more utter destruction; but Jerusalem shall be safely inhabited" (Zech.14:11).

4. There is the throne of God and of the Lamb in the city (v.3^b-4). This means two things.

a. The Lord's servants will serve God and Christ, operating out of the city. That is, the Heavenly Jerusalem will be the capital city of the universe, the headquarters of the Lord's government and rule and reign. The idea is that we will receive our instructions and do our reporting from the very throne of God and Christ. We will have access to the very throne of heaven itself. (See note, pt.3—Rev.21:24-27 for verses.)

b. The Lord's servants will see His face (v.4). We will see Him face to face, actually stand face to face with our wonderful Lord and God: talk with, share with, serve, discuss, worship, praise, and offer thanks; and we will have the right to see Him face to face throughout all of eternity. O the preciousness of the hope! The glory and majesty of the hope! The stirrings and excitement of the hope! Our wonderful Lord has given us a hope that explodes all imagination! We will have the glorious privilege of living face to face with our wonderful Lord!

"Blessed are the pure in heart: for they shall see God" (Mt.5:8).

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (Jn.17:3).

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is” (1 Jn.3:2).

“As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness” (Ps.17:15).

5. There is the name of God written in the forehead of believers (v.4). This means possession and security. We shall be wholly possessed by God. We will be His servants and be enabled to serve Him totally and wholly. We shall belong to Him and be under His care and love, direction and guidance, security and safety—eternally.

“Who hath also sealed us, and given the earnest of the Spirit in our hearts” (2 Cor.1:22).

“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest [guarantee] of our inheritance until the redemption of the purchased possession, unto the praise of his glory” (Eph.1:13-14).

“And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads” (Rev.14:1).

“And they shall see his face; and his name shall be in their foreheads” (Rev.22:4).

6. There is eternal light in the city (v.5) (see note, pt.2—Rev.21:24-27; also see notes—Rev.21:11; 21:23 for discussion).

7. There is eternal rule—work and service—for God and Christ (v.5b) (see notes, pts.3, 5—Rev.21:24-47 for discussion).

<p>1 The message is faithful & true a. Is of God b. Is prophetic</p> <p>2 The message will bring a blessing to the person who studies & obeys the prophecy of this book</p> <p>3 The message stirs worship a. John heard & saw the events b. John was stricken with awe—a sense of worship c. John was told not to worship any being but God & God alone</p> <p>4 The message is to be read & studied by all a. It is not to be sealed b. Bc. the time is at hand c. Bc. the time is coming when it will be too late to hear it: Repentance will then be impossible</p> <p>5 The message focuses upon the Lord's return & judgment to come a. Judgment is to be based on a man's work b. Judgment is to be</p>	<p>XIV. THE GREAT MESSAGE OF REVELATION: ELEVEN STIRRING FACTS, 22:6-21</p> <p>6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.</p> <p>7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.</p> <p>8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.</p> <p>9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.</p> <p>10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.</p> <p>11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.</p> <p>12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.</p> <p>13 I am Alpha and Omega,</p>	<p>the beginning and the end, the first and the last.</p> <p>14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.</p> <p>15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.</p> <p>16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.</p> <p>17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.</p> <p>18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:</p> <p>19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.</p> <p>20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.</p> <p>21 The grace of our Lord Jesus Christ be with you all. Amen.</p>	<p>based on the Lord's Person</p> <p>6 The message tells us who will be accepted by the Lord</p> <p>7 The message tells us who will be rejected by the Lord</p> <p>8 The message is proclaimed by the Lord Jesus Christ Himself a. Proclaimed to the churches b. Proclaimed because of who He is</p> <p>9 The message offers the greatest invitation ever extended to man</p> <p>10 The message must not be tampered with a. A person must not add to the Word b. A person must not take away from the Word</p> <p>11 The message closes with the greatest of all assurances</p>
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DIVISION XIV

THE GREAT MESSAGE OF REVELATION: ELEVEN STIRRING FACTS, 22:6-21

(22:6-21) **Introduction:** this passage closes the great book of Revelation. It is also the final words of the Word of God, for the great Book of Revelation is the last book of the Bible. Jesus Christ has sounded forth the great message of Revelation. He has revealed the end of time, what is going to happen during the last years of human history. The things He has shown have been astounding. They have caused us to stand in stark amazement at the glory and majesty of God, at His supreme intelligence and power. We have seen God's ability and power to take all the ungodliness and evil of this world and work them all out for good. Think back over what we have seen:

- ⇒ We saw God holding the great *book of destiny* in His hand and Jesus Christ walking over and taking it and opening it up to reveal the future of the world.
- ⇒ We saw that the world is going to experience an increase in natural catastrophes—all so destructive that whole areas of the world will be devastated.
- ⇒ We saw that a great charismatic leader is to arise upon the world scene who will become so evil that he can only be described as a beast. He will be the antichrist, a man who will have the answers to peace and to some of the world's terrible problems. We saw that the world will turn to him because of his answers and that he will actually bring peace and solve some of the massive problems of society.
- ⇒ We saw that once the antichrist has consolidated his power over a number of nations, he will institute a world-wide loyalty to the state—what might be called a state religion. Every citizen will be required to give his loyalty to the state as the great *provider and protector* of its citizens. We have seen that the antichrist will

turn from the good that he will do and launch the worst evil the world has ever known. He will instigate the worst holocaust ever feared by man, a holocaust that will slaughter literally millions and millions of people—people of all religions who refuse to give their *first loyalty and allegiance* to the state.

- ⇒ We saw that the government, society, and religion of the world will become so evil under the antichrist that God will make the decision to go ahead and judge the ungodly and evil of the world and end world history.
- ⇒ We saw the judgment of God that will fall upon the earth, the great *seal judgments* that will bring famine and disease and that will kill one fourth of the earth's population.
- ⇒ We saw the great *trumpet judgments* that will bring violent storms, volcanic eruptions, a meteoric mass, astronomical happenings in space—all so devastating that one third of the earth's vegetation, seas, and water supply will be destroyed. We also saw that there will be plague of locust-like creatures that will torment all the ungodly and evil of the earth. We also saw that there will be a plague of demonic military horsemen which will kill one third of the population of the earth.
- ⇒ We saw the end come in the seven *bowl judgments* that will fall upon the earth. The bowl judgments are the final judgments that end world history. We saw an ulcerous sore that will hit the human race. We also saw the total pollution of the sea and fresh water supply of the earth and the death of all sea life. We saw that the rays of the sun will hit the earth with a scorching heat, then a pitch black darkness will strike the earth. And then we saw that the most massive military buildup and the largest army ever witnessed by the earth will be launched by the antichrist.
- ⇒ We saw that the antichrist and his massive army will be destroyed in one moment's time at the last battle of human history, Armageddon.
- ⇒ We saw that the Lord Jesus Christ will usher in the Millennium, a period of one thousand years when He will rule and reign upon the earth.
- ⇒ We saw that the Lord Jesus Christ will destroy Satan and the present heaven and earth and judge the dead at the great white throne judgment of God.
- ⇒ And finally we saw that the Lord Jesus Christ will create a new heaven and earth. And we saw the New Jerusalem, the capital of the new heavens and earth and the eternal rule and reign of believers with Jesus Christ.

This is what we have seen. These are the highlights of what God has revealed to us in the great *Book of Revelation*. Now the point is this: what God has revealed is important to Him. God wants man to know what lies ahead so that he can prepare himself. He has warned man of the terrible things that are coming upon the earth. But He has also given hope to man. There is a better world coming, the most glorious of worlds, a perfect heaven and earth: a world in which there will be no sorrow or tears, suffering or death; a world of righteousness and joy and life. God wants man to know the *message of Revelation*. Therefore, as the Lord closes this great book, everything He says has to do with the overall message of the book. The message of Revelation is so important that the Lord takes the time and space to talk about the message of Revelation itself. This is what the Lord has to say about the great *Book of Revelation*, about the message of Revelation. Note that eleven stirring facts are given by the Lord Himself and by John.

1. The message is faithful & true (v.6).
2. The message will bring a blessing to the person who keeps the prophecy of this book (v.7).
3. The message stirs worship (v.8-9).
4. The message is to be read and studied by all (v.10-11).
5. The message focuses upon the Lord's return and judgment to come (v.12-13).
6. The message tells us who will be accepted by the Lord (v.14).
7. The message tells us who will be rejected by the Lord (v.15).
8. The message is proclaimed by the Lord Jesus Christ Himself (v.16).
9. The message offers the greatest invitation ever extended to man (v.17).
10. The message must not be tampered with (v.18-19).
11. The message closes with the greatest of all assurances (v.20-21).

1 (22:6) **Revelation, The—Word of God:** the message of Revelation is faithful and true.

- ⇒ The message is faithful: it can be trusted. It is trustworthy and reliable.
- ⇒ The message is true: it is not a lie, not false, not a message created by the imagination of men. How do we know this? How do we know that the message of Revelation is trustworthy and true?

Note what the verse says:

“And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done” (v.6).

The message of Revelation is from the same Lord God that inspired the prophets of old. The Lord God gave the prophets their message, and He is the One who has given the great message of Revelation. It is a matter of belief. We either believe or do not believe that the Scripture is the Word of God. We either believe or do not believe the prophets and writers of Scripture. The Lord Jesus Christ has done just what this verse declares: shown us “the things which must shortly come to pass.” We either believe or do not believe that He has done it. But whatever our decision is, we had better listen to what He has to say in the remaining points of this passage. Failure to do so could doom us for eternity.

**“Heaven and earth shall pass away: but my words shall not pass away” (Mk.13:31).
 “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life” (Jn.6:63).**

“Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life” (Jn.6:68).

“The officers answered, Never man spake like this man” (Jn.7:46).

“He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day” (Jn.12:48).

“He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me” (Jn.14:24).

2 (22:7) **Revelation, The—Word of God:** the message of Revelation will bring a blessing to the person who studies and obeys the prophecies of the book. The person who really studies Revelation will be blessed in a very special way.

- ⇒ He will be drawn closer to the Lord, be given a deeper awareness and sense of the Lord’s presence.
- ⇒ He will know what is coming upon the earth in the end time and be better prepared to cope until the Lord comes.
- ⇒ He will understand more about the ungodly and evil of this world and more about how God is going to conquer all the evil and bring righteousness to the earth.
- ⇒ He will understand heaven more and be more strongly stirred to long for heaven.
- ⇒ He will be drawn by the Spirit of God into more and more fellowship with the Lord in preparation for that glorious day of redemption.

On and on the list could go, for the Lord’s blessings are endless to the person who truly studies His Word. But note: there is a strong reason for studying and obeying the prophecies of Revelation. The Lord says, “Behold, I come quickly.” The events are about to roll in upon the earth. The idea is that the events are going to happen ever so quickly, one rolling in upon the other. Therefore, we must be prepared, and we must quickly witness to a world lost in crime, drugs, suffering, and death. We must study and study Revelation. We must prepare ourselves and do what we can to prepare others, for the Lord and the final days of human history are upon us.

“Verily, verily, I say unto you, If a man keep my saying, he shall never see death” (Jn.8:51).

“If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever” (Jn.14:15-16).

“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (Jn.14:23).

“I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word” (Jn.17:6).

“And hereby we do know that we know him, if we keep his commandments” (1 Jn.2:3).

“I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name” (Rev.3:8).

3 (22:8-9) **Revelation, The—Worship:** the message of Revelation stirs worship. When John heard the prophecies of the Revelation, he was so astounded that he was gripped with a spirit of fear and worship. He actually fell down at the feet of the angel who was delivering the message for the Lord. This was the second time that John had done this (Rev.19:10). Again, the angel rebuked John. He told John to get up, for angels are only servants of God just as men are. He told John to worship God and God alone.

The point is this: the message of Revelation should astound us and stir us to worship. But we must make sure that we worship the true and living God and Him alone.

Thought 1. The great tragedy is this: so many are worshipping false gods, their own idea of what God is like. They are religious and have been baptized; they attend church and sometimes serve in the church. But they...

- reject Jesus Christ as the Son of God who died for their sins.
- refuse to live a godly and righteous life for Jesus Christ.
- reject the Scriptures as the Word of God.
- reject the Revelation as the prophecy of the Lord, the prophecy that reveals what is to happen in the end time.

“Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve” (Mt.4:10).

“God is a Spirit: and they that worship him must worship him in spirit and in truth” (Jn.4:24).

“Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters” (Rev.14:7).

“Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness” (1 Chron.16:29).

“O come, let us worship and bow down: let us kneel before the LORD our maker” (Ps.95:6).

“O worship the LORD in the beauty of holiness: fear before him, all the earth” (Ps.96:9).

4 (22:10-11) **Revelation, The—Bible Study:** the message of Revelation is to be read and studied. The instructions of the Lord are clear: the book of Revelation is never to be sealed, that is, closed. It is to be read, studied, preached, and taught—always. Two reasons are given.

1. Because the time for the events to fall upon the earth are at hand. We can never be prepared nor can we prepare others unless we understand what is coming and get ready for their coming.

2. Because the time is coming when it will be too late to prepare (v.11). The more a person hardens his heart, the harder he becomes and the less likely he will be to change. If we do not repent, turn away from this world of sin and turn to God—if we do not get into the Word of God and the prophecies of Revelation—then our hearts will become harder and

harder, more and more stubborn. Then when the events of the end time hit the earth, we will be unprepared and our hearts will be so stubborn and hard we will be lost eternally.

- We will be unjust, so we will remain unjust.
- We will be filthy, so we will remain filthy.

But if we turn to God and begin to study Revelation and do what Revelation says, we will be righteous and remain righteous. We will be holy and remain holy.

“But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation” (Mk.3:29).

“For what shall it profit a man, if he shall gain the whole world, and lose his own soul?” (Mk.8:36).

“For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears” (Heb.12:17).

“For he flattereth himself in his own eyes, until his iniquity be found to be hateful” (Ps.36:2).

“For there shall be no reward to the evil man; the candle of the wicked shall be put out” (Pr.24:20).

5 (22:12-13) **Revelation, The—Jesus Christ, Return—Judgment:** the message of Revelation focuses upon the Lord’s return and judgment to come. Again, the Lord declares: “Behold, I come quickly.” His return is speedily coming. It is imminent, right at hand. The thrust is for us to prepare. And note why: when He comes back, it means judgment. He is coming back to judge man. The judgment will be based upon two things.

1. It will be based upon the works of man, based upon what we have done. (See notes—Rev.20:12; 14:14-16; 14:17-20 for discussion.)

2. It will be based upon the person of Jesus Christ. Jesus Christ is the Alpha and Omega, the beginning and the end of all things. This means that He is both the Creator and Finisher of the universe. He spans all of time and all of the universe. He began all things and He finishes all things. Therefore, He will finish earth and the heavens above, judge them all. He will judge all who have acted against Him—judge all who have lived ungodly lives, lived contrary to His godliness.

“Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work” (Ps.62:12).

“I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings” (Jer.17:10).

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Mt.16:27).

“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor.5:10).

“And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear” (1 Pt.1:17).

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works” (Rev.20:12).

“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be” (Rev.22:12).

6 (22:14) **Revelation, The—Saved, The:** the message of Revelation tells us who will be accepted by the Lord. There is a textual problem here in the King James Version of the Bible. The best Greek manuscripts say this: “Blessed are they who wash their robes,” not “blessed are they that do his commandments.” The only way a person can ever eat of the tree of life is to *wash his robes in the blood of Christ*. No person is ever saved by keeping commandments. Believers, of course, do keep the commandments of God; they keep His commandments because they love Christ and want to follow Him. They do not keep the commandments *in order to be saved*. They believe that Jesus Christ forgives their sins through His death on the cross *in order to be saved*. Then it is that they begin to serve Him and to keep His commandments.

The point is this: the person who is accepted by God is the person who has *washed his robes in the blood of the Lamb*. That is the person...

- who has the right to the tree of life (see note, pt.2—Rev.22:1-5 for discussion).
- who enters into the New Jerusalem, the heavenly city of God (see outline and notes—Rev.21:9-23; 21:24-22:5 for discussion).

“All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth” (Is.53:6-7).

“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world” (Jn.1:29).

“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb.9:12-13-14).

“And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool” (Heb.10:11-13).

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [behavior] received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt.1:18-19).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pt.2:24).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Pt.3:18).

7 (22:15) **Revelation, The—Lost, The:** the message of Revelation tells us who will be rejected by the Lord. There are some people who will not be allowed to enter the heavenly city of God. Who are they?

- ⇒ The *dogs* of society. In ancient days the wild dog was a symbol of roaming about, of being mean and savage, dirty and immoral. Therefore, those who roam about living mean and savage lives, or dirty and immoral lives will never be allowed to enter God’s heavenly city.
- ⇒ The sorcerers, the immoral, the murderers, the idolaters, and the liars have already been discussed (see note, pt.3—Rev.21:6-8 for discussion).

“For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” (Mt.5:20).

“Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein” (Mk.10:15).

“Know ye not that the unrighteous shall not inherit the kingdom of God?” (1 Cor.6:9).

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption” (1 Cor.15:50).

“And there shall in now wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life” (Rev.21:27).

8 (22:16) **Revelation, The:** the message of Revelation is *proclaimed by Jesus Christ Himself*. This is a forceful statement, and it is emphatically stated so that there can be no mistake about the fact: “I Jesus...testify unto you these things in the churches.” He is the Author of the message of Revelation. But note: He sent His own personal angel to bring the message to earth. How do we know that Jesus Christ actually did this? How do we know that Jesus Christ actually sent the message of Revelation to earth? Because of who He is.

- ⇒ He is the “*root and offspring of David*.” This means that He is the root of David, the root of life, the One who gives life to man. Therefore, He is the One who gave life to David. But He is also the offspring of David. He is the promised Messiah who was to come from the seed and line of David. He is the promised Savior and King who was to come and save man and rule over the world—all from the throne of David.
- ⇒ He is the “*bright and morning Star*.” This means two things. The first star to arise is the brightest star, the brightest of all. Jesus Christ is, therefore, the brightest of all beings in all the universe. He is the very Son of God Himself. Second, this is a prophecy of the Messiah: “There shall come out of Jacob a star” (Num.24:17). Jesus Christ is declaring that He is the promised Messiah, the Star among all the stars of man.

This is the reason we know that Jesus Christ is the Author of the Revelation. He is the Son of God, the promised Messiah who gives life and who has the right to judge life. He is the One who knows the future and can warn man and tell man how to prepare for the devastating events of the end time. Being the true Messiah, He is bound to declare the truth to us; He is bound to declare the message of Revelation to us.

“Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you” (Jn.15:15).

“But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God” (1 Cor.2:9-10).

“Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him” (Eph.1:9-10).

“He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him” (Dan.2:22).

“Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets” (Amos 3:7).

9 (22:17) **Revelation, The—Invitation—Come—Water of Life:** the message of Revelation offers the greatest invitation ever extended to man:

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely” (v.17).

The *bride* is the church, the host of true believers scattered all over the earth. Both the church and the Spirit of God cry out, “Come.” And note: once we hear the invitation and come, we must begin to cry out for others to come.

- ⇒ The thirsty need to come: those who are parched, scorched, empty, craving, burning, laboring, and sweating—all those who need the refreshment, satisfaction, and renewal of the water of life: “Come, come to Jesus Christ, who is the water of life.”

“Whosoever will, let him take the water of life freely” (v.17^c. See note, pt.1—Rev.22:1-5 for more discussion.)

“Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Is.1:18).

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price” (Is.55:1).

“Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Mt.11:28).

“Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage” (Mt.22:4).

“And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready” (Lk.14:17).

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely” (Rev.22:17).

10 (22:18-19) **Revelation, The:** the message of Revelation must not be tampered with. The warning is solemn and emphatic.

- ⇒ A person must not add to the words of this book.
- ⇒ A person must not take away from the words of this book.

What happens if a person tampers with the Word of God? If he adds to the words, he is going to suffer the plagues covered in the book. If he takes away from the words, God is going...

- to take away his share in the tree of life.
- to take his share out of the holy city, the Heavenly Jerusalem.
- to take his share out of all the glorious promises of this book of Revelation.

“And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God” (1 Cor.2:1-5).

“We were bold in our God to speak unto you the gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness” (1 Th.2:2-5).

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe” (1 Th.2:13).

“And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book” (Rev.22:19).

“Ye shall not add unto the word which I command you, neither shall ye diminish aught [take away] from it, that ye may keep the commandments of the LORD your God which I command you” (Dt.4:2).

“What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it” (Dt.12:32).

“Add thou not unto his words, lest he reprove thee, and thou be found a liar” (Pr.30:6).

11 (22:20-21) **Revelation, The—Assurance:** the message of Revelation closes with the greatest of all assurances. The assurance is twofold.

- ⇒ Jesus Christ is the One who reveals and testifies to the things written in Revelation. They are not the imaginations and words of men. They are the Word of the living Lord, the Son of God Himself.
- ⇒ Jesus Christ declares: “Yes—it is true. I am coming soon.”

This is the unequivocal assurance of the Lord Jesus Himself. The human heart should shout out: “Amen! So be it! Even so, come, Lord Jesus.”

“The grace of our Lord Jesus Christ be with you all [with all the dear people of God]. Amen” (Rev.22:21).

“Let your moderation [forebearance] be known unto all men. The Lord is at hand” (Ph.4:5).

“Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh” (Jas.5:8).

“Behold, I come quickly; hold that fast which thou hast, that no man take thy crown” (Rev.3:11).

“He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus” (Rev.22:20).

THE MASTER

OUTLINE & SUBJECT INDEX

THE MASTER

OUTLINE & SUBJECT INDEX

AT LAST, ALL THE SUBJECTS OF THE NEW TESTAMENT
ARE INDEXED...

- *AND OUTLINED*
- *AND FULLY DEVELOPED*

Just glance over to the next page to the Subject...

ABIDE - ABIDING

Note two things.

1. The Subject Abide - Abiding is *ALREADY OUTLINED* for you in the Index. It is ready to be taught. You can teach your people what the Bible has to say about Abide - Abiding. Believers, yea, all people, are to abide—take up residence, live, move, have their being—in Christ.

- ⇒ The Condition for Salvation. Belief and abiding
- ⇒ The Duty of Abiding
- ⇒ The Meaning of Abiding
- ⇒ The Proof that One Abides in God and Christ
- ⇒ The Results of Abiding
- ⇒ The Source of Abiding
- ⇒ Things that are to abide

There are five or six messages here alone—if one desires to teach a series on what the Bible has to say about Abiding. Just think! Every subject you could ever want is now outlined for you—ready for you to preach and teach.

But there is MORE, MUCH MORE.

2. *REMEMBER*: you can look up *any* subject and turn to the Scripture reference, and what you find is the *greatest help imaginable*: the Scripture is *already outlined* for you; and in addition, it is *already fully developed* for you—point by point.

This is the *GREAT VALUE* of **The Preacher's Outline & Sermon Bible™**. You have not only what all other subject indexes give you, that is, a list of all the subjects and their Scripture references, *BUT* you also have...

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- Every subject *ALREADY FULLY DEVELOPED* for you.
- Every subject supported by other Scripture *ALREADY WRITTEN OUT* for you.

DISCOVER THE GREAT VALUE for yourself. Quickly glance below to the very first subject under ABIDE - ABIDING. It is:

ABIDE - ABIDING

Condition for salvation. Belief & a.

Jn.8:31

Turn to the reference. Glance at the Scripture and outline of the Scripture, then read the commentary. It will only take a moment. Look up John 8:31. You will immediately see the *GREAT VALUE* of the *INDEX* of **The Preacher's Outline & Sermon Bible™**. It is a *TOPICAL BIBLE* ready to preach, teach, and study—subject by subject—any subject you might want.

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 Is the location of the seven churches of the Revelation. Rev.1:4; 1:11
 Paul ministered to. Acts 19:1-26, cp. 20:16-17
 Paul was persecuted throughout. Acts 16:6

ASS - COLT - DONKEY
 Discussed. Mk.11:1-7; Lk.19:30; Jn.12:14-15
 Used in the Triumphal Entry. Mt.21:2-5

ASSISTANTS
 Call of. To serve in second place. Ro.16:21; 16:22

ASSOCIATE MINISTER
 Discussed. Ph.2:19-22

ASSOCIATIONS, EVIL (See **SEPARATION; WORLDLINESS**)
 Participation & evil a. identifies a person. 1 Cor.10:14-11:1

ASSURANCE (See **SECURITY**)
 Comes by - Source.
 A. comes by the believer's own effort.
 Being born again. Gives absolute a. Jn.3:3
 Being washed. Jn.13:6-11
 Believing God's love. 1 Jn.4:7-21
 Coming to Christ. Jn.6:37; 12:44-46
 Examining one's own work. Gal.6:4
 Hearing Jesus' Word. Jn.5:24; 10:27-29; 12:44-46, cp. 47-50
 Keeping one's self. 1 Jn.5:18
 Knowing one is adopted. Eph.1:4-5
 Knowing Satan cannot touch. 1 Jn.5:18
 Loving one another. 1 Jn.4:7-21
 Praying. Ph.4:6-7
 Purging one's self. 2 Tim.2:19-21
 Receiving a clean heart, having a pure conscience. 1 Jn.3:18-24; 4:16-18
 Receiving the Word as God's Word. 1 Pt.1:23; 1:24-25; 2:1-3
 Stirring hope. 1 Pt.1:3-5; 1:6-9
 Walking in Christ. Col.2:6-7
 A. comes from Christ.
 His death, resurrection, & ascension for us. Ro.8:34
 His help. Heb.13:6
 His intercession. Ro.8:34-39
 His prayer. Jn.17:9-26
 His promise of power to overcome all. Lk.10:19
 His promise that the believer will never be confounded, shamed, or disappointed. 1 Pt.2:6

His security. 1 Cor.1:8
 His spirit of understanding. 1 Jn.5:20
 His washing & cleansing-- permanently. Jn.13:6-11
 A. comes from God.
 Being born of God. 1 Jn.5:18
 God's ability to keep that which we have committed to Him. 2 Tim.1:12
 God's chastening. Heb.12:8-11
 God's faithfulness. 1 Cor.1:9; 2 Th.3:3-5; 2 Tim.2:19
 God's keeping power. Lk.13:21; Jn.10:27-29; 17:11-12; 17:14-16; Ro.16:25; Ph.1:6; 1 Pt.1:5; Jude 24-25
 God's knowledge. 2 Tim.2:19-21
 God's predestination. Jn.6:37; 6:39; 6:44-46; Eph.1:4-5
 God's preservation. He preserves the believer. 1 Th.5:23-24
 God's promise. To keep one from the hour of trial. Rev.3:10-13
 God's sealing of the believer. 2 Cor.1:21-22
 God's supply. Ph.4:17-19
 God's work.
 He will complete the work He began. Ph.1:6; 1 Jn.4:17
 He works all things out for good. Jn.11:55-57; Ro.8:28-39
 A. comes from the Gospel. 2 Tim.2:11-13, 19
 A. comes from the Holy Spirit.
 He bears witness with our spirit. Ro.8:16-17; Eph.1:13; 1 Jn.3:24; 4:13
 He seals the believer. 2 Cor.1:21-22
 Discussed. Col.2:1-7
 Conviction, God, Holy Spirit, judgment. 2 Cor.5:1-10
 Five things. Jn.6:37-40
 Three things. Jn.6:40; Col.2:2-3
 Discussed. Jn.6:37-40; 10:9; 10:27-29; 17:9-19; Ro.8:28-39; 2 Th.2:13; 1 Pt.1:3-5; 1:3-6; 1 Jn.5:16; 5:17-18
 Eternal security. 1 Jn.5:16
 Fact.
 Believers are preserved eternally. 2 Tim.4:18
 Believers are to be transferred into heaven. 2 Tim.4:18
 In the end time.
 Believers are assured of being with Jesus. Rev.14:1-4
 Godless government & religion & society will be destroyed. Rev.14:8
 Justice will be executed. Rev.14:9-12
 The day of earth's harvest will come for believers. Rev.14:14-16
 The day of earth's harvest will come for the ungodly. Rev.14:17-20
 The dead are seen at rest & rewarded. Rev.14:13
 The gospel will be preached to the whole world. Rev.14:6-7
 Meaning. Heb.10:22
 Needed in - Is given in.
 Being accepted by Christ. Jn.6:37
 Being delivered from judgment. 1 Jn.4:17
 Being delivered from struggling & suffering. Ro.8:28-39
 Being transported into eternity. 2 Tim.4:18

Being untouched by Satan. 1 Jn.5:18
 Combating temptation. 1 Cor.10:13
 Dealing with a disturbed conscience. Heb.10:22
 Dealing with sin. 1 Jn.5:16-21
 Facing death. Heb.9:27-28
 Facing evil. 2 Tim.4:16-18
 Facing judgment. Mt.25:31-46; Acts 17:31; 2 Cor.5:10; Heb.9:27-28; Jude 24-25, cp. v.3-23
 Facing the world. Jn.17:9-19
 Knowing that all things work together for good. Ro.8:28
 Knowing that one can be presented blameless before God. 1 Cor.1:8
 Knowing that one has eternal life. 1 Jn.5:9-12; 5:13-15
 Knowing that one will be with Jesus. Rev.14:1-5
 Knowing that our hope is sure & true & anchored forever. Heb.6:19
 Knowing that Scripture is true, that it is the Word of God. Acts 17:11; Ro.15:4; 1 Th.2:13; 2 Tim.3:16; 2 Pt.1:16-21
 Knowing that we have an eternal home in heaven. 2 Cor.5:1
 Launching a new ministry. Mk.1:11
 Never being separated from the love of God. Ro.8:38-39
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 Questioning who Christ is. Mt.11:1-6
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 Receiving eternal life. Jn.5:24; 10:27-29; 1 Jn.5:13
 Salvation. Jn.10:7-10; 2 Tim.2:11-13; 2:19; 1 Pt.1:1-12
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 Of the believer. (See **ASSURANCE**, Discussed) 1 Jn.5:17-18
 Proves.
 That one really knows God. 1 Jn.2:3-29
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ASTROLOGY (See **SORCERY; SUPERSTITION**)
 Discussed. Acts 16:16-17
 Error of. Causes men to seek fate in the stars & magic. Jn.5:2-4
 Vs. Christ. Discussed. Col.2:8-10

ASTRONOMICAL SIGNS, HAPPENINGS
 Predicted. In the end time. Mt.24:29-31; Lk.21:11

ASYNCRITUS
 Believer from Rome. Ro.16:14

ATHEIST - ATHEISM
 Duty. To be open to the truth. Jn.4:25
 Fact. Are to face the judgment of God. Ro.2:11-15
 Meaning.
 Walking after the course of the world. Eph.2:1-3
 Without God in the world. Eph.2:11-12

Problem with. Becomes immoral.
Eph.2:1-3

ATHENS

Discussed. Acts 17:16-21
Paul visited.
On his second mission. Acts 17:16-21
Stayed in Athens all alone. 1 Th.3:1

ATHLETES - ATHLETICS

Illustrates. The Christian life.
1 Cor.9:24-27
Traits. Discussed. 2 Tim.2:5

ATONEMENT (See JESUS CHRIST, Death, Sacrifice of; JUSTIFICATION; PROPITIATION; RECONCILIATION; REDEMPTION)

ATONEMENT, DAY OF

Discussed. Heb.9:1-10

ATTALIA

Discussed. Acts 14:25

ATTITUDE

Kinds of. Discussed. Mk.5:22-24; 5:25-34;
5:35-43

ATTRIBUTES (See GOD, Deity; JESUS CHRIST, Deity)

AUTHOR

Title of Jesus Christ.
Author & finisher of our faith.
Heb.12:2
Author of salvation. Heb.5:9
Title of God. Author of peace.
1 Cor.14:33

AUTHORITY (See POWER)

Dangers of.
Seeking with evil motives. Mk.10:35-45
Seeking with selfish motives.
Lk.22:24-30
Difference between a. and power. Lk.9:1
Discussed. Lk.22:24-30; Ro.13:1-7;
Tit.3:1-2; 1 Pt.2:13-17
Duty. To honor a. 1 Pt.2:16-17
Exercised by.
Citizens. 1 Pt.2:13-17
Rulers. Lk.22:25-26; 1 Pt.2:13-14
The pastor. 2 Cor.10:8; 13:1-6;
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Instituted. 1 Pt.2:13-14
Of Christ. (See **JESUS CHRIST, Authority**)
A. of His teaching. Mt.7:28-29;
Mk.1:22
Discussed. Lk.20:1-8
Over the church. Eph.1:22-23; 2:19-22
Of man. Over nature. Heb.2:5-8
Of the church. Instituted. Mt.16:13-20,
esp. 18
Of the family.
Instituted. Eph.5:31-32
The child. Eph.6:1-4
The husband. Eph.5:25-33
The parent. Eph.6:4
The wife. Eph.5:22-24
Of the Scribes. Mt.7:29
Purpose.
To equip and give assurance. Mt.10:1
To govern & administer. (See **AUTHORITY, Exercised by**)
To remit & retain sins. Jn.20:23

Rejection of. By false teachers.
2 Pt.2:10; Jude 8
Source. Of God. Given to the disciples.
Mt.10:1; Lk.9:1

AVAILABLE - AVAILABILITY

Essential. Must be a. to people.
Discussed. Mt.15:30-31
Steps. Mt.15:30-31

AVENGE - AVENGING

Of the elect. God will avenge His elect.
Lk.18:6-8

B

BABES - BABIES

Symbol of believers.
Carnal believers. 1 Cor.3:1
Immature believers. Heb.5:13
New believers just converted.
1 Pt.2:2-3
Teachable babes who see the truth.
Mt.11:25
Truth revealed to. Lk.10:21
Symbol of seekers after God. Ro.2:20

BABYLON

Captivity. God preserved Jews through the Babylon captivity. Mt.1:11
Destroyed. Under the seventh bowl judgment. Rev.16:17-21
In the end time.
Judgment. Of both the political & religious B. Rev.17:1-6; 17:7-18;
18:1-24
Political.
Capital of antichrist. Rev.18:1-24
Destruction of. Rev.18:1-24
Religious B. Destroyed. Rev.17:1-6
Traits of. Will be embodied in the antichrist. Rev.13:2
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Symbol. Of Rome. 1 Pt.5:13

BACKBITERS - BACKBITING (See COMPLAINING; GRUMBLING)

Discussed. Jas.4:11-12
Meaning. Ro.1:30; 2 Cor.12:19-21;
1 Pt.2:1

BACKSLIDING (See APOSTASY; DENIAL)

Caused by.
Carnal commitment. Lk.22:31-38
Complacency, lethargy, failing to be steadfast. 2 Pt.1:9
Failing to become rooted & grounded. Lk.8:11-15
Fear. Lk.22:54-62
Forsaking Jesus. Mt.26:55-56
Looking back. Lk.9:61-62
Love of money. 1 Tim.6:10
Lukewarmness. Rev.3:16-17
Overconfidence. Mt.26:31-35; 26:33-35
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Described as.

A failing faith. Lk.22:31-32
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Heb.10:26-39; 1 Jn.5:16; Rev.2:4; 2:5-6
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Advice for drifters. Heb.10:32-39
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To restore the sinning brother. Gal.6:1-5
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Disciples. Stumbling & falling away. Mt.26:31-35, 56; Mk.14:50-52
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Judas. Picture of a ruined life. Mt.26:14-16
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A false teacher. Jude 3
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BAPTISM - BAPTIZED

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Jn.1:24-26; Acts 2:38; Ro.6:3-5
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To be in a spirit of prayer while being b. Lk.3:21
To obey God. No man is above being b. Lk.3:21
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 Criminal chosen over Christ. Mk.15:6-10; Jn.18:38-40
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The beam of wrong in one's eye. Mt.7:5; Lk.6:42
Those who abuse the temple, the house of God. Mt.21:12; Mk.11:15; Lk.19:45
Those who do not come to Christ. Jn.6:37
Those who have lost the salt of life. Mt.5:13; Lk.14:35
The reason for judgment. Mt.5:13
Who will not be cast out. Those who come to Christ. Jn.6:37

CASTAWAY - CAST AWAY

Meaning. Lk.9:25; 1 Cor.9:27
Who is c.
Sinful angels were. 2 Pt.2:4
The undisciplined, those who lack self-control will be c. 1 Cor.9:27
The unprofitable will be c. Mt.25:14-30, esp. 30

CAUSE

A man needs a c. Mt.9:13
Dying for a c. Not rare. Mt.10:23

CELIBACY

In the end time. Some will devote themselves totally to God - 144,000. Rev.14:1,4
When a person should practice c. Mt.19:12; 1 Cor.7:1; 7:2; 7:7

CEMETERIES

Discussed. Mk.5:3

CENCHREA

Discussed. Acts 18:18

CENSOR - CENSORING (See JUDGING OTHERS)

Discussed. Jn.8:3-6
Of church leaders against ministers. 1 Cor.1:10-16; 3 Jn.9-10
Of the self-righteous against the sinner. Jn.8:1-11
Who can c. Jn.8:7-9
Who is to be c. (See JUDGMENT, Who is to be judged)
All who reject the gospel of Christ. Lk.10:10-16
False teachers & deceivers who do not confess that Christ has come in the flesh. 2 Jn.7-11, esp. 10
False teachers who are apostate. Jude 3-16

CENTURION

C. & Christ.
At the cross.
Confessed Christ to be the Son of God. Mt.27:54

Proclaimed Christ to be righteous. Lk.23:47

Requested Christ to heal his servant. Example of great faith. Mt.8:5-13; Lk.7:1-10

C. & Paul.

Escorted Paul as a prisoner. Acts 23:17, 23; 27:1-44
Protected Paul. Acts 22:22-29
Rescued Paul from a mob. Acts 21:32, 35
Was led to Christ by Paul. Cornelius. Acts 10:1-48
Discussed. Acts 23:23

CEPHAS (See PETER, SIMON)

Peter's name before Christ changed it. Jn.1:42

CEREMONY - CEREMONIAL LAW (See SCRIBAL LAW; RELIGION; RITUAL)

Broken - Violated.
By Jesus. Mk.3:4
By the disciples of Christ. Mk.2:23-24
Emptiness of. Discussed. Mk.7:1-13
Facts about.
Does not save. Ro.2:25-27
Is less important than man & his needs. Mk.2:23-24
Is stressed before men. Lk.14:3
Is superseded by need. Lk.6:1-11
Was rejected & denounced by Christ. Mt.15:1-20; Mk.7:1-23, cp. Lk.11:37-54
Laws of.
Cleanliness, purity. Washing one's hands. Lk.11:37-38; 11:39-41
Discussed. Lk.6:2; 6:7
Eating with unwashed hands. Mk.7:1-13
Governing the Sabbath. Against working on the Sabbath. Mk.2:23-24
Over six hundred l. Mk.12:28
Walking over graves. Lk.11:44

CERINTHINISM

Discussed. Col. Intro.

CERTAINTIES (See ASSURANCE, Needed in; SECURITY)

CHAFF

Meaning. Mt.3:12

CHAMBERING (See DRUNKENNESS; IMMORALITY; RIOTOUS LIVING)

Meaning. Ro.13:13

CHANCE, SECOND

Not given after death.
To fallen angels. 2 Pt.2:4
To people in hell. Lk.16:30-31
To those before the flood. 2 Pt.2:5-6
Not given during life.
To those who neglect. Heb.12:15-17
To those who withdraw. Heb.10:26-31

CHARACTER

Of believers. (See BELIEVER, Duty, In relation to oneself; Nature)
Growth of. Developed through trials. Ro.5:3-5; Jas.1:2-4
Meaning. Ro.5:3-5; Jas.1:2-4
Weakness of. Mk.6:14-29
Of unbelievers. (See UNBELIEVERS, Nature; Who unbelievers are)

CHARGE

Meaning. 1 Tim.6:17-19

CHARITY - CHARITABLENESS (See GIVE - GIVING; MINISTRY; SERVICE; STEWARDSHIP)

CHASTISEMENT - CHASTISED (See CHURCH DISCIPLINE; DISCIPLINE)

Chastised - By God. Kinds of. 1 Cor.11:27-30
Discussed. Heb.12:5-13
Response to. Obedience. Lk.1:59-63
Why a believer is c.
Because God loves him. Heb.12:5-6; Rev.3:19
For partaking of the Lord's Supper unworthily. 1 Cor.11:27-30
For unbelief. Not believing the promise of God. Lk.1:20-22
To bear fruit & more fruit. Jn.15:2
To prevent sin. 2 Cor.12:7-10; Heb.12:4-13

CHASTITY (See MORALITY; PURITY)

CHEAT - CHEATING

Duty.
Not to c. employers. Eph.6:5-8; Col.3:22-25
Not to c. laborers. Jas.5:4, cp. Eph.6:5-9
Not to covet, take more than what one needs. Lk.3:13, cp. 1 Tim.6:10
Not to defraud & steal from people. Mk.10:19
Not to extort & steal from people. 1 Cor.5:10
Not to overcharge people. Lk.3:13
To pay a just & fair wage. Col.4:1
To work so that one will not have to bum off others & cheat. Eph.4:24; 2 Th.3:11-12
Results.
Shall be judged for cheating. Col.3:25
Shall be rewarded for not cheating. Col.3:24
Shall face judgment & receive exactly what one has done. Eph.6:8; Col.3:24-25
Shall not inherit the kingdom of God. 1 Cor.6:9-10

CHEEK

Striking--slapping. Attitude toward being slapped. Mt.5:39; Lk.6:27-31

CHEER - CHEERFULNESS (See JOY; REJOICING)

Duty.
To accept the presence of Christ with c. Mt.14:27; Mk.6:50
To believe God with c. Acts 27:25
To face trials & temptations, trouble & circumstances with c. Acts 27:21-25
To give with c. 2 Cor.9:8
To rejoice, be cheerful in the Lord. Ph.3:1; 4:4
To show mercy with c. Ro.12:8
To testify & proclaim the gospel with c. Acts 24:10
Source of.
Christ.
His presence in the midst of life's storms. Mt.14:27; Mk.6:50
His victory over the world. Jn.16:33
His Word & assurance. Acts 23:11; 27:22-25

CHERUBIM

Discussed. Rev.4:6-9
Overlooked the mercy seat of the ark of the covenant. Heb.9:4-5

CHIEF PRIESTS (See **HIGH PRIESTS**)

CHILDBEARING

Brings joy. Jn.16:21
The duties of young women who are believers. 1 Tim.5:14
The promise to the faithful & godly. 1 Tim.2:15

CHILDISH - CHILDISHNESS

Message to. Discussed. Mt.11:16-19
Of this generation. Lk.7:32
Of unbelievers. Lk.7:32

CHILDREN - CHILDLIKENESS

Abuse of.
Misled & manipulated by a mother. Mk.6:24-25
Offending - leading astray. Mt.18:5-10
Slaughtered by Herod. Mt.2:12-18
Acceptance of.
Discussed. Mt.19:13-15
What it takes to receive c. Mk.9:36-37
Age of accountability. Kept by God. Lk.18:16
Attitudes toward.
Not important & indulged. Mt.19:13
Why parents pamper & indulge c. Eph.6:4
Created by God. Lk.18:16
Discussed. Mt.19:13-15; Mk.10:13-16; Eph.6:1-4; Col.3:20
Duties of.
To be faithful to God. Lk.2:49-50
To be faithful to parents. Lk.2:51
To care for parents. Jn.19:25-27; 1 Tim.5:3-8
To come to Christ. Mk.10:13-16
To honor parents. Eph.6:1-3, cp. Heb.12:9
To obey parents. Eph.6:1-4
To praise Christ. Proclaim His Messiahship. Mt.21:15-16; 10:13-15
To receive the promise of salvation. Acts 2:38-40
To respect older adults. 1 Pt.5:5-6
To study & learn the Scriptures. 2 Tim.2:15
To study - learn - share. Lk.2:46-47
To walk in Christ no matter where they are. 2 Jn.4
Duties toward - Treatment of.
Not to be led astray. Mt.18:5-10
Not to be prevented from coming to Christ. Mk.10:13
Not to be treated as a nuisance. Mk.10:13-16
To be protected. Jesus' protection of. Mk.10:13
To be taught the Scriptures. 2 Tim.1:5; 3:10; 3:16-17
To be warned about the end time. Mk.13:1-37
To bring c. to Christ. Lk.18:15
Benefits of. Mt.19:13
For dedication. Mt.19:13-15
Why parents do not bring c. Mt.19:13
To rear c. in the nurture & admonition of the Lord. Eph.6:4

To receive c. Mt.18:1-4; 18:5; 19:13-15; Lk.9:46-48
Example.
Caring for others. Mt.18:5
Jesus and c.
Discussed. Mt.18:1-4; 19:13-15; Lk.9:46-48; 18:15-17
Jesus' treatment of. Mt.18:2; Lk.9:47
Received by Jesus. Mt.18:1-4
Nature. Discussed. Mt.18:1-4; Lk.18:16
Needs of. Discussed. Mk.9:36-37
Problems - Weaknesses of.
Immaturity. Example. Salome's dependency upon her evil mother. Mk.6:24-25
Truth about. Mk.10:13-16
Saved - Salvation of. A benefit of godly parents. Ro.11:16
Sins of. (See **SIN**)
Disobedient to parents. 2 Tim.3:2-4
Symbolize - Illustrate - Picture.
Believers.
As children of God. Ro.8:16-17
As children of light. Eph.5:8
As disciples. Mk.10:24
Coming to Christ. Mk.10:13-16
Followers of wisdom. Mt.11:19
God's Kingdom. Mk.10:14-15
Greatness. Mt.18:1-4; Mk.9:36-37; Lk.9:46-48
Heaven. Mt.18:1-4; 19:13-15; Lk.18:15-17
New Christians. Mt.18:5-6
Requirements to enter heaven. Mk.10:15-16
Spiritual growth. 1 Pt.2:2-3
Spiritual immaturity. 1 Cor.13:11; 14:20
Unbelievers. As children of the devil. 1 Jn.3:10
Worshipping God. Mt.21:15-16
Traits.
Contrary, playful, mindless. Mt.11:16-19
Discussed. Mk.10:14
Easily deceived & misled. Eph.4:14
Humility. Mt.18:1-4
Immaturity. 1 Cor.13:11
Playful. Mt.11:16-19
Several commendable traits. Acts 23:16-22
What provokes a child. Four things. Eph.6:4

CHILDREN OF GOD (See **BELIEVERS**,

Names - Titles)
Who they are.
Adopted c. of God. Ro.8:15; 8:16-17; Gal.4:5-6
Not a race, nation, institution, heritage. Ro.9:6-13
Persons who receive Christ. Jn.1:12-13

CHOSEN

By whom.
Christ. Jn.13:18; Jn.15:16; 2 Tim.2:4
God. Lk.23:35; Eph.1:4; 2 Th.2:13; Jas.2:5; 1 Pt.2:9
The church under God's direction. Acts 6:5; 15:22, 25, 40; 2 Cor.8:18-19
Discussed. 2 Th.2:13
Fact. Many are called, but few are c. Mt.20:16; 22:14
Meaning. 2 Th.2:13
Purpose.
To be holy & blameless. Eph.1:4

To be saved through sanctification & belief of the truth. 2 Th.2:13
To bear the name of Christ. Acts 9:15-16
To go; bear fruit; receive things. Jn.15:16
To live differently than the world. Jn.15:18-19
Who the c. are.
Believers. Ro.16:13; 1 Cor.1:27-28; Eph.1:4; 2 Th.2:13; 2 Tim.2:3-4; 1 Pt.2:9; Rev.17:14
Christ, c. of God. Mt.12:18; Lk.23:35
Church officers. Acts 6:5
Messengers of the church. Acts 15:22, 25
Ministers. Acts 1:23-26; 9:15-16; 15:40; 22:14
Six points. Ro.9:25-33
The elect. Mk.13:20
The people of God. Acts 13:17
The poor who love God. Jas.2:5
The twelve disciples. Lk.6:13
Those who love God. Jas.2:5
Witnesses. Acts 10:41-42

CHRISTIAN - CHRISTIANS (See **BELIEVER**; **SPIRITUAL STRUGGLE**)

Name given to believers. In Antioch. Acts 11:26

CHRISTIAN LIBERTY (See **LIBERTY**, **CHRISTIAN**)

CHRISTIAN RACE

Discussed. 1 Cor.9:24-27; Heb.12:1-4
Duty.
Not to run with the world. 1 Pt.4:4
To be careful lest one's life be run in vain. Gal.2:2
To be careful lest someone hinder one's race. Gal.5:7
To diligently control & discipline one's body. 1 Cor.9:24-27
To hold forth the Word of life lest one run in vain. Ph.2:16
To run well. Gal.5:7
To run with patience the race set before us. Heb.12:1
Fact.
One is not saved by running, of his own effort & discipline. Jn.1:12; Ro.9:16
There are three different races of life. Heb.12:18-24
Inspiration of. The cloud of witnesses who see everything we do. Heb.12:1

CHRISTIANITY (See **CHURCH**; **KINGDOM OF GOD**)

Accused of.
Being a bloody religion; the worship of a "grotesque god." Jn.6:61
Being revolutionary. Acts 17:6-7; 19:27-29
Beliefs of.
A look at the beliefs of primitive C. Ro.1:1-7
Basic beliefs. Col.1:1-2
Elementary teachings. Six t. Heb.6:1-2
Great statements of. Lk.24:36-49
Growth of.
Growth & greatness of. Mt.13:31-32; Lk.13:19
How C. grows. Mk.4:26-29; 4:30-32
Described as.
A family relationship. Mk.3:31-35
The Way. Acts 18:26; 19:23

Discussed.

Apostate **C**. To be destroyed.
Mt.13:30; 13:40-42; 13:49-50;
Rev.17:15-18; 18:1-24
Message of. Ro.1:1-7; 1 Cor.15:1-4
Modern day **C**. Mt.13:1-58
What **C**. is. Lk.24:36-39

Duty toward.

To bear fruit. Jn.15:1-8
To get past elementary teachings of.
Six teachings. Heb.6:1-2

Nature.

Good and bad within. Mt.13:24-30;
13:31-32; 13:33; 13:36-43; 13:47-50
Is a new life & movement brought by
Christ. Lk.5:36-39
Of mercy, not sacrifice. Mt.12:7
Persecution of. (See **PERSECUTION**)
Attacked, but not overcome. Acts
28:30-31

CHURCH

And Christ. The **c**. relation to Christ.
Christ Himself adds members to the **c**.
Acts 2:41-47, esp. 47. Cp. Mt.16:18
Christ Himself builds the **c**. Mt.16:18;
Acts 2:41-47, esp. 47
Christ is the chief cornerstone & founda-
tion upon which
the **c**. is built. 1 Cor.3:11; Eph.2:19-
22
Christ is the Supreme Head of the **c**. &
the **c**. is subject to Christ.
Eph.1:22-23; 5:23-24
Christ loved & gave Himself to save
the **c**. Eph.5:25
Christ makes all as one in the **c**.
Gal.3:28
Christ purchased the **c**. with His own
blood. Acts 20:28
Christ sanctifies & cleanses & pre-
pares the **c**. for heaven
by the Word of God. Eph.5:26-27
The **c**. is in God the Father & in the
Lord Jesus Christ. 1 Th.1:1, cp.
Ro.8:1
What being "in" Christ means.
Ro.8:1
Why Christ gave Himself for the **c**.
Eph.5:25-27

Authority over. - Head of the **c**.

Christ. Jn.2:12-22; Eph.1:22-23; 4:15;
5:23; Col.1:18; 2:19
Discussed. Jn.20:23; Col.1:18
God. Mt.21:12-16

Basis - Foundation.

A model **c**. 2 Th.1:1-5
A strong conversion. 1 Th.1:5-10
Discussed. Mt.16:18; 1 Cor.1:2-3
Is Christ, not Satan or man. Mt.16:18;
1 Cor.3:11
Is founded "in" God the Father & "in"
the Lord Jesus Christ. 1 Th.1:1
Is meshed together by the Word.
Lk.8:21
Is the Word of God. Acts 2:41
Is to be centered in the home & family.
Lk.9:4; 10:5-6; 1 Pt.4:9
Was chosen by God after Israel's fail-
ure. Mt.21:33-46; 21:43

Cleansed - cleansing.

By Christ. Supremacy over. Mk.11:15-
19; Lk.19:45-48; Jn.2:12-22
Of commercialism. Christ casts out
money changers. Mt.21:12-16

Councils. Great Jerusalem Council. An-
swered questions about salvation. Acts
15:1-35

Described as. (See **CHURCH**, Names &
Titles)

A body. Ro.12:3-5; 1 Cor.12:12-31;
Eph.1:22-23; 3:6; 4:12; Col.1:18; 3:15
A building. God's **b**. 1 Cor.3:9; 3:10-17
A spiritual bond of friends. Jn.15:14-15
Affluent & wealthy, but lukewarm &
half committed. Rev.3:14-22
Candlesticks. Rev.1:13; 1:20
Compromising & persuasive.
Rev.2:18-29
Faithful & alive. Rev.3:7-13
Orthodox, but without love. Rev.2:1-7
Persecuted. Rev.2:8-11
Reputable, but dying. Rev.3:1-6
The body of Christ. Becomes a new
temple. Jn.2:18-21
The church of the living God.
1 Tim.3:14-15
The family of God. 1 Tim.3:14-15
The flock of God. Jn.21:15-17
The house of God. 1 Tim.3:14-15
The pillar & ground of the truth.
1 Tim.3:14-15
The temple of the Holy Spirit.
1 Cor.3:16
Worldly & corrupted. Rev.2:12-17

Discipline. (See **CHURCH**
DISCIPLINE)

Discussed. Mt.16:13-20; 21:12-16;
Col.1:18-19; 1 Tim.3:14-16
Behavior & relationships in the **c**.
1 Tim.3:14-6:21
Customs of. 1 Cor.11:2-16
Duties, order, & organization of the **c**.
1 Tim.2:1-3:13
Spirit & discipline of relationships in
the church. 1 Tim.5:1-2
The call of God to the church.
Eph.1:1-2
The ideal state of the **c**. Acts 9:31
Whether or not to stay in a dead, life-
less **c**. 1 Cor.7:17; 7:18-19
Women of the **c**. 1 Tim.2:9-15

Division in. (See **DIVISION**)

Controversy. How to handle.
2 Cor.2:5-11
Exalting ministers over other minis-
ters. 1 Cor.3:5-9
Over spiritual gifts. 1 Cor.12:1-14:40
Duty of the **c**. (See **CHURCH**, Mission;
EXHORTATION)

Attending - Attendance. Reasons for
attending. Not to forsake. Acts 3:1;
Heb.10:25

Discussed. 1 Th.1:1-3:13; 5:12-28
First duty.

To be an evangelistic & mission
minded **c**. Mt.28:19-20; Acts 1:8;
Rev.3:8

To pray & minister. Mt.21:12-16;
Lk.19:45-46; 1 Tim.2:1-8

To build up the **c**.

Not to exploit people. Mt.21:12-16
Picture of a faithful **c**. Rev.2:2-3
To be a strong **c**. 1 Th.1:1-4
To be faithful & alive. Acts 4:32-37;
9:19; 9:26-28
To be Spirit filled. Acts 21:4-6
To develop a strong fellowship.
Acts 2:41-47
To develop closely-knit families.
Acts 21:4-6

To discipline. (See **CHURCH**
DISCIPLINE)

To equip believers. Eph.4:7-16
To exhort daily. Heb.3:13; 10:25
To feed & shepherd the **c**. Acts
20:28-31
To follow good examples.
1 Th.2:14-16
To follow-up & strengthen. Acts
11:22-24; 14:21-28
To forgive an offender. 2 Cor.2:5-11
To give all to Christ--all beyond ne-
cessities. Acts 4:32-37
To govern worship services.
1 Cor.14:26-40
To grow in Christ more & more.
Eph.4:15-16
To keep God's Word. Rev.8:8
To keep the **c**. strong. Ro.16:17-20
To make the services warm & wel-
coming. Ro.16:1-2
To meet the needs of new converts.
Acts 9:10-18
To pray by name for churches.
Ph.1:4
To receive exhortation. Heb.13:22
To receive others. Ro.16:1
To remember what the **c**. is.
1 Jn.2:12-14
To restore backsliders. Gal.6:1-5
To stir love & good works.
Heb.10:24
To strive for the faith of the gospel.
Ph.1:27
To strive for unity. Ph.1:27
To study the Scriptures. Acts
17:10-12
To use the spiritual gifts of believ-
ers. Ro.12:3-8
To visit the fatherless & widows.
Jas.1:27
To walk in submission before
Christ. Eph.5:22-24
To watch over the souls of believ-
ers. Heb.13:17
To worship & not to neglect wor-
ship. Acts 20:7; Heb.10:25
What a **c**. should be. Rev.3:8
Will be held accountable.
1 Cor.3:10-17
Toward false teachers. (See
TEACHERS, FALSE)
To fear seduction, deception.
2 Cor.11:1-15
To guard against. 2 Jn.10-11
Toward ministers & teachers. (See
MINISTER; TEACHERS)
To be reconciled with ministers.
2 Cor.7:2-3
To be subject to leaders.
Heb.13:17; 1 Pt.5:1-3
To receive true ministers. Gal.4:12-
16; 4:18-20
To reject false ministers. Gal.4:17
To restir affection for the church's
minister. Gal.4:12-20
To see who ministers really are.
1 Cor.3:5-9
To support preachers: ministers,
missionaries,
evangelists & teachers. Ph.4:10-19
Toward teachers. Gal.6:6-10
Toward missions & evangelism &
ministry.
Not to deny Christ. Rev.3:8

The work of the minister is probably more difficult than that of an evangelist. Acts 14:21-28
 To gain a world-wide vision. Acts 11:1-18
 To grow. Essentials for growth. Acts 9:31
 To report to the mother c. Acts 14:21-28
 To revive mission support. Ph.4:10-19

Early c.
 Believers in the early c. List of. Ro.16:1-16; 1 Cor.16:10-12; 16:15-19; Col.4:7-18; 2 Tim.4:9-22; Tit.3:12-15; Phile.1:8-21; Heb.11:1-40
 Believers of. Their life together. Acts 4:32-37
 Birth & growth of. Acts 2:1-13; 2:1-7:6
 Charges against. Threefold. Acts 5:26-28
 Democracy practiced. Acts 6:1-7
 First administrative problem. Acts 6:1-7
 First church.
 A large church. Acts 2:41-47
 Characteristics of. Acts 2:41-47
 First great Gentile c. God's pattern for all c. Acts 11:19-30
 First martyr. Stephen. Acts 6:8-15
 First persecution. Lessons for Christian service. Acts 4:1-22
 First sermon. Acts 2:14-47
 First sin and trouble. Acts 5:1-11
 Five recorded miracles. Acts 3:1-11
 Gave all beyond necessities. Acts 4:34-37
 Laymen established the c. Acts 8:1-4, cp. 11:19-30
 Life of. Acts 4:32-37
 Persecuted & scattered. Acts 8:4-9:31
 Requirements for Gentiles to join the c. Acts 11:1-3
 Respected by people, yet not joined. Acts 5:13
 Rules governing worship services. 1 Cor.14:26-40
 Scattered by persecution. Acts 8:1-4
 Second persecution. Picture of persecution. Acts 5:12-25; 5:26-42
 Second sermon. Acts 3:12-26
 Services of. 1 Cor.14:26-40
 Sold & gave all. Acts 2:44-45
 Stewardship of. Acts 4:32-37
 Took care of all who had need. Acts 4:34-37
 Triumphant in persecution. Acts 4:23-31
 Vision of. Narrow & traditional. Acts 11:1-3
 Was made up primarily of Jews. Acts 11:1-3

Founding of. (See **CHURCH**, And Christ)
 By laymen. Discussed. Acts 11:9-30
 By the Holy Spirit. 1 Cor.12:13
 Three essentials. Acts 11:19-21

Government (See **CHURCH**, Officers & Organization)
Growth of.
 Christ adds people to the c. Mt.16:18; Acts 2:41-47
 Essentials. Mk.4:30-32
 Every believer builds & is accountable for how he builds. 1 Cor.3:10-17
 How the c. grows. Mk.4:26-29; 4:30-32
 Source. God and God alone. 1 Cor.3:6-7

Head of. (See **CHURCH**, Authority Over)
Judgment of. (See **JUDGMENT**, Of the c.)
Leaders. (See **CHURCH**, Officers & organization of; **LEADERS**)
Location - Local c. (See **EPISTLE TO ACTS**, Outline; **MISSIONS**; and the other Epistles of the N.T. for a discussion of each church)
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A great sense of unworthiness. Lk.5:8

A pricking, convicting, bothersome

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Obedience. Doing what Christ de-

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- Are two c.
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 Why one should not c. Mt.7:1

CROOKED

Caused by. Sinful nature. Ro.3:10-12

CROSS, DAILY - SELF-DENIAL (See **COMMITMENT; DEDICATION; HEART; JESUS CHRIST**, Cross of; **Death of; SURRENDER**)

Carnal vs. spiritual view of the c. Lk.22:33-37
 Discussion. Mt.10:38; Mk.8:34-38; Lk.9:23; 14:25-35
 Duty - Essential.
 Must abstain from fleshly lust. 1 Pt.2:11-12
 Must be crucified with Christ. Ro.6:3-5; 6:6-7
 Must count all as loss for Christ. Ph.3:7-11
 Must live a crucified life. 1 Pt.4:1; 4:7-11
 To bear the c. Mt.16:21-28; Mk.8:34-38; Lk.9:23; 14:25-35
 To present one's body as a living sacrifice to God. Ro.12:1-2
 To put sin to death. Col.3:5-11
 To put to death the deeds of the body. Ro.8:13
 To sacrifice oneself for Christ. Jn.12:23-26
 To take up the c. Lk.9:23-27
Meaning. Mk.8:34
 Arming oneself with the mind of Christ. 1 Pt.4:1
 Bearing the cross. Mt.10:38; Mk.8:34-38; Lk.9:23; 14:25-35
 Crucifying the flesh. Gal.5:24
 Dying daily. Mt.16:21-28; 2 Cor.4:10
 Dying to self. Mt.10:34-39; 2 Cor.4:12
 Living the crucified life. 1 Pt.4:1; 4:7-11

Presenting one's body as a living sacrifice. Ro.12:1-2
 Putting off the old man. Eph.4:22
 Putting to death one's body members. Col.3:5
 Suffering in the flesh. 1 Pt.4:1
 Taking up the cross. Lk.9:23
 Misunderstood. By Peter & the disciples. Jn.13:36-38
 Pictures conversion. Mk.15:21
 Power of. Illust. Mt.27:54
 Reactions to.
 Discussed. Lk.23:35-36
 Man accepts or is repulsed by. Mt.16:22; Lk.2:35
 Man rebels against. Mt.16:22
 Verses. List of. Jn.12:23-26

CROWDS

Excitement of. Not always wise. Mk.6:45
 Followed Jesus. Came from all over. Mk.3:7-8
 Thousands followed Christ. Lk.8:4
 Why the c. followed Christ. Five reasons. Mt.20:29

CROWN - CROWNS (See **REWARDS**,

Crowns)
 Described.
 As a c. of glory. 1 Pt.5:4
 As a c. of incorruption. 1 Cor.9:25
 As a c. of life. Jas.1:12; Rev.2:10
 As a c. of rejoicing. 1 Th.2:19-20
 As a c. of righteousness. 2 Tim.4:8
 As a c. of soul winning. 1 Th.2:19-20
 To be the reward of.
 Believers. 1 Cor.9:25; 2 Tim.2:5
 Ministers. Ph.4:1
 Soul winners. 1 Th.2:19-20

CROWN OF LIFE

Discussed. Rev.2:10
 Meaning. Jas.1:12

CROWN OF RIGHTEOUSNESS

Discussed. 2 Tim.4:8

CRUCIFIXION (See **JESUS CHRIST**,

Cross; Death)
 Described. Mt.27:26
 Was a lingering death. Jn.19:34

CRY - CRYING (See **SEEKING GOD**)

For deliverance for a child. Mt.15:21-28; 17:15
 For mercy. Lk.17:12-14
 To Jesus. Essential for healing. Mt.20:30; Mk.10:47; Lk.17:12-14

CUMMIN

Described. Mt.23:23

CUP, THE

Meaning.
 Symbol of Christ's suffering. Jn.18:11
 Symbol of three things. Mk.14:36
 Of Christ's death & suffering, Gethsemane. Mt.26:39; 26:42-44
 Of hypocrisy. Mt.23:25-26
 Of suffering. Meaning. Mt.20:22; Mk.14:36
 Of the Lord's Supper. Meaning. Mk.14:23

CURIOUS - CURIOSITY

Need.
 To come to Christ. Mk.1:33
 To seek Christ out of c. Mk.2:1-2
What stirs c.
 Christ & His person - just who He is. Stirred the c. of some Greeks. Jn.12:20-21
 Stirred the c. of Zaccheus. Lk.19:1:10
 Christ & His works.
 Stirred the c. of Herod. Lk.9:9
 Stirred the c. of the religionist. Jn.2:18
 Miracles, unusual happenings. Raising Lazarus from the dead stirred people's c. Jn.12:9
 New ideas & philosophies. Stirred the religionists & philosophers at Athens. Acts 17:21
 Suffering & tragedies. Indifferent c. Lk.10:32
 The cross, death & resurrection of Christ. Stirred the c. of Peter. Mt.27:46-49; Lk.9:43-45; 24:9-11; Jn.13:36-38

CURSE - CURSED (See **JUDGMENT**)

Caused by. Disobedience to the law of God. Gal.3:10-12
 Who & what is cursed.
 Sinners: the immoral, the deceivers, the covetous. 2 Pt.2:14
 The creation itself. Rev.22:3
 The disobedient. Gal.3:10
 Those who die bearing sin. Gal.3:13
 Those who fail to bear fruit. Mt.21:17-22, cp. Jn.15:1-8
 Those who fail to serve Christ & minister to the needy. Mt.25:41-46

CURSING (See **OATHS; SWEARING**)

Attitude toward. Those who c. us. Lk.6:27-31
 Discussed. Mt.5:33-37; 23:16-22; Ro.3:13-14; Jas.5:12
 Duty. To repent of c. Lk.22:60-62
 Five types. Mt.5:33-37
 Shows man's depravity. Mt.5:37

CUSTOM (See **TAXES**)

CUSTOMS (See **TRADITIONS - RITUALS; RELIGION**, Problems with)

Discussed. 1 Cor.11:2-16

CYPRUS

Discussed. Acts 13:4

D

DAILY CROSS (See **CROSS, DAILY**)

DALMANUTHA

City of. Discussed. Mk.8:10

DAMARIS

A convert of Athens won by Paul. Acts 17:34

DAMASCUS

City where Paul was converted & first preached. Acts 9:10-22
 Paul returned to D. Gal.1:17

DAMNED - DAMNATION

Facts.
D. is eternal. Mk.3:29
 The judgment of **d.** will not slumber.
 2 Pt.1-3, esp. 3
 There is to be a resurrection of **d.**
 Jn.5:28-29
 Will be degrees of **d.** Mt.23:14;
 Mk.12:40; Lk.20:47
 Will not escape **d.** Mt.23:33
 Meaning. 2 Pt.2:1
 Who is to be **d.**
 Hypocrites, false religionists.
 Mt.23:14
 Slanderers & false accusers. Ro.3:8
 Those who blaspheme the Holy Spirit.
 Mk.3:29
 Those who cast away their faith.
 1 Tim.5:12
 Those who do evil. Jn.5:28-29
 Those who do not believe the gospel.
 Mk.16:15-16
 Those who do not believe the truth &
 take pleasure in
 unrighteousness. 2 Th.2:12
 Those who heed damnable heresies.
 2 Pt.2:1-3
 Those who partake of the Lord's Sup-
 per unworthily. 1 Cor.11:29
 Those who rebel against civil rulers.
 Ro.13:1-2
 Those who violate their conscience &
 what they know to be right.
 Ro.14:21-23

DANCING

Example of. Suggestive **d.** Mk.6:21-22
 Results. Arouses lust. Mt.14:6-8

DANIEL

Prophecies - Predicted.
 The antichrist. Mk.13:1-37
 The seventieth week of the end time.
 Mt.24:15; Mk.13:1-37; 13:14
 Prophecies of the antichrist. Chart of the
 prophecies of **D.** & Revelation.
 Rev.13:2

DARKNESS, SPIRITUAL

Deliverance from.
 By believing in the Light, Christ.
 Jn.12:34-36, esp. 36; 12:46
 By following Christ. Jn.8:12
 By God. Col.1:13; 1 Pt.2:9
 Described. As sleep. Ro.13:11-12
 Discussed. Jn.8:12; 2 Cor.6:15; Col.1:13;
 1 Jn.1:5
 Duty.
 Not to fellowship with the works of **d.**
 Eph.5:11
 Not to walk in **d.** 1 Jn.1:6
 To cast off the works of **d.** Ro.13:12
 To turn people from **d.** to light. Acts
 26:18
 To walk in light. Jn.12:35
 Fact.
 Christ is going to reveal the hidden
 things of **d.** 1 Cor.4:5
 Fallen angels are held in chains of **d.**
 2 Pt.2:4
 Hate blinds and puts one in **d.**
 1 Jn.2:9-11
 Loved by unbelievers. Jn.3:18-20
 Men try to hide four things. Lk.8:17
 No **d.** in God at all. 1 Jn.1:5

Unbelievers are the very embodiment
 of **d.** Eph.5:8
 Meaning. Jn.8:12
 Nature.
 Described. Eph.5:8
 Has no communion with light at all.
 2 Cor.6:14
 Is the very nature of evil forces &
 spirits. Eph.6:12
 Is the very nature of Satan, the power
 of **d.** himself. Lk.22:53
 Not of God's nature at all. 1 Jn.1:5
 Not the nature of believers. 1 Th.5:4-11
 Of the heart.
 Unable to know God. Ro.1:21
 Verses. List of. Ro.1:21
 Power of. Has its own hour & reign.
 Lk.22:53
 Results. (See **DARKNESS, OUTER**)
 Cast into outer darkness. Mt.8:12;
 22:13; 25:30
 Causes fear. Jn.6:17-19
 Dooms a person. Jn.12:34-35
 Dooms a person to the midst of **d.** for-
 ever. Jude 13
 Shall fall into the ditch. Mt.15:14
 Swept the earth at Jesus' crucifixion.
 Mt.27:45; Lk.23:44-45
 Verses. List of. Jn.3:18-20; 11:7-10
 Weakness of.
 Cannot overcome light. Jn.1:5
 What **d.** does not do. Three things.
 Jn.1:5
 What causes spiritual darkness.
 An evil eye. Mt.6:23; Lk.11:34
 Failing to acknowledge & glorify God.
 Ro.1:20-21
 False profession, being a hypocrite.
 1 Jn.1:6
 Following blind leaders. Mt.15:14
 Hating one's brother. 1 Jn.2:9-11
 Ungodliness & unrighteousness.
 Ro.1:18-32, esp. 18, 20-21, 29-32
 Walking after an empty mind.
 Eph.4:17-18
 Works of.
 Discussed. Ro.13:12
 Verses. List of. Ro.13:12

DARKNESS, OUTER (See OUTER DARKNESS)

Discussed. Mt.8:12
 Meaning. Mt.8:12, cp. 22:13; 25:30

DAVID

Call. By God. Discussed. Acts 13:22-23
 Choosing of. Jn.4:22
 Eating shewbread in the tabernacle.
 Mt.12:3-4
 Example of.
 Justification by faith. Ro.4:6-8
 Man is more important than rules &
 regulations. Mk.2:25-27
 Need has precedence over tradition.
 Mt.12:3-4
 Putting need before religious rules.
 Lk.6:1-5
 Faith of. Discussed. Heb.11:32
 Key of **D.** Meaning. Held by Jesus Christ.
 Rev.3:7
 Kingdom of. Given to Christ. Mk.11:10;
 Lk.1:31-33; 1:32-33; 3:24-31
 Predicted - prophesied.
 Man's opposition to God. Acts 4:25-28
 The death of Jesus. Acts 4:25-28

The Messiah was to be Lord.
 Mk.12:35-37; Lk.20:42-44
 The resurrection of Jesus. Acts 2:25-31
 Seed of. Messiah.
 Messiah seen as the Seed of David by
 the Jews. Jn.1:23
 Promises & fulfillment. Jn.1:45; 1:49

DAY

Uses of the term day to refer:
 To a **d.** of judgment. Acts 17:31;
 1 Cor.3:13
 To believers as children of the **d.**
 1 Th.5:5, 8
 To Noah's **d.** Mt.24:37
 To the **d.** of eternal salvation.
 Ro.13:11-12
 To the **d.** of evil. Eph.5:16
 To the **d.** of Jesus Christ. Ph.1:6
 To the **d.** of redemption. Eph.4:30;
 2 Pt.1:19
 To the **d.** of salvation. 2 Cor.6:2
 To the **d.** of the Lord. (See **DAY OF THE LORD**)
 To the **d.** of the Lord's return.
 Heb.10:25
 To the **d.** of wrath. Ro.2:5
 To the last days, the present time &
 history. Heb.1:2; 2 Pt.3:3
 To the Lord's **D.**, the **d.** of worship.
 Rev.1:10
 To the Son of Man's **d.** Jn.17:24
 To the twelve hours of a **d.** Jn.11:9

DAY OF THE LORD

Discussed. Acts 2:19-20; 1 Th.4:13-5:3;
 5:1-3; 5:4-5; 2 Th.2:1-3; 2 Pt.3:10

DAY OF VISITATION

Meaning. 1 Pt.2:12

DAYS, THE LAST (See TIME, THE LAST)

Discussed. 2 Pt.3:3

DEACONS

Discussed. Ph.1:1; 1 Tim.3:8-13
 Qualifications. 1 Tim.3:8-13
 The first **d.** appointed by the early
 church. Acts 6:1-6
 The first martyr of the early church was a
d. Acts 6:5-15; 7:1-60
 Wife of. Discussed. 1 Tim.3:11-12

DEAR

Meaning. Lk.7:2

DEATH - DYING

Attitude toward.
 Confronting & facing **d.** & reviewing
 one's life. 2 Tim.4:6-8
 Desire to depart & be with Christ.
 Ph.1:21
 Fear of **d.** Jn.6:17-19
 Is gain to the believer. Ph.1:21
 To be an attitude of hope, not despair.
 Jn.20:14-16
 Caused by - Penalty of.
 Adam. Discussed. Ro.5:12-21;
 1 Cor.15:21
 Backsliding. Jas.5:19-20
 Human nature. Jn.8:23
 Penalty. Discussed Jn.8:21-22
 Satan & his power. Heb.2:14-15

Sin. Ro.5:21; 6:21, 23; 7:5; 8:2;
 1 Cor.15:54-56; Heb.2:14-16;
 Jas.1:15; 2 Pt.1:4
 Is **d.** too severe a punishment for
 sin? Ro.5:12
 Unbelief. Jn.8:21-22; 8:24
Dead raised.
 Dorcas. Conquering death. Acts 9:36-43
 Jairus' daughter. The approach that
 lays hold of Jesus. Mt.9:18-19, 23-
 26; Mk.5:21-24, 35-43
 Lazarus. Power over death. Jn.11:38-46
 Widow's son. Great compassion &
 power. Lk.7:11-17
Deliverance from d. 1 Cor.15:5-58
 By being faithful & overcoming in
 life. Rev.2:11
 By Christ's death. Jn.3:14-15; 3:16-
 17; Ro.6:8-10; Heb.2:14-16;
 1 Jn.3:14
 Counteracted by Christ. Ro.5:12-31
 By Christ's great power. Jn.11:1-16;
 11:41-46; 1 Cor.15:24-26; Col.2:13;
 2 Pt.1:3
 By confronting **d.** & terrible trials.
 Mt.26:36-46
 By conversion. Jas.5:20
 By faith. Heb.11:13-16
 By hearing Christ's words & believing
 in God. Jn.5:24
 By keeping the words of Christ.
 Jn.8:51-52
 By loving one another with a pure
 heart fervently. 1 Pt.1:24-25
 By the coming again of Christ.
 Jn.5:28-29; 1 Cor.15:51-58;
 1 Th.4:13-18
 By the Holy Spirit. Ro.8:1-17
 By the love of God. Ro.8:37-39
 Power over **d.** Jn.11:38-46
 Proof of deliverance. Love. 1 Jn.3:14-17
 Through Jesus' return. Jn.14:1-3
 Through the divine nature. 2 Pt.1:4
Described.
 As a day of accounting. Mt.18:32-34
 As a personal presentation to the Lord.
 Jn.14:3
 As a spirit. Ro.8:2
 As dead men's bones. Mt.23:27-28
 As departing this life. Ph.1:23
 As dissolving this earthly house or
 tabernacle. 2 Cor.5:1
 As sleep. Lk.8:50; Jn.11:13;
 1 Th.4:14-15
 As spiritual **d.** Ro.6:23
 Verses. List of. Ro.5:12
Discussed. Eph.2:1; Heb.2:14-16; 9:27;
 1 Jn.3:14
 Death of the saved vs. the unsaved.
 Lk.16:19-31
 Pain of death for the unbeliever is ter-
 rible. Heb.2:14-16
 Sin unto **d.** 1 Jn.5:16
 Why some are taken & others are not.
 Acts 12:5-17
Fact.
 Comes to the rich. The rich are not ex-
 empt. Lk.12:20
 Death & hell will be cast into the lake
 of fire. Rev.20:13-14
 Death for a cause is not rare. Mt.10:23
 Death is universal. Ro.5:12; 6:23;
 Heb.9:27
 There is a difference between Christ's
d. & man's **d.** Mt.26:36-45

There is a need to think about **d.** Rea-
 sons. Mt.20:18
 Touches Christ. Lk.7:12-13
Kinds of.
 By crucifixion. Mt.27:26-44
 By drowning. A form of capital pun-
 ishment. Mk.9:42
 By stoning. Acts 14:19-20
 Eternal - second death. Jn.11:25;
 Jas.5:20; Rev.2:11; 20:11-15; 21:8
 Physical **d.** Jn.11:25; Heb.9:27
 Verses. List of. Ro.5:12-14
 Spiritual death. Eph.2:1; 2:4-5;
 1 Jn.3:14
 Caused by.
 Sin. Ro.6:23; Jas.1:15
 The carnal mind. Ro.8:5-8
 Dead while living. Mt.8:22;
 Lk.15:32; Jn.5:24-25; 6:52-53;
 Eph.2:1; 5:14; Col.2:13; 1 Tim.5:6;
 Rev.3:1
 Described. Ro.6:23
 Verses. List of. Ro.1:32
Meaning. Corruption - perishing.
 Jn.3:16; Eph.2:1; 2 Pt.1:4; 2:19
Of believers.
 A picture of the believer's **d.**
 2 Tim.4:6
 Emphasis is to be the Father, not
 heaven. Jn.14:6
 What happens to the believer at death:
 a disembodied spirit or given a tem-
 porary body? 2 Cor.5:1-10;
 1 Th.4:13-5:3
 Where believer goes. Acts 7:59
 Will be blessed. Reasons. Rev.14:13
 Will be crowned with life. 2 Tim.4:8
 Will be delivered from **d.** Quicker than
 the blink of an eye (1/100 of a sec-
 ond). 2 Tim.4:18
 Will be great gain. Ph.1:21
 Will be no more **d.** in heaven.
 Rev.21:4
 Will be present with the Lord.
 1 Th.4:14-15
 Will meet Jesus at **d.** With Him im-
 mediately. Jn.11:25-27; 14:3; 16:4-6
 Will never taste **d.** Mt.16:28; 2
 Tim.4:18
Preparation for.
 How to prepare. Jn.16:4-6
 Tasting **d.** vs. seeing God's kingdom.
 Mk.9:1
Purpose of d. Seven purposes. Jn.11:1-16
Results.
 What follows **d.** Lk.16:19-31
 With Christ immediately. Lk.23:40-43;
 Jn.11:25-27; 14:3; 16:4-6;
 2 Tim.4:18
Stages of. Heb.9:27
To self. (See **CROSS--SELF-DENIAL**)
 Verses. List of. Jn.6:17-19
View of. Man's view. Col.2:13
Vs. Christ. Col.2:13

DEATH, SECOND (See HELL, LAKE OF FIRE)

Destination of unbelievers. Rev.20:14
 Discussed. Jn.11:25; Rev.2:11; 20:8;
 20:11-15
 Meaning. Rev.20:6; 20:14

DEATH, SPIRITUAL

Caused by.
 Sin. Ro.6:23; Jas.1:5
 The carnal mind. Ro.8:5-8

Dead while living. Mt.8:22; Lk.15:32;
 Jn.5:24-25; 6:52-53; Eph.2:1; 5:14;
 Col.2:13; 1 Tim.5:6; Rev.3:1
 Described. Ro.6:23
 As dead men's bones. Mt.23:27-28
 Verses. List of. Ro.1:32

DEBATE

Meaning. Ro.1:29; 2 Cor.12:19-21

DEBT, SPIRITUAL - SPIRITUAL DEBTOR

Duty.
 Not to try to put God in **d.** to oneself
 by working for righteousness.
 Ro.4:4-5
 To pray for God to forgive our **d.**
 Mt.6:12
 To preach. Obligated & indebted to **p.**
 Ro.1:14-15
 To seek salvation & righteousness by
 faith. Ro.4:4-5; Gal.5:3-5

DEBTS (See MONEY)

Discussed. Ro.13:8
 Duty.
 To owe no man anything. Ro.13:8
 To pay all **d.** Ro.13:7
 Meaning. Mt.6:12

DECEIT - DECEIVE - DECEPTION

(See **LYING**)
Basic errors.
 Is a sin common to false citizenship.
 Mt.22:16-17
 Thinking that Jesus was a deceiver in
 claiming that He would arise from
 the dead. Mt.27:62-66
 Thinking that the claims of Christ were
 deceitful. Jn.7:12
 Thinks a person can camouflage.
 Lk.13:14
 Thinks one can be born again without
 doing right. 1 Jn.2:24-29; 3:4-9
 Thinks one can become righteous on
 his own. 1 Jn.1:6-7
 Thinks one does not necessarily sin.
 1 Jn.1:10-2:2
 Thinks one is not totally sinful and de-
 praved. 1 Jn.1:8-9
Described as.
 Claiming that one is the Christ, the de-
 liverer of mankind. Mt.24:5, 11;
 Mk.13:6
 Empty words. Eph.5:6
 Good words & flattering speeches.
 Ro.16:18
 Mishandling the Word of God. 1
 Cor.2:1-5; 2 Cor.4:2; 1 Th.2:3-5, cp. 6-
 13
 Self-deception. Mk.14:1-2
 Turning to false gospels. Gal.1:6-9;
 1 Jn.4:1-3
Discussed. Ro.3:13-14; 2 Cor.11:1-15;
 Col.2:4; Tit.3:3

Duty.

Must not be deceived.
 About bad company. Bad company
 corrupts one's morals.
 1 Cor.15:33
 About religion. Must bridle one's
 tongue. Jas.1:26
 About sin & judgment. Sin excludes
 a person from God's kingdom.
 1 Cor.6:9-10

About the results of sin. A person reaps what he sows. Gal.6:7-8
 Must not **d.** oneself. 1 Cor.3:18; Jas.1:22
 Must not preach a **d.** message. 1 Cor.2:1-5; 2 Cor.4:1-5, esp. 1-2; 1 Th.2:1-5, esp. 3-5
 Must watch, take heed that no man **d.** us. Mt.24:4; Mk.13:5
 Not to be carried away by the false doctrine of **d.** Eph.4:14
 To guard against **d.** Lk.21:8; 1 Cor.3:18-23; Eph.5:6; 2 Th.2:3; 1 Jn.3:7
 To renounce. 2 Cor.4:1-2
 To stop the mouth of **d.**, of false teachers. Tit.1:10-11
Example of.
 Ananias & his wife. Acts 5:1-11
 Eve. 2 Cor.11:3; 1 Tim.2:14
 Herod. Mt.2:7-18
 Judas. Mt.26:16; 26:20-25
 Religionists. Mt.22:15-18
Meaning. Mk.7:22; Jn.1:47; Ro.1:29; Tit.1:10; 1 Pt.2:1
Message of **d.**
 Denies that Jesus Christ is come in the flesh. 2 Jn.7, cp. Gal.1:6-9; 1 Jn.4:1-6
 False philosophy. Col.2:8-10
Results.
 Betrays Christ. Mt.26:48-50
 Brings the wrath of God upon a person. Eph.5:6
 Makes a person worthy of death. Ro.1:29-32, esp. 29, 32
Source of.
 The heart. Mk.7:14-23, esp. 22-23
 The tongue. Ro.3:13
Warning against.
 Are many **d.**, many false teachers. Tit.1:10
 Being **d.** by a false gospel & false teachers. 2 Cor.11:3-4, 13-15; 13:1-6, cp. Gal.1:6-9
 Deceiving oneself. To guard against. 1 Cor.3:18; 2 Cor.11:3-4; 13:5-6; Jas.1:22
 Fourfold warning. 2 Jn.7-13
 Receiving a deceiver in one's home or church. 2 Jn.10-11
 The strong **d.** in the last days. Mt.24:4-5; 2 Th.2:10-12, cp. 9; 2 Jn.7; Rev.13:13-17
Who & what deceives.
 False teachers & prophets. Mt.24:11; Gal.3:1; 2 Th.2:3; 2 Pt.2:13; 1 Jn.2:18-23; 4:1-6
 Oneself, one's self-centeredness. 1 Cor.3:18; Gal.6:3; Jas.1:22
 Riches, the **d.** of riches. Mt.13:22; Mk.4:19
Satan.
 Blinds the minds of people lest they believe the gospel. 2 Cor.4:3-4
 Is disguised as an angel of light. 2 Cor.11:13-14; Rev.12:9
 Satan's messengers. Are disguised as ministers. 2 Cor.11:13-15
 Seducing spirits. 1 Tim.4:1
 Sin, the **d.** of sin. Ro.7:11; Heb.3:13
 The antichrist. 2 Th.2:9; 2:10; 2 Jn.7; Rev.13:13-17
 The old man. Eph.4:22

Who is **d.**
 Discussed. 2 Th.2:11
 Unbelievers. Tit.3:3
DECISION
 Discussed. Mt.7:13-14
 A man who knows better, but rejects. Acts 24:22-27
 Last minute **d.** Mt.20:6-7
 Of life. Twofold. Mt.7:13-14
 Reasons for indecision & silence. Lk.20:7-8
 Steps involved in. Mk.10:46-52
Duty - Essential.
 Must be a personal **d.** Between Christ & oneself. Jn.11:29
 Must be made. Choice is essential. Lk.2:34
 Must be made now. Now is the accepted time. 2 Cor.6:1-2
 Must choose between two lives. Mt.7:13-14
 Must choose Christ over money & the world. Mk.10:17-22, esp. 21
 Must choose to believe & to follow Christ. Jn.6:67
 Must confess publicly. Jn.1:49
 Must count the cost before making a **d.** Lk.14:28-32
 Must follow Christ. Attacked by Satan. Mk.1:12
 Cost of. Mk.1:9
 Must grasp the moment of **d.** Mt.8:21-22
 Must hear the Word of Christ. Lk.9:35
Facts.
 Can wait too late. Lk.13:25
 Christ will not force a **d.** Mt.9:1
 Man hedges in making a **d.** Lk.9:57-62
 Neutrality impossible. Mt.12:30; 12:33; Lk.9:57-62; 11:23; 14:18-20; 16:13
 One decision is required. "He doeth all things well." Mk.7:31-37
 The call to Christ is more clear & positive today than the call to Adam. Ro.5:12-14
 The Holy Spirit does not always strive with man. Mt.12:14-16; 20:5; Lk.4:28-30; Jn.7:33-34; 11:54
Rejected.
 By Israel. Mk.12:12
 Deliberate, wilful r. Mt.13:10-17; 13:13-15; 21:27
 Discussed. Lk.9:57-62; 14:15-24
 Excuses given. Lk.9:57-62; 14:18-20
Responses to Christ.
 Choosing Christ rather than the world. Heb.11:23-26
 King Agrippa. Almost persuaded. Acts 26:24-32
 Three responses. Jn.6:66-71
 Tragic **d.** Mk.11:33
 Two choices men make. Mk.11:27-33
Results.
 Determines a person's destiny. Lk.11:23
 Discussed. Mk.1:12
 Of a wrong **d.**
 Leads to despair & sometimes suicide. Mt.27:1-5, cp. Acts 1:16-19
 Leads to rejection by God. Heb.12:15-17
Verses. List of. Lk.9:61-62

DEDICATE - DEDICATION (See **COMMITMENT; CROSS - SELF-DENIAL; HEART; MINISTRY; SERVICE; SURRENDER**)
 Degrees of.
 Discussed. Mt.13:8, 23; Mk.4:20; Lk.19:15-23; 19:15; Jn.6:66-71
 Many are less **d.** than worldly men are in their pursuits. Lk.16:8
 Described as.
 Half-hearted. Lk.9:57-58
 Spiritual vs. carnal. Lk.22:31-34
 Discussed. Mt.13:1-9; Lk.9:23; Ro.12:1-3; Heb.10:38
 Knowing the difference between spiritual & carnal **d.** Lk.22:31-38
Duty.
 Discussed. Lk.16:8
 In the midst of an immoral, cesspool society. Ro.1:8
 To attend upon the Lord without distraction. 1 Cor.7:35
 To be a vessel of honor, sanctified & fit for the Master's use. 2 Tim.2:21, cp. 20-26
 To be an instrument in the Lord's hands. Acts 14:3
 To be as **d.** as much as the worldly are to their pursuits. Lk.16:8
 To be enslaved to Christ. Ro.1:1-7
 To be enslaved to the gospel. Ro.1:8-15
 To be obedient to the faith & to one's work. Acts 6:6
 To be steadfast, unmoveable, always serving. 1 Cor.15:58
 To **d.** oneself to three things. Mt.6:9
 To forsake all for Christ. Lk.5:11
 To give all one is & has. Mt.19:21-22; 19:23-26; 19:27-30; Lk.14:28-33; Acts 4:32
 To give oneself to Christ before giving money or anything else. 2 Cor.8:5, cp. 1-5
 To God or things. Cannot serve two masters. Lk.16:13
 To labor to the point of exhaustion. Mk.4:35-36
 To occupy till Christ returns. Lk.19:13
 To remain single if God calls one a celibate life. 1 Cor.7:25-40
 To serve God and not sin. Ro.6:16
 To serve God with the same fervor as you served sin. Ro.6:19-20
 To set one's heart upon Christ. 1 Pt.3:15
 To surrender to the Lordship of Christ. Acts 4:32
 To surrender to the mission of Christ. Acts 4:32
 To withstand temptation. Lk.22:33-34
Example.
 A man who was not a quitter. Ph.2:25-30
 Of martyrdom. Heb.11:35-40
 Of ministers. To give themselves to prayer & preaching of the Word. Acts 6:4
Marks of.
 A great believer. Ph.1:20-26
 A great church. Ph.1:27-30
 A mature witness. Ph.1:12-30
 Sacrificing & doing all one can. Mk.14:8

Meaning

Consecration. 2 Cor.6:11-7:1
 Denying oneself. Lk.9:23
 Presenting one's body as a living sacrifice. Ro.12:1-2
 Sacrificial giving. Mt.26:6-13; Mk.10:17-22
 Separation. 2 Cor.6:11-7:1
 Surrender. Mt.6:9; Jn.18:1-11; 21:18-25
 Of Jesus Christ. **D.** to do God's will at any cost. Mk.14:33-34; 14:41-42
 Proof. Feeding God's people. Jn.21:15-17
 Results. God knows & richly blesses. Lk.2:25-27
 Stirred by.
 The cross. Jn.12:23-26
 The desire for righteousness & perfection, to arise from the dead. Ph.3:7-10
 The desire to be blameless at the coming of Christ. 1 Th.5:23
 The gospel abiding within one's heart. 1 Jn.2:24
 Verses. List of. Lk.17:7-10
 Why a person should be **d.**
 A person belongs to Christ in life & death. Ro.14:7-9
D. determines one's reward. Lk.16:10-12; 19:11-27
D. is God's great call. Jn.21:18-23
 God warns against being lukewarm. Cold vs. hot. Rev.3:14-22
 Is demanded by Christ's death. Mt.16:21-28
 Must give an account to God. Lk.19:15-23
 One has been purchased by the Lord. Ro.14:7-9
 Reasons for remaining loyal. Discussed. Acts 5:26-42
 The world is often more **d.** than believers. Lk.16:8

DEDICATION, FEAST OF (See FEASTS, RELIGIOUS)

Discussed. Jn.10:22

DEFILE - DEFILEMENT (See FILTHINESS; SIN; UNCLEANNESS)

Cause of **d.**

An unbelieving & impure mind & conscience. Tit.1:15
 Bitterness against others. Heb.12:15
 Filthy dreams. Jude 8
 The cause is not breaking religious rules & rituals. Mt.15:1-2, 10-20; Mk.7:1-9, 14-23; Jn.18:28
 The heart. Mk.7:14-23
 The tongue. **D.** the whole body. Jas.3:6
 Violating one's conscience, doing something one knows is wrong. 1 Cor.8:7

Discussed.

Things that **d.** Thirteen things. Mk.7:14-23
 What **d.** a man. Seven things. Mt.15:1-20

Duty.

To cleanse self from all **d.** 2 Cor.7:1
 To follow peace & holiness. Heb.12:14-15

Fact. The law was given for those who **d.** themselves. 1 Tim.1:9-10

Meaning. Mt.15:17-20

Results.

Will be destroyed by God--if **d.** the body. 1 Cor.3:17
 Will be excluded from the new heavens & earth & the holy city. Rev.21:27, cp. 1-5
 Will mislead & become a stumbling block to others. 1 Cor.8:7-13

DEGRADATION, SPIRITUAL

Caused by. Selfishness; godless independence. Lk.15:14-16

DEITY (See GOD; JESUS CHRIST; HOLY SPIRIT)

DELIVERANCE (See SALVATION)

Discussed. Jn.14:1-3

Fact.

All of creation shall be **d.** from the bondage of corruption. Ro.8:18-27
 Christ was **d.** up to death for us all. Ro.8:32
 Death & hell shall **d.** up the dead in them & every person shall face eternal judgment. Rev.20:13

From what.

All evil works. 2 Tim.4:18
 Being wild & mean. Mk.5:1-20
 Death. 2 Cor.1:10; Heb.2:14-15
 Enslavement & helplessness. Mk.1:23-28
 Evil spirits. Lk.9:42
 Filthy behavior. 2 Pt.2:7-9
 Sin. Jn.8:34-36; Ro.3:23-24; Eph.1:7; 1 Pt.2:24
 Temptation. 1 Cor.10:13; 2 Pt.2:9
 The law & its guilt & condemnation. Ro.7:6
 The most severe trials & circumstances. Ro.8:35-37; 2 Tim.3:10-11
 The power of darkness. Col.1:12-13
 The present evil world. Gal.1:4
 The wrath to come. 1 Th.1:10

How one can be delivered.

By Christ. Lk.9:42; Jn.6:15-21; Ro.11:26; Gal.1:4; 1 Th.1:10
 By facing up to one's sin. Jn.4:16-18; 8:1-11; 16:8-11
 By God. Lk.18:6-7; 2 Cor.1:10; Col.1:12-13; 2 Tim.4:18; 2 Pt.2:7, cp. 4-6
 By listening to the preaching of **d.** Lk.4:18
 By prayer. Mt.6:13; Lk.18:6-7; Ro.15:30-32; Ph.1:19; 2 Th.3:1-2
 Misconception. Dramatic experience with God will deliver. Jn.14:8
 Verses. List of. Mk.6:50-51

DELIVERER

Difference between a **D.** & a Liberator. Lk.22:19-20
 Who is the **D.** (See **DELIVERANCE; SALVATION**)

DELUGE (See FLOOD, THE)

DEMAS

Discussed. Col.4:14
 Forsook Christ for the world. 2 Tim.4:9
 Laborer with Paul. Phile.1:24

DEMETRIUS

A godly church leader. 3 Jn.12
 A silversmith at Ephesus. Acts 19:24-31

DEMONS (See EVIL SPIRITS)

DENARI

Discussed. Jn.6:7
 Money. One **d.** was the average pay for a day's work. Mk.14:3

DENY - DENIAL OF CHRIST (See CONFESS - CONFESSION)

By whom.

Believers. Fear the world, ridicule, & abuse. Jn.18:15-18; 2 Tim.2:12
 Disciples.

Denial foretold. Stumbling, falling away. Mt.26:31-35; Mk.14:27
 Reasons. Mk.14:50

False prophets. 1 Jn.4:1-3
 False teachers. Tit.1:16; 2 Pt.2:1; Jude 4
 Judas

Double-dealing; deception; hypocrisy. Mk.14:43-45

Why a disciple failed & ended up doomed. Mk.14:10-11

Peter. Jn.18:12-27

A lesson in failure. Mk.14:66-72
 A look at Peter's **d.** of Christ. Mt.26:69-75

The great tragedy of **d.** Lk.22:54-62

The antichrist. 1 Jn.2:22

The world & the Jews. Jn.18:19-24; Acts 3:13-14

Whosoever--anyone. Mt.10:33; Mk.8:38

Caused by.

Being overconfident. Mt.26:33-35; Mk.14:31

Carnal commitment. Lk.22:33-34
 Discussed. Mt.26:69; Mk.14:10-11; 14:66-72

Following afar off; sitting down among the crowd. Lk.22:54-55

Hypocrisy, false works. Tit.1:16
 Two causes. Jn.13:36-38

Discussed. Mt.10:32-33; 1 Jn.2:18-23; 2 Jn.7-13

Duty.

Not to **d.** Christ. Rev.2:13; 3:8

To confess Christ, not deny Him. Mt.10:32; Lk.12:8; Ro.10:9-10; 1 Jn.2:23; 4:15

To **d.** oneself & take up the cross, & follow Christ. Mt.16:24; Mk.8:34; Lk.9:23

To **d.** ungodliness & worldly lusts, not Christ. Tit.2:11-15

Kinds of. Three **k.** Mt.26:69-75; Lk.22:54-62

Meaning. Mt.16:24

Repentance of. Example of Peter. Mk.14:72

Results.

Christ will be ashamed of the person in the day of judgment. Mk.8:38

Determines a person's destiny. Ro.9:5
 Shall not have the Father. 1 Jn.2:23

Will be **d.** before the angels of God. Lk.12:9

Will be **d.** before the Father of heaven. Mt.10:33

Will be **d.** the right to reign with Christ. 2 Tim.2:12

Warning against.

D. is illogical & inconsistent. Mt.12:22-30; 12:27-28

Fear denying Christ. Lk.12:4-12

The attacks of Satan. Lk.22:31-38

The great tragedy of **d.** Lk.22:54-62

What it is that people **d**.
 Christ & His words. Mk.8:38
 Christ Himself. Mt.10:33; Lk.12:9;
 Tit.1:16
 God. Tit.1:16
 That Jesus is the Christ, the Savior of
 the world. 1 Jn.2:22-23, cp.
 1 Jn.4:1-3
 The doctrine & teachings of the Word
 of God. 2 Pt.2:1
 The faith. 1 Tim.5:8
 The faith of Christ. Rev.2:13
 The Father & the Son. 1 Jn.2:22-23
 The Holy One & the Just, Christ Him-
 self. Acts 3:14
 The Lord's death. 2 Pt.2:1
 The name of Christ. Rev.3:8
 The only God & our Lord Jesus Christ.
 Jude 4
 The power of godliness. 2 Tim.3:5
 The resurrection of the dead. Lk.20:27

DENYING SELF (See **CROSS, DAILY--
 SELF DENIAL**)

DEPART

Meaning. Mt.7:23; 2 Tim.4:6

DEPRAVED - DEPRAVITY (See **MAN,
 DEPRAVITY**)

Caused by.

A love of darkness. Jn.3:19
 An evil heart. Mt.15:1-20; Mk.7:14-23
 Illegitimate birth. Jn.8:41-47
 Sinful & evil behavior. Ro.3:9-20
 Denied. By man. 1 Jn.1:8
 Discussed. Jn.8:41-47; Ro.3:9-20;
 Eph.2:17-19
 Fact.

Discussed. 1 Jn.1:8
 Should not cause man to despair, but
 lead to his salvation. Ro.3:9-20
 Shown by cursing. Mt.5:37
 The mind & conscience of all unbe-
 lievers are defiled. Tit.1:15-16
 Of the heart. What defiles the heart.
 Mt.15:17-20
 Result.
 A hard & unrepentant heart. Ro.2:5
 Cannot keep from sinning. 2 Pt.2:14

DEPRESSION

Example of. Judas. Mt.27:1-10; 3-5
 Verses. List of. Ro.5:6

DERBE

Discussed. Acts 14:21

DESERTION (See **APOSTASY; DE-
 NIAL**)

Of Christ.

By Demas who loved the world.
 2 Tim.4:9
 By God. Mt.27:46-49
 By some followers. Jn.6:66-71
 By the apostles. Mk.14:50
 Of Paul. By all believers when Paul was a
 prisoner. 2 Tim.1:15-18; 4:16

DESIGN (See **PLAN, PURPOSE; SOV-
 EREIGNTY; WILL OF GOD**)

DESIRE (See **LUST**)

Bad & evil **d**.
 Discussed. Jas.1:14-16; 4:1-6
 Meaning. Jas.1;14-16; 4:1; 4:1-3

To be under the law instead of Christ.
 Gal.4:21
 To be under the traditions & rituals of
 religion more than under Christ.
 Gal.4:8-10
 To do away with Christ. Mk.15:6-8,
 esp. 8
 To glory before the church.
 2 Cor.12:6
 To glory in the flesh. Gal.6:12-13
 Duty. To **d**. the sincere milk of the Word.
 1 Pt.2:2-3
 Good & godly **d**.
 For fellowship & worship. Lk.22:15
 For souls. Ro.10:1
 Meaning. Jas.1:14-16; 4:1-3
 To be clear of fault & license & com-
 promise. 2 Cor.7:11
 To **d**. a better country, the country of
 God, of heaven itself. Heb.11:16
 To **d**. spiritual gifts. 1 Cor.14:1
 To **d**. the knowledge of God's will.
 Col.1:9
 To **d**. to be a minister. 1 Tim.3:1
 To **d**. to be first by serving & minister-
 ing to others. Mk.9:35; 10:35-45
 To **d**. to depart this world & to be with
 Christ. Ph.1:23
 To **d**. to grow & mature believers.
 Ro.15:23; Gal.4:20; Ph.4:17; 1
 Th.2:17; Heb.6:11
 To **d**. the milk of the Word. 1 Pt.2:2-3
 To help ministers of the gospel.
 2 Cor.7:7
 To pray over desires. Mk.11:24
 Meaning. Jas.1:14-16

DESOLATE

Meaning. Mt.23:38

DESPAIR (See **GRIEF; HOPELESS-
 NESS; SORROW**)

Caused by.

Death. To be conquered. Jn.20:14-16
 Denying Christ. Mt.26:69-75
 Devastation of hope & life. Lk.24:13-14
 Rejection of God. Rev.9:6
 Turning against Christ. Mt.27:1-5
 Example of. Judas. Hopeless & helpless.
 Mt.26:1-5
 Meaning. 2 Cor.4:7-9
 Result.
 Emptiness & prejudice. Jn.1:46
 Suicide. Mt.27:5; Acts 1:18
 The loss of one's soul. An eternity of
 despair & hopelessness. Lk.16:19-31
 Verses. List of. Jn.1:46; 5:2-4

DESPERATE - DESPERATION

Answer to. Jesus. Mt.9:18-34; Mk.5:21-43
 Described. As the needy of the world.
 Jn.5:5-9
 How the **d**. can be saved. Mt.20:29-34
 Of the world. Jesus reaches out to.
 Jn.5:5-9

DESPISE - DESPISING - DESPITE (See
CONTEMPT)

Caused by. Three things. Mt.13:53-58
 Discussed. 2 Tim.3:2-4
 Duty.
 Employees (servants) are not to **d**.
 their employers (masters). 1 Tim.6:1
 Not to **d**. the poor. Jas.2:1-4
 Strong believers are not to **d**. weak
 believers. Ro.14:3

Example of **d**. Christ.
D. His claims. Jn.10:20, cp. 1-21
 Mocking & **d**. His preaching.
 Lk.16:14, cp. 13-18
 Mocking His claim to be the Son of
 God. Mt.26:67-68
 Mocking His miraculous works &
 power. Mk.15:29-30
 Questioning His earthly birth.
 Mt.13:53-58
 Meaning. Lk.18:9; Ro.1:30; Heb.12:5-7
 Warning against.
D. the offer of salvation & heaven by
 God. Mt.22:1-10, esp. 7-8
D. young believers. Mt.18:10
 Ways **d**. Mt.18:10

DESPONDENCY (See **DESPAIR;
 GRIEF; HOPELESSNESS; SORROW**)

DESTINY

Determined by.
 A decision for Christ. Neutrality is im-
 possible. Mt.12:30; 12:33; Lk.11:23
 Man's words determine his **d**.
 Mt.12:31-37
 Power of. In the hands of Jesus Christ.
 Jn.5:24-25

DESTINY, BOOK OF

Discussed. Rev.5:1-4; 5:5-14
 Is opened. Rev.5:5-14
 Is sealed. Rev.5:1-4

**DESTITUTE - DESTITUTION, SPIRI-
 TUAL**

Caused by.

Being lukewarm in one's commitment
 to Christ. Rev.3:17
 Being without Christ. Eph.2:12, cp. 1-3
 Rejecting the words & doctrine of
 Christ. Being **d**. of the truth.
 1 Tim.6:3-4
 Selfishness; godless independence.
 Lk.15:14-16

DESTROY - DESTRUCTION (See
JUDGMENT)

Meaning. Mt.10:28; Acts 3:23; 2
 Cor.4:7-9; 2 Th.1:9; 2 Pt.2:1
 Sin of. Great sin of man. Ro.3:15-18
 Who shall be destroyed.
 False teachers. 2 Pt.2:1; 2:12
 The destroyers of the earth. Rev.11:18
 The indulgent & the immoral.
 1 Cor.6:13
 The unbelievers. Jude 5
 The wicked. Mt.21:41, cp. 33-44
 The worldly. Lk.17:26-30
 The worldly wise. 1 Cor.1:19
 Those who are vessels fitted for **d**.
 Ro.9:22
 Those who are worldly & who oppose
 the cross of Christ. Ph.3:18-19
 Those who commit idolatry & im-
 morality, who murmur & grumble.
 1 Cor.10:7-10
 Those who do not know God & do not
 obey the gospel of Christ. 2 Th.1:7-9
 Those who enter the wide gate & fol-
 low the broad way of life. Mt.7:13
 Those who love money. 1 Tim.6:9-10
 Those who refuse to hear Christ. Acts
 3:22-23, cp. 19-23
 Those who rest in a false & worldly
 security. 1 Th.5:3

Those who sin. Ro.3:15-18
Those who twist & distort the Scriptures. 2 Pt.3:16

DETERMINATE COUNSEL (See **FOREKNOWLEDGE; PREDESTINATION**)

Discussed. Acts 2:23

DETEST - DETESTABLE

Discussed. Tit.3:3

DEVIL (See **SATAN**)

DEVOTION - DEVOTIONS (See **COMMISSION; COMMITMENT; COMMUNION; DRAW NEAR; QUIET TIME**)

Duty.

Daily meditation is essential. Lk.10:41-42
Three areas. Mt.13:51-52
To arise early in the morning & pray. Mk.1:35
To be renewed day by day. 2 Cor.4:16
To draw near God. Jas.4:8
To know that our bodies are the temples of the Holy Spirit. 1 Cor.6:19-20
To labor so that Christ may be formed in our lives. Gal.4:19
To meditate in God's Word. Let it abide within. Jn.5:38
To offer our bodies as a living sacrifice. Ro.12:1
To sit at Christ's feet. Lk.10:38-42
To take time alone with God & to rest. Lk.9:10

Fact. Are changed into the image of Christ daily. 2 Cor.3:18

Need - Essential.

Concentrating on Christ's death. Mt.20:17
Failure. Reasons. Mt.6:6
Not to stay on the mountain top. Mt.17:14
Paul sought to be alone before facing Jerusalem. Acts 20:13
Sacrificial love & faith. Mt.26:6-13
To be with Jesus. Mt.10:1
To guard against inconsistency. Mt.6:6
To pray night & day. 1 Th.3:10; 1 Tim.5:5
To pray to God always. Acts 10:2
To serve God with fasting & prayer night & day. Lk.2:37

Glorify of **d**. Purpose is to minister. Mt.17:14

Of Jesus. (See **JESUS CHRIST**, Prayer Life of)

Arose early in the morning. Mk.1:35
Prepared Himself spiritually. Mk.11:11

Spent the nights of His last week alone with God. Lk.21:37

Purpose of.

To glorify God in our bodies & spirits. 1 Cor.6:19-20
To know the Father. How. Jn.14:6
To minister. Mt.17:14

Results. Boldness and power. Acts 4:13-14

Source - Why God should have our **d**.

Because of Christ's glory in the believer. 2 Cor.3:18

Because of the great price paid for our salvation by Christ's death. 1 Cor.6:19-20; 2 Cor.5:15
Because of the mercies of God. Ro.12:1
Verses. List of. Lk.9:10; 10:41-42

DIANA

Goddess of Ephesians. Acts 19:24, 27-28, 34-35

DIDYMUS

The Apostle. Discussed. Mk.3:18

DIETARY LAWS (See **LAW**)

DIFFICULTIES

Handled by faith. Mt.17:20

DILIGENCE - DILIGENTLY (See **ENDURANCE; PERSEVERANCE; STEDFASTNESS; ZEAL**)

D. is a special charge given to the minister. 2 Tim.4:1-5

Duty.

Not to lag behind in **d**. Ro.12:11
To abound in all **d**. 2 Cor.8:7
To act & act now. Lk.9:59-60; 17:7-10
To add seven things to one's faith. 2 Pt.1:5-7
To be **d**. & not slothful. Heb.6:11-12
To be **d**. in looking after one another. Heb.12:15
To be **d**. in seeking souls. Ro.9:3; 10:1; 1 Cor.9:22
To be fervent in spirit. Ro.12:11
To **d**. follow every good work. 1 Tim.5:10
To **d**. search the Word of God. 1 Pt.1:10
To **d**. seek God. Heb.11:6
To **d**. serve day & night. Lk.17:7-10
To **d**. speak & teach the things of the Lord. Acts 18:25
To **d**. work for the Lord. 1 Cor.15:58
To labor diligently until Jesus returns. Lk.19:13
To labor even if tired. Lk.9:11
To make one's call & election sure. 2 Pt.1:10
To make sure one is found in peace & is blameless before God. 2 Pt.3:14
To rule with **d**., to be **d**. in using one's gifts. Ro.12:8
Meaning. 2 Pt.3:14

DIONYSIUS

A judge in Athens. Led to Christ by Paul. Acts 17:34

DIOTREPES

Divisive church leader. 3 Jn.9-11

DIRECT

Meaning. 2 Th.3:3-5

DISAPPOINTMENT (See **DISSATISFACTION; DISCOURAGEMENT; SIN**, Results)

DISCERN - DISCERNMENT

Duty.

To **d**. both good & evil. Heb.5:14
To test the spirits in teachers. 1 Jn.4:1-6

Gift of. **D**. the spirits. 1 Cor.12:8-10
Source of **d**.

A spiritual gift. 1 Cor.12:10
The Holy Spirit. 1 Cor.2:12-14
The Word of God. Heb.4:12

DISCIPLE - DISCIPLES (See **APOSTLES; BELIEVERS; DISCIPLESHP; LABORERS; MINISTERS**)

Ambition of. Seek positions of power. Mt.18:1; Mk.9:33-37

Behavior.

Four essential laws. Lk.17:1-10
Rules for. Mt.5:1-7:29

Call. (See **CALL**)

Called, appointed, changed. Mk.3:13-19
Commitment & commissioning c. Mt.10:1-4

Jesus chooses His men. Who & why. Lk.6:12-19

Kind of person called. Mk.1:16-20

Of Matthew. Mt.9:9-13

Of the twelve. Mt.4:18-22; 10:1-4

Steps to c. Lk.5:1-11; 6:12-19

Three different calls. Mt.10:1-4

To be "with Jesus." Mt.10:1

Who Christ called. Mk.1:16-20

Character - Traits.

Discussed. Mt.5:13-16

Genuine vs. counterfeit **d**. Lk.6:46-49

Heroic **d**. Acts 18:18-22

Hypocritical; counterfeit **d**. Jn.6:61-62; 12:4-8

Indisputable **d**. Acts 18:1-17

Kind of men they were. Mt.4:18-22; 5:13; Mk.1:16-20

Light of the world. Mt.5:14

Salt of the earth. Mt.5:13

Supreme **d**. Jn.12:3

Deserted Christ. (See **APOSTASY; DENIAL**)

Disbelief of.

Disbelieved the predictions of Jesus' death. Lk.9:44-45

Disbelieved the resurrection of Christ. Lk.24:9-11

Discussed. Mt.5:1-2

Duty.

To be conformed to Christ. Lk.6:40

To be responsible. World's fate determined by. Mk.6:30

To be with Jesus. Mt.10:1

To fear hypocrisy. Lk.12:1-3

To go forth. Equipping; six instructions. Mk.6:7-13

Essential.

Compassion & reproduction. Mt.5:1-2

Discussed. Mt.8:19-20; 8:20; 8:21

Must be as a little child. Mt.18:1-4

Personal attachment. Mt.4:18-20

Failure of.

Hiding after the death of Jesus. Jn.20:19-23

Power lost. Lk.9:37-40

Spiritualized Jesus' death & resurrection. Mt.17:22; 18:1

Worldly ambition. Seek worldly greatness & position. Mt.18:1; Mk.9:33-37

False. (See **APOSTASY; DENIAL; PROFESSION ONLY**)

Lays no foundation. Lk.6:49

Impact of Jesus upon.

Attracted to Jesus. Mt.8:21-22

Three responses to Christ. Jn.6:66-71

Young **d**. & theologians. Mk.2:18-22

Message. (See **GOSPEL; MESSAGE; MINISTERS**)
 Preeminence of Christ. Mk.1:7-8
 Repentance. Mk.6:12

Method.
 Number needs to be limited. Mt.10:2
 Sent forth two by two. Mt.10:3-4

Mission - Commission. (See **COMMISSION; MISSION**)
 Discussed. Mt.5:13-16; 28:19-20

Of Jesus. Numbered many more than just the twelve. Lk.10:1

Position - Privileges. (See **BELIEVER, POSITION; PRIVILEGES**)
 Are sons of God. Lk.15:30; Ro.8:16-17; Gal.4:4-7
 Not above the Master, but treated the same as the Master. Lk.6:40

Power of. (See **POWER**)

Resources. (See **RESOURCES**)

Secret **d**.
 Chief rulers. Jn.12:42
 Joseph of Arimathea. Stirred to step forth by the cross. Lk.23:50-56
 Nicodemus. Jn.3:1-2

Training of.
 Intensive training on the death of Christ. Mt.16:13-20; 16:21-28; 17:1-13; 17:22; 17:24-27; 20:17; 20:20-28
 On the death of Christ. Mt.26:1-2
 Sermon on the Mount given for preparation. Mt.5:1-2

DISCIPLESHIP (See **CROSS--SELF DENIAL; DEDICATION; DISCIPLE; SACRIFICE**)
 Call of. Step to **d**. Lk.5:1-11
 Cost - Demands of. Mt.8:18-22; 10:34-42
 Discussed. Mk.8:34-38
 Everything. Mk.2:14
 Great cost. Lk.9:57-62
 Must give all that one **is & has**. Mt.19:21-22; 19:23-26; 19:27-30; Lk.14:25-35; 18:18-23
 Discussed. 2 Tim.2:2
 New converts. Acts 13:5-6
 Reason people follow Christ. Lk.7:11
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Duty. (See **BELIEVER, DUTY**)
 To be conformed to Christ. Lk.6:40
 To be responsible. World's fate is determined by. Mk.6:30
 To disciple young people. Ph.1:1
 To fear hypocrisy. Lk.12:1-3
 To go forth. Equipping; six instructions. Mk.6:7-13
 To make disciples. Acts 13:5-6; 14:21; 16:1-3; Ph.1:1; 1 Tim.1:1-2

Eagerness of Jesus to make disciples. Jn.1:38-39

Essential.
 Compassion & reproduction. Mt.5:1-2
 Four laws. Lk.17:1-10
 Love. Jn.13:34-35
 Love & obedience. Jn.14:15
 Must bear fruit. Jn.15:8
 Must bear one's cross & deny oneself. Mt.16:24; Lk.9:23; 9:57-62
 Must continue in the Word of Christ. Jn.8:31
 Must forsake all that one has. Lk.14:33
 Personal attachment. Mt.4:18-20
 To be with Jesus. Mt.10:1
 To put Christ before all, even one's family. Lk.14:26

Examples of. Lk.9:57-62
 Barnabas disciplined. John Mark. Acts 13:5; 15:37
 Paul disciplined.
 Aquila & Priscilla. Acts 18:2-3
 John Mark. Acts 13:5
 Several men. Acts 20:4
 Silas. Acts 15:40
 Timothy. Acts 16:1-4

Failure of.
 Being a secret disciple. Lk.23:50-56
 Being an average disciple. Mt.8:21-22
 Failing to count the cost. Lk.9:57-62
 Having a divided allegiance. Lk.9:59-60
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 Looking back. Lk.9:61-62
 Putting family before Christ. Lk.9:59-62; 12:49-53; 14:18-20; 14:26
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 Reluctant to respond to the call of Christ. Lk.5:1-11; 9:57-62
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False **d**. (See **APOSTASY; DENIAL; PROFESSION, FALSE**)
 Meaning. Lk.9:23
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 Method used by Christ. Mk.6:7
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Rules for. Mt.5:1-7:29

Steps to.
 Discussed. Lk.5:1-11
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 True vs. false. Two foundations. Lk.6:46-49
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DISCIPLINE, CHURCH (See **CHURCH DISCIPLINE**)

DISCIPLINE, GODLY (See **CHASTISEMENT**)

DISCIPLINE, PERSONAL (See **CROSS, DAILY; MIND; SELF-CONTROL**)
 Duty.
 To control the mind, cast down imaginations. 2 Cor.10:4
 To **d**. like an Olympian athlete. 2 Tim.2:5
 To die daily. (See **CROSS**)
 To lay aside every weight. Heb.12:1
 To maintain military **d**. 2 Tim.2:3-4
 To work like a hard-working farmer. 2 Tim.2:3-6

Essential.
 For believers. Great **d**. required. 1 Cor.9:24-27
 For ministers. Great **d**. required. 1 Cor.9:24-27
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DISCORD (See **DIVISION; STRIFE**)
 Meaning. Gal.5:19-21

DISCOURAGEMENT (See **DISSATISFACTION; HOPELESSNESS; SIN, RESULTS; SORROW**)
 Caused by. Devastation of hope & life. Lk.24:13-14
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Victory over. Paul conquered. Acts 15:41

DISCREET

Meaning. Tit.2:4-5

DISCRIMINATION (See **BARRIERS; BIGOTRY; DIVISION; PARTIALITY; PREJUDICE**)

Broken down.
 By Christ. Eph.2:13-18
 Jews barricaded the Gentiles from God. Eph.2:11-12

Described. Physical, ideological & spiritual. Mt.8:5-13

Discussed. Ro.12:16; Jas.2:1-13

Example.
 The Syrophencian woman. Mk.7:25
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Fact. No **d**. with God. Acts 10:34; Ro.2:11; Eph.6:9; Col.1:26-27; 3:25; 1 Pt.1:17

Jews vs. the Gentiles. One race vs. another. Mk.7:24-30; Eph.2:11-12

Overcome by.
 Compassion. Lk.10:33-37
 Cornelius & Peter. Acts 10:1-48; 11:1-18
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DISEASE (See **HEALING; SICKNESS; SUFFERING**)

Caused by. Ultimate cause. Mt.8:17
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DISHONESTY (See **CHEATING; HYPOCRISY; STEALING**)

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Discussed. Jn.4:43-45
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 By His hometown. Jn.4:44
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Caused by.
 Neglecting the great salvation in Christ. Heb.2:2-3
 Stumbling at the Word of God. 1 Pt.2:7-8
 The nature of sin, the depraved nature of man. Ro.5:19, cp. 12-21
 The worldly who deceive. Eph.5:6

Discussed. Ro.2:6-10; Tit.3:3

Influence of. Mt.5:19

Judgment of.
 Shall be called least in the kingdom of heaven. Mt.5:19
 Shall not escape judgment. Heb.2:2-3
 Shall suffer the vengeance of God. 2 Th.1:8
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Meaning. Heb.2:1-2
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DISPENSATION

Meaning. 1 Cor.9:16-17; Eph.1:9-10; 3:1-2
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DISPUTE - DISPUTING (See ARGUE; CONTENTION; STRIFE)

Essential. To d. in preaching. Acts 17:16
Meaning. Ph.2:14

DISSATISFACTION (See DISCOURAGEMENT; HOPELESSNESS; SIN, Results)

Caused by.
Sin. Jn.4:15
Worldliness, indulgence, spiritual hunger. Lk.15:14-16
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DISSENSION (See ARGUE; CONTENTION; DIVISION; STRIFE)

Meaning. Gal.5:19-21

DISTRESS - DISTRESSED (See AFFLICTIONS; SUFFERING)

Meaning. 2 Cor.4:7-9; 6:4-5; 1 Th.3:7-10

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Nature of. Prefers not to be disturbed. Jn.11:38-40
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DIVINE (See GOD)

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DIVISION--DISSENSION

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A divisive man. 2 Cor.2:5
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Carnal wisdom. 1 Cor.1:17-25; 2:6-13; 3:18-23

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Cliques. 1 Cor.1:10-16

Criticism over finances. 2 Cor.11:7-12
Discussed. Ph.2:3-4; 4:2-3

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Divisive church leaders. 3 Jn.9-11

False teaching. 1 Jn.2:18-19; 2 Jn.10-11

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Five causes. Acts 6:1

Following wrong instructors. 1 Cor.4:15

Judging ministers. 1 Cor.1:10-16; 4:1-5; 4:6-13

Judging others. 1 Cor.4:1-5

Murmuring & disputing. Ph.2:14

Opposing one who differs. Mk.9:38

Pride. 1 Cor.3:18-23

Self-glorying. 1 Cor.1:29; 3:21

Super-spirituality. 1 Cor.1:12; 2:6-13

The devil. 2 Tim.2:24-26

Troublemakers. 1 Cor.3:17

Described as.

Earthly, sensual, devilish. Jas.3:14-16

Judging others. Ro.2:1

Discussed. 1 Cor.1:10-16; Tit.3:2; 3:9; 3:10-11

Duty. (See BROTHERHOOD; LOVE; UNITY)

Discussed. Ro.16:17-20

To live in peace if possible. Ro.12:18

To mark divisive people. Ro.16:17-20

Examples.

Jews vs. Gentiles. Mk.7:24-30;

Eph.2:11-12

Two ladies. Ph.4:2-3

Of families. Caused by Christ. Mt.10:34-37

Of the world. Contrasted with unity. Jn.17:11

Results in.

A divided church. Lk.11:17;

1 Cor.1:10-16; 11:18

A split & in being ruined. Mt.12:25-26

Cliques. 1 Cor.1:10-16

Destruction. Mk.3:22-30

Discussed. 3 Jn.9-11

Divided allegiance. Mt.12:25-26

Judgment. Are to be judged. Ro.2:1-16

Opposing the prayer of Christ. Jn.17:11, 21-23

Three things. 1 Cor.1:13-14

Vs. peacemakers. Mt.5:9

DIVORCE

Allowance for. Mt.5:32; 19:7-8

Caused by.

Adultery. Mt.5:31-32

Hardness of heart. Mk.10:2-6

Marrying a divorced person. Lk.16:18

Discussed.

Christian & unbelieving spouse. 1 Cor.7:12-16

Christian couple & d. 1 Cor.7:10-11

The real meaning of divorce. Mt.5:31-32

The sanctity of marriage. Mt.19:1-12

Old vs. New Testament law. Mk.10:5

Problem of. Positions of. Mk.10:1-12

Remarriage is adultery. Lk.16:18

Schools of thought. Conservative vs. liberal. Mk.10:1-12

DOCETISM

Discussed. Col. Intro.

DOCTRINE

Duty. To preach sound doctrine. 2 Tim.4:2

Elementary d. ABC's of d. Heb.6:1-2

Fact. Is not enough by itself. Rev.2:1-7

Meaning. Acts 2:42

Of Christ.

Are to guard. 2 Jn.7-11

Discussed. 2 Jn.7-13

Rejected. In the last days people will reject sound d. 2 Tim.4:3-4

Source. To be the Word of God. 2 Tim.3:14-17

The message of sound d. Tit.2:1-3:11

Theological basis of. The grace of God. Tit.2:11-15

DOCTRINE, FALSE (See TEACHERS, FALSE; TEACHING, FALSE)

DOERS (See OBEDIENCE)

DOG

Discussed. Mk.7:27

Symbol of.

False teachers. Ph.3:2

Gentiles. Mt.15:26; Mk.7:27

Unbelievers. Mt.7:6; Rev.22:15

DOMINION

Of Christ.

Is due praise & d, forever & ever. 1 Pt.4:11; Jude 25; Rev.1:5-6

Is the Creator of all d., principalities & powers--of all things. Col.1:16-17

Is to be an eternal d. Lk.1:31-33

Over all heavenly angels & beings & rule & authority. 1 Pt.3:22;

Eph.1:19-21

Over all things. Jn.3:35

Over death & the fear of death. Jn.5:28-30; Ro.6:8-10; Heb.2:14-15;

Rev.1:18

Over judgment. Jn.5:22-23, 27

Over man's destiny. Jn.5:24-25

Over nature. Mt.8:23-27; Mk.1:27

Over physical disease. Mk.1:23-27

Over the church. Eph.1:22-23

Of God. Is due glory & d. forever & ever. 1 Pt.5:11

Of man.

Has d. over animals. Jas.3:7

Is held responsible for the world. Lk.13:6-9; 20:9

Is interrelated with creation & the world. Ro.8:19-22

Lost his d. over the world, but is to have it returned in the future. Heb.2:6-8

Of Satan.

Has power over death. Heb.2:14-16

Is the father of unbelievers. Jn.8:44, cp. 42-44

Is the prince of the power of the air. Eph.2:2

Is the prince of the world. Jn.12:31; 14:30

Rules over men. Acts 26:18; 1 Jn.3:10

Rules over principalities, powers, rulers, & spiritual wickedness. Eph.6:12

Rules over the world. Mt.4:8-10; Lk.4:6; Jn.12:31; 14:30; 2 Cor.4:4

DOOR

Symbolic use of.
 The **d.** of Christ. He is the **d.** of the sheep. Jn.10:7-10, cp. Jn.14:6; Ro.5:2; Eph.2:18; Heb.10:19-22
 The **d.** of faith. Acts 14:27
 The **d.** of opportunity. 1 Cor.16:9; 2 Cor.2:12; Col.4:3; Rev.3:8
 The **d.** of Revelation. Three **d.** described. Rev.4:1-2
 The **d.** of salvation. Mt.25:10
 The **d.** of the heart. To open & invite Jesus to enter. Lk.24:28-32; Rev.3:20
 The **d.** of the Lord's return. Mt.24:33

DORCAS

Discussed. Acts 9:36-43

DOUBLE-MINDED (See DECISION; FICKLENESS; INSTABILITY; NEUTRALITY)

Described. Mental assent. Ro.10:16-17
 Duty.
 Cannot fellowship with the Lord & the world. 1 Cor.10:21
 Cannot serve two masters. Lk.16:13
 Not to waver in faith, tossed to & fro. Jas.1:5-8
 To decide. Not to be double-minded. Lk.9:57-62; 11:23; 14:18-20; 16:13; Jas.1:5-8
 To purify the heart from **d.** Jas.4:8
 Fact.
 Is unstable. Jas.1:6-8
 Shows a need to purify the heart. Jas.4:8
 Results. Makes one unworthy to be a leader. Lk.23:2-7

DOUBLE-TONGUED

Meaning. 1 Tim.3:8

DOUBT - DOUBTING (See UNBELIEF)

Deliverance from **d.**
 By doing the will of God. Jn.7:16-17
 By guarding against being carried away with doubts & strange teachings. Heb.13:9, cp. Col.2:8
 By guarding against empty discussion. 1 Tim.1:5-6; Tit.1:10
 By guarding against perverse & wrong teachings. Acts 20:28-31
 By not listening to false teaching & speculations & questions. 1 Tim.1:3-4
 By searching the Scripture. Jn.5:39; Acts 17:11-12; 2 Tim.3:16; Heb.4:12
 By turning away from all fables, all fictional & false teaching. 1 Tim.1:4; 4:7; 2 Tim.4:4; Tit.1:14; 2 Pt.1:16
 Duty. Not to be **d.** Jas.1:5-8
 Results of **d.**
 Chastisement & punishment. Lk.1:19-20, cp. 5-22
 Insecurity & instability. Jas.1:5-8
 What is questioned & doubted.
 The claims of Christ to be the Messiah, the Savior of the world, the Son of God. Lk.7:19-23; Jn.7:3-5; 7:25-31; 7:40-44; 8:12-59; 10:22-39
 The power of Christ to raise the dead. Jn.11:39
 The power of God to deliver one from terrible trouble & circumstances. Mk.4:40; Acts 12:14-15

The power of God's healing power today. Mt.14:31; 17:17
 The preaching of the cross. 1 Cor.1:17-25
 The resurrection of Christ. Jn.20:24-29
 The resurrection of the human body. 1 Cor.15:12
 The return of Christ & the end of the world. 2 Pt.3:3-4
 The Word of God. Lk.24:25

DOVE

Described. Mt.10:16
 Discussed. Jn.1:32-33
 Symbol of.
 Being harmless & peaceful. Mt.10:16
 The Holy Spirit. Jn.1:32-34

DOXOLOGY

Meaning. Mt.6:13

DRAGNET

Described. Mt.13:47
 Parable of. Separating the bad from the good. Mt.13:47-50

DRAGON OF REVELATION, THE (See SATAN)

Discussed. Rev.12:1-5; 12:6-17; 13:4; 13:11

DRAW - DRAWN - DRAW NEAR (See DEVOTION - DEVOTIONS; COMMITMENT)

Source.
 God Himself. God **d.** man for salvation. Jn.6:44-46; 6:65
 Hope. The hope for perfection. Heb.7:19
 To Christ. God **d.** people to Christ by the cross. Jn.6:44-46; 6:65
 To God. Duty.
 To draw near God. Heb.10:22
 To draw near God & repent. Jas.4:8

DREAMS

Characteristic - Trait of. False teachers. Jude 8
 Kinds of. Two kinds. Jude 8
 Sin of. Jude 8
 Used by God.
 To give direction. Mt.1:19-20; 2:11-13, 19
 To reveal truth. Acts 10:9-17
 To warn people. Mt.27:19

DRESS (See CLOTHING)

Can cause problems.
 Anxiety & pressure. Mt.6:28-34
 Being attracted & being subjected to someone other than one's own spouse. 1 Tim.2:9-10; 1 Pt.3:1; 3:5
 Being extravagant & wasteful in dress & life. Lk.7:25; 16:19
 Being identified with the world & the heathen. Mt.6:32
 Being immodest & insensitive. 1 Tim.2:9-10
 Ignoring God and people. Lk.16:19-31
 Ignoring inner beauty. 1 Pt.3:1-6
 Rebelling & being unfaithful. 1 Tim.2:9-15; 1 Pt.3:1-6
 Discussed. 1 Tim.2:9-15; 1 Pt.3:1-6; 3:3; 3:4-6

Duty - Proper d.

Must be based upon faith & love. 1 Tim.2:15
 Not to dishonor or embarrass one's spouse. 1 Cor.11:2-16
 Not to dress to attract attention. Mk.12:38; Lk.20:46; 1 Tim.2:9-10
 Not to judge people by their **d.**, nor give preference to people because of their clothing. Jas.2:1-4
 To attract one's own spouse. 1 Pt.3:1; 3:4-6
 To be modest. 1 Cor.11:2-16; 1 Tim.2:9-10
 To be modest & sensitive. 1 Tim.2:9-10
 To dress as a godly person. 1 Tim.2:9-10, cp. Mt.3:4
 To seek God first. Mt.6:31-34
 To show chaste behavior. 1 Pt.3:2
 Watch one's adorning - demeanor. 1 Tim.2:9-10
 How to **d.** 1 Pt.3:1-6
 Results of proper dress.
 Discussed. 1 Tim.2:9-15
 Makes one a daughter of faith. 1 Pt.3:4-6
 Saves one in childbearing. 1 Tim.2:15
 Wins an unbelieving spouse. 1 Pt.3:1-2
 Warning against.
 Being overly dressed - living extravagantly. 1 Tim.2:9
D. to draw attention. Mk.12:38; Lk.20:45-47
D. in extravagant styles. Mk.12:38; Lk.7:25
 Exposure of the body. Drinking & dancing parties. Mk.6:24-25
 Worrying, thinking too much about **d.** Mt.6:28-34

DRINK - DRINKING

Symbol of.
D. Christ, the living water. Jn.4:13-14
 Partaking of Christ's blood & becoming related to Him. Jn.6:52-58
 The Holy Spirit & the abundant life He gives to believers. Jn.7:37-39

DROWN - DROWNING

Form of capital punishment. Mt.18:6; Mk.9:42
 Symbol of. **D.** in lusts. 1 Tim.6:9

DRUGS (See DRUNKENNESS)

Sin of. 1 Pt.4:3

DRUNKENNESS

Discussed. Eph.5:18
 Duty.
 Leaders are to abstain from **d.** 1 Tim.3:2-3
 Not to be filled with wine, but with the Spirit of God. Eph.5:18
 To separate from those who drink. 1 Cor.5:11; Gal.5:19-21
 Fact.
 Is a characteristic & trait of the world, not of believers. 1 Pt.4:1-5
 Is a work of the flesh, a work that struggles & war against the spirit. Gal.5:19-21
 Judgment of. God shall judge. 1 Cor.5:13, cp. 11
 Shall give an account to Christ who is ready to judge. 1 Pt.4:3-5
 Shall not inherit the kingdom of God. 1 Cor.6:9-10

Meaning. Ro.13:13; 1 Cor.5:11; 6:10; Gal.5:19-21; 1 Pt.4:3
 Results. In a partying & lustful spirit. Mt.14:6-8; 24:38; Mk.6:21-22
 In being unprepared for the coming of Christ. Mt.24:37-39; Lk.21:34-35
 In dulling one's ability to watch for the coming of Christ. 1 Th.5:5-7
 In immorality. Ro.13:13; 1 Pt.4:3-4
 Six results. Lk.21:34-35

DULL - DULLNESS, SPIRITUAL
 Caused by.
 Closing one's heart to the truth. Acts 28:27
 Failure to be rooted in the Word of God. Heb.5:11-14
 Failure to hear the Word of Christ. Jn.8:43
 Failure to recognize & discern that Christ is the Savior of the world. Lk.12:56
 Failure to seek after God. Ro.3:11
 Sin, the love of sin. 2 Tim.3:1-7, esp. 7
 Spiritual insensitivity. Lk.9:44-45
 Unbelief. Not believing all of the Word of God. Lk.24:25
 Describes. Depraved nature. Ro.3:10-12
 Meaning. Heb.5:11
 Verses. List of. Lk.9:44-45

DUTY (See **Subject Desired, Duty of**)
 Misuse of. Placed before compassion. Lk.10:29-37

DWELL - DWELLING (See **INDWELLING PRESENCE**)
 Meaning. Col.2:9-10; 1 Pt.3:7

DYING TO SELF (See **CROSS - SELF-DENIAL**)

E

EAGLES
 Meaning. Lk.17:37
 Symbol of judgment. Mt.24:25-28

EAR (See **HEAR - HEARING**)
 Fact.
 Deaf e. can be healed by the power of Christ. Mk.7:32-35
 What one speaks to the ears in secret shall be revealed. Lk.12:2-3
 The e. of believers.
 Hears the things of God. 1 Cor.2:9-10
 Is blessed, gloriously blessed. Mt.13:16-17
 Is to hear the Holy Spirit's message to the church. Rev.2:7, 11, 17, 29; 3:6, 13, 22; 13:9
 Is to proclaim what it hears from Christ. Mt.10:27
 The e. of unbelievers.
 Is incapable of hearing (grasping) the things God has prepared for those who love Him. 1 Cor.2:9
 Is spiritually deaf. Acts 7:51
 Is spiritually dull. Mt.13:15
 Itch for teaching that will allow them to live like they want. 2 Tim.4:3-4

EARNEST
 Meaning. 2 Cor.1:21-22; 5:5; Eph.1:13-14

EARTH (See **CREATION; END TIME**)
 Destruction of. Discussed. 2 Pt.3:10; 3:12
 Fact.
 Has been corrupted by sin. Ro.8:18-22
 Not approved by Christ. Mt.10:34-37
 The believer is to inherit the e. & the world. Ro.4:13
 The destroyers of the e. shall be destroyed. Rev.11:18
 The meek shall inherit the e. Mt.5:5
 Fate of.
 Natural catastrophes in the end time. Rev.8:6-12; 16:1-21
 To be remade, perfected. Surety of. Lk.21:33; 2 Pt.3:10; 3:13
 To be shaken, created anew. Heb.12:26-27
 Heart of. Meaning. Mt.12:40

EARTH & HEAVEN, NEW
 Discussed. Ro.8:18-22; Heb.1:10-12; 12:26-29; 2 Pt.3:1-10; Rev.21:1-8; 22:1-5

EARTHQUAKE
 At Jesus' death. Mt.27:51
 At Jesus' resurrection. Mt.28:2
 At Philippi. Acts 16:25-26
 In the end time.
 A catastrophic e. will destroy most major cities. Rev.16:18-21
 Predicted in the last days. Mt.24:7; Lk.21:11

EASY
 Meaning. Mt.11:29-30

EAT - EATING (See **FOOD**)
 Described. As partying, drinking, carousing. Mt.24:38
 Duty.
 Eating too much is a habit of many who walk after the flesh. Ph.3:19
 Must not be a stumbling block in e. Ro.14:13-21
 Not to worry about food. Mt.6:25-34
 To give thanks for food. Acts 27:35; 1 Tim.4:4-5
 To work for what one e., not to bum off others. 2 Th.3:10-12
 Warning.
 Eating too much makes a person's belly his god. Ph.3:18-19
 Eating was the trait of the world that was destroyed in Noah's day. Mt.24:38
 The glutton will be emptied & made to hunger. Lk.6:25

EDIFY - EDIFICATION
 Duty.
 To do all things for e. 2 Cor.12:19
 To do things that e. & not just the things that are lawful. 1 Cor.10:23
 To e. one another. 1 Th.5:11
 To follow after the things that e. others. Ro.14:19
 To seek to e. one's neighbor. Ro.15:2; 1 Th.5:11
 To speak only that which e. others. Eph.4:29
 To use one's spiritual gifts to e. the church. 1 Cor.14:3-12; Eph.4:11-12

Hindrances to e.
 False teaching. 1 Tim.1:3-4
 Misusing one's gifts. 1 Cor.14:1-19, esp. 4, 17
 How a person e. others.
 By commending them to the Word of God's grace. Acts 20:32
 By exercising one's authority to discipline when needed. 2 Cor.10:8; 13:10
 By love. 1 Cor.8:1
 By using spiritual gifts for their intended purpose. 1 Cor.14:3-12; Eph.4:11-12
 Meaning.
 Result. A church grows. Acts 9:31

EDUCATION (See **TEACHERS; TEACHING**)

EFFEMINATE (Homosexuality)
 Meaning. 1 Cor.6:9

EGNATIAN WAY
 The great Roman road. Acts 17:1-9

EGYPT
 Jesus led to E. for 6 years Mt.2:13-18
 Jews often fled to E. Mt.2:13
 Type. Of the world. Mt.2:13-18

EIMI
 I AM. The most basic Name of deity.
 Meaning. Jn.1:1-2

ELDER SON
 Parable of. Self-righteous religionist. Lk.15:25-32

ELDERLY (See **FAMILY**)
 Aged men. Behavior of. Tit.2:2; 1 Tim.5:1
 Aged women. Behavior of. Tit.2:3; 1 Tim.5:2
 E. fathers. The needed testimony. 1 Jn.2:12-14
 E. parents. To be cared for by children. Mk.7:11; 1 Tim.5:4-8
 E. widows. Discussed. 1 Tim.5:9-10
 Ministry to. Discussed. 1 Tim.5:1-2

ELDERS (See **BISHOPS; MINISTERS**)
 Authority of. Believers to subject to the authority of e. 1 Pt.5:5
 Discussed. Ph.1:1; 1 Tim.3:1-7; 5:17-20; Tit.1:5-9
 Duty of e. 1 Pt.5:1-4
 Discussed. Tit.1:5-9
 To consider & handle problems within the church. Acts 15:6, cp. 15:1-35
 To do a good job, do their work well. 1 Tim.5:17
 To minister to those in need. Acts 11:29-30
 To pray for & minister to the sick. Jas.5:14-15
 Duty toward e.
 Discussed. 1 Tim.5:17-20
 To ordain e., set them apart. Tit.1:5, cp. Acts 14:23
 Example of. Peter. 1 Pt.5:1

ELDERS OF REVELATION, TWENTY-FOUR

Discussed. Rev.4:4
Function. Rev.4:10-11
Worship & praise Christ. For three things. Rev.5:8-10

ELECT - ELECTION (See CHOSEN; PREDESTINATION)

Blessings of.
An eternal inheritance. 1 Pt.1:2-4
Grace & peace. 1 Pt.1:2
No charge will ever be made by God against His e. Ro.8:33
The e. shall be gathered & taken home to be with Christ. Mt.24:31; Mk.13:27
The e. will be avenged of all the injustices done against them. Lk.18:7-8
The e. will receive salvation with eternal glory. 2 Tim.2:10
Discussed. Ro.9:7-13; 9:14-24; 2 Th.2:13
Duty.
To be diligent to make our calling & e. sure. 2 Pt.1:10
To put on several Christian virtues. Col.3:12-13
To stand against deception--no matter how strong. Mt.24:24; Mk.13:22
Fact. God puts up with evil men in order to share His glory with believers. Ro.9:22-24
Meaning. Lk.18:7; 2 Jn.1
Proof of. Jacob & Esau. Ro.9:7-13; 9:10-15
Purpose. To separate from the world & to be set apart to God. Col.3:12-14
Source - Basis of e.
Faith & acknowledgment of the truth. Tit.1:1, cp. 2 Th.2:13
God's foreknowledge. 1 Pt.1:2
God's grace. Ro.11:5-6
God's purpose. Ro.9:11
The faith & godliness of forefathers. Ro.11:28-29, cp. 25-32
The gospel. 1 Th.1:4-10
Who is e.
Angels. 1 Tim.5:21
Believers. Mt.24:22; Mk.13:20; 1 Pt.1:2
Christ. 1 Pt.2:6
Christian women. 2 Jn.1, 13
Church. 1 Pt.5:13
Six points. Ro.9:25-33

ELEMENTARY ELEMENTS - ELEMENTS OF THE WORLD

Elementary notions of God. Gal.4:1-3; 4:9-11
Elementary notions of the world. Col.2:8; 2:20-23

ELEMENTARY TEACHINGS

Duty. To get past the elementary t. & to move on & mature. Heb.5:11-6:3

ELEMENTS

E. to be destroyed by fire in the end of the world. 2 Pt.3:10-13
Of the world. Meaning. Col.2:8

ELIJAH

Appeared at the transfiguration of Christ. Reason. Mt.17:3; Mk.9:2-4; Lk.9:30-31
Misunderstanding about. Was expected to personally return to earth. Jn.1:20-22

Prophecy. Foresaw the remnant of Israel. Ro.11:2-4
Spirit of Elijah will be present in the last days. Rev.11:5-6

ELIZABETH, MOTHER OF JOHN THE BAPTIST

A picture of godly parents. Lk.1:5-25
A supernatural proclamation. An unusual testimony. Lk.1:39-45

ELYMAS

The title of a sorcerer. Acts 13:8-11

EMBARRASSED

Christ can be put to an open shame. Heb.6:6
Discussed. Things that e. one. Lk.9:26
The needs of e. men met. Mt.9:1-8

EMBEZZLEMENT

Of the Lord's "goods" (life, talents, money). Lk.16:1-13
Warning. Discussed. Mt.21:33-41

EMMANUEL

A name of deity. Mt.1:23

EMMAUS

City of. Discussed. Lk.24:13
Two disciples on the road to E. joined by Jesus. Lk.24:13-35

EMOTIONS

Sins of. Discussed. Col.3:8-11
Stirring of. Not always wise. Mk.6:45

EMPATHY (See SYMPATHY)

EMPLOYEE (See WAGES)

Discussed. Eph.6:5-9; Col.3:22-4:1; 1 Tim.6:1-2; 1 Pt.2:18-20
A major world problem. Eph.6:5-9
Discipline of idle workers. 2 Th.3:6-18
Disorderly work. 2 Th.3:6-11
Not to be menpleasers. Eph.6:6
Submit to masters or employers. 1 Pt.2:18-20
The believer & his work. Col.3:22-4:1
Work & employment. 2 Th.3:6-18
Work under God's authority. Eph.6:5-9
Duty.
To be content with one's wages. Lk.3:14
To subject to one's employer. 1 Pt.2:18-20
To work & do what one is hired to do--without complaint. Mt.20:1-16
To work with one's own hands & to not bum off people. 1 Th.4:11-12
Toward a Christian supervisor. 1 Tim.6:1-2
Why God demands that we work. 1 Th.4:11-12
Example of. Paul. Acts 18:3
Fact. Is worth a just wage. Mt.10:10
Problems of. Can a believer serve Christ in any job? 1 Cor.7:20-23
Warning to e. Discussed. Mt.21:33-41

EMPLOYER (See WAGES)

Discussed. Eph.6:5-9; Col.4:1; Jas.5:4-6
Duty. To pay a just wage. Mt.10:10

EMPLOYMENT (See LABOR; SERVICE)

Discussed. Work & e. 2 Th.3:6-18
Duty. To follow God's will in one's e. Col.1:1
Evil e. Disturbed by the gospel. Acts 19:21-41
Example of.
Jesus worked. He was a carpenter by trade. Mk.6:3
Paul worked. He was a tent maker. Acts 18:1, 3
Failure in. Can know four things. Mt.6:33

EMPTY - EMPTINESS (See FULNESS, SPIRITUAL)

Answer to.
Not to walk as other men walk, in the e. of their mind. Eph.4:17
Seeking Jesus. Lk.5:27-29; 5:30-32
Caused by.
False teaching. 2 Pt.2:18; Jude 12
Sin. Jn.4:15
Worldliness, indulgence, selfishness, spiritual hunger. Lk.15:14-16
Characteristic - Trait of.
False teachers. Jude 12
The unregenerate, the unsaved & lost. Eph.4:17
Those who only reform their lives & refuse to be transformed by Christ. Mt.12:43-45
Fact. The e. are loved by Christ & by genuine believers. 2 Jn.1-2

EMULATIONS (rivalry)

Meaning. Gal.5:19-21

ENCOURAGE - ENCOURAGEMENT

A strong e. 1 Th.3:7-10
Discussed. Ph.2:1
Duty.
To bear the burdens of believers. Ro.15:1; Gal.6:2
To e. spiritual growth. Mk.4:28
To e. the weaker person. Lk.1:43-44
To reach out to a person who slips. Gal.6:1
Example. Two with similar circumstances. Lk.1:39-42
Who can be e.
The hopeless. Mt.9:18-34; Eph.2:11-15
The self-righteous. Ro.3:14-25; 10:3-4; Gal.3:10-14; Eph.2:8-9
The sick. Mt.9:2
The sinful. Eph.1:7; 1 Jn.1:9; 2:1-2
The unsaved & lost. Lk.19:10; Jn.1:12; 5:24; Ro.10:9-10
The weary & burdened. Mt.11:28-30

END TIME (See ANTICHRIST, Tribulation, The Great; GOVERNMENT, In the end time)

Antichrist (See ANTICHRIST)
Characteristics. (See END TIME, Signs of)
Chart of. Mk.13:1-37; Rev.6:1-7:17
Christ's return & the world's end.
A glimpse into the end time. 2 Th.1:6-2:17
Confirmed by Peter and Paul. 2 Pt.3:8-10; 3:11-14; 3:15-18; 3:15-16
Delay means salvation to many. 2 Pt.3:9; 3:15
Discussed. Mt.24:1-25:46; Mk.13:1-37; Lk.21:5-38; 1 Th.4:13-5:3

Every knee shall bow & worship Christ. Ph.2:9-11; Rev.20:11-15
 How to behave while waiting. 1 Th.5:4-11; 5:12-28; Tit.2:11-15
 Response to. 2 Pt.3:15-18
 The day of the Lord. 1 Th.5:1-3; 5:4-5; 2 Th.2:1-3; 2 Pt.3:10
 The gathering of the wicked. Mk.13:26-27
 The judgment of unbelievers. 2 Th.2:12; Rev.20:11-15
 The resurrection. 1 Th.4:13-5:3
 The world destroyed by fire & recreated. Heb.1:10-12; 12:26-29; 2 Pt.3:1-10; Rev.21:1-8
 Two events necessary before Christ returns. 2 Th.2:1-3
 Day of the Lord. 1 Th.5:1-3; 5:4-5; 2 Pt.3:10
 Described.
 As the present day, the day of the church. Lk.21:5-38; 2 Pt.3:3
 Olivet Discourse. Mt.24:1-25:46; Mk.13:1-37; Lk.21:5-38
 Destiny of. Book of the destiny of the world. Rev.5:1-4; 5:1; 5:5-14
 Discussed. Mt.14:1-25:46; Mk.13:1-37; Lk.21:5-38; 1 Th.4:13-5:3; 5:4-11; 5:12-28; 2 Th.2:13-17; 2 Pt.3:1-18; 3:11-14; 3:15-18; Rev.4:1-22:5
 Duty in light of the end time.
 Four exhortations. Jude 17-25
 To be diligent to be without spot & blameless. 2 Pt.3:14
 To do four things. Ro.13:12-14
 To forget "stuff" - things - materialism. Lk.17:37
 To guard against deception. Lk.17:23
 To guard against the mockers of the end time. Jude 17-25
 To live with one's eyes fixed on the end. 1 Pt.4:7-11
 To look for a new heavens & earth & to overcome all things. 2 Pt.3:13; Rev.21:1-7
 To look for the signs of the end time. Mt.24:1-14; 24:15-28; 24:29-31
 To look up & lift up our heads, for our redemption draws near. Lk.21:25-28
 To warn every man & preach the Word. Col.1:18-29; 1 Th.5:14, cp. 1-22; 1 Tim.4:1, 10; 2 Tim.4:1-2
 To watch. Mt.24:42-51; 25:1-13; Mk.13:9; 13:23; 13:33-37; Lk.21:27-28; 21:34-36
 Events of. (See **END TIME**, Signs of) Armageddon. Rev.11:18; 14:20; 16:12-16; 19:17-21
 Astronomical eclipse. Rev.8:12
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 Book of destiny. Events covered in the book of destiny. Rev.5:1-4; 5:1
 Chart of. Discussed. Rev.6:1-7:17
 Cities of the world destroyed by a great earthquake. Rev.16:17-21
 Darkness, thick darkness. Rev.16:10-11
 Demonic forces set loose to afflict men. Rev.8:13-9:11
 Demonic forces set loose to kill one third of the ungodly. Rev.9:12-21
 Demonic-like locusts. Rev.8:13-9:11
 Earth's great harvest will take place. Rev.14:14-16; 14:17-20
 Effects upon unbelievers. Rev.6:15-16
 Euphrates River dried up. Rev.16:12-16

Every knee shall bow & worship Christ. Ph.2:9-11; Rev.20:11-15
 Evil spirits. Rev.16:12-16
 Fierce storms. Rev.8:6-7
 Final triumph over evil. Great announcement of. Rev.10:1-11
 Fresh waters polluted. Rev.16:4-7
 Great earthquake. Rev.6:12-14
 Great hailstorm. Rev.16:17-21
 Great tribulation. (See **TRIBULATION, THE GREAT**)
 Heavens & earth destroyed & made new. 2 Pt.3:1-14; Rev.21:1-8, cp. Heb.1:10-12; 12:26-29
 Judgment of. (See **END TIME**, Judgments of)
 Meteoric mass. Rev.8:10-11
 Millennium. (See **MILLENNIUM**)
 Natural catastrophes. Rev.8:6-12
 Natural disasters. Rev.16:1-21
 One third of the fish & of the fishing & shipping industry destroyed. Rev.8:8-9
 One third of the ungodly & evil killed. Rev.9:16-19
 Reason. Discussed. Rev.14:9-12
 One third of the vegetation destroyed. Rev.8:6-7
 One third of the water supply destroyed. Rev.8:10-11
 Scorching heat from the sun. Rev.16:8-9
 Sea polluted. Rev.16:3
 Society destroyed. Rev.16:17-21; 19:17-21
 The harvest of believers. Rev.14:14-16
 The harvest of the ungodly & evil. Rev.14:17-20
 To take place shortly. Rev.1:1
 Ulcerous sores. Rev.16:2
 Ungodly will not repent. Rev.9:20-21
 Volcanic explosion. Rev.8:8-9
 Who escapes. Three persons. Rev.14:12
 World-wide earthquake destroying many cities. Rev.16:17-21
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 Every knee shall bow & worship Christ. Ph.2:9-11; Rev.20:11-15
 Surety of the end times, the end of the world will take place. Mt.24:3, 14; 1 Th.4:16; 2 Th.1:7-10; 2 Pt.3:3-10
 False prophet of. (See **PROPHET OF REVELATION, FALSE**)
 Great Tribulation. (See **TRIBULATION, GREAT**)
 Believers to be delivered from. Rev.3:10
 Judgments of. (See **END TIME**, Events of; **JUDGMENTS**, Of Revelation)
 Great mourning & fear will sweep the earth. Mt.24:29-31
 Political Babylon will be destroyed. Rev.18:1-24
 Religious Babylon, that is, false religion, will be destroyed. Rev.17:1-6; 17:7-18
 The bodies of the dead will be eaten by vultures. Mt.24:28
 The door to heaven will be shut. Mt.25:1-13, esp. 10-12

The evil will be condemned to eternal death. Mt.24:48-51
 The ungodly will be punished with everlasting destruction. 2 Th.1:7-10
 The wicked will be cast into outer darkness. Mt.25:30
 The wicked will be cut off from God & cast into everlasting fire. Mt.25:41-46
 There will be great separation of people & judgment. Mt.24:40-41
 Millennium (See **MILLENNIUM**)
 One hundred forty four thousand Jews. Discussed. Rev.7:4-8; 14:1-5
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 Surety of. Absolute & certain. Lk.21:33
 The book of destiny. Mk.13:1-37
 To happen in one generation. Mk.13:30; Lk.21:32
 Worldliness. As Noah's day. Carousing. Mt.24:37-39
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 Against being deceived about the end time. Lk.21:5-8
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 To watch & pray for. Lk.21:34-36
 World religion in. (See **STATE, WORSHIP OF**)
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 Call to. 2 Cor.6:3-10
 Duty.
 Discussed. 2 Cor.6:3-10
 Not to be slothful. Heb.6:12-15
 To continue in the love of Christ. Jn.15:9-10
 To e. all things. 2 Tim.2:10
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To **e.** grief even if one suffers wrongfully. 1 Pt.2:19
 To **e.** hardness just like a soldier. 2 Tim.2:3-4
 To **e.** in prayer. Lk.11:5-10
 To **e.**, keeping one's eyes fixed upon the return of Christ. Jas.5:7-11
 To **e.** persecutions, even if severe. Heb.10:32-33; 2 Tim.3:10-12
 To **e.** temptations. Jas.1:12
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 To patiently race for Christ. Heb.12:1-4
 To resist sin to the point of blood. Heb.12:4
 Essential. For salvation. Mt.24:43-44
 Example of.
 Christ. The Supreme example. Heb.12:1-29
 Great heroic believers. Heb.11:32-40
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 Fact. Is not enough by itself. Rev.2:3-5
 Failure to endure. Brings loss & judgment. Rev.2:10-11; 3:3-5; 3:10-12
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 Outline of. Jas.1:3-8
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 Assures a crown of life. Jas.1:12
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ENEMIES (See BROTHERHOOD; FORGIVENESS, HUMAN)
 Attitude toward. (See **PERSECUTION**)
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ENEMIES OF GOD
 Judgment & end of.
 Shall be condemned & shall perish. Jn.3:16-21, esp. 16, 18
 Shall be condemned to eternal death by God. Ro.1:28-32, esp. 32
 Shall be put under the feet of Christ. 1 Cor.15:25; Heb.10:13
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 Who & what are the **e.** of God.
 All who have not approached God through Christ, who have not been reconciled to God by Christ. Ro.5:10, cp. 8-11; Col.1:21-22
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Those who do evil. Mt.13:25-28, 39; Col.1:21
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 Those who walk & live as enemies of the cross. Ph.3:18-19

ENSLAVEMENT, SPIRITUAL
 By what. Sin. Lk.15:14-16; Jn.8:33-40; Col.2:20-22
 Denied. Two reasons. Jn.8:33
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ENTANGLE - ENTANGLEMENT
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ENTICE - ENTICEMENT (See DECEPTION; SEDUCE - SEDUCTION)
 Discussed. Col.2:4
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 Lust. Jn.8:44; Jas.1:14
 Man's wisdom. 1 Cor.2:4

ENVY (See JEALOUSY; SELF-SEEKING)
 Answer to - Deliverance from.
 Conversion. Turning one's life over to Christ. Tit.3:3-7
 Crucifying the flesh with its affections & lusts. Gal.5:24-26
 Love. 1 Cor.13:4, cp. 1-4
 The fruit of the Spirit. Gal.5:22-23, cp. 19-21
 Trusting & governing one's life by the wisdom from above. Jas.3:13-18
 Discussed. Tit.3:3
 Duty.
 Not to **e.** one another. Gal.5:26
 Not to make a false profession: having a heart full of **e.**, yet professing the truth. Jas.3:14
 Not to walk in **e.** Ro.13:13
 To lay aside all **e.** 1 Pt.2:1
 Evil of
 Causes carnality & division. 1 Cor.3:3; 2 Cor.12:20
 Causes confusion & every evil work. Jas.3:16, cp. 14-16
 Excludes one from God's kingdom. Gal.5:19-21, esp. 21
 Is a work of the flesh. Gal.5:19-21
 Stirs controversy & opposition against the gospel & believers. Acts 13:45; 17:5
 Was the very reason the religionists plotted against Jesus. Mk.15:10; 27:18
 Meaning. Ro.1:29; 13:13; 1 Cor.13:4-7; 2 Cor.12:19-21; Gal.5:19-21; 1 Pt.2:1
 Trait of.
 False teachers. 1 Tim.6:3-5, esp. 4
 Some ministers. Ph.1:15
 The carnal, those who live flesh-centered lives. 1 Cor.3:3
 Those who reject & rebel against God. Ro.1:28-32, esp. 29

EPAPHRAS
 Discussed. Col.4:12-13
 Imprisoned for his faith. Phile.1:23

EPAPHRODITUS
 A man who was not a quitter. Ph.2:25-30
 Delivered a gift to Paul when Paul was a prisoner. Ph.4:18
 Discussed. Ph.2:25-30

EPHESUS
 Church.
 Discussed. Eph. Introd.; Rev.2:1
 Message to. By Christ. Rev.2:1-7
 One of the seven churches of Revelation. Rev.2:1-7
 Paul left Timothy to minister in **E.** 1 Tim.1:3
 Paul sends the minister Tychicus to **E.** Eph.6:21
 Paul's exhortation to the **c.** leaders. Acts 20:23-38; Eph. Introd.
 Represents the orthodox, but unloving church. Rev.2:1-7
 City. Discussed. Acts 18:23-28
 Visited by Paul on his second mission. Acts 18:18-22
 Visited by Paul on his third mission. Acts 18:23-28

EPICUREANS
 Discussed. Acts 17:18

EPILEPSY
 Caused shame. Mk.9:14-18

EPIMENIDES
 Greek poet quoted by Paul. Tit.1:12

EQUALITY OF MAN (See ONENESS; UNITY)
 Basis of.
 Creation. All men are of one blood. Acts 17:26
 Death & judgment. Heb.9:27; 2 Cor.5:10
 God's love. Jn.3:16
 Human nature & death. Ro.5:12, cp. Ro.3:10-18; 3:23
 The sacrifice of Christ. Tit.3:4-7; 1 Pt.3:18; 1 Jn.2:1-2
 What is equal in God's eyes.
 All men. Acts 10:28
 All races. Ro.10:12
 Male & female. Gal.3:28
 Position, education, profession, titles, relationships. Mt.23:8
 Slaves (employees) & free men (employers). Gal.3:28
 The poor & the rich. Jas.2:1-5

ERASTUS
 Became a minister who served with Paul. Acts 19:22
 Ministered in Corinth. 2 Tim.4:20
 Was the city treasurer for Corinth. Ro.16:23

ERROR (See SIN; TRANSGRESSION)

ESAU
 Character. Sensual, profane. Heb.12:16-17
 Example of. Neglecting his inheritance. Heb.12:16-17
 Son of Isaac. Rejected by God as the heir of the promises. Ro.9:7-13

ESCAPE, NO

What a person must escape from.
 False teachers. 2 Pt.2:18
 Temptation. 1 Cor.10:13
 The corruption that is in the world.
 2 Pt.1:4
 The judgment of God. Ro.2:3
 The terrible judgments of the end time.
 Lk.21:36, cp. 5-36
 The world & its pollutions. 2 Pt.2:20
 Who will not escape.
 False religionists. Mt.23:33, cp. 13-39
 Those who judge & criticize others.
 Ro.2:1-3, esp. 3
 Those who neglect salvation. Heb.2:3
 Those who refuse to hear Christ.
 Heb.12:25
 Those who rest in a false & worldly
 security. 1 Th.5:3
 Those who turn away from Christ &
 become entangled again
 with the world. 2 Pt.2:20

ESCAPISM

Of this generation. Discussed. Lk.7:33-34
 Peace does not come from e. Jn.14:27
 Results in.
 Hard hearts. Lk.7:33-34
 Rejection of Jesus Christ. Lk.7:33-34
 Shirking of duty. Lk.23:1-7; 7:33-34

ESPOUSED

Discussed. Engagement before marriage.
 Lk.1:27
 Steps in marriage. Mt.1:18

ESTABLISH - ESTABLISHED (See AS-SURANCE; GROWTH, SPIRITUAL; SECURITY)

Duty.
 Must be e. & kept from evil. 2 Th.3:3
 Must be e. in every good word &
 work. 2 Th.2:16-17
 Must be e. in heart. Jas.5:8
 Must be e. in holiness. 1 Th.3:12-13
 Must be e. in order to bear up under
 suffering & death. 1 Pt.5:10
 Must be e. in the faith. Ro.1:4-12;
 Col.2:6-7; 1 Th.3:1-2
 Must be e. time & again in the truth.
 2 Pt.1:12
 Must be e. with believers. 2 Cor.1:21
 Must have one's heart e. with grace &
 not with rituals, ceremonies,
 & religious rules. Heb.13:9
 Meaning. Ro.1:11; 1 Th.3:1-2; 2 Th.3:3-5
 Source.
 Christ. 1 Th.3:12-13; 2 Th.3:3
 God. Through the gospel & the
 preaching of Jesus Christ. Ro.16:25;
 1 Pt.5:10
 God & Christ together. 2 Th.2:16-17
 Ministers & preachers. Ro.1:18
 Oneself. One's own determination &
 commitment to be e. Jas.5:8

ESTEEM

Fails. Several ways. Mt.6:5

ETERNAL - ETERNITY

New heaven & earth. Discussed.
 Rev.21:1-8
 Vs. the temporal. 2 Cor.4:17-18

ETERNAL LIFE

Assurance of.
 Discussed. Jude 24-25
 God preserves the believer for eternal
 life. 2 Tim.4:18; 1 Jn.5:13-15
 Discussed. Mk.10:17; 10:18; 2 Cor.5:1-10;
 1 Jn.2:25
 As eternal rest & rewards. Rev.14:13
 Cost of. Lk.18:18-30
 Problem of. Mk.10:17-22
 Reality. Mt.22:29
 Duty.
 To make eternal life one's great aim in
 life. Ph.3:12-16
 To preach. Tit.1:2-3
 Fact.
 Believers are preserved eternally.
 2 Tim.4:18
 Believers are to be transferred into.
 Jn.11:25-27; 2 Tim.4:18
 Believers groan for. 2 Cor.5:1-10
 How to secure.
 By being clothed from heaven.
 2 Cor.5:2-4
 By believing in Christ. Jn.3:15; 3:16;
 5:24; 11:25; 20:31
 By believing on God who sent Christ.
 Jn.5:24
 By coming to Christ, partaking of the
 living bread. Jn.6:35, 51, 58
 By eating & partaking of the bread of
 life - of Christ. Jn.6:51, 58
 By giving everything--all one is & has.
 Feared, neglected by men.
 Mt.19:21-22; 19:23-26; 19:27-
 30; Mk.10:21-22; Lk.10:25-
 37; Ph.3:12-16
 By hating one's life in this world.
 Jn.12:25
 By hearing Christ's voice and follow-
 ing Him. Jn.10:27
 By hearing God's commandment.
 Jn.12:50
 By knowing God and Christ. Jn.17:3
 By living a fruitful & holy life.
 Ro.6:21-22
 By making eternal life one's first &
 supreme aim in life. Ph.3:11, cp.
 3:7-11
 By obeying God. 1 Jn.2:17
 By obeying God's commandment.
 Jn.12:50
 By seeing the Son and believing.
 Jn.6:40
 By self-denial. Mt.19:28; 19:29
 By serving Christ. Jn.12:25-26
 Discussed. Mk.10:17-22; Lk.10:25-37
 Four steps. Mt.19:16-22
 Verses. List of. Ro.2:7; 6:21-22
 Meaning. Ro.2:6-10
 Abiding forever. 1 Jn.2:17
 Being delivered from death. Jn.8:51
 Being present with the Lord & absent
 from the body. 2 Cor.5:8
 Having a well of water springing up
 within one's heart. Jn.4:14
 Having mortality swallowed up of life.
 2 Cor.5:4
 Knowing Christ & being in Him.
 1 Jn.5:20
 Knowing the only true God & Christ.
 Jn.17:2-3
 Living - never ceasing to live.
 Jn.11:25-26

Never being plucked out of Christ's
 hand. Jn.10:28
 Never dying. Never experiencing
 death anymore. Lk.20:36-38;
 Jn.11:26
 Never hungering and never thirsting
 again. Jn.6:35
 Not being dissolved. 2 Cor.5:1-4
 Possessing eternal rest & rewards.
 Rev.14:13
 Misconception.
 Eternal l. can be secured by good
 works. Mk.10:17; 10:18
 Eternal l. is only a human idea & alle-
 gory. Mk.12:25
 Man's idea of. Discussed. Mt.19:17
 Nature. (See **ETERNAL LIFE**, Meaning)
 Differs from this life. Lk.20:36;
 20:37-38
 Discussed. Mk.12:25
 Is a perfect life. Mt.19:28
 Is of the spiritual world & dimension.
 Mt.22:29
 Results.
 In an eternal inheritance. Heb.9:15,
 cp. 1 Pt.1:3-4
 In being resurrected to life. Jn.5:28-30;
 6:40; 11:23-27
 In being transported into the presence
 of God immediately
 at death. Never losing conscious-
 ness. Jn.11:25-27; 2 Tim.4:18
 In eternal comfort. 2 Th.2:16
 In eternal glory. 1 Pt.5:10
 In eternal salvation. Heb.5:9
 In knowing the only true God and
 Christ. Jn.17:2-3
 In never being condemned but being
 saved. Jn.3:17-21; 5:24
 In never being plucked out of Christ's
 hand. Jn.10:28
 In never dying. Jn.11:25-27
 In never perishing. Jn.3:15-16; 10:28
 In the glory of God and Christ.
 Jn.17:1-4
 In three great things. Jn.6:54
 Results of rejecting.
 Will be found naked. 2 Cor.5:3
 Will be punished with everlasting de-
 struction. 2 Th.1:7-8
 Will be resurrected to damnation.
 Jn.5:29
 Will face the wrath of God. Jn.3:36
 Will lose one's life. Mt.16:25;
 Mk.8:35; Lk.9:24
 Will never see life. Jn.3:36
 Seeking. How to seek. Mk.10:17; 10:18
 Source.
 God.
 Is given by God in Christ.
 1 Jn.5:11-12
 Promised by God. 1 Jn.2:25
 Jesus Christ. Ro.5:19-21
 Promised by Christ. Jn.3:16-17;
 4:14; 5:24-29; 6:35, 40, 51, 58;
 10:28; 11:25-27; 12:25, 50; 17:3;
 20:31
 The death of Christ. Jn.3:14-15
 The eternal redemption provided by
 Christ. Heb.9:12-14
 The gospel. Promised by the gospel.
 1 Jn.2:24-25
 Verses. List of. Jn.8:51; 11:25-27; 17:2-3
 Vs. existence. Mt.19:16
 Vs. temporal. 2 Cor.4:17-18

ETHICS

God's case against the moralist. Ro.2:1-16

EUBULUS

Visited Paul in prison & knew Timothy.
2 Tim.4:21

EUNICE

Grandmother of Timothy. 2 Tim.1:5

EUNUCH

Discussed. Mt.19:12; 1 Cor.7:25-40

EUODIAS

Discussed. Ph.4:2-3

EUPHRATES RIVER

In the end time. Dried up. Rev.16:12-16
Place where four fallen angels are bound.
Reason. Rev.9:14-15

EUROPE

Cradle of society changed to E. Acts
16:6-11

EVALUATION

Needed. Time for e. is essential. Lk.9:10

EVANGELISM - EVANGELIZE (See COMMISSION; MISSIONS; WITNESSING)

And Jesus. E. was the ministry of Jesus.
Lk.4:17-19; 19:10, cp. Mt.28:19-20

Basis of. Discussed. Ro.10:14-15

Dangers to.

Fear of being shamed. Ro.1:16;
2 Tim.1:8, cp. 6-7

Sensationalism. Jesus tempted to use
sensationalism. Lk.4:9-12

Unbelief & hardness. Mk.16:14

Discussed. Acts 1:8

Equipping; task; method. Acts 1:8

How to e. Lk.10:1-16

Picture of. Acts 13:4-13

Response to. Four r. Acts 13:42-52

Vs. pastoring. Acts 14:21-28

Duty.

Great call to world e. Acts 16:6-11

To be faithful in e. that one may be
free from the blood

of all men. Acts 20:26-27

To be ready to preach the gospel.
Ro.1:14-16

To have a world-wide vision.
Ro.15:22-33

To preach, warn, & teach every man.
Col.1:28

To reach our homes & friends for
Christ. Gal.1:18-20; 1:21

To reach out & go world-wide. Acts
28:30-31; 1 Tim.3:16

To use trials for e. Acts 28:4-9

Essentials for e. Four e. Acts 9:31

Method.

Discussed. Acts 13:14-16; 13:46-47;
14:1

House e. Lk.9:4; 10:5-6

Meaning. Lk.8:1

Pattern of e. Acts 14:1-7

Paul's personal method. Acts 20:17-27

Paul's plan for world-wide e. Acts
19:21-23

Strategy for.

In large cities. Steps. Acts 28:16-31

Of Paul in Rome. Acts 28:16-31

To be centered in homes. Lk.9:4;
10:5-6

Of the world.

Peter gains a world-wide vision. Acts
11:1-18

The first launch of e. to the Gentiles.
Acts 10:1-48

The strategy of Paul to reach the
world. Acts 19:21-41

Predicted. The whole world will be e.

Mk.13:10; Rev.14:6-7

Resources to e.

God's power. 2 Tim.1:7-8

The Holy Spirit. Jn.16:7-11; Acts 1:8

The name of Christ. Mk.16:17-18

Who is to e.

Believers. Mt.28:19-20; Mk.16:15;

Jn.20:21, cp. Lk.19:10; Acts 1:8; 1

Pt.3:15

Minister. (See **MINISTERS**, Duty, In
relation to preaching)

The church. To be the church's first
duty. Mt.28:19-20; Acts 1:8;

Rev.3:8

The laymen of the church. Acts 8:1-4

Why e.

Discussed. Acts 13:4-13

The fields are ripe for harvest. Jn.4:35

The gospel is the power of God unto
salvation. Ro.1:16

The harvest is great. Lk.10:2

Zeal for. (See **ZEAL**)

By Paul. For Israel, his own people.

Ro.9:1-3

By the Pharisees. Were strong in e. for
their religion. Mt.23:15

EVANGELIST

Duty toward. To welcome and support.

3 Jn.3-4, 5-8

Example of an e.

Philip. Acts 21:8

Timothy. 2 Tim.4:5

Gift of. Meaning. Eph.4:11

EVE, THE FIRST WOMAN

And Adam. Function of both in creation.

1 Tim.2:12-14

Error - Mistake of. Was deceived.

2 Cor.11:3

Fact. Was deceived, but not Adam.

1 Tim.2:14

EVERLASTING FIRE (See FIRE, EVERLASTING)

EVERLASTING LIFE (See ETERNAL LIFE)

EVIL (See LOST; SIN)

Concept of. Threefold. Mk.7:23

Deliverance from. (See **EVIL**, Duty)

By God. God delivers from.

2 Tim.4:16-18

By the death of Christ. Gal.1:4

Duty.

To abstain even from the appearance
of e. 1 Th.5:22

To cast e. out of one's life. Discussed.
Mt.12:43-45

To expel e. & wicked persons from the
church. 1 Cor.5:13

To guard against an e. heart of unbe-
lief. Heb.3:12

To guard against e. boasting. Jas.4:16

To guard against e. thoughts. Jas.2:4

To have our hearts sprinkled from an
e. conscience. Heb.10:22

To redeem the time because the days
are e. Eph.5:16

To shun; to abhor e. Ro.12:9-10

To turn away from e. and to do good.
1 Pt.3:11

Final triumph over evil. Great announce-
ment of. Rev.10:1-11

In the church (See **KINGDOM OF
HEAVEN**)

In the Kingdom of Heaven (See **KING-
DOM OF HEAVEN**)

In the world. Questioned. Why is e. in the
church & in the world? Mt.13:27

Meaning.

Law of. Ro.7:21-23

Means both evil & the evil one or Sa-
tan. 2 Th.3:3-5

Problem of.

Discussed. Mk.7:14-23

From within, not without. Mk.7:14-23

Man makes three mistakes in dealing
with e. Mk.7:23

Restraint of. By God. 2 Th.2:6-8

Results. Causes swearing. Mt.5:37

Source.

A depraved nature. Ro.3:10-12

The heart. Mt.12:35; Mk.7:23

What can be e. & wicked.

A man. Mt.12:35

A whole generation of people.

Mt.12:39, 45

Appearance. 1 Th.5:22

Boasting & rejoicing. Jas.4:16

Days. Eph.5:16

Deeds. 2 Jn.9-11

Persons. 1 Cor.5:13

Satan, the wicked one or the e. one.

Eph.6:16

The conscience. Heb.10:22

The heart. Heb.3:12

The present e. age. Gal.1:4

Things. Ro.12:9

Thoughts. Jas.2:4

EVIL ASSOCIATIONS (See SEPARATION)

Danger of.

Can cause a person to deny Christ.

Lk.22:54-62; Jn.18:18-25

Corrupts good morals. 1 Cor.15:33

Duty.

Not to associate with people who do
evil. 1 Cor.5:11

Not to be unequally yoked together
with unbelievers. 2 Cor.6:14

Not to have fellowship with the un-
fruitful works of darkness. Eph.5:11

To come out from & to be separate

from evil a. 1 Cor.6:17-18

To save oneself from this evil genera-
tion. Acts 2:40

EVIL DESIRE (See DESIRE, Bad & Evil; LUST)

EVIL DOERS

Duty.

Not to suffer reproach because of evil
doing. 1 Pt.4:14-15

To save oneself from this evil genera-
tion. Acts 2:40

Facts.

Believers are sometimes falsely accused of evil doings. 2 Tim.2:9; 1 Pt.2:13; 3:16
 Can characterize a whole generation. Lk.9:41
 Rulers are appointed to control evil doers. 1 Pt.2:14, cp. Ro.13:1-4

EVIL EYE

Affects one's attitude & one's behavior toward others. Mt.20:15
 Meaning. Mk.7:22

EVIL FOR EVIL

Duty. Not to render evil for evil. Ro.12:17

EVIL HEART

Fact. Is the source of evil. Mt.12:35; Mk.7:21
 Traits - Characteristics of.
 Covetousness. 2 Pt.2:14
 Full of extortion & excess. Mt.23:25
 Produces all kinds of evil things. Mk.7:21
 Unbelief. Heb.3:12

EVIL SPEAKING (See SPEAKING, EVIL; TONGUE; WORDS)

EVIL SPIRITS

Acknowledged Jesus' deity. But were rejected by Jesus. Reasons. Mk.1:23-26; 3:11-12; Lk.4:33-37; 4:41; Acts 16:16-17
 Delivered from. (See **JESUS CHRIST**, Work of, Destroying Satan & Evil Spirits)
 A boy with a dumb spirit. Spiritual immaturity & powerlessness. Mk.9:14-29
 A daughter.
 Caring for the rejected. Mk.7:24-30
 How to receive things from God. Mt.15:21-28
 A demon-possessed girl. The power of money vs. the power of Jesus' name. Acts 16:16-24
 A dumb man. The quiet approach for sanity. Mt.9:32-33
 An only child. Rebuke of this present generation. Lk.9:37-45
 By Christ's death & power. Mt.8:28-34; Mk.3:7-12, esp. 11; Col.2:15
 Many possessed persons. Jesus' power. Mt.4:24; Lk.4:41
 Many seeking & fearing Christ. Mk.3:7-12, esp. 11
 The most enslaved. Mk.1:23-28; 1:34; 3:11-12; 5:1-20
 The most unclean. Lk.4:33-37; 8:1
 The most wild & mean. Mk.5:1-20
 Two possessed men. Saving men. Mt.8:28-34
 Discussed. Mt.8:28-34; 9:32-34; 17:15-16; Mk.5:1-20; Lk.9:39; Eph.6:12
 Deliverance from the forces of evil. Mt.8:28-34
 Evil s. conquered. By the cross. Mt.8:28-34
 The character & work of evil s. Lk.8:26-39
 The dark world of the occult. Acts 16:16-17
 The denial of evil s. Mt.8:28-34

Duty.

To put on the armor of God for protection against evil s. Eph.6:10-20
 To test the spirits of teachers. 1 Jn.4:1-6
 To wrestle against. Mt.8:28-34
 In the end time.
 Described.
 As locusts. Afflict men. Rev.8:13-9:11
 As military horseman & horses. Kill men. Rev.9:12-21
 Will kill one third of the ungodly & evil. Rev.9:16-19
 King of evil s. (See **SATAN**)
 Discussed. Rev.8:11
 Nature.
 Are devils. Mt.4:24; 8:16; 8:28; 8:33
 Are evil. Lk.7:21; 8:2; Acts 19:11-12
 Are forces of evil. Mt.8:28-34; 17:15; Eph.6:12
 Are spiritual beings, not physical beings. Lk.24:39; Eph.6:12
 Discussed. Mk.5:6-7; Lk.8:26-33
 Is different from mental illness & insanity. Mt.4:24
 Power over.
 By believers. Must put on the armor of God. Eph.6:10-18, esp. 11-12
 By Christ.
 Acknowledged by religionists. Mk.3:22-23
 Impact upon. Mk.3:11-12
 Many in a mass meeting. Mk.1:34, cp. 1:33
 Many when confronting Christ. Mk.3:7-12
 Proves the deity of Christ. Lk.11:14-28
 By disciples. Mk.6:7
 By ministers. Given power over. Lk.10:17-18
 To free men. Lk.8:26-39
 Relation to God & Christ. Four facts about. Mk.5:6-7
 View of.
 Man's view. Col.2:15
 The denial of evil s. Mt.8:28-34; Eph.6:12
 Vs. Christ. Col.2:15
 Work of.
 Discussed. Lk.8:26-33
 Effects of work. Described. Sixfold. Mk.5:2-5
 Seek to inhabit men. Lk.11:24-26
 To bear false witness to Jesus. Acts 16:16-17
 To deceive through fortune-telling. Acts 16:16-17
 To enslave, control, possess, & ruin man. Mk.1:23-24; 5:1-20; Acts 19:13-16
 To enslave through the occult. Acts 16:16-17
 To heighten & aggravate existing conditions. Mk.9:17-18
 To hurt God by enticing people to the things & gods of this world. 1 Cor.10:20
 To possess people. Mk.1:23-28; 3:11-12; 5:1-20; 9:14-29; Jn.13:27-30
 To seduce into false teaching. 1 Tim.4:1-2

EVIL THINGS, INVENTORS OF

Meaning. Ro.1:30

EVIL THOUGHTS (See THOUGHTS)

EVIL WORKS OR EVIL DEEDS

Fact.
 The Lord delivers believers from every evil work. 2 Tim.4:18
 The works of the world are evil. Jn.7:7
 Results.
 Disturbs the soul. 2 Pt.2:8
 Shall not inherit the kingdom of God. Gal.5:19-21, esp. 21
 Shall suffer the judgment of the Lord. Jude 14-15
 What are evil works.
 Envy & strife. Jas.3:16
 Murder. 1 Jn.2:12
 Murder & lying. Jn.8:41, 44-47
 Receiving & associating with false teachers. 2 Jn.9-11
 The works of the flesh. Gal.5:19-21

EXALT - EXALTATION (See BOASTING; JESUS CHRIST, Exaltation of; PRIDE; SELF-EXALTATION; SELF-SEEKING; SELFISHNESS)

Duty. To e. Christ & not self. Jn.3:29-30
 Fact.
 Man has been e. over animals. Mt.6:26; 12:12; Jas.3:7
 Of Christ. (See **JESUS CHRIST**, Exaltation)
 Of God. (See **GOD**, Nature)
 Results in.
 Joy. Jas.1:9
 The reward of eternal rule & reign. (See **REWARDS**) Lk.19:17; 1 Cor.6:2; Rev.3:21; 5:10; 22:5
 Selfish & evil exaltation.
 Comes from - Caused by.
 Lust for power. Jas.1:14-15; 4:1-3; Rev.13:2-3; 13:4-8
 Lust for recognition. Acts 12:21-23; 2 Th.2:4. Cp. Mt.23:5-10
 Satan. Mt.4:8-9
 Self-seeking. Mt.10:35-37
 Who is to be e.

The person of low degree, who walks in lowliness of mind. Lk.1:52; Jas.1:9
 The person who cries out for the mercy of God. Lk.18:10-14, esp. 13-14
 The person who humbles himself & serves others. Mt.23:11-12; Lk.14:11, cp. 7-10; 1 Pt.5:5
 The person who humbles himself under the mighty hand of God. 1 Pt.5:6
 The person who responds to the gospel, who is led to Christ. 2 Cor.11:7

EXAMINE - EXAMINATION (See TEST - TESTING)

Duty.
 To e. one's own life before e. & judging others. Mt.7:5, cp. 1-6
 To e. ourselves, make sure we are worthy to partake of the Lord's Supper. 1 Cor.11:28, cp. 17-34
 To e. ourselves to see if we are truly in the faith. 2 Cor.13:5
 To e. the spirits to see if they are truly of God. 1 Jn.4:1-3

EXAMPLE (See TESTIMONY)

Meaning. 1 Pt.2:21

EXCESS (See **INDULGENCE**)

EXCITEMENT

Of crowds. Not always wise. Mk.6:45
Problem with. Stirred by worldly desires. Mk.6:45

EXCOMMUNICATION (See **CHURCH DISCIPLINE**)

Right use of **e.** (See **CHURCH DISCIPLINE**)
To discipline & clean sin out of the church's fellowship. 1 Cor.5:1-5; 5:6-13
To **e.** false teachers. 2 Jn.7-11
Wrong use of **e.**
Wrong to use **e.** against true believers. Jn.16:1-3
Wrong to use **e.** against true ministers of the gospel. 3 Jn.9-10
Wrong to use **e.** to threaten people. Jn.9:22, cp. 1-41
The spirit needed in **e.** (See **CHURCH DISCIPLINE**)

EXCUSES

E. for not following Christ.
Discussed. Mt.8:18-22; 22:1-14; Lk.9:57-62; 14:15-24
Is not condoned. No matter the **e.**, a person is still guilty. Acts 3:17-18
Will be severely judged & condemned. Mt.25:24-30; 25:44-46
Fact. Sin & unbelief are absolutely inexcusable. Ro.1:20, cp. Ro.1:18-32
For not accepting God's great invitation. Mt.22:1-14; Lk.14:16-24

EXHAUSTION (See **BURDENED; PRESSURE; TIRED; YOKE**)

Need for rest. Dangers of too much rest. Mk.6:30-34

EXHORT - EXHORTATION (See **EDIFY; PREACHING**)

Duty.
Must **e.** Eight reasons. Heb.3:13-19
To receive the word of **e.** Heb.13:22
Gift of. Discussed. Ro.12:6-8
How **e.** is to be given.
By prophesying, proclaiming the message of God. 1 Cor.14:3
Not wrongfully, in deceit; but in truth, **e.** people in the Word of God. 1 Th.2:3-13, esp. 3-6, 11-13
With all longsuffering & doctrine. 2 Tim.4:2
Meaning. Acts 11:19-30; 1 Tim.2:1; 2 Tim.4:2; Heb.3:13-19
The message of **e.**
Employment.
To be quiet & to work diligently. 2 Th.3:12
To honor & obey employees. 1 Tim.6:1-2; Tit.2:9-10
Prayer. To pray for all men. 1 Tim.2:1
Salvation. To be saved from this crooked generation. Acts 2:40
The Christian walk. To walk so as to please God. 1 Th.4:1
The faith.
To continue in the faith. Acts 14:22
To earnestly contend for the faith. Jude 3

The promises & deliverance of God. Acts 27:22-25
The true grace of God. 1 Pt.5:12
Witnessing & ministering. 1 Th.5:14
When **e.** is to be given.
Constantly, always. 1 Tim.4:13
On a daily basis. Heb.3:13; 10:25
When churches experience a revival. Acts 11:23, cp. 19-30
When churches need help. Acts 18:27
When people request a word of **e.** Acts 13:15
When preaching. Lk.3:18, cp. 1-18
When traveling about from church to church. Acts 20:1-2
Who is to be **e.**
All believers. Acts 14:22
All men, everyone. Tit.2:15, cp. 1-15
Believers who are being chastened by the Word. Heb.12:5
Elders & ministers. 1 Pt.5:1
Those who oppose the minister. Tit.1:9
Young men. Tit.2:6

EXISTENCE - EXISTING

Of man. **E.** forever with or without God. Mt.19:16

EXORCISTS (See **EVIL SPIRITS**)

Jewish **e.**
In Jesus' day. Mt.12:27-28; Mk.3:22-23; Lk.11:19
In Paul's day. Acts 19:13-20

EXPECTATION (See **HOPE**)

EXPEDIENCY

Reasons for. Lk.20:7-8

EXPOSURE - EXPOSED

Of all things. Discussed. Lk.8:17; 1 Cor.4:5
Of sin. Known by God. Jn.1:47-48; 2:24-25; 5:42; 13:19-20; Ro.2:2-5; 2:16
Verses. List of. Lk.8:17; 12:1-3

EXTORTION

Duty.
Must face the fact & repent if we are guilty of **e.** Mt.23:25
Not to take more than what is due one. Lk.3:13-14
Meaning. 1 Cor.5:9-10; 6:10
Verses. List of. 1 Cor.5:9-10

EXTRAVAGANCE (See **INDULGENCE; RICHES; SELFISHNESS; WEALTH**)

EYE - EYES

Described as. Healthy vs. diseased. Man has either healthy or diseased eyes. Lk.11:33-36
Evil. Meaning. Mk.7:22
Fact.
Is the culprit in immorality. Mt.5:28; 5:29
Is the gate to the Mind. Mt.6:21-23
The **e.** has never seen the glory prepared for those who love God. 1 Cor.2:9
Sins of.
Closing one's **e.** to the truth. Mt.18:13-16

Having **e.** full of adultery. 2 Pt.2:14
Lust of. Mt.5:27-29; 1 Jn.2:15-17
Refusing to open one's **e.** to the truth. Mk.8:17-18
Retaliating, demanding an eye for an eye. Mt.5:38
Seeing the faults of others & judging them. Mt.7:3-5
Seriousness of. Mk.9:47-48
Working only to catch the **e.** of the supervisor, only when he is looking. Eph.6:6

F

FABLES

Duty.
Not to pay attention to **f.**, false & speculative teaching. 1 Tim.1:4; Tit.1:14
To have nothing to do with worldly **f.** 1 Tim.4:7
Fact.
F. arouse questions & doubt instead of edifying. 1 Tim.1:4
F. destroy godliness. 1 Tim.4:7
F. turn people away from the truth. 2 Tim.4:3-4
People will turn aside to **f.** in the end time. 2 Tim.4:3-4, esp. 4
Salvation, the power & coming of Christ, is not a **f.** 2 Pt.1:16
The true minister does not follow nor proclaim cunningly devised **f.** 2 Pt.1:16
Meaning. 1 Tim.1:4
Results.
Arouse questions & doubt instead of edifying. 1 Tim.1:4
Destroy godliness. 1 Tim.4:7
Turn people away from the truth. 2 Tim.4:3-4

FAILURE

Caused by.
Building upon the wrong foundation. Mt.7:27, cp. 24-27; 1 Cor.3:11-15, esp. 15
Failing to count the cost. Lk.14:25-33
Four things. Mk.14:66
Lack of prayer & fasting. Mt.17:16, cp. 14-21
Unbelief. Heb.4:5-6
How Jesus treats. Discussed. Mk.14:27-31

FAINT - FAINTING

Duty.
Not to **f.** in laboring & standing fast for the Lord. Rev.2:2-3
Not to **f.** in prayer. Lk.18:1
Not to **f.** in the ministry. 2 Cor.4:1; 4:16
Not to **f.** under the chastening of the Lord. Heb.12:5
Meaning. Mt.9:36; Heb.12:5-7
Reward of those who do not **f.**
Shall not be hurt by the second death. Rev.2:3, 11
Shall reap life everlasting. Gal.6:1

FAIR HAVENS

Port of Crete where Paul's ship docked. Acts 27:8

FAITH

Attitude. Wrong **a**. vs. right **a**. Mk.5:35-43
 Described as.
 A household. Gal.6:10
 A law & a principle. Ro.3:27
 A mustard seed. Mt.17:20; Lk.17:5-6
 Discussed. Heb.11:1-6
 Great. Mt.8:8-10
 Logical. Ro.4:4-5
 Precious. 2 Pt.1:1
 The Shield of Faith. Eph.6:16
 Discussed. Mt.9:18-34; Mk.11:22-23
 Dead vs. living **f**. Jas.2:14-26
 Growth in. 2 Th.1:3
 Of a great believer.
 A heroic **f**. Heb.11:32-34
 An enduring **f**. Heb.11:35-40
 Of Abraham. An obedient, hopeful **f**.
 Heb.11:8-10
 Of Barak. Heb.11:32
 Of David. Heb.11:32
 Of Gideon. Heb.11:32
 Of Isaac. A repentant **f**. Heb.11:20
 Of Israel.
 A conquering **f**. Heb.11:30
 A delivering **f**. Heb.11:29
 Of Jacob. A worshipping **f**. Heb.11:21
 Of Jephthae. A heroic **f**. despite op-
 position. Heb.11:32
 Of Joseph. An undying **f**. Heb.11:22
 Of Moses. A self-denying **f**.
 Heb.11:24-28
 Of Moses' parents. A loving & fear-
 less **f**. Heb.11:23
 Of Noah. A fearful & reverent **f**.
 Heb.11:7
 Of Rahab. A saving **f**. Heb.11:31
 Of Samson. A man of heroic **f**.
 Heb.11:32
 Of Samuel. A heroic **f**. in the midst of
 an unbelieving generation.
 Heb.11:32
 Of Sarah. An impossible **f**. Heb.11:11-12
 Of the Patriarchs. A pilgrim's **f**.
 Heb.11:13-16
 Of the Prophets. Men of heroic **f**.
 Heb.11:32
 The just shall live by **f**. Ro.1:17;
 Gal.3:11; Heb.10:38
 The way for the world to get right with
 God. Ro.3:21-5:21
 What a person must believe. Mk.1:15
 What it takes to enter God's Kingdom.
 Mt.21:28-32
Duty.
 Not to deny the **f**. Rev.2:13
 Not to keep on laying the foundation
 of **f**. time & again. Heb.6:1
 Not to profess the **f**. of Christ & then
 show partiality & prejudice. Jas.2:1
 Not to waver in **f**. Jas.1:5-8
 To add certain things to one's faith.
 2 Pt.1:5-7
 To add seven things to our **f**. 2 Pt.1:5-7
 To be an example. in **f**. 1 Tim.4:12
 To be established in the **f**. Col.2:7
 To be nourished in the words of **f**.
 1 Tim.4:6
 To be patient, endure in **f**. 2 Th.1:4
 To be steadfast in **f**. Col.2:5
 To be strong in **f**. 1 Th.3:1-10
 To believe "nothing is impossible."
 Lk.1:36-37
 To believe the miraculous. Lk.1:34-35
 To build up oneself by building upon
 one's **f**. Jude 20

To comfort believers concerning their
 f. 1 Th.3:2
 To contend for the **f**. against false
 teachers. Jude 3
 To continue in the **f**. Acts 14:22;
 Col.1:21-23, esp. 23; 1 Tim.2:15
 To die in **f**. Heb.11:13
 To examine oneself to make sure one
 is truly in the **f**. 2 Cor.13:5
 To follow after **f**. 1 Tim.6:11-12;
 2 Tim.2:22
 To follow the **f**. of spiritual leaders.
 Heb.13:7
 To have a **f**. that grows & grows.
 2 Th.1:3
 To have **f**. in Christ. Concerns three
 things. Acts 24:24-25
 To have **f**. in God. Mk.11:22
 To hold **f**. in a pure conscience. 1 Tim.3:9
 To hold fast sound words in **f**. & love.
 2 Tim.1:13
 To hold fast the profession of our **f**.
 Heb.10:23-24
 To hold on to one's **f**. 1 Tim.1:18-19
 To keep above all the law of judgment,
 mercy, & **f**. Mt.23:23
 To keep the **f**. of Jesus. Rev.14:12
 To labor in **f**. & love & patience of
 hope. 1 Th.1:3
 To live by the **f**. of Christ. Gal.2:20
 To make sure one is in the **f**. 2 Cor.13:5
 To make sure that one's **f**. stands in the
 power of God, not
 in the wisdom of men. 1 Cor.2:4-5
 To perfect what is lacking in **f**. 1 Th.3:10
 To persevere in **f**. Jn.4:48-49
 To preach the word of **f**. Ro.10:8-10;
 Gal.1:23
 To pray for Christ to increase one's **f**.
 Lk.17:5
 To pray in **f**. Jas.1:6
 To pray that one's **f**. does not fail.
 Lk.22:32
 To proclaim repentance toward God &
 f. toward Christ. Acts 20:21; 24:24-25
 To rebuke men to be sound in the **f**.
 Tit.1:13
 To resist Satan by being steadfast in the
 f. 1 Pt.5:9
 To sacrifice oneself in order to build
 up the **f**. of others. Ph.2:17
 To stand fast in the **f**. 1 Cor.16:13
 To strive for the **f**. of the gospel. Ph.1:27
 To take hold of the shield of faith in
 combatting the devil. Eph.6:11, 16
 To teach in **f**. & truth. 1 Tim.2:7
 To teach sound doctrine that men may
 be sound in the **f**. Tit.2:1-2
 To trust God to take care of needs &
 necessities. Lk.10:4
 To walk by **f**. & not sight. 2 Cor.5:7
Essential - Importance of **f**.
 Discussed. Mk.1:15
 For answered prayer. Mk.2:3-4
 For forgiveness. Mk.2:3-4; Acts 10:43
 For power. Acts 3:16
 For receiving answers to prayer.
 Mt.9:22
 For receiving the Holy Spirit. Gal.3:2, 5
 For removing mountains, that is,
 problems. Mk.11:22-23
 For salvation. Verses. Acts 10:43
 Must be accompanied with repentance.
 Mk.1:15
 Must be in Christ. Meaning. Mt.8:8-10

Must be stirred & initiated by God.
 Acts 3:16
 Must have genuine **f**. Lk.17:5-6
 Must have two essential beliefs.
 Heb.11:6
 Must know that **f**. is one of the two
 great pillars of life. Col.1:3-8
 Must know that whatever is not of **f**. is
 sin. Ro.14:23
 Must not doubt at all. Mt.21:20-21
 Must stand by **f**. 2 Cor.1:24, cp.
 Ro.11:20
Evidence of - Proofs of.
 Discussed. Jn.4:43-45; 1 Jn.2:3-29
 Obedience. Heb.5:9
 Two proofs. Jn.4:43-45
Example of.
 Abraham. Justification by **f**. Ro.4:1-
 25; Gal.3:6-7
 Barnabas. A man full of **f**. Acts 11:27
 Centurion. Great **f**. in a soldier.
 Lk.7:1-10
Friends.
 Their **f**. brings about forgiveness.
 Lk.5:18-20
 Their **f**. saves a friend. Mt.9:2;
 Mk.8:22-26
 Their **f**. saves another. Mt.9:18-34
 Paul. A life of consistent **f**.
 2 Tim.3:10; 4:7
 Philemon. Phile.4-5
 Picture of sacrificial love & **f**.
 Mt.26:6-13
 Stephen. A man full of **f**. Acts 6:5, 8
Fact.
 All believers have the *same kind of*
 faith, a **f**. like
 everyone else. 2 Pt.1:1; Tit.1:4
 Christ knows the **f**. & works of a
 church. Rev.2:13; 2:19
 It is impossible to please God without
 f. Heb.11:6
 It is of critical importance, but not as
 important as love. 1 Cor.13:2, 13
 The door of **f**. is now opened to the
 Gentiles. Acts 14:27
 There is only one **f**. Eph.4:4-6
 Unbelief cannot void **f**. Ro.3:3
Founder of the **f**. The Lord Jesus Christ.
 Heb.12:2
Gift of. Discussed. The spiritual gift of **f**.
 Ro.12:3-6; 1 Cor.12:8-10
Great **f**.
 Described. Mt.15:28
 Found in a ruler. Mt.9:18
 Found in a soldier. Lk.7:1-10
 Found in two blind men. Mt.9:27-28
 Jesus acknowledged great **f**. Two
 times. Mt.8:10; 15:28
 Meaning. Mt.9:2
 Misunderstood. Not amount of **f**., but
 "having" genuine **f**. Lk.17:5-6
Growth in **f**.
 A growing **f**. 2 Th.1:3
 Martha's growth in **f**. Jn.11:17-27
Lack of. (See **UNBELIEF**)
Law of. Discussed. Ro.3:27
Meaning. Mk.16:16; Lk.7:6-8;
 1 Tim.6:11
Commitment. Jn.2:24
Discussed. Mk.11:22-23
Obedience. Mt.21:20-21; Lk.17:14;
 Jn.3:36; 4:50; 4:51-53; 5:5-9; 9:6-7;
 Acts 2:38; 5:32; Heb.5:9
 The substance of things hoped for.
 Heb.11:1

Object of. Discussed. Mt.9:18-34; Mk.11:22-23
 Power of. (See **FAITH**, Work of)
 Purpose. To edify & unify all believers in the **f.** until they are conformed to Christ. Eph.3:11-13
 Results. (See **FAITH**, Work of)
 Are given the hope of righteousness. Gal.5:5
 Are given the presence of Christ within one's heart. Eph.3:17
 Assures a good testimony & boldness. Ro.1:8; Eph.1:15; Col.1:4; 1 Th.1:8; 1 Tim.3:13
 Become children of God. Gal.3:26
 Edifies people in godliness. 1 Tim.1:4
 Gives access into God's presence & grace. Ro.5:2; Eph.3:12
 Gives assurance of cleansing. Heb.10:22
 Gives an understanding of creation, of its source. Heb.11:3
 Heals a person. Acts 3:16; 14:9-10; Jas.5:15
 Makes a person whole. Mt.9:22; Mk.5:34; 10:52; Lk.8:48; 17:19
 Raises one up with Christ. Col.2:12
 Reconciles a person if he continues in the **f.** Col.1:21-23
 Salvation. Lk.7:50; 18:42; Eph.2:8-10
 Shall receive the inheritance of the promise. Gal.3:22; Heb.6:12
 Stirs & develops more & more endurance. Jas.1:3
 Stirs joy. Ph.1:25-26
 Strengthens churches more & more. Acts 16:5
 Will lead to the glory & honor of Christ. 1 Pt.1:7
 Will receive the end of our **f.**, even our salvation. 1 Pt.1:9
 Reward. (See **FAITH**, Work of)
 Source of **f.**
 Belief in God. Belief in the God who raised Jesus from the dead. Ro.4:23-25
 Established by Christ.
 A new & living **f.** Heb.10:19-21
 By His crucifixion. Gal.2:20
 By His grace. 1 Tim.1:14
 By His resurrection. 1 Cor.15:14, 17
 By sanctification. Acts 26:18
 Discussed. Mt.4:3-11
 The author and finisher of. Heb.12:2
 The power of Jesus. Lk.7:6-8; 7:9-10
 The supreme author of. Heb.10:19-11:40
 Through His blood. Ro.3:2
 Through the power of His name. Acts 3:16
 God & God alone. Ro.4:17
 By purifying the heart. Acts 15:9
 God works by **f.** not by signs. Mt.4:3-11; 12:38-40
 Is the gift of God. Initiated by God. Acts 3:16
 Is the gift of righteousness, even the gift of our Savior Jesus Christ. 2 Pt.1:1
 Through the resurrection of Christ. 1 Pt.1:21
 Word of God. Ro.4:18-21; 10:16-17
 Love. Gal.5:6
 Ministers. Eph.4:11-13, esp. 13
 The Holy Spirit. Gal.5:22-23

Stages - Kinds of.
 Beginning **f.** Jn.8:31
 Complaining, limited **f.** Jn.11:21-22
 Confirmed **f.** Jn.4:53
 Dead **f.** Jas.2:14-26
 Declared **f.** Jn.11:25-27
 Discussed. Jn.4:46-54; Ro.10:16-17
 Faltering **f.** Mt.14:28-31
 Fundamental **f.** Jn.11:23-24
 Great **f.** (See **FAITH**, Great) Mt.8:10; Lk.7:1-10
 Growing **f.** 2 Th.1:3
 Intercessory **f.** Saves a friend. Mk.8:22-26
 Little **f.** Mt.6:30; 8:26; 14:31; 16:8; Lk.12:28
 No **f.** Mk.4:40
 Persevering **f.** Mk.2:3-5
 Persistent **f.** Jesus answers persistent faith. Mt.9:1-8; Lk.5:18-20; 8:41-42; 8:49-56
 Pessimistic; questioning; unswerving **f.** Jn.6:1-15
 Prevailing **f.** Mk.5:21-43
 Reluctant **f.** Lk.5:4-11
 Resting, unlimited **f.** Jn.6:10-13; 11:21-22; 11:40
 Silent **f.** Jn.12:42-43
 The most holy **f.** Jude 20
 Three kinds of **f.** Jn.11:17-27
 True vs. false **f.** Jas.2:14-26
 Unlimited, resting **f.** Jn.11:21-22; 11:40
 Wavering **f.** Jas.1:5-8
 Weak **f.** Mt.6:30; 8:26; 14:31; 16:8; Jn.6:7; 6:8-9
 Strength of.
 God & God alone. Mk.11:22-23
 God's Word & God's Word alone. Ro.4:18-21
 Verses. List of. Acts 10:43
 Vs. fear. Faith eliminates fear. Mk.5:36; Lk.8:25
 Vs. feelings. Heb.10:38
 Vs. seeking proof & signs. Mt.4:3-11; 12:38-40
 Vs. the law. Discussed. Ro.4:13-16; Gal.3:6-14
 Vs. works.
 Discussed. Mk.16:16; Jn.6:28-29; Ro.4:11; Gal.2:15-16; 3:1-5; 3:6-14; Jas.2:14-26
F. apart from works. Jn.4:50
 Illust. in Abraham. Ro.4:1-3
 Warning.
 A person can be damned for casting off his **f.** 1 Tim.5:12
 A person can be reprobate concerning the **f.** 2 Tim.3:8
 A person can deny the **f.** & be worse than an infidel. 1 Tim.5:8
 A person can miss the righteousness of God. Ro.9:32
 All men do not have **f.** 2 Th.3:2
F. can be shipwrecked. 1 Tim.1:19-20
F. without works & fruit cannot save a person. Jas.2:14-26
 False teachers can overthrow the **f.** of some. 2 Tim.2:18
 Hearing the preached Word does not profit a person without **f.** Heb.4:2
 Money can turn a person away from the **f.** 1 Tim.6:10
 Some seek to turn believers away from the **f.** Acts 13:8

Some shall depart from the **f.**
 1 Tim.4:1
 There is the danger that the earth will have no **f.** when Christ returns. Lk.18:8
 Worldly & empty talk & false knowledge & speculations can turn a person away from the **f.**
 1 Tim.6:20-21
 Work of - What **f.** does--Results.
 Answers prayer. Mk.11:22-23
 Assures salvation. Lk.7:50; Eph.2:8-10
 Causes God to count one righteous. Heb.11:4
 Discussed. Ro.3:27-31; 4:1-25; 4:13-16
 Establishes & upholds the law. Ro.3:31
 Gives a person both righteousness & salvation. 2 Pt.1:1
 Imparts great power. Mt.17:14-21; 21:22; Lk.17:5-6; Heb.11:4-5
 Justifies a person. Gal.2:15-16; 2:16; 2:19-21; 3:1-5; 3:6-14; 3:15-18
 Faith alone justifies. Ro.4:1-25
 Proven by logic. Ro.4:1-25, 1-8
 Lays hold of Jesus' power. Mk.5:21-43; Lk.8:40-54
 Makes a person a child of Abraham. Gal.3:6-9
 Makes a person whole. Lk.17:19
 Makes all things possible. Mk.9:23
 Overcomes the world. 1 Jn.5:4-5
 Provides a life of **f.** (hope). Gal.3:11
 Puts an end to boasting. Ro.3:27-31
 Quenches the fiery darts of the wicked. Eph.6:16
 Removes mountains. Mt.17:20; Mk.11:22-23
 Saves a person. Lk.18:42
 Secures the righteousness of God. Ro.1:17; 4:4-5; Ph.3:9
 Stirs arduous labor. 1 Th.1:3
 Threefold work. Ro.4:16; Gal.3:23-29

FAITH, THE CHRISTIAN

Duty.
 Not to deny the **f.** of Christ. Rev.2:13
 To be established in the **f.** Col.2:7
 To be obedient to the **f.** among all nations of people. Ro.1:5
 To continue in the **f.** Acts 14:22; Col.1:23
 To earnestly contend for the **f.** Jude 3
 To establish the church in the **f.** Acts 16:5
 To examine to see if one is truly in the **f.** 2 Cor.13:5
 To fearlessly proclaim the **f.** to rulers. Acts 24:24-25
 To hold fast the profession of our **f.** Heb.10:23
 To hold the **f.** in a pure conscience. 1 Tim.3:9
 To keep the **f.** 2 Tim.4:7
 To keep the **f.** of Jesus. Rev.14:12
 To preach the **f.** Gal.1:23
 To rebuke & make sure believers are sound in the **f.** Tit.1:13
 To stand fast in the **f.** 1 Cor.16:13
 To strive for the **f.** of the gospel. Ph.1:27
 Facts.
 False teachers are rejected by the **f.** 2 Tim.3:8
 Some Jewish priest were obedient to the **f.** Acts 6:7
 The **f.** is the **f.** of God's elect people, the saints. Tit.1:1; Rev.13:10

There is a household of **f.**, a body of true believers who follow Christ & do good to all men. Gal.6:10

There is *only one f.* Eph.4:4-6
True believers hold to the same **f.**
Tit.1:4

Foundation of the **f.** The Lord Jesus Christ. Heb.12:2

Meaning. Acts 14:22

Purpose of. To edify & unify all believers in the **f.** until they are conformed to Christ. Eph.3:11-13

Warning.

Any person who does not provide for his family denies the **f.** & is worse than an infidel.
1 Tim.5:8

Empty speculations & false knowledge has turned some away from the **f.** 1 Tim.6:20-21

Money has caused some to turn away from the **f.** 1 Tim.6:10

Some seek to turn believers away from the **f.** 2 Tim.3:8

Some shall depart from the **f.** in the end times. 1 Tim.4:1

The **f.** of some has been overturned by false teachers. 2 Tim.2:17-28

FAITHFUL - FAITHFULNESS

Duty.

Children of deacons must be **f.** Tit.1:6

Employees must be **f.** in serving their employers. 1 Tim.6:2

Of all believers.

To be a **f.** layman. Col.4:9

To be **f.** despite imprisonment. Acts 28:30-31

To be **f.** despite persecution. Rev.2:9; 2:13

To be **f.** despite the lack of blessing from God. Lk.1:8-9

To be **f.** in all things. 1 Tim.3:11-12

To be **f.** in helping & ministering to fellow believers & to strangers. 3 Jn.5

To be **f.** in small matters as well as large matters. Lk.16:10

To be **f.** in the service of the Lord, **f.** until He returns. Mt.24:45-47

To be **f.** to Christ despite great trial. Acts 9:23-30

To be **f.** to the church. Acts 9:26-28

To be **f.** until Jesus returns. Lk.12:41-48; 19:15-23

To be **f.** unto death. Rev.2:10; 2:13

To be steadfast & unmoveable. 1 Cor.15:58

To hold fast to the **f.** word. Tit.1:9

To labor to the point of exhaustion. Mk.4:35-41

To train **f.** men so that they in turn can share the gospel. 2 Tim.2:2

To watch & work. Because judgment is coming. Mt.25:14-30

Of ministers.

Are called to be **f.** 1 Cor.7:25

God calls ministers because He counts them **f.** 1 Tim.1:12

To be a **f.** minister for the church. Col.1:7; 4:7; 1 Pt.5:12

To be found **f.** 1 Cor.4:2; 4:17; Eph.6:21

Wives of deacons must be **f.**
1 Tim.3:11

Essential. For power. Mk.1:39

Example. Paul's **f.** in evangelism. Acts 28:17

Fact. The gospel is a **f.** message.

1 Tim.1:15; 4:9; 2 Tim.2:11; Tit.3:4-8, esp. 8

Meaning. Col.1:2; 1 Tim.6:11

Need for **f.** in the midst of an immoral, cesspool society. Ro.1:8

Of all believers.

Of Christ. (See **JESUS CHRIST**, Obedience; Sinless)

Is the **f.** High Priest. Heb.2:17

Is the **f.** witness. Rev.1:5; 3:14

To the believer. In three areas.

2 Th.3:3-5

Was **f.** to God who had appointed Him. Heb.3:2

Of God.

Is a **f.** Creator who will look after the souls of believers. 1 Pt.4:19

Is **f.** even if one does not believe.

2 Tim.2:11-13

Is **f.** in forgiving sins when they are confessed. 1 Jn.1:9

Is **f.** to complete the work He began in one's heart. Ph.1:6

Is **f.** to confirm the believer until the end & make him blameless.

1 Cor.1:8-9

Is **f.** to create a new world, both heavens & earth. Rev.21:5, cp. 1-5; 22:6; cp. 2 Pt.3:10-13

Is **f.** to deliver the believer from temptation. 1 Cor.10:13

Is **f.** to His promise. Heb.10:23; 11:11

Is **f.** to keep one from evil. 2 Th.3:1-5

Is **f.** to keep one from falling. Jude 24-25

Is **f.** to preserve the believer. Jn.10:28-29;

1 Th.5:23-24; 1 Pt.1:5

Results.

Determines the reward for believers.

Mt.25:20-23; 25:24-30; Lk.19:15-23

Secures more & more. Lk.8:18

Will be given the crown of life.

Rev.2:10

Will be made ruler over all that God has. Lk.12:42-45

Will be made ruler over many things.

Mt.25:19-23

Stirred by. The hope for heaven.

2 Cor.5:1-4

Title of. Believers.

Are called "f. brothers in Christ."

Col.1:2

Are called "the **f.** in Christ Jesus.

Eph.1:1

Verses. List of. Lk.17:7-10; 19:15-23

Vs. unfaithfulness. Mt.25:14-30

Who the **f.** are. Eph.1:1-2

FAITHLESSNESS (See DOUBT; UNBELIEF; UNFAITHFULNESS)

Discussed. Mt.17:14-21; 17:17-18

Jesus' death reveals weak faith.

Jn.13:36-38

Meaning. Lk.9:41; Gal.5:22-23

Sin of.

Not believing all that the Scripture says. Lk.24:25

Not trusting the presence & care of Christ. Lk.8:22-25

This present generation. Mt.17:17;

Lk.9:41

FALL OF MAN (See MAN, Fall of)

FALLING AWAY - FALL, SPIRITUAL (See APOSTASY; BACKSLIDING; DENIAL)

Discussed. Heb.5:11-6:3; 2 Pt.1:10

In the end time. Discussed. 2 Th.2:3;

1 Tim.4:1-2; 2 Tim.3:1-5

Meaning. Heb.6:6

Precautions against. Six precautions.

Heb.6:9-20

FALSE ACCUSERS

Meaning. 2 Tim.3:2-4; Tit.2:3

FALSE MINISTERS (See TEACHERS, FALSE)

FALSE PROFESSION (See HYPOCRISY; PROFESSION, FALSE)

FALSE PROPHETS (See TEACHERS, FALSE)

FALSE TEACHERS (See TEACHERS, FALSE)

FALSEHOOD (See DECEPTION; HYPOCRISY; LYING)

FAME - FAMOUS (See HONOR; PRIDE; RECOGNITION)

Duty. Not to seek after. Mt.6:1-5

Facts about. Fourfold. Mt.14:5

Rejected. By Christ. Mt.4:5-10

Seeking. Discussed. Mt.18:1-4

FAMILY - FAMILIES (See FATHERS; MOTHERS; PARENTS)

Basis of.

A spiritual union, a cleaving wrought by Christ. Mt.19:5-6; 19:5

Discussed. Mt.19:1-12; 19:5; Lk.8:19-21

Love & submission. Eph.5:22, 25, 33;

Col.3:18-19

Marriage. Mt.19:5-6; Eph.5:31

Mutual respect. Recognizing the order of creation. 1 Cor.11:7-10; Tit.2:4-5

Responsible children. Honoring & obeying their parents. Eph.6:1-4;

Col.3:20

Responsible parents. Being gentle & nurturing children in

the Lord. Eph.6:4; Col.3:21

The right order with the husband as the head. 1 Cor.11:3; Eph.5:23; Tit.2:4-5

Children. (See **CHILDREN**)

Dangers - Failures facing the **f.**

A child becoming self-righteous.

Lk.15:25-32

A child going astray. Lk.15:11-16, cp. 17-24

A lost **f.** member. Discussed. Lk.15:8-10

Adultery. (See **ADULTERY**)

Division over Christ. Mt.10:34-37;

Mk.13:12-13; Lk.12:49-53

Divorce. (See **DIVORCE**)

Doubting & questioning Christ & His claims. Mt.12:46-50; Jn.7:2-5

Indulging & pampering a child.

Eph.6:4

Opposing & persecuting **f.** members.

A believing member of the family.

Mt.10:21; 10:34-37; 10:35-37;

12:46-50

Overcontrolling or undercontrolling a child. Eph.6:4
 Putting family before Christ. Lk.9:59-62; 12:49-53; 14:18-20; 14:26
 Discussed.
 The believing & unbelieving spouse. 1 Cor.7:12-16
 The believing wife & husband are to walk in a spirit of submission & love. Eph.5:22-23
 The Christian & the family. Col.3:18-21
Duty.
 Function of husband & wife. 1 Tim.2:12-14; 1 Pt.3:1-6; 3:7
 Leaders must rule their f. well. 1 Tim.3:4-5; 3:11-12
 Not to be affected by a f. member's sin. Mt.18:25
 Not to put the f. before Christ. Lk.12:49-53
 Not to use the f. as an excuse for rejecting Christ. Lk.14:18-20
 To achieve its potential. Cannot without Christ. Mt.10:35-37
 To be godly.
 Essential for service. Mt.4:18-20
 Picture of. Lk.1:5-25
 To be reached first. Mt.10:5-6
 To be the center of the church's ministry. Lk.9:4
 To be the strongest of relationships. Mt.10:35-37
 To care for all members, even elderly parents. Mk.7:11; 1 Tim.5:4-8
 To esteem highly. Example of. Christ. Mt.12:46-47
 To go & reach first. Mt.9:4-7
 To guard against false teachers. 2 Jn.10-11
 To open one's home to believers. Acts 18:2
 To put Christ first. Lk.14:18-20
 To witness to one's f. Lk.8:38-39; Jn.4:53-54
Fathers. (See **FATHERS**)
Husbands. (See **HUSBAND**)
 Ministry of. To be the center of the church's ministry. Lk.9:4; 1 Cor.16:19
Mothers. (See **MOTHER**)
 Nature. Is a miniature of the church. 1 Tim.3:4-5, cp. Eph.5:22-33
 Needs of. (See **NEEDS**, Met - Provided for) Jesus cares & meets. Mt.8:14-17
 Of apostles. Greatly influenced them. Mt.10:2
 Of Jesus. (See **JESUS CHRIST**, Family)
 Order of. (See **FAMILY**, Basis - Foundation of)
 As established by God. Eph.5:22-24; 1 Cor.11:2-16
 Orderly arrangement necessary. 1 Tim.2:12-14
 Place of man & woman. 1 Cor.11:2-16
Parents. (See **PARENTS**)
 Protected. By law on divorce. Mt.5:32
Wives. (See **WIFE - WIVES**)
FAMILY OF GOD
 Basis of.
 A father-child relationship. Mt.7:11
 A true spiritual kinship, not a blood or social relationship. Mk.3:33-35
 Discussed. Mt.12:48-50
 Not of man's heritage, flesh, or will. Lk.8:20

Described. As the church & household of God. Eph.2:19
 How one becomes a member of God's f.
 By being adopted as a child of God. Ro.8:15-17
 By being born of God. 1 Jn.3:9-10
 By doing the will of the Father, the Father of the Lord Jesus Christ. Mt.12:50
 By faith in Christ Jesus. Gal.3:26, cp. Jn.1:12
 By receiving Christ. Jn.1:12
 By separating oneself from the world. 2 Cor.6:17-18
 By the redemption of Christ. Gal.4:4-5
 The blessings of being a member of God's f.
 Becomes a child of the living God. Ro.9:26
 Becomes an heir of God, an equal heir with Christ. Ro.8:16-17; Gal.3:29; 4:7; Tit.1:7; 1 Pt.1:3-4. Cp. Heb.1:14; 6:17; 11:7
 Is given open access into the very presence & care of God Himself. Gal.4:6-7
 Is made a member of God's very own household, a household of all races & nations of people. Eph.2:19
 Is made one with other believers & made a brother to Christ. Heb.2:11, cp. Ro.8:29
 Is reconciled with all other believers--no matter the race or nation. Eph.2:19, cp. 2:11-18
 Shall be delivered from the bondage of corruption. Ro.8:21, cp. 1 Cor.15:42-44; 15:50-58
 Shall be raised from the dead & never die anymore. Lk.20:35-38

FAMINE

Fact. To be severe in the last days. Rev.6:5-6
 Predicted in last days. Will be intensified. Lk.21:11

FARMER

Illustrates.
 Patience needed to combat temptation & trials & to wait for the Lord's return. Jas.5:7-9
 Traits. Discussed. 2 Tim.2:6

FASHION - FASHIONED (See **CONFORM - CONFORMED**)

Fact.
 Believers are not to f. themselves after their former lusts. 1 Pt.1:14
 Jesus Christ left heaven & became f. as a man. Ph.2:7-8
 The f. of the rich man fades away. Jas.1:11
 The f. of the world passes away. 1 Cor.7:31
 Meaning. Ph.3:20-21

FAST - FASTING

Dangers. Fourfold. Mt.6:16
 Duty - Essential.
 Discussed. Mt.6:16-18; 6:16
 For preparation & temptation. Mt.4:1
 To sometimes separate oneself from one's spouse & f. 1 Cor.7:5

Examples of f.
 God-fearing men. Acts 10:1-2, 30
 Jesus.
 Criticized because He fasted so little. Lk.5:33-34
 Fasted 40 days & nights. Mt.4:1-2
 Questioned about f. Mk.2:18-22
 Ministers. 2 Cor.6:4-5
 Paul. Acts 9:9; 2 Cor.11:27
 The church. Acts 14:23
 The dedicated woman. Lk.2:37
 Jesus' disciples questioned about. Mt.9:14-17
 Motive. Right vs. wrong f. Mt.6:16-18
 Result. Power. Great power for ministry. Mt.17:21; Mk.8:29
 When to f.
 Discussed. Mt.6:16-18
 Two times. Mk.2:18-22
 Vs. when not to f. Mt.9:15
 When a person is ordained to the ministry. Acts 13:1-3
 When courage is needed. Mk.14:66-72

FATE (See **DEATH; DESTINY; JUDGMENT**)

Man's words determine his f. Mt.12:31-37

FATHER, GOD AS (See **GOD, NAMES - TITLES OF**)

FATHER - FATHERS

Duty.
 Discussed. Eph.5:25-33
 Not to provoke his children. Eph.6:4; Col.3:20-21
 Not to seek to replace God in the eyes of children. Mt.10:34-37; 23:9
 To chasten & discipline his children. Heb.12:5-7, esp. 7
 To exhort, comfort, & charge his children. 1 Th.2:11
 To forgive & receive a repentant child. Lk.15:20-24
 To love his wife. Eph.5:25-33; Col.3:19
 To provide for his children. Mt.7:9-10
 To put the call of God before one's f. Mt.4:21-22
 To rear his children to be obedient. Eph.6:1-4; Col.3:18-21
 To seek Christ in behalf of a sick child. Mk.5:21-24, 35-43; Lk.8:41-42, 49-56
 Duty toward one's f.
 Not to rebuke a f. 1 Tim.5:1
 To honor & take care of one's f. when he is aged. Mt.15:3-6; 1 Tim.5:4-8
 To leave one's f. & mother when one marries. Mt.19:5
 To obey. Eph.6:1; Col.3:20
 To put the call of Christ before one's f. Mt.4:21-22
 To serve & work with one's father. Mt.4:21; Ph.2:22
 Mistakes of. Threefold. Mt.7:11

FATHERLESS (See **ORPHANS**)

FAULT-FINDERS (See **CRITICISM**)

Against Christ.
 His claim to be the Messiah, the Savior of the world. Jn.6:41-51, esp. 41
 His power to forgive sins. Mk.2:5-12
 Against God & His coming judgment. Ro.2:4-5; 9:19-21

Caused by.
 A desire for prominence, recognition & position. 3 Jn.9-10
 Greed. Jn.12:3-6
 Judging people by man-made rituals & rules & religious tradition. Mt.12:1-2; 15:1-2; Mk.7:1-3
 Self-righteousness. Mt.9:10-13; Mk.2:16-17; Lk.5:27-32, esp. 29-31; 15:1-2; 19:7
 Unbelief in Christ. Mk.2:5-7; Jn.6:41-42
 Described. Mt.11:16-19

FAVOR - FAVORED (See BLESSED, THE; BLESSINGS; GRACE; PROMISES)

FAVORITISM (See DISCRIMINATION; PARTIALITY; PREJUDICE)

And God.
 Does not show f. Lk.13:29-30; Acts 2:17-21; 10:23-33; 10:34-35; Ro.2:11-15; 3:29-30
 Judgment will be without f. Ro.2:11-15
 Discussed. Jas.2:1-13
 Duty. Of the minister. Not to show f. 1 Tim.5:21
 Feeling as though one is a f. of God. Mk.10:36-37
 Temptation of.
 Discussed. Jas.2:1-13
 Feeling that "but for the grace of God, there go I." Mt.8:4

FEAR

Caused by - What men fear.
 Civil & religious authority. Jn.7:13; 12:42; 20:19; Gal.2:12
 Coming judgment. Heb.10:26-27; 11:7; 1 Jn.4:17-18
 Coming of Christ. Lk.21:25-26
 Darkness. Being in the dark; spiritual blindness. Jn.6:17-19
 Death. Heb.2:15
 Evil associations & worldliness. Lk.22:54-62
 Jesus' power. Lk.7:16
 List of ten things. Lk.9:26
 Men.
 F. men seeking to harm. Jn.9:22; 20:19
 F. the displeasure & opposition of one's peers. Gal.2:12
 F. the loss of position & livelihood. Jn.12:42; 19:38
 F. to stand up for Christ. Mt.26:56; Lk.23:50-56
 F. to witness. 2 Tim.1:7-8
 F. what men can do. F. men more than fear God. Reason. Jn.19:13-15
 Persecution. Jn.20:19; 2 Tim.1:6-12; 1 Pt.4:12-13
 Signs of the end time. Lk.21:25-26
 Unexplainable events. Mt.27:54; 28:4
 Deliverance from Overcome by.
 Christ's power. Mt.8:23-27
 Christ's presence. Mk.10:32; Jn.6:19-21
 Discussed. Jn.6:16-21; 1 Jn.4:18
 Faith & love. 1 Jn.4:16-18
 God's power, hope, & a sound mind. 2 Tim.1:7
 Love. 1 Jn.4:18
 The acts of God. Acts 2:43; 5:5, 11; 19:17
 The death of Christ. Heb.2:14-15

The Holy Spirit & spiritual adoption. Ro.8:15
 The promise of God. Mt.6:33-34; Lk.12:31-32
 Discussed. Ro.8:15; 2 Tim.1:6-12; 1 Jn.4:18
 Duty.
 Must cry for help. Mk.6:47-49
 Must fear. Reason. Heb.4:1
 Must fear God. Ro.3:18; 1 Pt.1:17-21; 1:17; 2:16-17
 Must not fear. Mt.10:30-31; 2 Tim.1:7
 Not to f. persecution. Rev.2:10
 To live pure lives with f. 1 Pt.3:2
 To move upon earth in f. of God's coming judgment. Heb.11:7
 To perfect holiness in the f. of the Lord. 2 Cor.7:1
 To preach the Word without f. Ph.1:14
 To save people for Christ with f. Jude 23
 To submit ourselves one to another in the f. of God. Eph.5:21
 To walk in the f. of the Lord. Acts 9:31
 To work & serve with f. & trembling. Eph.6:5; 1 Pt.2:18
 To work out one's salvation with fear & trembling. Ph.2:12
 In the end time. Discussed. Lk.21:25-26; Rev.6:15-16
 Kinds. Godly f. vs. bad f. Mt.8:26
 Meaning. Mt.10:28; Lk.7:16-17; 1 Pt.1:17-21
 Results - Causes one to.
 Act as dead, asleep, & unnoticed. Mt.28:4
 Be ashamed, embarrassed. 2 Tim.1:7-8
 Be silent - failing to witness. Jn.9:22; 2 Tim.1:7-8
 Compromise. Jn.19:12-16
 Deny Christ. Mk.14:66; Lk.22:54-62
 Desert Christ. Mk.14:50; 14:51-52
 Disbelieve. Three fears. Jn.11:47-48
 Fail in heart. Lk.21:26
 Fail to stand up for Christ. Lk.23:50-54
 Glorify God. Lk.7:16
 Pretend, deny, curse. Mk.14:66-72
 Reverence the Lord. Lk.8:25
 Vs. faith. Mk.5:36; Lk.8:25
 What to fear.
 Being rejected by God. Ro.11:20
 Civil authorities. Ro.13:7
 Covetousness & selfishness. Lk.12:13-21
 Discussed. Acts 9:31; 2 Cor.11:1-15
 False teaching. 2 Cor.11:1-15
 God. Mt.10:28; Lk.7:16-17; Heb.12:28-29; 1 Pt.1:17-21; 1:17; Rev.14:7
 Godly conviction. 2 Cor.7:10-11
 God's awesome presence & power. Heb.12:21, cp. 18-21
 Judgment. Mt.10:28; Lk.12:20-21
 Meaning. Acts 2:43
 Missing the promises of God. Heb.4:1
 Not persecution. Mt.10:28
 Not to f. men. Reasons. Mt.10:28; Lk.12:4-12
 The awesome responsibility to preach the gospel. 1 Cor.2:1-5, esp. 3
 The holy presence of Christ. Rev.1:17-18
 The power of Christ. Mk.4:37-41, esp. 41; 5:33, cp. 25-33; Lk.5:26; 8:37
 Things to f. & not to f. Lk.12:1-12; 12:13-21
 Unbelief. Ro.11:20

FEARLESSNESS (See COURAGE)

Duty.
 To preach the Word without fear. Ph.1:14
 To witness without fear. 2 Tim.1:7
 Source.
 God's care & provision. Mt.10:30-31
 Love. 1 Jn.4:18
 The death of Christ. Heb.2:14-15
 The Holy Spirit. Ro.8:15
 The promise of God. Acts 27:25, cp. 2 Pt.1:4

FEASTS, RELIGIOUS

Discussed. Three major f. of the Jews.
 How fulfilled in Christ. Acts 2:1
 Of Dedication. Jn.10:22
 Of Pentecost. Acts 2:1
 Of Tabernacles. Jn.7:37
 Of the First Fruits or the F. of Harvest. Acts 2:1
 Of unleavened bread. Mt.26:17; Lk.22:1

FEED - FEEDING, SPIRITUAL

Meaning. 1 Pt.5:2-3

FEEDING OF THE FIVE THOUSAND

Discussed. Jn.6:1-15
 Essentials for ministry. Mt.14:15-21
 Miracle of. By Christ. How to minister. Lk.9:10-17

FEELING - FEELINGS

Discussed. Eph.4:17-19; Heb.10:38
 Vs. faith. Heb.10:38

FELIX

Discussed. Acts 24:1-27

FELLOWSHIP (See ABIDE - ABIDING; BROTHERHOOD; UNITY)

Based upon - Source of.
 Abiding in Christ. Jn.15:1-8
 Discussed. Lk.8:21
 Forgiving others. Eph.4:31-32
 God & Christ. 1 Jn.1:3
 Opening one's heart. Rev.3:20
 Receiving the Word & continuing in its teaching. Acts 2:42
 The gospel of the Lord Jesus Christ. Ph.1:5
 The Holy Spirit. Ph.2:1
 Treating others as we should. 1 Pt.3:8
 Walking in the light. 1 Jn.1:7
 Danger - Problems - Errors - Mistakes.
 Destroyed by false teachers. Jude 12
 F. with the world. 2 Cor.6:14-16
 Revelling in f. and not witnessing. Jn.20:17-18
 Withdrawing. What causes. Jn.20:24-25; Heb.10:25

Discussed. Jn.6:56; Acts 2:42
 Marks of a strong church f. Ro.15:1-13
 F. was the very purpose for Jesus coming. 1 Jn.1:3-4

Duty.

Not to f. with devils & false worship. 1 Cor.10:20
 Not to f. with unbelievers. 2 Cor.6:14-18
 Not to have f. with the works of darkness. Eph.5:11
 To f. & be sociable. Jn.2:1-2
 To know the f. of Christ's sufferings. Ph.3:10

Meaning - Nature. 2 Cor.6:14-16
 A spiritual bond of friends. Jn.15:14-15
 Is spiritual. Acts 4:32; 1 Jn.1:3; 1:7
 One heart & one soul. Acts 4:32

Results.
 Eternal f. with God in the new heavens & earth. Rev.21:3-4
 Forgiveness of sins. 1 Jn.1:7
 Joy. 1 Jn.1:3-4
 The f. of Christ. Is desired by Christ. Lk.19:5-6
 Unity. Ph.2:1

What believers share. (See **INDWELLING PRESENCE**)
 Everything: worship, prayer, food, money, & possessions. Acts 2:41-47
 Ministry. 2 Cor.8:4
 The f. of Christ. Mt.18:20; Lk.24:15, 32; Acts 4:13; 1 Cor.1:9; Ph.3:10; 1 Jn.1:3; Rev.3:20
 The f. of Christ's sufferings. Ph.3:10
 The f. of God in the new heavens & earth. Rev.21:3-4
 The f. of God the Father. Heb.7:19; 10:22; Jas.4:8; 1 Jn.1:3
 The f. of God's Son. 1 Cor.1:9
 The f. of ministering & giving. 2 Cor.8:4
 The f. of other believers. Acts 2:41-47; 1 Jn.1:3, 7
 The f. of the gospel. Ph.1:5
 The f. of the Holy Spirit. Jn.14:16-17; Ro.8:14-15, 26; Ph.2:1
 The f. of the mystery of Christ. Eph.3:9
 The f. of the mystery of the church. Eph.3:9
 The gospel. Ph.1:5
 True f. Mk.3:33-35

FERVENT - FERVENCY (See ZEAL)

Duty.
 To arise and stand forth. Mk.3:5
 To be f. in loving one another. 1 Pt.4:8
 To be f. in prayer. Jas.5:16
 To be f. in spirit. Ro.12:11
 Example. Apollos. Acts 18:25
 Meaning. Ro.12:11

FESTUS

Discussed. Acts 25:1-26:32

FICKLENESS (See DOUBLE-MINDED; INSTABILITY; WAVERING)

Caused by.
 False doctrine & teaching. Eph.4:14; Heb.13:9
 False teachers. Acts 14:8-19, esp. 19; Eph.4:14
 Fearing religious or civil authorities. Gal.2:12
 Lack of faith. Jas.1:6
 Lacking the heart to continue on. Acts 13:13
 Listening to & accepting another gospel. Gal.1:6-9

Trait - Characteristic of.
 Many converts. Mt.13:5-7, 20-22; Mk.4:16-19
 This age & period of history. Lk.7:29-35
 Unbelievers. Acts 14:8-19

FIDELITY (See DEDICATION)

FIERCE

Meaning. 2 Tim.3:2-4

FIG TREE

Cursed by Christ.
 A fruitless life. Mk.11:12-14
 Why Jesus destroyed. Mt.21:17-22
 Discussed. Jn.1:48
 Parable of. Must bear fruit or perish. Lk.13:6-9
 Symbolized.
 A fruitless, barren life. Mt.21:19
 Israel. Mt.21:19; Mk.11:20-21
 Judgment in all of life. Mk.11:12-14
 The Lord's return. Mt.24:32-35

FILTHY - FILTHINESS (See DEFILE - DEFILEMENT; UNCLEANNESS)

Duty.
 Not to have any part of anything that is f. Eph.5:3-4
 To lay aside all f. Jas.1:21
 Meaning. Eph.5:4
 Results. Keeps one out of the kingdom of God. Eph.5:5
 Trait - Characteristic of.
 False teachers. 2 Pt.2:10
 Religionists, hypocrites. Mt.23:27
 Unbelievers, the old man. Ro.6:19

FILTHY LUCRE

Meaning. 1 Tim.3:2-3

FINANCES (See MATERIALISM; MONEY; RICHES; STEWARDSHIP)

Policies of. Paul's f. policy criticized. 2 Cor.11:7-12

FINANCIAL SUPPORT (See GIVE - GIVING; STEWARDSHIP; TITHE)

FINISHER

Title of. Jesus Christ. Heb.12:2

FIRE

Sodom & Gomorrha stand as a warning to all who will suffer the vengeance of eternal fire. Jude 7
 Symbol of - Picture of.
 Angels. Heb.1:7
 Hell. A furnace of f. Mt.13:30, 42
 The coming of the Holy Spirit to earth. Acts 1:1-4
 The convicting power that Christ has brought to earth. Lk.12:49-53
 The fiery trials a believer must go through. 1 Pt.4:12-13
 The greed for money, silver, & gold. Jas.5:3
 The presence of God. Acts 7:30; Heb.12:29
 The purifying of the believer through the trials of life. 1 Pt.1:7
 The tongue. Jas.3:6
 Will be used.
 All who are chaff will be burned. Mt.3:12
 All who are not written in the Book of Life shall be cast into the lake of fire. Rev.20:15
 All who fail to live sacrificially & to minister to the needy will suffer everlasting f. Mt.25:41-46
 All who follow the antichrist will be tormented with fire & brimstone. Rev.14:10

All who offend will be cast into a furnace of fire. Mt.13:41-42
 All who sin will be cast into everlasting f. Mt.18:7-9; Mk.9:43-48
 Eight sins will doom a person to the lake of fire & brimstone. Rev.21:8
 In the judgment of unbelievers.
 In the destruction of the present heavens & earth. 2 Pt.3:7, 10-13
 In the judgment of Satan. Rev.20:10
 In the purifying judgment of believers. 1 Cor.3:12-15
 In the return of Christ to judge the earth. 2 Th.1:8

FIRE, EVERLASTING (See BRIMSTONE, FIRE & FIRE; HELL; JUDGMENT, Described, As Being burned; LAKE OF FIRE)

Described.
 As hell. A furnace of f. Mt.13:30, 42
 As unquenchable. Meaning. Lk.3:17
 Meaning. Mt.25:41

FIRST DAY OF THE WEEK (See SABBATH - SUNDAY)

FIRST-FRUITS

Fact.
 Believers are a kind of first-fruit of God's creatures. Jas.1:18
 Christ is the first-fruit of all who arise from the dead. 1 Cor.15:20-23
 The f. makes all who follow holy. Ro.11:16
 Feast of. Acts 2:1
 Meaning. 1 Cor.15:20-23

FIRST PRINCIPLES

Duty. To get past the first p. of God's Word & move on & grow. Heb.5:11-6:3

FLATTER - FLATTERY

Characteristic - Trait of.
 False teachers. Ro.16:17-18; Jude 16
 Hypocrites & false religionists. Lk.20:19-21; Acts 24:1-4
 Duty. Not to use f. words in preaching & teaching. 1 Th.2:3-6

FLESH - FLESHLY LUSTS (See CAR-NAL)

Deliverance from.
 By Christ.
 By condemning sin in the f. Ro.8:3
 By His conquest of the f. Jn.1:14
 By His death. Eph.2:14-18, esp. 15-16; Col.1:22; Heb.2:14-16; 9:13-14; 10:19-20; 1 Pt.3:18
 By His giving His f. for the life of the world. Jn.6:51
 By His power over all f. Jn.17:2
 By His reconciliation. Eph.2:11-18; Col.1:22
 By His resurrection. Acts 2:30-31; Ro.1:3-4
 By His suffering in the f. for us. 1 Pt.4:1
 By condemning sin in the f. Ro.8:3
 By confessing that Christ has come to earth in the f. 1 Jn.4:2-3; 2 Jn.7
 By God.
 By His being manifested, revealed in the flesh. 1 Tim.3:16
 By His power over all f. Jn.17:2

By partaking of the f., of the life of Christ. Jn.6:54-56
 By the Holy Spirit. By walking in Him. Gal.5:16
 Discussed. Ro.7:14-17; 7:18-20; 1 Cor.3:1-4; Gal.5:16-21; 1 Pt.2:11
Duty.
 Not to fulfill the lusts of the f. Gal.5:16-21
 Not to give ourselves over to immorality & strange f. (unnatural sexual acts). Jude 7
 Not to judge people by the f. Jn.8:15
 Not to live after the flesh. Ro.8:12
 Not to live any longer after the lusts of the f. 1 Pt.4:2
 Not to set one's mind on the f. Ro.8:5
 Not to sow to our f. Gal.6:8
 Not to use our liberty in Christ as an opportunity for the f. to sin. Gal.5:13
 Not to use the weapons of the f. in the spiritual struggle of life. 2 Cor.10:3-5
 Not to walk after the flesh. Ro.8:1-4
 To abstain from the f. 1 Pt.2:11-12; 4:3
 To be cleansed from all filthiness of the f. 2 Cor.7:1
 To combat the lusts of the f. Gal.5:16-21
 To complete the sufferings of Christ in our f. Col.1:24
To control the f.
 By having no confidence in. Ph.3:3
 By seeking reconciliation when offended. Mt.18:15-17
 By struggling against. Ro.8:23-27
 To crucify the f. with its affections & lusts. Gal.5:24
 To hate even the garments spotted by the f. Jude 23
 To have no confidence in the f. Ph.3:3
 To live a crucified & sacrificial life in the f. Gal.2:20
 To make no provision for the f. Ro.13:14
 To manifest the life of Jesus in our f. 2 Cor.4:11
 To mortify, put to death, the f. Ro.8:12-13
 To purify the f. by the blood of Christ. Heb.9:13-14
 To put away the filth of the f. 1 Pt.3:21
 To put off the old garment of the f. Mk.2:22
 To put off the sins of the f. Col.2:11
 To turn away from the f. & turn to Christ. Gal.5:24
Meaning. Jn.1:14; Ro.7:5; 8:5-8; Eph.2:3; 1 Pt.2:11
 The struggle within fighting against what one should do. Ro.7:14-25; Gal.5:16-18; 1 Th.4:3-5; Jas.4:2; 4:4
Nature Works - Shortcomings of.
 Cannot inherit the kingdom of God. 1 Cor.15:50
 Cannot make a person perfect. Gal.3:3
 Cannot please God. Ro.8:8
 Causes man to die. Ro.8:13
 Does not justify a person before God. Ro.3:20; Gal.2:16
 Dreams filthy dreams that defiles a person. Jude 8

Is as grass, withers ever so quickly. 1 Pt.1:24
 Is not a part of spiritual beings. Lk.24:39
 Is so corrupted that it even spots the garments worn by a person. Jude 23
 Money, silver & gold can consume the f. Jas.5:3, cp. Mt.6:19-20
 No good thing dwells within the f. Ro.7:18
 Profits nothing. Jn.6:63
 Reaps corruption. Gal.6:8
 Serves the law of sin & death. Ro.7:25; 8:1-4
 Stirs a fleshly, carnal commitment. Jn.13:36-38
 Stirs lust. 1 Pt.2:11
 Struggles against prayer. Mt.26:41; Mk.14:38
 The carnal vs. the spiritual view of the f. Lk.22:33-37
 The lust of the f. is not of God. 1 Jn.2:15-16
 Wars against the soul & spirit. Mt.26:41; Mk.14:38; 1 Pt.2:11
 Withers & falls away. 1 Pt.1:24-25
 Works of the f.
 Seventeen works. Gal.5:19-21
 Twenty-three works. Ro.1:29-32
Sin of.
 A life spent in lusts. Eph.2:3
 Discussed. Lust of the flesh. 1 Jn.2:15-17
 Lists of fleshly sins. Ro.1:24-32; 3:9-20; 1 Cor.6:9-11; 10:6-10; Gal.5:19-21; Eph.4:25-32; Col.3:8-9; 1 Tim.1:9-10; 2 Tim.3:1-5; 1 Pt.2:1; 4:3
 Vs. the Spirit. Discussed. Ro.8:1-17
FLOOD, THE
Facts.
 Covered the earth. 2 Pt.3:5-6
 Guarantees that the whole world will be judged in the future. 2 Pt.2:4-9
 Was a judgment upon a sensual & unbelieving world. Mt.24:37-39
 Was escaped by Noah through believing the Word of God. Heb.11:7
 Was preceded by a great demonstration of God's longsuffering. 1 Pt.3:20
Symbol - Type of.
 Baptism. 1 Pt.3:20-22
 Coming judgment. 2 Pt.3:5-18
 The return of Christ. Mt.24:37-39
FOLLOW - FOLLOWING JESUS
 Discussed. Lk.9:23
Duty.
 To f. Jesus, seeking salvation & truth. Jn.1:35-37
 To f. immediately after healing & salvation. Lk.18:43
 To f. the steps of Jesus in suffering. 1 Pt.2:21; Rev.14:4
Meaning. Mt.16:24; Mk.8:34; Jn.1:43; 1 Pt.2:21
Results.
 Proves that one belongs to Christ. Jn.10:27
 Shall receive the light of life. Jn.8:12
 Will be with Jesus where He is--in heaven. Jn.12:26

FOLLOW THROUGH - FOLLOW-UP
Duty. To strengthen the church. Acts 14:21-28
 Essential for God's leadership. Mt.2:12
 Of a new church. By the mother c. Acts 11:22-24
FOOD (See EATING; GLUTTONY; NEED - NECESSITIES)
 Attitude about. Right vs. wrong attitude. Mt.6:25; 6:31-32
 Duty. Not to worry about f. God provides. Mt.6:25-34; Lk.12:22-34
 What defiles a man. Mt.15:17-20
FOOD, SPIRITUAL (See FULNESS, SPIRITUAL; HUNGER, SPIRITUAL; SATISFACTION, SPIRITUAL)
FOOLISH - FOOLISHNESS
 Discussed. 2 Tim.3:3
 Fact. The preaching of the cross is f. to the unbeliever. 1 Cor.1:18
 Meaning. Mk.7:22
FOOLISH, THE VS. THE WISE BUILDER
 Discussed. Mt.7:24-27
FORBEAR - FORBEARANCE (See ENDURANCE; PERSEVERANCE; STEDFASTNESS)
Duty.
 To be f. with one's fellow workers. Eph.6:9
 To f. one another in love. Eph.4:2; Col.3:13
 To love by f. with all things. 1 Cor.13:7
 To put on f. Col.3:13
 Meaning. Eph.4:1-2
FORBEARANCE OF GOD
Duty. Not to despise the f. of God. Ro.2:4
 Is the source of salvation, the very reason we are saved. Ro.3:25
FOREIGNER
 Described.
 As an unbeliever. Eph.2:19
 As Gentiles. Eph.2:19
FOREKNOWLEDGE OF GOD (See CHOSEN; ELECTION; PREDESTINATION)
Fact.
 Election is based upon. 1 Pt.1:2
 God foretold the death of Christ. Acts 2:23; 3:18
 God knows all future events. Mt.24:36; Acts 15:18
 Guarantees a remnant of believers. Ro.11:2
 Predestination is based upon. Ro.8:29
Meaning. Acts 2:23; Ro.8:29; 1 Pt.1:2
Verses. List of. Acts 2:23
FOREORDAINED - FOREORDINATION (See CHOSEN; ELECTION; PREDESTINATION)
 Meaning. Eph.1:5-6; 1 Pt.1:18-20

FORERUNNER

Christ is the f. of the believer. Heb.6:18-20
John the Baptist was the f. of Christ.
Mt.3:1-3

FORGETFULNESS, SPIRITUAL

Discussed. 2 Pt.1:8-11

Duty.

Must not forget to be hospitable.
Heb.13:2
Must not forget to do good & to give.
Heb.13:16
Must not forget the Word of God.
Jas.1:22-25, esp. 25

FORGETTING THE PAST

Discussed. Ph.3:12-16

FORGIVENESS, HUMAN

Attitudes toward. Mt.6:14-15

Discussed. Mt.6:12; 6:14-15; 26:28;
Ro.4:6-8

Duty - Essential.

To be kind, tenderhearted, & forgiving
of one another. Eph.4:24
To forbear one another & to forgive
one another. Col.3:13
To forgive all offenses. Mk.11:25
To forgive an unlimited number of
times. Mt.18:21-35, esp. 21-22;
Lk.17:3-4
To put on a forgiving spirit. Col.3:12-14,
esp. 13

Importance of.

Assures that one's prayers will be an-
swered. Mt.6:14-15; Mk.11:25-26
Assures the f. of God. Mk.11:25-26;
Lk.6:37
Cleanses one's conscience. 1 Jn.3:20-21
God does not f. if we do not f.
Mt.6:14-15; Mk.11:25-26; Lk.6:37;
1 Pt.3:9
Is the basic principle of prayer.
Mt.6:14-15
Is the most important thing in life.
Mt.6:14
Relationships are impossible without f.
Mt.18:22

Motive. Why we should f. others. Be-
cause God has forgiven us. Eph.4:32

Spirit of. Mt.18:21-35; Acts 7:60

Verses. List of. Ro.4:6-8

Who is to be f.

A divisive person. 2 Cor.2:5-11
All believers. Eph.4:32; Phile.1:8-21
Those who fail us & forsake us.
2 Tim.4:16
Those who offend. Mt.6:14-15;
Eph.4:32
Those who persecute us. Lk.23:34;
Acts 7:60

**FORGIVENESS, SPIRITUAL (See RE-
MISSION)**

Attitudes toward. Mt.6:14-15

Condition - Prerequisites for f.

Discussed. Mt.6:14-15

Repentance. Lk.3:3

F. of others. Essential. Time after time.

Mt.6:14; 18:21-35, esp. 21-22;
Mk.11:25-26; Lk.6:37; 17:3-4

Described. Mt.18:22

Discussed. Mt.6:12; 6:14-15; 26:28; Acts
2:38; 10:43; Eph.1:7; Col.1:14;
1 Jn.1:9

Believers given authority to remit &
retain sins. Jn.20:23
God's f. unlimited. Lk.17:3-4
Man's dark sinfulness & God's great f.
Jn.8:1-11
Steps to f. Lk.5:17-26

Duty.

Must be cleansed of sin before serving
Christ. Jn.13:6-11
Not to think one can sin & sin & still
be f. Eph.5:5-6
To be cleansed & washed of sins.
Heb.10:22
To pray for f. Mt.6:12; Lk.11:4
To preach repentance & f. of sins.
Lk.24:47-48; Acts 26:18, cp. 12-18

How one receives.

By believing in Christ. Acts 10:43
By coming & believing. Mk.2:3-4
By confessing our sins. 1 Jn.1:9
By forgiving others. Mt.6:14-15;
Mk.11:25-26; Lk.11:25-26; 1 Pt.3:9
By God's grace & love. Lk.7:42;
Ro.4:7-8; Eph.2:1-10; 4:32;
Col.2:13; Tit.3:3-7
By repentance. Acts 2:38; 8:22
Through Christ. Mt.9:2; Mk.2:8-11;
3:28; Acts 5:31; 13:38; Eph.1:7;
1 Jn.1:9; 2:1-2
Through Christ's blood. Mt.26:26-28;
Ro.3:25; Col.1:14; 2:13; Heb.9:13-
15; 9:22
Through prayer. Lk.11:2-4; Jas.5:14-15
Through redemption. Eph.1:7;
Col.1:14; Heb.9:12-15

Importance of.

F. is the basic principle of prayer.
Mt.6:14-15
F. is symbolized in the Lord's Supper.
Mt.26:26-30
F. is the most important thing in life.
Mt.6:14

Meaning. Mt.26:28; Acts 2:38; Eph.1:7

Misconceptions - Errors - Mistakes.

Thinking that man can become sinless
& righteous on his own. 1 Jn.1:10-
2:2
Thinking that man can fellowship with
God & walk in sin. 1 Jn.1:6-7
Thinking that man is not totally sinful
& depraved. 1 Jn.1:8-9
Thinking that one can sin & sin & still
be f. Eph.5:5-6

Power to forgive.

Anyone can be f.--no matter how great
the sin. Mk.3:28
The most helpless. Mk.2:1-12;
Lk.5:17-26
The most unclean. Mk.1:41-42
The power is possessed by Christ.
Mt.9:6; Mk.2:10; Lk.5:24; 7:47-48;
Acts 5:31; 13:38-39
Verses. List of. Ro.4:6-8
Why God does not f. Mt.6:14-15

**FORM - FORMALISM (See CERE-
MONY; RELIGION; RELIGIONISTS;
RITUAL)**

Discussed.

A trait of the last days. 2 Tim.3:1-5,
esp. 5
God's case against f. Ro.2:17-29
The mistakes of f. Ro.2:17-20

Duty.

To turn away from a religion of f. to
Christ. Ph.3:4-16

To turn away from those who have
only a religion of f. 2 Tim.3:5

Example of. Paul. Ph.3:4-6

Warning against.

A woe is pronounced. Mt.23:23
All f. perishes. Col.2:20-22
One loses one's reward. Col.2:18-23,
esp. 20-22
Stressing f. before people. Lk.14:3
The ministry is performed in vain.
Gal.4:10-11

FORNICATION

Caused by.

Partying & failing to separate from the
world. Rev.2:20-21
Rejecting & denying the only true &
living God. Ro.1:18-32, esp. 29
The heart. Mt.15:19; Mk.7:22-23, esp. 21

Duty.

Not to let f. be named even once
among us. Eph.5:3
To abstain from f. Acts 15:20, 29;
21:25; 1 Th.4:1-8, esp. 3
To avoid f. through marriage.
1 Cor.7:2
To be dead to f. Col.3:5-7
To flee f. 1 Cor.6:18
To repent of f. 2 Cor.12:21; Rev.2:21;
14:8
To separate from all fornicators.
1 Cor.5:9-11

Meaning.

Mt.19:9; Mk.7:21; Ro.1:29;
1 Cor.5:9-10; 6:9; 2 Cor.12:19-21;
Gal.5:19-21; Eph.5:3; 1 Th.4:3-5;
Heb.12:15-17

Results.

Death. Ro.1:29-32, esp. 32
Shall not inherit the kingdom of God.
1 Cor.6:9
Sin of.
Is a characteristic of the world of un-
regenerate man. Ro.1:18-32, esp. 29
Is a characteristic of whole cities &
countries. Jude 7; Rev.17:2, 4; 18:3;
19:2
Is a sin against a person's own body.
1 Cor.6:18
Is a work of the flesh. Gal.5:19
Verses. List of. 1 Cor.5:9-10; 6:13-14

FORSAKING

F. all. (See **SELF-DENIAL**)

FORTUNATUS

Christian believer in the early church.
1 Cor.16:15-18

FORTUNE-TELLING

Discussed. Acts 16:16-17

FOUNDATION, SPIRITUAL

Of God's building or church. Discussed.
1 Cor.3:9; Eph.1:19-22; 2 Tim.2:19-21
Of life.

Must be based upon Christ.

1 Cor.3:11

Must be built upon the f. of the apos-
tles & prophets of Jesus
Christ. Eph.2:20

Must count the cost before laying the
f. Lk.14:28-29

Must lay up a good f. against the
judgment to come. 1 Tim.6:19, cp.
17-19

Must mature & move on beyond the f. of repentance. Heb.6:1
 Two f. True discipleship & false discipleship. Lk.6:46-49, cp. Mt.7:24-27
 Reward for laying a spiritual f.
 Assurance & security. 2 Tim.2:19
 Eternal life. 1 Tim.6:19
 The basis of the spiritual f.
 Christ, the chief & head cornerstone. Mt.21:42; Acts 4:11; Eph.2:20; 1 Pt.2:6
 Christ, the foundation upon which man must build his life. 1 Cor.3:11; Eph.2:19-22, esp. 20

FOUNTAIN OF LIFE (See **THIRST, SPIRITUAL; WATER, LIVING**)
 Promised to those who thirst. Rev.21:6
 Source of. The Lamb of God, Jesus Christ. Rev.7:17

FRANKINCENSE
 Given as a gift to Christ when He was a baby. Mt.2:11

FREEDOM
 Gift of God. To use f. to care for the world. Mk.12:1

FREEDOM, SPIRITUAL (See **LIBERTY, CHRISTIAN**)

FREE WILL
 Call to exercise one's free will.
 To evaluate one's faith & behavior. Jas.2:5-6, cp. 1-8
 To examine all things & hold to that which is good. 1 Th.5:21
 To hearken to Christ. Mk.7:14-15
 To hold fast our confidence & hope in Christ until the end. Heb.3:6
 To hold fast our profession without wavering. Heb.4:14; 10:23
 To redeem the time, every opportunity. Eph.5:16; Col.4:5
 God trusts man. Gave him free will. Mt.21:33
 Of man.
 Chooses sin. Result is condemnation. Ro.1:24
 God will not coerce man, will not violate his free w. Ro.1:24
 Man is allowed to walk as he wills. Acts 14:14-18

FRIENDLESS
 Caused by. Loss of worldly possessions. Lk.15:14-16

FRIENDS - FRIENDSHIP (See **BROTHERHOOD**)

FRIGHT
 In the end time. Discussed. Rev.6:12-17

FRUGAL - FRUGALITY
 Duty. To be industrious, f., & saving. Mt.4:21-22; 14:20-21; Mk.6:43

FRUIT BEARING (See **BELIEVER, Life - Walk; DEDICATION**)
 Conditions for fruit bearing.
 Abiding in Christ the Vine. Jn.15:1-8
 Accepting the death of Christ. Jn.12:24
 Being chosen by Christ. Jn.15:16
 Being pruned by God. Jn.15:2
 Hearing & understanding the Word of God. Mt.13:23; Mk.4:20
 Prayer. Jas.5:18, cp. 14-20
 The gospel. Col.1:4-6, esp. 6
 Degrees of. Mt.13:8, 23
 Discussed. Mt.13:8, 23; Jn.15:1-8
 Duty.

To be f. in all good works. Col.1:10
 To be filled with the f. of righteousness. Ph.1:11
 To bear f. Mt.13:26
 To bear seven things. 2 Pt.1:5-8
 To bear the f. of holiness. Ro.6:22
 To bear the f. of patience & endurance waiting for the Lord's return. Jas.5:7-8
 To bear the f. of righteousness. Jas.3:18
 To bear the f. of the Spirit. Gal.5:22-23; Eph.5:9
 To bear the f. of witnessing & of converts. Jn.4:36; Ro.1:13; Jn.15:1-8; Ph.4:17; Col.1:6
 To bring forth f. unto God. Ro.7:4
 To give f. to God. Lk.13:6-9; 20:10-12
 To offer the f. of praise to God continually. Heb.13:15
 To repent & bear f. Mt.3:8; Lk.3:8

Essential.
 Judgment is based upon. Lk.13:6-9
 Must bear f. or perish. Lk.13:6-9; 20:10-12
 No f. apart from the vine. Jn.15:4
 Two times f. is expected. Mt.21:19
Meaning. What f. is. Three things. Jn.15:1-8

Purpose.
 Of believers. Are chosen to bear f. Jn.15:16
 Of the world. The relationship of Jesus to the people of the world. Jn.15:1-8
 The very reason Jesus came. To seek fruitful men. Mk.11:12

Results.
 Are assured of some f. if one sows seed. Mk.4:1-20; 4:3-9; 4:30-32
 Discussed. Jn.4:36-38; 15:1-8
 Eternal life. Jn.4:36; Ro.6:22
 Reveals one's nature. Mt.12:33; Lk.6:43-45

Steps to. Threefold. Mk.4:20
Warning. (See **UNFRUITFULNESS**)
 False teachers are like trees whose fruit withers. Jude 12
 The unfruitful shall be cut down & burned. Mt.3:10; 4:19; Lk.3:9; Jn.15:6
 Worldliness & money keep a person from bearing f. Lk.8:14

FULL, THE (The Glutton)
 Judgment of. Are warned. Lk.6:24-26

FULNESS
 Meaning. Col.2:9-10

FULNESS OF TIME
 Discussed. Gal.4:4; Eph.1:10
 Fulfilled by Christ. Discussed. Lk.3:1-6; 3:1-2
 Meaning. Mk.1:15; Ro.5:6-7
 World prepared by a forerunner. Three ways. Jn.1:23

FULNESS, SPIRITUAL (See **HUNGER, SPIRITUAL; SATISFACTION**)
 Duty.

To be filled with the fulness of God. Eph.3:19
 To be filled with the Spirit. Lk.4:1; Eph.5:18
 To be full of faith & of the Holy Spirit & power. Acts 6:5, 8; 11:24
 To be full of good works. Acts 9:36
 To be full of goodness. Ro.15:14
 To be full of light. Mt.6:22; Lk.11:36
 To be full of mercy & good fruits. Jas.3:17
 To examine & guard oneself in order to receive a full reward. 2 Jn.8
 To fully preach & teach the gospel of Christ. Ro.15:19; 2 Tim.4:17
 To grow to the full stature of Christ. Eph.4:13
 To have a heart full of glory. 1 Pt.1:8

Source - Provision of.
 All the fulness of God Himself. Eph.3:19
 Discussed. Jn.6:30-36
 God. Acts 2:28
 Grace upon grace. Jn.1:16
 Jesus Christ. Jn.1:16-17; 10:9; Col.1:19; 2:9; 1 Pt.1:8
 Joy. Jn.15:11
 The fulness of Christ. Jn.1:16
 The fulness of the Holy Spirit. Eph.5:18
 The knowledge of God's will. Col.1:9
 The Word of God. 1 Jn.1:4
 Verses. List of. Jn.6:34-35; 6:55; 10:9

FUNERALS
 Atmosphere needed. Mt.9:23-26

FUTURE (See **END TIME; JESUS CHRIST, Return of; JUDGMENT; PROPHECY; WORLD, Future of**)
 Attitudes toward. Three a. Mt.6:34
 Is revealed by Christ. Jn.13:19
 The Holy Spirit. Jn.16:13
 Is unknown to man.
 The Lord's return is not known. Mt.24:27; 24:36; Lk.12:40; 1 Th.5:2; Rev.16:15
 The time when a man is to die is not known. Lk.12:16-21

G

GABRIEL

Angel. Discussed. Lk.1:19
Work of. Sent to an unknown person with God's message. Lk.1:26

GADARANES

A place east of the Sea of Galilee. Mk.5:1
Jesus healed two demon possessed men in G. Mt.8:28-34; Mk.5:1-20; Lk.8:26-40

GAIUS

A believer in Corinth.
Discussed. Acts 20:4-6
Opened his home to Paul & the church. Ro.16:23
A beloved leader in the church. 3 Jn.1-8
Discussed. 1 Cor.1:14
The recipient of 3 John. 3 Jn.1

GALATIA

Discussed. Gal. Intro.
Mission to. Message preached. Acts 13:14-41
Paul instructed the churches of Galatia on stewardship. 1 Cor.16:1
Peter wrote to the churches in G. 1 Pt.1:1
Visited by Paul.
On his first mission. Acts 13:13
On his second mission. Acts 15:41-16:5
On his third mission. Acts 18:23

GALILEANS

Slaughtered by Herod. Thought to be great sinners. Lk.13:1-5
Speech & accent was distinct. Mk.14:17; Lk.22:59
Were receptive to Jesus & His ministry. Jn.4:45

GALILEE

Discussed. Mt.4:12; Jn.4:43; Acts 18:12-17
Population: 200 cities with a population of over fifteen thousand each. Mk.3:7-10

GALILEE, SEA OF

Discussed. Mk.1:16

GALL

Mixed with vinegar. An intoxicating drink. Offered to Christ on the cross. Mt.27:26-38
Symbol of. Bitterness of sin. Acts 8:23

GAMALIEL

Discussed. Acts 5:34

GARMENT (See **CLOTHING; DRESS**)

Parable of. New vs. old. To bring a new life & joy. Lk.5:33-34

GATE

The g. of heaven.
Discussed. Rev.21:12-13
Shall never be shut. Rev.21:25
The g. of hell cannot prevail against or stop the gospel. Mt.6:18
The g. of life. A broad & a narrow g. Mt.7:13-14
The narrow g. Strive to enter. Lk.13:24

GEHENNA (See **HELL**)

GENEALOGY

Error of. Discussed. 1 Tim.1:4
Honoring, relying upon. Mt.23:29-33
Of Jesus Christ. Mt.1:1-17; 1:1; Lk.3:23-38

GENERATION

Described.
As childish, playful, mindless. Mt.11:16-19
As evil. Reasons. Lk.11:31
By Jesus. Threefold. Lk.7:29-35
Discussed.
Jesus' great invitation to this g. Mt.11:28-30
The answer to an evil g. Mt.12:38-45
The message to a childish g. Mt.11:16-27
Rebuke of. Lk.9:37-45
Welfare of. Determined by a people's concern for righteousness. Lk.10:2

GENNESARET, LAKE OF

Discussed. Mt.14:34; Mk.1:16

GENTILES

After Christ.
Barriers broken down between the G. & the Jews.
By Peter & Cornelius. Acts 10:1-48
By Philip in Samaria. Acts 8:5-8, 14-17, 25
G. were made fellow-heirs of the gospel. Eph.3:6
God turned from the Jews to the G. Ro.10:18-21
God's great invitation was extended to the G. Mt.9:10; 22:1-14; 22:7
The door to the G. was opened by God. Scripture proves. Acts 15:13-21
The door to the G. was opened by Paul & Barnabas. Acts 14:21-28
The door to the G. was opened by Peter. Acts 10:1-48; 10:48
The first great gentile church was established. Acts 11:19-30
The G. received the gospel. Through Israel's fall. Ro.11:11-16
The G. received the Holy Spirit. Acts 10:44-48
The G. were turned to by God. Mt.21:43; 22:1-14
The G. were turned to by Paul. To receive the gospel instead of the Jews. Acts 13:46-48; 28:25-29

Age of - Times of.

Fulness of the G. Meaning. Ro.11:25-26
Shall end & Israel shall be restored. Lk.21:24

Before Christ.

Did not follow after righteousness. Ro.9:30
Did not have the law of God. Ro.2:14
Did not know God. 1 Th.4:5
Many G. turned to Judaism. Acts 13:42-45
Many lived lives of unrighteousness & ungodliness. Ro.1:18-32; 1 Pt.4:3-5
Rejected & denied the only living & true God. Ro.1:18-32
Were religious, but worshipped idols, not God. 1 Cor.12:2
Were under sin. Ro.3:9; Eph.2:1
Were without Christ & God & did not have any hope. Eph.2:11-12
What G. life was like before Christ. Eph.2:11-12

Parable describing. Wild olive branch. Ro.11:17-24

Prophecy of G. salvation.

At Jesus' birth. Lk.2:28-32
Conversion of. Mt.8:11; Ro.15:7-12; 9:25-33; 10:18-21
In the end time. Multitudes will be saved. Rev.7:9-17
To be a part of the Abrahamic covenant - to be blessed through Abraham. Gal.3:8
To be evangelized. Foreshadowed by Christ. Mk.7:24
To come from the four corners of the world. Lk.13:29-30
Trusting Christ. Mt.12:21
Sins of. Executed Jesus. Mt.17:22
Vs. the Jews.
Accepted. Jews cut off. Ro.11:17
Described as "dogs." Mk.7:27
Discussed. Acts 10:1-33; 10:11-16; 10:28-29
Prejudice between. Lk.7:4; Acts 10:1-33; 10:11-16; 10:28-19
Relationship between the Jew & G. Ro.11:17-24
Warning to both the Jew & G. Ro.11:17-24

GENTILES, COURT OF THE

A court of the temple. Discussed. Mt.21:12-16

GENTLE - GENTLENESS

Discussed. Tit.3:2
Meaning. Gal.5:22-23; Ph.4:5; 2 Tim. 2:24-26; Jas.3:17-18

GETHSEMANE

Jesus & G.
Confronting death & terrible trial. Mt.26:36-46; Mk.14:32-42; Lk.22:39-46
Often went to the garden of G. to pray. Lk.22:39; Jn.18:1-2. Cp. Mt.26:30, 36
Sweating blood; an angel strengthens. Lk.22:43-44
Meaning. Mt.26:36

GIDEON

Faith of. Discussed. Heb.11:32

GIFTED, THE

How the g. enter heaven. Mt.19:16-22

GIFTS OF GOD & CHRIST (See **REWARD; SALVATION**)

G. of Christ.
A crown of life. Rev.2:10
Eternal, everlasting life. Jn.4:14; 6:27; 10:28; 17:2
Food from the tree of life. Rev.2:7
Manna to eat & a new name. Rev.2:17
Peace. Jn.14:27, cp. 16:33
Power over all the evil. Lk.10:19
Power over the nations. Rev.2:26
Rest. Mt.11:28, cp Heb.4:1-11
Reward or punishment based upon one's works. Rev.22:12, cp. 2 Cor.5:10
Strength. Ph.4:13; Col.1:10; 2 Cor.12:8-9
The grace of God. 1 Cor.1:4
The keys to the kingdom of heaven. Mt.16:19
The water of life. Rev.21:6
The words & wisdom to stand against one's enemies. Lk.21:15

G. of God.

All things. Ro.8:32; 1 Tim.6:17; Eph.3:20
 Answer to prayer. Jn.15:16; 16:23
 Eternal life in Jesus Christ. Verses. Ro.5:15-18
 Good things. Mt.7:11; Jas.1:17
 Grace. Jas.4:6; 1 Cor.1:3; 2 Cor.9:8
 His Son, the Lord Jesus Christ. Jn.3:16
 Peace. 1 Cor.1:3; Ph.4:6-7, 9
 Repentance that leads to life. Acts 11:18
 Security & assurance of eternal life. Jn.10:29
 The Holy Spirit & His strength. Lk.11:13; Jn.14:16; Eph.3:16
 The necessities of life. Mt.6:33, cp. 25-34
 The provision to meet all needs. Ph.4:19, cp. 11-13
 Wisdom & knowledge. Eph.1:17; Jas.1:5

GIFTS, SPIRITUAL

Described as.
 A measure of faith. Ro.12:3
 A trust - to hold on to. 2 Tim.1:14
 Discussed - Listed. Mt.25:14-15; Eph.4:7-16
 Apostle. 1 Cor.12:28; Eph.4:11
 Discerning of spirits. 1 Cor.12:8-10
 Evangelist. Eph.4:11
 Exhortation. Ro.12:6-8
 Faith. 1 Cor.12:8-10
 Giving. Ro.12:6-8
 Government (administration). 1 Cor.12:27-30
 Healing. 1 Cor.12:8-10; 12:28
 Helps. 1 Cor.12:27-30; 12:28-30
 Interpreting tongues. 1 Cor.12:8-10; 12:30
 Knowledge. 1 Cor.1:5-7; 12:8-10
 Love. 1 Cor.13:1-13, cp. 12:31; 14:1
 Mercy. Ro.12:6-8
 Ministry. Ro.12:6-8
 Miracles. 1 Cor.12:8-10; 12:28
 Pastor. Eph.4:11
 Prophecy - Prophet. Ro.12:6-8; 1 Cor.12:8-10; Eph.4:11
 Ruling (administration). Ro.12:6-8
 Special lists of.
 Eight **g.** 1 Cor.12:28
 Nine **g.** 1 Cor.12:8-10
 Professional or office-bearing gifts in the church. Eph.4:11
 Seven **g.** Ro.12:8
 Teacher. Eph.4:11; 1 Cor.12:28-30
 Teaching. Acts 13:1; Ro.12:6-8; 1 Cor.12:28; Eph.4:11; 1 Tim.2:7; 2 Tim.1:11-12; Jas.3:1
 Tongues. 1 Cor.12:8-1; 12:28
 Tongues contrasted with prophecy. 1 Cor.14:1-25
 Utterance. 1 Cor.1:5-7
 Wisdom. 1 Cor.12:8-10
 Word of knowledge. 1 Cor.12:8-10
 Duty. (See **GIFTS, SPIRITUAL, Purpose**)
 To control. 1 Cor.14:29-33
 To covet the best **g.** 1 Cor.12:31; 14:1
 To focus upon the central thing: Love not gifts. 1 Cor.13:1-13
 To guard against misuse. Strong **g.** can become one's weakness. Mt.26:15
 To hold on to. 2 Tim.1:14

To stir up the **g.** of God. 2 Tim.1:6
 To use & minister to one another. 1 Pt.4:10-11
 To use, being set aflame for Christ. Ro.12:6-8
 To work & use one's gifts. Mt.25:14-30
 History of - Overview of. Discussed. 1 Cor.12:1-14:40
 Illustrated. By the body. Ro.12:3-5; 1 Cor.12:12-31
 Nature - Value.
 Are different, yet mutually dependent. Ro.12:3-8; 1 Cor.12:27-30
 Cost God an unbelievable price. Eph.4:7-16
 Problems - Dangers surrounding.
 Controversy. 1 Cor.12:4-11
 Dangers surrounding. Less gifted vs. more gifted. 1 Cor.12:12-31
 Ignorance about **g.** 1 Cor.12:1-3
 Potential abuses of the **g.** 1 Cor.14:36-38
 There are counterfeit gifts. (See **TEACHERS, FALSE**) Acts 19:13-14; 1 Cor.11:13-15
 Thinking that gifts are of men & can be bought. Acts 8:18-24
 Purpose.
 Discussed. 1 Cor.12:1-14:40
 Threefold purpose. Eph.4:12-16
 To care for the church. 1 Cor.12:24-26
 To establish believers in Christ. Ro.1:11
 To predict & encourage others in their call & duty. 1 Tim.1:18
 Questions concerning. 1 Cor.12:1-14:40
 Source - The Giver of spiritual **g.** Christ. Eph.4:7
 Cost the greatest possible price. Eph.4:8-10
 God. Ro.12:3; 1 Cor.12:18; 12:28; Jas.1:17
 God gives varying degrees of faith for the gifts. Ro.12:6
 Unity of. Discussed. 1 Cor.12:4-7

GIVE - GIVING - GIFTS (See CROSS, DAILY - SELF-DENIAL; HELP - HELPING; STEWARDSHIP; WORKS)

Attitudes toward. Human need & **g.** Mk.6:35-44
 Described.
 As a grace. 2 Cor.8:6-7
 As the great Christian ethic. Mt.5:42
 Discussed. Mt.5:40; 5:41; 5:42; 2 Cor.8:1-15; 9:1-7; 9:8-15
 The challenge to give. 2 Cor.8:1-15
 The widow's mite. Mk.12:41-44
 Duty.
 To be sacrificial, to **g.** "out of need." Lk.21:3; 2 Cor.8:1-5
 To give according to one's ability. Lk.11:41; Acts 11:29; 2 Cor.8:12
 To give all one is & has. Mt.19:21-22; 19:23-26; 19:27-30; Lk.9:23; 12:33; Acts 4:34-37; Ro.12:13; 2 Cor.8:12; 9:6-7; 1 Tim.6:17-19
 To give quietly & without show. Mt.6:1-4
 To give readily & generously; to meet needs unselfishly. Lk.6:38; 10:34-35; Acts 11:29;
 To give through the offerings of the church upon the first day of the week. 1 Cor.16:2

To give to all who ask or take. Mt.5:40; 5:41; 5:42
 To give to help meet the needs of the needy. Lk.6:27-31; Acts 20:35
 To give to spread the gospel. Ro.10:14-15; Ph.4:16
 To give what one has. Verses. List of. Jn.6:10-13
 To give when asked. Lk.6:27-31
 To give without charge. Mt.10:8
 To seek heavenly treasures by **g.** Lk.12:31-34
 To work so that one will have to **g.** & meet the needs of others. Lk.12:31-34; Eph.4:28
 Example of.
 Jesus Christ. 2 Cor.8:9
 Strong example. Macedonian churches. 2 Cor.8:1-5
 Facts - Principles.
 Giving determines how much one gets in life. Mk.4:24-25
 God judges one's giving by how much one has left. Mk.12:43
 One is judged by the amount kept back, not given. Lk.21:3
 The more one gives, the more one receives. Mk.4:24-25; Lk.6:38
 How to give. Two descriptive ways. Mt.6:3
 Meaning. Mt.6:1; 19:21-22; 19:23; 19:25; Lk.9:23
 Motive.
 Discussed. Mt.6:1-4; 2 Cor.9:8-15
 Wrong motive. Mt.6:2
 The spiritual gift of giving. Discussed. Ro.12:6-8
 Verses. List of. Mk.10:21-22; Lk.9:16-17; 11:42

GLASS, SEA OF

In front of God's throne. Discussed. Rev.4:5-6; 21:18, 21

GLORY - GLORIFIED (See GLORY OF CHRIST; GLORY OF GOD)

Ct. afflictions. 2 Cor.4:17-18
 Described.
 An eternal weight of **g.** 2 Cor.4:17-18
 Shekinah **g.** Mt.17:5-8; Lk.2:8-12; Jn.1:14
 Discussed. Ro.3:23
 Fact.
 Is seen in the face of Christ. 2 Cor.4:6
 Is the supreme purpose of all things. 1 Pt.4:10-11
 Is the supreme purpose of Jesus' life & death. Jn.12:27-30; 17:4
 Was experienced by Moses. 2 Cor.3:7, 13
 Meaning. Ro.2:7
 Source. - How to secure **g.**
 By dying to self & committing oneself to service. Jn.12:23-26
 By prayer & receiving Jesus' presence. Lk.9:29
 Verses. List of. Ro.2:7; 5:2
 Vs. earthly **g.** Discussed. 2 Cor.4:17-18

GLORY, CROWN OF

Meaning. 1 Pt.5:4

GLORY, ETERNAL (See GLORY OF BELIEVERS, Promise of glory)

Of the believers. Discussed. Ro.8:30
 Verses. List of. Ro.2:7; 5:2

GLORY OF BELIEVERS

Are transformed into the **g.** of the Lord daily. 2 Cor.3:17-18
 Chart of the **g.** of Christ & of the believer. Jn.17:22
 Discussed. Jn.17:22; 2 Th.2:14
 Duty. (See **GLORY OF CHRIST**, Duty; **GLORY OF GOD**, Duty)
 To **g.** in infirmities & weaknesses. 2 Cor.11:30; 12:8-10
 To **g.** in the cross of Christ. Gal.6:14
 To **g.** in the faithfulness of believers. 2 Th.1:4
 To **g.** in trials Ro.5:3
 To let the Word of God be glorified in us. 2 Th.3:1
 Promise of **g.**
 Are called to God's kingdom & **g.** 1 Th.2:12
 Are changed from **g.** to **g.** by looking into the face of Christ. 2 Cor.3:18
 Are to receive the **g.** of our Lord Jesus Christ. 2 Th.2:14
 Is assured of **g.** Predestined by God. Ro.8:30
 Is called to eternal **g.** 1 Pt.5:10
 Is called to **g.** & virtue. 2 Pt.1:3
 Is given the hope of **g.** in the very presence of Christ. Col.1:27
 Is made a partaker of the **g.** that shall be revealed. 1 Pt.5:1
 Will appear with Christ in **g.** Col.3:4
 Will be brought to **g.** by Christ. Heb.2:10
 Will be glorified when Christ returns to earth. 2 Th.1:10
 Will be glorified with Christ. Ro.8:16-17; 8:30
 Will be shown & experience the riches of God's **g.** Eph.1:18
 Will be transformed into the image of the glorious body of Christ. Ph.3:21
 Will behold the **g.** of Christ. Jn.17:24
 Will experience a glorious day of deliverance & redemption from corruption. Ro.8:21, 23
 Will experience a glow of **g.** when one is persecuted. 1 Pt.4:14
 Will experience **g.** daily. 2 Cor.3:18
 Will experience joy unspeakable & full of **g.** 1 Pt.1:8
 Will experience the **g.** of salvation & eternity. 1 Pt.1:10-11
 Will have our bodies raised from the dead in **g.** 1 Cor.15:42-44, esp. 43
 Will receive the salvation which is in Christ Jesus with eternal **g.** 2 Tim.2:10
 Will stir suffering to produce an eternal weight of **g.** within us. 2 Cor.4:17

GLORY OF CHRIST (See **MAJESTY**, Of Christ)

Described. Mt.17:2; Mk.9:2-4; Jn.1:14; 12:23-26; 17:1
 Christ is called the Lord of **g.** Jas.2:1
 Discussed. Jn.13:31-32
 Duty.
 To glorify Christ by receiving eternal life. Jn.17:1-4
 To look for the glorious appearance of Christ. Tit.2:12-13

Fact.

Christ existed in *pre-existent g.* Jn.17:5-8
 Is seen only as through a glass. 2 Cor.3:18
 Jesus demonstrated His glory when upon earth. Jn.2:11
 Was witnessed by the early disciples. Jn.1:14
 Is accomplished.
 By believers spending eternity with Christ. Jn.17:24
 By Christ living in believers & giving them the hope of **g.** Col.1:27
 By the commitment & life of believers. Jn.17:9-10
 By the death of Christ. Lk.24:25-26; Jn.12:23-26; 13:31-32; 17:1
 By the exaltation of Christ. Jude 24-25
 By the resurrection of Christ. Acts 3:13-15; 1 Pt.1:21
 By the return of Christ. Mt.16:27; 24:30; Mk.8:38; 13:26; Lk.21:27; 2 Th.1:10; 1 Pt.4:12-13
 By the testimony of believers. Acts 21:20; Gal.1:24; 2 Th.1:11-12
 By the word & power of God. Jn.12:28; 13:31-32
 By the work of the Holy Spirit. Jn.16:13-14
 By the works of Christ. Jn.11:4
 Is in the believer. 2 Cor.3:17-18
 Meaning. 2 Cor.4:6
 Was determined by God. Heb.5:5
 Will be witnessed when He returns. 2 Th.1:10

GLORY OF GOD

Described.
 God is called the Father of glory. Eph.1:17
 God is called the God of glory. Acts 7:2
 Discussed. Mt.6:9; Jn.13:31-32; Ro.3:23
 Duty toward the **g.** of God.
 To be strong in faith, giving **g.** to God for His promises. Ro.4:20-21
 To boast in God alone. Eph.2:8-9
 To do all to the **g.** of God 1 Cor.10:31
 To fear & glorify God no matter who we are. Rev.15:4
 To fear God & give **g.** to Him. Rev.14:7
 To focus one's eyes on heaven's **g.** 2 Cor.4:17-18
 To glorify God after being blessed & healed. Mt.9:8; 15:31; Mk.2:12; Lk.5:26; 13:14-16; 17:15-19; 18:43; 23:47
 To glorify God for His mercy. Ro.15:9
 To glorify God for keeping & preserving us until His heavenly kingdom. Ro.16:25-27; 2 Tim.4:18; Heb.13:20-21; 1 Pt.5:10-11
 To glorify God for sending Christ to redeem us. Gal.1:4-5; Eph.1:5-6
 To glorify God for the suffering that comes our way. 1 Pt.4:16
 To glorify God in our bodies & spirits. 1 Cor.6:19-20
 To glorify God with other believers. Ro.15:6
 To honor & glorify God. Mt.6:9-10
 To hope for the **g.** of God. Ro.5:1-2
 To praise God for His glory as the Creator & Savior of all things. Ro.11:36; 1 Tim.1:17

Fact.

Failure to glorify God is the great sin of unbelievers. Ro.1:20-21
 God's **g.** is so great & brilliant that it will outshine the sun in the new heavens & earth. Rev.21:23
 God's **g.** raised Christ from the dead. Ro.6:4
 Is the supreme purpose of all things. 1 Pt.4:10-11
 Is the supreme purpose of Jesus' life & death. Jn.12:27-30; 17:4
 Sustains the minister. 2 Cor.4:15; 4:17-18
 How God is glorified - Is accomplished. Mt.6:9-10; Jn.13:31-32; 1 Pt.4:10-11
 By believers bearing much fruit. Jn.15:8
 By believers being filled with the fruits of righteousness. Ph.1:11
 By Christ answering the prayers of believers. Jn.14:13
 By Christ receiving & saving us. Ro.15:7
 By His inheritance in believers. Eph.1:18
 By His meeting & supplying all our needs. Ph.4:19-20
 By the birth of Christ. Lk.2:14
 By the coming judgment that will force all men to bow & confess Christ (God's Son) to be Lord. Ph.2:10-11
 By the creation of man. 1 Cor.11:7
 By the death of Christ. Jn.12:27-32; 13:31-32; 17:1-4
 By the death of faithful believers. Jn.21:18-19
 By the faithful life & ministry of believers. Mt.5:16; Acts 4:21; 11:18; 13:48; 21:20; Gal.1:24
 By the **g.** of God seen in the face of Christ. 2 Cor.4:6
 By the good works of believers. 1 Pt.2:12
 By the life & works of Christ. Jn.17:4; Eph.3:21; Heb.1:3
 By the praises of believers. 2 Cor.4:15
 By the promises given in Christ. 2 Cor.1:20
 By the sickness of believers. Jn.11:4, 40
 By the subjection of believers to the gospel. 2 Cor.9:13

GLORY OF MAN

Fact.
 Fades away as quickly as the grass & flowers. 1 Pt.1:24
 Is seen in the great creation & dominion of man upon earth. Heb.2:6-8
 Man is short of God's glory. Ro.3:23
 Will be excluded from the **g.** of God. 2 Th.1:9

GLORY, SHEKINAH (See **SHEKINAH GLORY**)

GLORYING IN MAN (See **BOASTING; MAN; PRIDE; SELF-SUFFICIENCY**)

Discussed. Ro.3:27; 3:28
 Duty.
 No flesh should glory in God's presence. 1 Cor.1:29
 Not to glory as though one is self-sufficient. 1 Cor.4:7
 Not to glory in men. 1 Cor.3:21

Not to glory in one's call to preach. 1 Cor.9:16-17
 Not to glory in the flesh. 2 Cor.11:18
 To glory only in the Lord. 1 Cor.1:31; 2 Cor.10:17
 To renounce glorying in man. 1 Cor.3:21-23
 Results. Glorying in man leavens the whole lump, contaminates the whole person. 1 Cor.5:6
 Sin of.
 Glorying in self. Cause. Self-centeredness. Ro.3:27
 In the Corinthian church. 1 Cor.1:29; 1:31; 3:21; 4:6; 4:7; 4:8; 5:1; 5:2; 5:6; 9:16-17; 2 Cor.10:17; 11:18

GLUTTONY
 Fact. Some make their stomachs their god. Ph.3:18-19
 Judgment of.
 Are warned. Lk.6:24-26
 Will face destruction. Ph.3:18-19

GNASHED - GNASHING
 Meaning. Mt.8:12; Lk.13:28; Acts 7:54

GNOSTICS - GNOSTICISM
 Belief of. In the church today. Eph.5:5-6
 Discussed. Col.1:15; 1 Tim.4:3
 Teaching of.
 How to approach God. Col.1:15
 Mediators. Col.1:15
 Of the body as evil. Col.1:15

GOATS
 Type. Of unbeliever. Mt.25:33

GOD (See **TRINITY**)
 Access to. (See **ACCESS**)
 And Christ.
 Is a mutual indwelling between God & Christ. Jn.5:17-30; 8:15-16; 14:10
 Is an intimate knowledge between God & Christ. Jn.5:17-30; 10:14-16
 Is One with Christ. Jn.5:17-30; 8:15-16; 10:14-16; 14:10
 Verses. List of. Jn.5:19; 8:54-59
 Is pleased with Christ. Mt.3:17; Jn.12:27-30
 Is God's beloved Son. Verses. List of. Jn.5:20
 Is the dearest thing to God's heart. Jn.3:16; 3:35-36; 5:20
 Revealed all His works through Christ. Jn.5:20
 Revealed Himself in Christ. Jn.8:19; 12:45; 14:7; 14:9; 16:15 Col.2:9; 1 Tim.3:16; Heb.1:3
 Armour of. Eph.6:13-20
 Blessings of. (See **BLESSINGS**)
 Care of. (See **CARE - CARING**)
 Chastisement of. (See **CHASTISEMENT**)
 Commandments of. (See **COMMANDMENT**)
 Creator. (See **CREATION**)
 Described. (See **GOD**, Names - Titles)
 As a consuming fire. Heb.12:28-29
 Discussed. Lk.1:46-56
 Seen in the vision of John the Apostle. Rev.4:3
 Threefold description. Ro.6:14-15
 Duty toward. (See **BELIEVER**, Duty; **LOVE**, Duty, Must love God)

To believe that God is, that He does exist. Lk.12:54-57; Heb.11:6
 To draw near God. Heb.7:19; 10:22; Jas.4:8
 To fear God. 1 Pt.2:16-17
 To love God supremely. Mk.12:29-31
 To praise & glorify God. (See **GLORY OF GOD**, Duty Toward)
 To return to God. Lk.15:20, cp. 1 Pt.2:25
 To seek God first. Mt.6:33
 Election of. (See **ELECT - ELECTION**)
 Existence of.
 Denied.
 By false teachers. Tit.1:16; 2 Pt.2:1; Jude 4
 By works. Tit.1:16
 Doubted. By worldly wisdom. 1 Cor.2:6
 Is the living & true God. Mt.26:63; Acts 14:15; 1 Th.1:9; Heb.10:31; Rev.7:2
 Must believe God is, that He does exist. Lk.12:54-57; Heb.11:6
 Proof of.
 Conscience. An inner sense, an instinctive sense with man. Ro.1:19; 2:14-15
 Creation. (See **CREATION**)
 Ro.1:20
 Is the God of the living, not of the dead. Mt.22:31-32
 Nature, natural creation. Acts 14:14-18
 Revealed. Seen in Christ. Jn.1:18; 8:19; 12:45; 14:7; 14:9; 14:9-11; 16:15; Col.2:9; 1 Tim.3:16; Heb.1:3
 Proves the resurrection. Mt.22:31-32
 Rejected. Evidence for God is denied. Ro.1:19; 1:20
 Verses. List of. Lk.12:54-57
 Fact.
 God is divine. Only one God. Ro.3:29-30; 1 Tim.2:3-7
 God is love, not distant, leaving man to grope & grasp to find Him. Col.2:9-10
 God is no respecter of persons. Col.1:26-27
 God is not far off in outer space. Is near & concerned with man. Col.2:9-10
 Is only one God. Ro.3:29-30; 1 Tim.2:3-7
 Faithfulness of. (See **FAITHFUL - FAITHFULNESS**, Of God)
 Family of. (See **FAMILY OF GOD**)
 Foreknowledge. (See **FOREKNOWLEDGE**)
 Glory of. (See **GLORY OF GOD**)
 Goodness of. (See **GOOD - GOODNESS**, Of God; **GRACE**; **LOVE**, Of God)
 Grace of. (See **GRACE**)
 Great Supper of.
 A great invitation to man. Man's excuses. Lk.14:15-24
 Discussed. Rev.19:17-18
 Holy - Holiness. (See **HOLY - HOLINESS**)
 How to know God - How to reach God.
 By approaching God. Heb.12:18-24
 By Christ only. Jn.14:6; 1 Tim.2:3-7
 By revelation only. (See **SPIRITUAL WORLD**)
 Man cannot penetrate the spiritual world. Jn.3:13; 3:31; 1 Cor.3:18-20

Discussed. Jn.1:18; 7:16-19
 Ignorance about. Verses. List of. Jn.4:22; 7:25-31; 8:19
 Men question. Jn.14:4-5
 Only one door, Christ Himself. Jn.10:7-8
 Tests to prove that one really knows God. 1 Jn.2:3-29
 Ignorance in knowing God. (See **IGNORANCE**, About God)
 Image of. (See **IMAGE OF GOD**)
 Judgment of. (See **JUDGMENT**)
 Justice of. (See **JUSTICE**, Of God)
 Based upon love. Ro.3:5-8
 The right to show justice as He wills. Ro.9:14-33
 Knowledge of - Omniscience.
 Knows a man's thoughts & plans. Mt.2:13-18
 Knows all about a man. Lk.19:5-6; Jn.1:47-48; 2:24-25
 Knows all His works from the beginning of the world. Acts 15:18
 Knows all things. 1 Jn.3:20
 Mutual k. between God & Christ & the believer. Lk.10:22; Jn.10:14-16
 Longsuffering of.
 Discussed. Mt.22:1-14; 22:4; 2 Pt.3:9; 3:15-16
 Is not willing for any to perish. 2 Pt.3:8-10
 Means salvation for man. 2 Pt.3:11-15
 Why God is longsuffering toward man. 2 Pt.3:9
 Love for. (See **LOVE**, Duty, Must Love God)
 Love of.
 A past, proven fact. Jn.3:16
 Cost of.
 Gave the dearest thing to His heart, His own Son. Jn.3:16
 Supreme I. Paid the ultimate price. Sacrificed His Son. Ro.5:12
 What it cost God to I. man. Jn.3:16
 Described. As an unbelievable, uncommon I. Ro.5:6-11; 5:6-7; 5:8-9
 Discussed. Ro.5:6-11; 8:35-37; 8:38-39; Tit.3:4-5; 1 Jn.3:1-3; 4:7-21; 4:8; 4:16
 Example for men. 1 Jn.4:7-21
 For believers.
 Calls believers children of God. 1 Jn.3:1
 Calls believers the "beloved of God." Ro.1:6-7
 God's love is shed abroad in the hearts of believers. Ro.5:5
 Incredible I. 1 Jn.3:1-3
 For Christ. Jn.3:35; 5:20; 15:9
 Verses. Jn.5:20
 God's great I.
 Demonstrated in one supreme act. 1 Jn.4:9-11
 Discussed. Jn.3:16-17
 Does not charge the believer with sin, but justifies him. Ro.8:31-33
 Includes all in His great plan for the world. Eph.3:1-13
 Invites man to a great feast. Lk.14:15-24
 Is proven in the death of His Son. Ten ways. Ro.5:8-9
 Is shown in the most perfect way possible. Jn.3:16
 Is the standard for man. 1 Jn.4:7-21

- Great distance God's I. has to reach. Ro.5:6-11
- Meaning. Eph.2:4-5
- Agape love. Ro.5:6-11; 1 Cor. 13:1-13; 2 Pt.1:5-7
- Justification; all that God has done in Christ. Ro.5:5
- Misconceptions of.
- Some think God is too loving to judge. Ro.2:2-5; 3:5-8
- Some think God's love is a love of license & indulgence. Ro.3:5-8
- Proves I. In the death of His Son. Ten ways. Ro.5:8-9
- Vs. the I. of the world. 1 Jn.2:15-17
- Who does God love.
- Believers. Eph.2:4-10; 2 Th.2:16
- Christ. Jn.3:35
- The world. Jn.3:16; 1 Jn.4:9-10
- Those who give faithfully & cheerfully. 2 Cor.9:7
- Mercy. (See **MERCY**)
- God's glorious mercy & deliverance. Lk.1:46-56
- Has the right to show mercy as He wills. Ro.9:14-33
- Invites people to accept Him. Mt.22:1-14; 22:4
- The work of God's mercy. Eph.2:4-7
- Misconceptions of. (See **GOD**, Reactions toward)
- Seems distant, removed, far away. Mk.12:7; Eph.2:4-5; 1 Th.3:11
- Some stress God's love & neglect His justice. Picture God as the indulgent "grandfather" type. Mk.8:32-33
- Some think God is too good to judge. Ro.2:2-5; 3:5-8
- Three misconceptions. Heb.10:19-21
- World's view. Twofold. 1 Cor.2:6
- Mystery of. (See **MYSTERY**)
- Names - Titles.
- Father. Mt.6:9; Acts 1:4
- Father of lights. Jas.1:17
- God. Acts 2:17, 32, 36; 3:8-9, 13, 15, 18, 25-26; 4:10, 19, 21
- God of Glory. Acts 7:2
- God of Israel. Mt.15:31
- God of our Lord Jesus Christ. Eph.1:17
- God of peace. 1 Th.5:23; Heb.13:20
- God our Savior. 1 Tim.1:1; 2:3
- Heavenly Father. Mt.6:26
- Holy & true. Rev.6:10
- King eternal. 1 Tim.1:17
- King of kings. 1 Tim.6:15
- King of saints. Rev.15:3
- Living God. Acts 14:15
- Lord. Acts 14:15
- Lord God Almighty. Rev.15:3
- Lord of lords. 1 Tim.6:15
- Lord, thou art God. Acts 4:26, 29
- "My Father." Father of Christ. Jn.1:34; 10:25, 29-30
- Savior. Jn.4:42
- The blessed & only Potentate. 1 Tim.6:15
- The Father. Acts 1:4
- The Lord. Acts 2:25, 34
- The Lord your God. Acts 3:22
- Nature.
- God & man.
- As a Father. Not far off in outer space, but near. 1 Th.3:11
- Cannot be known by man's wisdom. 1 Cor.2:6-13
- Has never been seen by man. Jn.1:18; 5:37-38; 8:19; 1 Cor.3:18-23
- How God reveals His nature. In Christ. Heb.2:9-13
- Is no respecter of persons. Acts 10:34
- Is to be praised. Ph.4:20
- God's position.
- Is not far off in outer space, but concerned with men. Jn.14:9; Col.2:9-10; Tit.3:4-5
- Is the Lord of heaven & earth. Acts 17:24-25
- What God is like - Attributes.
- Cannot be overthrown, stopped, defeated. Acts 5:33-40
- Cannot lie. Three reasons. Tit.1:2-3
- Comforting. 2 Cor.1:3
- Discussed. Acts 17:24-25
- Eternal. Jn.1:1-2; 1 Jn.1:1-4; Rev.1:8
- Faithful. 1 Cor.1:9; 10:13; Heb.6:18; 1 Pt.4:19
- Faithful & just. 1 Jn.1:9
- Faithful. Will preserve the believer. 1 Th.5:23-24
- Frightening vs. loving. Heb.12:18-24
- Glorious. (See **GLORY**, Of God)
- God is One. Gal.3:20
- Good. Jas.1:17-18
- Good & severe. Mk.11:12-14
- Gracious. (See **GRACE**)
- Holy. (See **HOLY - HOLINESS**, Of God)
- Immutable. (See **GOD**, Nature, Unchangeable)
- Impartial. Ro.3:29-30; 1 Pt.1:17
- Invisible. Jn.1:18; 5:37-38; 8:19
- Never seen by man. Jn.8:19; 1 Cor.3:18-23
- Verses. List of. Jn.5:37-38; 1 Tim.6:16
- Is God righteous? Ro.9:14
- Just. (See **JUSTICE**, Of God)
- Just & true. Rev.15:3
- Kind & loving. Tit.3:4-5
- Life. Acts 17:24-25
- Light. 1 Jn.1:5
- Longsuffering. (See **GOD**, Longsuffering; **LONGSUFFERING**)
- Love. (See **GOD**, Love; **LOVE**, Of God)
- Merciful. (See **GOD**, Mercy; **MERCY**, Of God). 2 Cor.1:3; Tit.3:4-5
- Not unjust because He chooses to reward some persons. Mt.20:11-14
- Omnipotent. (See **GOD**, Power; **POWER**, Of God)
- Omnipresent - Present everywhere. (See **GOD**, Presence of)
- Omniscient - All-knowing. (See **GOD**, Knowledge of)
- One God. Universal Fatherhood. Mk. 12:29-31; Ro.3:29-30; 1 Cor.8:4; Eph.4:6; 1 Tim.2:3-7; 1 Jn.5:7
- Perfect--no imperfection whatsoever. 1 Tim.2:3-7
- Providence. (See **GOD**, Providence of)
- Righteous. (See **GOD**, Righteousness; **RIGHTEOUSNESS**, Of God)
- Self-sufficient. Acts 17:24-25
- Sovereign. (See **GOD**, Providence of)
- Guides history, even of each person. Acts 17:26
- Spirit. Jn.4:23-24; 4:24; Acts 17:24; 2 Cor.3:17
- Triune. The Trinity. (See **TRINITY**)
- True. Jn.3:33; 2 Cor.1:18
- Unchangeable. Ro.11:29; Tit.1:2; Heb.1:2; 6:17-18; Jas.1:17
- Unsearchable. Ro.11:33-36; 1 Cor.2:16
- Omniscient. (See **GOD**, Knowledge - Omniscience; **KNOWLEDGE**, Of God)
- Power of. (See **JESUS CHRIST**, Power)
- All things are possible to God. Mt.19:26; Lk.1:36-37; 1:58
- Answers prayer--far beyond what is asked or thought. Lk.1:34-35; Eph.3:20-21
- Is a keeping power. Ro.16:25; Ph.1:6; Jude 24-25
- Is enormous. Created the universe. Acts 4:24
- Is for the believer. Eph.1:3-23; 3:1-21
- Is seen in two events. Mt.1:11-16
- Is the mighty hand of God. 1 Pt.5:6-7
- Raised & exalted Christ. 1 Cor.6:14; 2 Cor.13:4; Eph.1:19-23
- Sent the Messiah, born of a virgin. Lk.1:49-50
- Uses power in a loving & caring way. Ro.1:16
- Will resurrect believers. 1 Cor.6:14; 2 Cor.13:4
- Presence of.
- Effect. Mt.9:15
- Invisible. (See **GOD**, Nature, What God is like, Invisible) Jn.1:18; 5:37-38; 8:19
- Not distant & far off. Jn.14:9
- Omnipresent. Not limited. Acts 7:42-53
- Spirit. Jn.4:23-24
- Profession of. (See **CONFESSION**; **PROFESSION**, FALSE)
- Proof of. (See **GOD**, Existence)
- Providence - Sovereignty.
- A picture of God's providence & man's deception. Acts 23:12-35
- Chose Paul before his birth. Gal.1:15
- His right is as the potter over the clay. Ro.9:19-21
- His right is to do as He wills. Ro.9:19-21
- His right is to elect as He wills. Ro.9:10-13
- His right is to show mercy & justice as He wills. Ro.9:14-33
- Is immutable. Heb.6:17; Jas.1:17
- Overrules events to fulfill His will. Acts 4:25-28
- Overrules events to fulfill Scripture. Christ's birth. Lk.2:1-6
- Overrules the affairs of men. Mt.2:7-8
- Overrules the world. Heb.2:5-13
- Overrules unbelief & uses it for good. Verses. List of. Jn.11:55-57
- Reversed the order of things on earth. Lk.1:51-53
- The futility of struggling against. Acts 5:38-39
- Works all things after the counsel of His will. Eph.1:11

Purpose of.
 Discussed. Ro.8:29; 9:6-13; 9:14-33;
 2 Tim.1:8-10
 His plan for the ages. Jn.4:22
 His purpose is eternal. 2 Tim.1:8-10
 Reaction toward. (See **GOD**, Miscon-
 ceptions)
 Denied.
 By false teachers. Tit.1:16;
 2 Pt.2:1; Jude 4
 By works. Tit.1:16
 Doubted. By worldly wisdom. 1 Cor.2:6
 Mocked. God will not be mocked.
 Gal.6:7-9
 Opposed.
 As an enemy by all men. Ro.5:10
 By three kinds of men. Acts 4:25-28
 Rejected. Evidence is denied.
 Lk.7:30; Ro.1:19; 1:20; 1 Th.4:8
 Some hate God. Ro.1:30
 Revealed - revelation of.
 Is Jesus Christ. Jn.8:19; 12:45; 14:6-7;
 14:9; 16:15; Col.2:9; 1 Tim.3:16;
 Heb.1:1-3; 2:9-13
 Is not revealed by man, but by Christ.
 Jn.1:18; 3:13; 3:31; 1 Cor.3:18-20
 Is revealed through nature & creation.
 Acts 14:14-18; 17:24-25; Ro.1:20
 Righteousness of.
 Discussed. Ro.3:21-26; 10:1-11
 Is Jesus Christ. Ro.3:21-22; 10:4;
 1 Cor.1:30; 2 Cor.5:21; Ph.3:9
 Is revealed in the gospel. Ro.1:16-17
 Revelation of. Ro.3:21-26
 Salvation of. (See **SALVATION**)
 Sins against. (See **SIN**; **UNBELIEF**;
 Related Subjects)
 Source of.
 Creation. (See **CREATION**)
 Life. Jn.5:26
 Of all that concerns His people.
 2 Cor.1:1-2
 Peace. (See **PEACE**) Ph.4:6-7; 4:9
 Salvation. (See **SALVATION**)
 Throne of.
 Discussed. Rev.4:1-11. Cp. Rev.20:11
 Heaven is God's throne. Mt.5:34
 Trinity. (See **TRINITY**)
 View of. (See **GOD**, Misconceptions of;
 Reaction toward)
 Vs. Satan. (See **SATAN**, Purpose; Work of)
 Will of.
 Cannot be overthrown, stopped or de-
 feated. Acts 5:33-40
 Christ came to do the will of God.
 Jn.6:38; 6:39; 6:40
 Discussed. Mt.6:10; Col.1:9
 For believers. That believers might be
 assured & secured. Never lost.
 Jn.6:39; 6:40
 For Christ. That Christ might have
 many followers & brothers. Jn.6:39;
 Ro.8:29
 For man. (See **GOD**, Purpose of;
MAN, Purpose of) 1 Jn.5:13-15
 Overrules events to fulfill His will.
 Acts 4:25-28
 Submission to. Lk.1:26-38
 The mystery of God's will. Eph.1:9-10
 The right to do as He wills. Ro.9:19-21
 To save men. Jn.4:31-35
 Wisdom of. (See **WISDOM**, Of God)
 Threefold witness within man.
 Ro.2:11-15
 Witnesses to.
 Discussed. 1 Jn.5:6-15

Works of. (See **WORKS OF GOD**. Also
 see Subjects Desired)
 Discussed. Jn.9:4
 Incarnation, The. 2 Cor.5:18-19;
 Gal.4:4-7; 1 Tim.3:16
 Steps to getting help from God.
 Lk.18:35-43
 To assure salvation. (See **ASSUR-
 ANCE**; **SALVATION**)
 Has assured it by an oath.
 Heb.6:16-20
 To be "in Christ" reconciling the
 world. 2 Cor.5:18-19
 To be the Savior, Provider, & Justifier.
 Ro.8:31-33
 To bear witness to His Son, the Lord
 Jesus Christ. 1 Jn.5:7; 5:9-12
 To draw man to Christ. Jn.6:37-39;
 6:44-46
 To govern & control history. Lk.1:46-56
 To guarantee the believer's home in
 heaven. 2 Cor.5:5
 To indwell believers. 2 Cor.4:7;
 Eph.3:19
 To justify man. Ro.8:31-33
 To make the believer a temple for
 God's Holy Spirit. To indwell the
 believer. 2 Cor.6:16
 To reveal Himself in Christ. Jn.5:20
 To reverse the order of five things.
 Lk.1:51-53
 To save men. (See **SALVATION**).
 Jn.4:31-35
 To supply all the needs of believers.
 Ph.4:19
 What God does for the believer. Jude
 24-25
 Wrath of. (See **WRATH OF GOD**)

GOD, DAY OF

Discussed. 2 Pt.3:12

**GODS, FALSE (See IDOLS - IDOLA-
 TRY)**

Fact.

Are not gods--only notions, ideas, &
 imaginations of men. Acts 17:29;
 19:24-26; Ro.1:22-23; 1:24-25;
 1 Cor.8:4-8; Gal.4:8; 4:9-11;
 Col.2:20-23; 2 Pt.1:16

Idols are dumb & lifeless. 1 Cor.12:2
 Man worships one of two things. Acts
 14:14-18

Names - Titles.

Beelzebub.

Ancient god of the Philistines. Dis-
 cussed. Mk.3:22

Christ was charged with being pos-
 sessed by Beelzebub. Mt.3:22-23

Diana.

Ancient goddess of the Greeks.
 Discussed. Eph. Introd.

Worshippers of Diana attacked
 Paul. Acts 19:21-41, esp. 27-34

Hermes (Mercurius). Ancient god of
 the Romans. Discussed. Acts 14:8-13

Zeus (Jupiter). Ancient god of the
 Romans. Discussed. Acts 14:8-13

Source. Created by man's imaginations,
 ideas. Jn.8:54-59

GOD, SUPPER OF

Discussed. Rev.19:17-18

The great invitation of God & man's ex-
 cuses. Lk.14:15-24

GOD-FEARERS

Prospects for the gospel. Acts 17:17

**GODLESS - GODLESSNESS (See SIN;
 UNGODLY)**

Caused by.

Being lost & alienated from God.

Eph.2:12

Choosing sin over God. Ro.1:18-32

Self-centeredness. Ro.3:10-12

Violating & rejecting the law of God.

1 Tim.1:9

Duty. To deny ungodliness. Tit.2:12-13

Result. Cannot save oneself. Ro.5:6-7

Sign of the end time. But deny the power.

2 Tim.3:2-4; 3:5

**GODLY - GODLINESS (See HOLY -
 HOLINESS)**

Duty.

To lead a quiet & peaceable life in all
 g. 1 Tim.2:1-2

To exercise oneself to g. 1 Tim.4:7

To follow after g. 1 Tim.6:11

To live g. in this present world, look-
 ing for the glorious appearing of

Christ. Tit.2:12-13

To live like one should in all holy be-
 havior & g., looking for the day of

God. 2 Pt.3:10-12

To teach & subject oneself to the doc-
 trine which stresses g. 1 Tim.6:3

Fact.

Every g. tree brings forth godly fruit.
 Mt.7:17-20

G. can be perverted, used as gain.

1 Tim.6:5

Meaning. 1 Tim.6:11; Tit.2:12-13;

2 Pt.1:3; 1:5-7; 3:11

Mystery of. 1 Tim.3:16

Results. Contentment. 1 Tim.6:6-8

Source. The power of God. 2 Pt.1:3

Vs. ungodly man. Mt.14:1-14

GOG AND MAGOG

Discussed. Rev.20:7-10

**GOLDEN CANDLESTICKS OF REVE-
 LATION**

Identified. The seven churches of the
 Revelation. Rev.1:12; 1:20

GOLDEN RULE

Discussed. Mt.7:12; Lk.6:31

GOLGOTHA

Hill on which Christ was crucified.

Mt.27:26-38

Meaning. Mk.15:22

GOMORRAH

Discussed. Mt.10:15

Example of. The judgment of God. Jude 5-
 7

**GOOD - GOODNESS (See GOOD
 WORKS)**

Discussed. The great struggle to do g.
 Ro.7:14-25

Duty.

To do g. Ro.12:9-10; 1 Pt.3:11

To do g. to those who hate us. Lk.6:27

To follow that which is g.. 1 Th.5:15

To love enemies & do g.. Lk.6:35

To minister for the g. of others.

Ro.13:4; 15:2

- To minister to one's enemies.
Ro.12:20
- Example.
Barnabas. Acts 11:24
Joseph. Lk.23:50
Mary. Mt.26:6-13, esp. 10; Mk.14:3-9, esp. 6
- Meaning. Mt.7:11; Ro.15:14; Gal.5:22-23; Eph.5:9
- Misconception of. (See **SELF-RIGHTEOUSNESS**)
- Of Christ. Went about doing good & helping all who had need. Acts 10:38
- Of God.
Discussed. Jas.1:17-18
God's **g.** is despised by some. Ro.2:4
God's **g.** leads men to repentance. Ro.2:4
Is showered upon both **g.** & evil men upon earth. Mt.5:45; Acts 14:17
There is none **g.** but one, that is, God. Mt.19:17
- Result - Reward. Glory, honor, & peace will be given to the person who does **g.** Ro.2:10
- GOOD SAMARITAN**
Parable of. Supreme questions of life. Lk.10:25-37
- GOOD WORKS** (See **WORKS**)
- GOODMAN OF THE HOUSE**
Discussed. Mt.24:43-44
Parable of. Mt.24:43-44
- GOSPEL** (See **MESSAGE; PREACHING; SALVATION**)
Beginning of. Discussed. Mk.1:1-8; 1:1-2
Described as.
A mystery. Eph.6:19, cp. Eph.3:1-6
A treasure. Mt.13:44
An additive only. Some only add the gospel to other things in life. Mt.13:7, 22
Revolutionary. Acts 17:6-7
The Word of the Lord. 1 Pt.1:25
- Discussed. 1 Cor.15:1-11
Eight points. Col.1:5-6
How men receive the **g.** Mt.13:1-9
The message that turned the world upside down. Acts 17:1-9
The preaching of Paul. Acts 13:14-41; 17:1-9; 17:22-34; 26:19-23
- Duty.
Not to be ashamed of the **g.** 2 Tim.1:8
Not to preach in word only. 1 Th.1:5
Not to preach to please people. 1 Th.2:5
To be enslaved to the **g.** Ro.1:8-15
To be open to the **g.** Jn.4:24
To be separated, given over totally to the **g.** Ro.1:1
To be unashamed of the **g.** Ro.1:16-17
To believe the **g.** Acts 15:7; Eph.1:13-14
To defend the **g.** Gal.2:1-10; Ph.1:7, 17, 27
To endure abuse for the **g.** 2 Tim.1:6-12
To fully preach the **g.** Ro.15:19
To guard & protect the **g.** Lk.10:5-6
To honor the **g.** by our behavior & life. Ph.1:27
To let the **g.** abide in you. 1 Jn.2:24-27
To lose one's life for the sake of the **g.** Mk.8:35
- To plant the **g.** in a world that is barren & lost. Mk.4:30-32; 1 Cor.1:17; 2 Cor.10:14; 11:7
To preach a pure **g.** 1 Th.2:3-6; Gal.1:8-11
To preach the **g.** Lk.9:6; 20:1; Acts 8:2; 8:25; 14:7;
To preach the **g.** as a witness for & against man. Mt.24:14
To preach the **g.** as it should be preached. 1 Th.1:5
To preach the **g.** boldly. Eph.6:19; 1 Th.2:2
To preach the **g.** despite weaknesses, sickness, & suffering. Gal.4:13
To preach the **g.** to all nations. Mk.13:10; 16:15
To preach the **g.** to the poor. Mt.11:5; Lk.7:22
To preach the **g.** with compulsion. 1 Cor.9:16-23
To preach the **g.** with the presence of the Holy Spirit. 1 Pt.1:12
To sacrifice one's house & family for the sake of the **g.**--if need be. Mk.10:29
To spread the **g.** by peaceful means. Mt.5:9
To submit to the **g.** 2 Cor.9:13
To take the **g.** to the world. Ro.10:14-15
- Fact.
A critical, judgmental person is underserving of the **g.** Mt.7:16
Has been taken from the Jews & given to the Gentiles. Acts 28:25-29
Is sent to the Gentiles. Acts 28:25-29
Is universal, for all men. God has no favorites. Mt.24:14; 28:19-20; Mk.13:10; 16:15; Lk.24:47; Acts 1:8; Ro.10:13; 10:12-21; 10:14-15; Col.1:26-27; Rev.14:16
Ministers & believers are called & entrusted with the **g.** Acts 16:10; 1 Th.2:4; 1 Tim.1:11
Reached the whole world. Acts 28:30-31
Some are ashamed of the **g.** Ro.1:16
The feet of those who go forth & preach the **g.** are counted beautiful. Ro.10:13-15, esp. 15
Was carried to Judaea & Samaria.
By laymen scattered all over the world. Acts 8:1-9:31
By Peter. Acts 9:32-35; 9:36-43
Was carried to the Gentiles. The door was swung wide open. Acts 10:1-48; 11:1-18
Will be used as the instrument of judgment. Ro.2:16
- In the end time. Will be preached to the whole world. Rev.14:6-7
- Meaning. 1 Cor.15:1-11
- Message of.
Angels desire to look into. 1 Pt.1:12
Certainty of. The truth of the Word. Lk.1:1-4
Concerns the Lord Jesus Christ. Lk.1:1
Discussed. Acts 2:14-24; 2:25-36; 3:12-16; 9:20; 13:14-21; Tit.1:2-3
Fact of. Five facts. 1 Cor.15:1-11
Great facts of. Col.1:6-8
Greatness of. Gal.1:8-9
Importance of. 1 Cor.15:1-2
Is a gospel of peace. Eph.6:15
- Is a gospel of rest. Heb.4:1-13
Is Christ, not the ideas of man or religion. Mk.1:1-2; Acts 1:8
Is heaven & hope. Col.1:3-5
Is life & immortality. 2 Tim.1:10
Is revolutionary. Misinterpreted.
Causes believers to do foolish things. 1 Cor.7:17-24
Is the gospel of hope. Col.1:23
Is the gospel of salvation. Eph.1:13
Is the kingdom of God. Mt.24:24; Mk.1:14-15
Is the kingdom of the Lord. Mt.3:2; 4:23
Is the old, old message. 1 Jn.2:24
Is the resurrection of Christ. 2 Tim.2:8
Is the Word of the Lord. 1 Pt.1:25
Outline of. Ro.1:2
Reveals the righteousness of God. Ro.1:16-17
The message that turned the world upside down. Acts 17:1-9
The message to preach to a heathen people. Acts 17:22-34
The message to preach to the world. Acts 10:34-43
The points of the gospel. Mt.3:1-12; 4:17; Acts 4:5-10
There is only one gospel. Gal.1:6-9
Was preached by Jesus Christ. Mk.1:14-15
Was proclaimed by John. Mt.3:1-12
- Of Luke.
Is an historical, orderly, & accurate account. Lk.1:1-4
Is based upon many written accounts. Lk.1:1
Power of. Has transforming power. Mt.13:33; Lk.13:21; Ro.1:16-17
- Preached.
First sermon. Message of the gospel. Acts 2:14-24; 2:25-36
Second sermon. Message of the gospel. Acts 3:12-16
To a heathen people. Acts 17:22-34
To a superstitious people. Acts 14:8-20
To all in the end time. Rev.14:6-7
To the world. Col.1:6-8; 1:20-23
- Purpose. Jn.20:30-31
- Response to.
Attacked. But never overcome. Acts 28:30-31
Four responses. Acts 13:42-52
Hardened to.
Danger of. Jn.4:25
Reasons. Mt.13:4, 19
Rejected by the Jews. Acts 28:25-29
Resisted. Jn.6:44
Some refuse to hear. Lk.6:27-31
Two encouragements. Mt.13:47-48
- Results.
A new birth, a new life. 1 Cor.4:15
Established & made strong. Ro.16:25
Faith, love, & hope. Col.1:5-6
Hope. Col.1:5
Penetrated Herod's household. Lk.23:8
Receive the promises of God. Eph.3:6
Salvation. Ro.1:16-17
Sealed with the Holy Spirit. Eph.1:13-14
Spiritual rest. Heb.4:1-13
The glory of our Lord Jesus Christ. 2 Th.2:13-14

Source - Comes from.
 Eyewitnesses. Lk.1:2
 God. Lk.1:3; Ro.1:1-3; Gal.1:10; 1:11-12
 Jesus Christ. Mk.1:14-15; Ro.1:1-4;
 2 Cor.2:12; 4:4; Tit.2:11-15
 John the Baptist. Mk.1:1-4
 Ministers of the Word. Lk.1:2;
 Ro.1:1-3; 1 Th.3:2; 1 Pt.1:12
 The grace of Christ. Gal.1:6
 The grace of God. Acts 20:24
 The power of God. Ro.1:16
 The prophets. Ro.1:1-4, esp.2
 The revelation of Jesus Christ.
 Gal.1:11-12
 The Scriptures of the Old Testament.
 Ro.1:1-2; Gal.3:8

Tragic facts.
 A man who knows better but rejects.
 Acts 24:22-27
 About the **g.** Discussed. Gal.1:6-9
 Jews are blinded to the **g.** 2 Cor.3:14-15
 Some are moved away for the **g.**
 Col.1:23
 Some believers do not walk according
 to the **g.** & cause serious problems.
 Gal.2:14
 Some do not obey the **g.** & are
 doomed. 2 Th.1:8-9
 Some ministers hinder the **g.** by their
 greed & worldliness. 1 Cor.9:11-12
 Some pervert the **g.** Gal.1:6-9
 The **g.** is hidden to the lost. 2 Cor.4:3-4
 There are false gospels. Acts 17:1-9
 Universal. Ro.10:13; 10:12-21; 10:14-15
 Value of. Discussed. Mt.13:44; 13:45-46
 Verses. List of. Ro.10:11
 Writing of. Include only a few of Jesus'
 miracles. Jn.20:30-31

GOSPEL, FALSE (See **TEACHING, FALSE**)
 Duty. To fear a false gospel. 2 Cor.11:4
 Teaching of. Is a fable, a creation of
 man's mind. 2 Pt.1:16. Cp. Acts 17:29;
 19:24-26; Ro.1:22-23; 1:24-25; 1
 Cor.8:4-8; Gal.4:8; 4:9-11; Col.2:20-23

GOSSIP - GOSSIPERS (See **BUSY-BODY; SLANDER; TONGUE**)
 Discussed. Jas.4:11-12
 Meaning. Tit.2:3
 Prevented. By watching one's behavior
 around the opposite sex. Jn.4:27

GOVERNMENT (See **CITIZENSHIP**)
 And God.
 The question of civil & religious
 authority. Mk.12:13-17
 Which is supreme: government or
 God? Lk.20:19-26
 Concepts of. Two false concepts.
 Mk.12:13; Lk.20:22
 Destruction of. In the end time.
 Rev.14:8; 18:1-24; 19:17-21
 Discussed. Lk.20:24-25; 1 Pt.2:13-17
 Disciples argued over the positions in
 Christ's **g.** Lk.22:24-30
G. & the believer. Ro.13:1-7
 Purpose of. Ro.13:1-7
 When **g.** is to be obeyed & when it is
 not. Ro.13:1-7
 Duty.
 To honor civil authorities. 1 Pt.2:16-17
 To obey & be subject to **g.** Reasons.
 Ro.13:1-7; 1 Pt.2:13-17; Tit.3:1
 To pray for. 1 Tim.2:1-3

Fact.
 Is ordained of God to execute just
 laws. Mk.12:16-17; Ro.13:1-7
 Is under the power & control of God.
 Jn.19:10-11; Ro.13:1-4
 Paul's witness reached into the very
 halls of **g.** Ph.1:13; 4:22
 In the end time. (See **ANTICHRIST; END TIME**)
 A confederation of states. Rev.13:1-2;
 13:8-10; 16:12-16; 17:2; 17:7-18;
 19:17-21
 Discussed. Rev.13:1-10; 13:11-18
 Godless **g.** Will be destroyed by God.
 Rev.14:8; 18:1-24; 19:17-21
 The **g.** of the antichrist.
 Will be against God. 2 Th.2:1-12
 Will seduce other governments to
 follow its evil. Rev.14:8
 Worship of. In the end time. Imperial
 worship. Rev.13:4-8; 13:13-17; 17:1
 Leaders.
 Example of a believer. Ro.16:23
 Opposed Christ. Lk.13:31-33
 Sins of. Mk.12:14
 To honor. 1 Pt.2:16-17
 Were ignorant of God's ways.
 1 Cor.2:7-8
 Official. Came to Jesus for help. Jn.4:46-47
 Rebellion - Resistance to **g.**
 Discussed. Ro.13:1-7; 1 Pt.2:13-14
 When rebellion is permitted. Ro.13:1-7;
 1 Pt.2:13-14
 Work of. Things involved in **g.**
 Rev.11:15

GRACE
 Danger - Sin against.
 Abusing & presuming upon the **g.** of
 God. Eph.5:5-6
 Falling from **g.** Discussed. Heb.
 12:15-17; Gal.5:3-4
 Feeling one is a favorite of God.
 Mt.8:4
 Frustrating the **g.** of God. Gal.2:21
 Is often twisted & perverted by false
 teachers. Jude 4
 Pride. But for the **g.** of God, there go I.
 Mt.8:4
 Thinking one can sin & be forgiven
 time & again. Eph.5:5-6
 Using **g.** as an excuse to sin. Ro.6:1-2;
 6:14-15; Eph.5:5-6
 Discussed. Ro.5:2; 6:14-15; 1
 Cor.1:4; Eph.2:8-10; 2 Tim.2:1; Tit.2:11-15
 Dispensation of. Eph.3:1-13
 Duty.
 To always speak with **g.** Col.4:6
 To be strong in the **g.** that is in Christ.
 2 Tim.2:1
 To call upon God for **g.** in time of
 need. Heb.4:15-16
 To come boldly to the throne of **g.**
 Heb.4:16
 To establish our hearts with **g.**
 Heb.13:9
 To grow in the **g.** & knowledge of our
 Lord Jesus Christ. 2 Pt.3:18
 To hope for the **g.** of redemption when
 Christ returns. 1 Pt.1:13
 To let only good proceed out of our
 mouth so that it will minister **g.** to the
 hearers. Eph.4:29
 To possess & have **g.** in serving God.
 Heb.12:28

To receive abundance of **g.** Ro.5:17
 To sing & praise God with **g.** in our
 hearts. Col.3:16
 Fact.
 About believers.
 Are under **g.** not under the law.
 Ro.6:14
G. is the distinctive of believers.
 Ph.1:2
 Have received **g.** Jn.1:16
 Stand before God in **g.** Ro.5:1-2
G. led Jesus Christ to give up unbe-
 lievable riches for man. 2 Cor.8:9
G. twisted & perverted by false teach-
 ers. Jude 4
 Meaning. Jn.1:14; 1:16-17; Ro.4:16;
 5:2; 1 Cor.1:3; 1:4; 1 Th.1:1; Tit.2:11-15;
 2 Pt.1:2; 2 Jn.3; Rev.1:4
 The condensation of Christ.
 2 Cor.8:9
 Misconceptions about. Grace gives the
 right to sin. Ro.6:1
 Of God.
 Amazes spiritual beings. Eph.3:10-12
 Gift of. Eph.2:8-10
 God's glorious **g.** Mt.20:1-16
 Mystery of. Eph.3:1-13
 The work of God's **g.** Eph.2:8-10
 Vs. works. Tit.3:4-7
 Purpose of **g.** To share the riches of
 God's glory with believers.
 Ro.9:22-24; Eph.2:4-7
 Results - Work of.
 Assures us of the promises of God.
 Ro.4:16
 Builds us up through the Word of God.
 Acts 20:32
 Calls us to reveal Christ & to preach
 Him. Gal.1:15-16
 Causes a person to reign in life.
 Ro.5:17
 Causes God to accept us in Christ.
 Eph.1:6
 Enriches us in all speech & knowl-
 edge. 1 Cor.1:4-5
 Gives us a righteousness that leads to
 eternal life. Ro.5:21
 Gives us everlasting consolation &
 hope. 2 Th.2:16
 Gives us great power & makes us great
 witnesses. Acts 4:33
 Gives us special gifts for ministry.
 Ro.12:3, 6
 Gives us the knowledge of the riches
 of God. Eph.2:7
 Justifies us. Ro.3:24
 Makes us an heir of God. Tit.1:7
 Makes us heirs of life with our spouse.
 1 Pt.3:7
 Makes us sufficient for all things.
 2 Cor.9:8
 Redeems us & forgives our sins.
 Eph.1:7
 Saves us. Acts 15:11; Ro.3:24; 11:6;
 Eph.2:5; 2:8-9; Tit.2:11; 3:7
 Stirs belief. Acts 18:27
 Stirs faith & love within us.
 1 Tim.1:14
 Stirs us to use our gifts & to minister
 to others. 1 Pt.3:10
 Strengthens us through all infirmities
 & weaknesses. 2 Cor.12:9-10
 Teaches us how to live. Tit.2:12-13
 Teaches us to look for Christ's return.
 Tit.2:12-13

Source.

Discussed. Jn.1:16-17
 God. Jas.4:6; 1 Pt.5:5, 10; Rev.1:4
 Has the right to show g. & justice as
 He wills. Ro.9:14-33
 Jesus Christ. Jn.1:17; Acts 15:11;
 Ro.1:5, 7; 5:15
 Type - Symbol of. Sarah & Isaac.
 Gal.4:21-31
 Under g. Meaning. Ro.6:14-15
 Vs. the law.
 Believer is under g. not law. Meaning.
 Ro.6:14-15
 Contrasted with the law. Heb.12:18-24
 God is not a hovering judge. Ro.6:14-15
 Two problems with salvation by g.
 alone. Ro.6:1

GRANDFATHER

Duty. Discussed. Tit.2:1-2

GRANDMOTHER

A g. of great faith. 2 Tim.1:5
 Duty. Discussed. Tit.2:3-5

**GRATITUDE (See THANKFUL -
 THANKSGIVING)**

Discussed.
 Five facts. Lk.17:11-19
 G. shown for the minister of God.
 Acts 28:10, cp. 1-10
 Lesson on need & g. Lk.17:11-19

GRAVE (Adjective)

Meaning. 1 Tim.3:8; Tit.2:2

GRAVE - GRAVEYARDS

Discussed. Mk.5:3
 Fact.
 All that are in the g. shall arise to
 judgment. Jn.5:28-29
 Christ raised Lazarus from the g.
 Jn.11:38-46, cp. 17
 The g. will not triumph over those who
 trust Christ & His power.
 1 Cor.15:55, cp. 50-58
 The power of Christ over the g. is
 boldly proclaimed. Jn.12:17, cp.
 1 Cor.15:12-58

**GREAT COMMISSION (See COMMIS-
 SION, GREAT)**

GREAT - GREATER - GREATNESS

Attitudes toward g. By the world & by
 the Lord. Lk.22:24-30
 Christ is declared to be g. (See **JESUS
 CHRIST**, Supremacy - Superior)
 Great Author of faith. Heb.10:19-21
 Great Creator & sustainer of the uni-
 verse. Col.1:16-17; Heb.1:3
 Great Door to God. Jn.10:7-8; 14:6
 Great Example of endurance.
 Heb.12:1-29
 Great God & Savior. Tit.2:12-13
 Great God who entered history.
 Jn.1:1-3
 Great High Priest, God's Son.
 Heb.4:14-8:5
 Great King & Lord. Rev.19:16
 Great Mediator. 1 Tim.2:3-7
 Great Minister. Heb.8:1-10:18; 8:1-5;
 10:1-18
 Great Power. Rev.11:16-17
 Great Revelation, God's Son.
 Heb.1:1-4:13

Great Ruler. Lk.1:32-33
 Great Sacrifice. Heb.10:1-18
 Great Shepherd of the sheep.
 Heb.13:20-21
 Great Son of God. Jn.3:16; 5:20
 Greater than all principality & power.
 Col.2:9-10
 Greater than Jonah. Mt.12:41
 Greater than religion. Mt.12:1-8
 Greater than Solomon. Mt.12:42
 Greater than the angels. Heb.1:4-14
 Greater than the law. Mt.5:17;
 Mk.1:41-42; Ro.8:3
 Greater than the prophets. Heb.1:1-3
 The great, Ideal, & Perfect Man, the
 very Son of Man Himself. Mt.5:17;
 8:20; 26:1-2; Mk.2:28; Lk.9:58;
 Col.2:12; 2:20

Conditions for.

Discussed. Mt.18:1-4
 How one achieves. Jn.13:4
 Demonstrated by. Jesus. Royal service.
 Jn.13:1-17

Discussed.

The conditions for g. Mt.18:1-4
 The dispute over g. Lk.22:24-30
 The price & meaning of g. Mt.20:20-28
 The problem of ambition. Mk.9:33-37;
 10:35-45
 The way of g.: humility. Lk.9:46-50

Duty.

Not to neglect so g. a salvation.
 Heb.2:3
 To count the reproach of Christ g.
 riches than the possessions of the
 world. Heb.11:26
 To have & develop g. faith. Mt.8:10;
 Lk.7:9
 To have a g. zeal for believers in
 prayer & ministry. Col.4:12-13
 To know that God is g. than our heart
 & knows all things. 1 Jn.3:20
 To know that greater is God who is in
 us than he (the devil) who is in the
 world. 1 Jn.4:4
 To know that the servant is not g. than
 his master. Jn.13:16; 15:20
 To know that we shall receive the g.
 condemnation, for we know the
 truth. Jas.3:1
 To know the g. power of God in our
 lives. Eph.1:19-23
 To love, for the greatest thing is love.
 1 Cor.13:13
 To tell the g. things the Lord has done
 for us. Mk.5:19; Lk.8:39
 To witness with g. power. Acts 4:33,
 cp. Acts 1:8; 2 Tim.1:7-8

Great things to pursue.

The g. Christian race. Heb.12:1
 The g. commandment, love. Mt.22:36-40

The g. fall of a house (life) built upon
 the sand. Mt.7:27, cp. 24-27
 The g. harvest. Lk.10:2
 The g. mystery of godliness.
 1 Tim.3:16
 The g. power of the Holy Spirit for
 witnessing. Acts 4:33, cp. Acts 1:8
 The g. salvation of Christ. Heb.2:3
 The greatness of a child. Mt.18:1-6;
 Mk.9:33-37; Lk.9:46-50
 The greatness of love. 1 Cor.13:13,
 cp. 1-13
 The pearl of g. price. Mt.13:46
 Price of g.
 Keeping & teaching the command-
 ments of God. Mt.5:19
 Receiving Christ & walking as a little
 child upon earth. Mt.18:1-6;
 Mk.9:35-37; Lk.9:46-50
 Serving & ministering to others--
 diligently. Mt.20:26; 23:11;
 Mk.10:43; Lk.22:24-30

GREAT SUPPER

Discussed. Rev.19:17-18
 Parable of. Great invitation to man &
 man's excuses. Lk.14:15-24

GREECE, ANCIENT

Traits of. Will be embodied in the anti-
 christ. Rev.13:2

**GREED (See COVET - COVETOUS-
 NESS)**

A picture of. Acts 27:4-12
 Discussed. Mt.26:15
 Four significant facts. Mk.14:10-11
 Example of.
 A people choose possessions over
 Christ. Mk.5:14-18
 Fortune-telling. Acts 16:16-17
 Judas. Mt.26:15
 Seeking payoff, bribery for favors
 done. Acts 24:26
 Power of.
 Is the root of evil. 1 Tim.6:10
 What it causes. Acts 16:16-24
 Results.
 Brings judgment. Jas.5:3
 Causes sorrow. 1 Tim.6:10
 Verses. List of. Mk.14:11

GREEKS

Fact.
 A great number of Greeks accepted
 Christ.
 In Corinth. Acts 18:4
 In Iconium. Acts 14:1
 In Thessalonica. Acts 17:1-4
 Some Greeks seek & approach Jesus.
 Four misunderstandings. Jn.12:20-36
 The Greeks sought after wisdom, not
 after Christ. 1 Cor.1:22
 The Greeks were considered unclean
 by the Jews. Acts 21:28
 Paul & the Greeks.
 Paul felt that he was in debt to preach
 the gospel to the Greeks. Ro.1:14-16
 Paul preached the gospel to the Greeks
 throughout all Asia. Acts 19:10
 Paul preached the message of repen-
 tance to the Greeks. Acts 20:21

GREETINGS

Warning. Against using titles for atten-
 tion. Mk.12:38

GRIEF - GRIEVE - GRIEVED (See SORROW)

Caused by.
 Being without hope. 1 Th.4:13
 Death. To be conquered. Jn.20:14-16
 Death of a loved one. Jn.11:28-37;
 Acts 9:39
 Duty. Not to g. the Holy Spirit. Eph.4:30
 Meaning. Mk.3:5; 8:12
 Nature of. Often self-centered. Jn.16:5

GRIPING (See COMPLAINING; TONGUE)

Warning against. 1 Cor.10:6-10

GROWTH, SPIRITUAL - MATURITY

Assured. (See ASSURANCE)
 No need for discouragement. Mk.4:28
 Discussed. Acts 9:10-18
 Great prayer for. Eph.3:14-21
 Marks of. Ph.1:3-11
 Maturity is revealed by the tongue.
 Jas.3:1-12
 Parable of the Seed. Four facts.
 Mk.4:26-29
 The danger of immaturity. Heb.5:11-6:3
 Duty.
 Must do the will & work of God.
 Jn.4:31-35
 Must not let suffering or disability
 hinder spiritual g. Mt.12:9-10
 To follow Christ who is perfect.
 Heb.2:10-13; 5:9; 7:19; 10:14;12:23;
 13:21
 To grow in Christ. 1 Jn.2:12-14
 To press on. Ph.3:1-21
 To put off the old man & put on the
 new man. Eph.4:22-24, cp. 4:25-32;
 Col.3:8-10
 To put on seven things. Ro.13:14
 To seek perfection. Ph.3:7-16;
 Heb.6:1-2

Essential.

Discussed. Eph.3:14-21; Heb.5:14
 Must abide in Christ. Jn.15:5
 Must add seven things to one's faith.
 2 Pt.1:5-11
 Must be constantly purged by God.
 Jn.15:2
 Must feast on God's Word. Acts
 20:32; 1 Pt.2:2-3
 Must go on to maturity. Heb.6:1
 Must grow before serving. Lk.5:14
 Must grow in grace & in the knowl-
 edge of Christ. 2 Pt.3:18
 Must meditate upon the truth & the
 Word. 1 Tim.4:15
 Must not be children in understanding.
 1 Cor.14:20
 Must pray in the Holy Spirit & keep
 oneself in the love of God. Jude 20-21
 Must put away childish things.
 1 Cor.13:11
 Must speak the truth in love. Eph.4:15
 Need for. To grow strong in spirit.
 Lk.1:80
 Source - How one g.
 By the working of God. 2 Cor.9:10;
 1 Th.3:12
 Feasting on God day by day. Jn.6:54
 How one grows.
 By edification. Eph.4:12-16
 By faith, not by the flesh. Gal.3:3
 Is transformed daily into the glory of
 God. 2 Cor.3:17-18
 Steps to satisfaction. Jn.6:30-36

States - Levels of.
 Discussed. 1 Jn.2:12-14
 Twofold. Col.1:2

GRUMBLING (See COMPLAINING; TONGUE)

Warning against. 1 Cor.10:6-10

GUARD (See BEWARE; WATCH)

Essential. To g. self & the church. Areas
 to g. Acts 20:28

GUESTS

Courtesies to. Lk.7:44

GUIDANCE

Assurance of g. In God's purpose & will.
 Mt.4:12
 By whom. The Holy Spirit. Jn.16:12-13
 Promise. Discussed. Jn.16:12-13

GUILE (See DECEPTION)

Christ lived a guileless, perfect life.
 1 Pt.2:22
 Meaning. Jn.1:47; 1 Pt.2:1

GUILT (See REPENTANCE)

Caused by. Unbelief. Jn.20:24-25
 Deliverance from.
 By God's love. 1 Jn.3:20-21
 By the conviction of the Holy Spirit.
 Jn.16:8-11
 Described. Mt.6:14-15; 14:1-14
 Discussed. 1 Jn.3:18-19; 3:20-21
 Example of.
 A multitude. Acts 2:37
 Esau. Heb.12:16-17
 Herod's sinful life. Mk.6:14-29
 Strict religionists. Jn.8:9
 The ruler Felix. Acts 24:25
 Godly vs. worldly sorrow. 2 Cor.7:10

H

HADES (See HELL)

Meaning. Lk.16:23

HAGAR

Type - Symbol of.
 The flesh. Ro.9:7-13
 The law. Gal.4:21-31

HAIL - REJOICE

Meaning. Mt.28:9

HAIR

Discussed.
 How men & women are to wear their
 hair. 1 Cor.11:13-15
 Women are not to fix their hair to at-
 tract attention. 1 Pt.3:3
 Women are to fix their hair in a mod-
 est way. 1 Tim.2:9-10
 Is used to symbolize & picture.
 Commitment & sacrifice to God.
 Mt.3:4; Mk.1:6
 Humility & devotion to Christ.
 Jn.12:3
 Man's inability to do certain things.
 Mt.5:36

HALF-HEARTED - HALF-HEARTEDNESS (See DOUBLE-MINDED; INDECISSION; NEUTRALITY)

HALL OF FAME, BELIEVER'S

Believers of the early church. Ro.16:1-16;
 1 Cor.16:10-12; 16:15-19; Col.4:7-18;
 2 Tim.4:9-22; Tit.3:12-15; Phile.1:8-21;
 Heb.11:1-40

HALLELUJAH

Meaning. Rev.19:1-6

HALLOWED

Meaning. Mt.6:9

HANDICAP

Duty. Must care for the h. Mk.8:22-26

HANDS

Duty. To guard against using in immor-
 ality. Mt.5:27-30
 How h. lay hold of Jesus. Mk.14:46
 Sins of.
 How. Seriousness of. Mk.9:43-44
 Is the culprit in immorality. Mt.5:27-30
 Washing. Part of Jewish ceremonial law.
 Purity, cleanliness. Lk.11:37-38

HANDS, LAYING ON OF

Discussed. Acts 6:6
 In ordination.
 In bestowing the Holy Spirit. Acts
 8:15-17
 In blessing people. Mt.19:13-15
 In healing. Mt.9:29
 Of deacons. Acts 6:1-6
 Of ministers. Acts 13:1-4; 1 Tim.4:14

HAPPY - HAPPINESS (See FULNESS, SPIRITUAL; JOY)

How to secure h.
 By doing what one knows to do & not
 condemning oneself. Ro.14:22, cp.
 14:1-23
 By enduring all trials & afflictions.
 Jas.5:10-11
 By following the example of Christ in
 humility & in serving others.
 Jn.13:17, cp. 1-20
 By suffering for righteousness' sake.
 1 Pt.3:14
 By suffering for the name of Christ.
 1 Pt.4:14
 Of the world. Judgment of. Warning to.
 Lk.6:24-26

HARD - HARDENED - HARDNESS OF HEART (See HEART)

Caused by.
 Disbelieving the resurrection.
 Mk.16:14
 Forgetting. Being attached to the earth.
 Mk.6:52
 God.
 He hardens whom He wills.
 Ro.9:18, cp. 15-18
 He refuses to overlook the rejection
 of men. Jn.12:39-41
 Ignoring the Lord's will. Lk.22:49-50
 Resisting the Holy Spirit. Acts 7:51
 Sin. Heb.3:13
 Unbelief in Christ. Jn.12:37-41
 Danger of.
 Continually rejecting Christ. Jn.4:25
 Forgetting the works & power of
 Christ. Mk.6:52; 8:17

Discussed.

Are not to **h.** our hearts. Heb.3:7-19; 4:7
H. in & out of marriage. Mt.19:8
 Reasons why a person becomes **h.**
 Mt.13:4, 19
 Warning against. Mk.8:16-20;
 Heb.3:7-19

Example of.

Disciples. Mk.6:52; 8:17
 Herod. Lk.23:8-12
 Religionist. Mk.3:5

Kinds of.

Corrupt **h.** Mk.7:14-23
 Four kinds. Mk.4:13-20
 Hard **h.** Mk.3:5; 6:52; 8:17
 Israel's close-mindedness. Ro.10:18-21
 Judas hardened his heart time & again.
 Mt.26:15
 To guard against. Ro.9:15-18

Result.

Blinds to the truth. Mk.6:52
 Brings judgment upon oneself. Jude 15
 Closes one's mind to the truth.
 Lk.8:9-10
 Corrupts the heart. Mk.7:14-23
 Grieves the heart of Christ. Mk.3:5
 Reacts against God. Lk.15:11-13
 Rejects Christ. Lk.4:28-30; 7:33-34;
 Jn.5:40-41
 Rejects the Word of God. Lk.8:11-15
 Stores up wrath against oneself in the
 day of judgment. Ro.2:5

Trait of.

False teachers. 2 Pt.2:10
 Unbelievers, the unregenerate of the
 world. Tit.3:3

Verses. List of. Lk.15:11-13

HARDLY

Meaning. Mt.19:23

HARLOT (See **ADULTERY; IMMORALITY**)

HARMLESS

Meaning. Ph.2:15

HARVEST

H. of judgment. Mt.13:30, cp. 37-43
H. of souls.
 Discussed. Mt.9:37-38
 Ripe for reaping. Jn.4:35
H. of stewardship. 2 Cor.9:6
H. of the godly. Rev.4:14-16, esp. 15-16
H. of the ungodly. Rev.14:17-20

HASTEN

Meaning. 2 Pt.3:12

HATE - HATRED

Ct. with love thy neighbor. Mt.5:43-44
 Discussed. Mt.5:43-48; 2 Tim.3:3
 Duty.
 Not to **h.** but love. 1 Jn.3:15; 4:19-21
 Not to **h.** one's brother. 1 Jn.2:9; 2:11
 Not to **h.** one's enemies, but to love
 them. Mt.5:43-44
 Not to **h.** one's wife. Eph.5:29
 To **h.** evil, not to do evil. Jn.3:19-20
 To **h.** one's life in this world. Jn.12:25
 To **h.** worldliness. Rev.2:6
 To remember that the world **h.** Christ;
 therefore, it will **h.** us. Jn.15:18;
 1 Jn.3:13
 Examples.
 Herodias. Mk.6:18-19
 Misdirected religionists. Acts 23:12

Fact.

Christ **h.** the deeds of worldliness.
 Rev.2:6
 Christ loves righteousness & **h.** sin.
 Heb.1:9
H. is a work of the flesh. Gal.5:19-21,
 esp. 19

Meaning.

Discussed. Mt.5:21-26; Gal.5:19-21
 Is murder. 1 Jn.3:15, cp. 3:11-12

Results - Effects.

Bars one from eternal life. 1 Jn.3:15
 Blinds & erases purpose. 1 Jn.2:9-11
 Blinds & puts one in darkness.
 1 Jn.2:9-11
 Marks one as a child of Satan.
 1 Jn.3:10
 Proves one does not know God.
 1 Jn.2:9-11; 4:19-21
 Proves one does not love God.
 1 Jn.4:19-21

Who is hated.

Believers.
 Stated. Mt.10:22; 24:9; Mk.3:13;
 Lk.21:17
 Why believers are **h.** Jn.15:18-21;
 17:14

Christ.

Is **h.** without just cause. Jn.15:24-25
 Some reject Him as the Savior of
 the world. Jn.19:6
 Some reject His reign over them &
 the world. Lk.19:14
 Some reject His testimony that the
 world is evil. Jn.7:7
 God. Jn.15:24; Ro.1:30
 One's enemies. Mt.5:43-48, cp. 21-26
 Those who do good. 2 Tim.3:1-5, esp. 3

HAUGHTY - HAUGHTINESS (See **ARROGANCE; BOASTING; PRIDE; SELF-SUFFICIENCY**)

Meaning. 2 Tim.3:2-4

HEADY

Meaning. 2 Tim.3:2-4

HEAL - HEALING

And forgiveness. **H.** is less important
 than forgiveness. Mk.2:1-12
 By Jesus Christ.
 All diseases & sicknesses. Jesus'
 power. Mt.4:24; 8:16-17; 9:35;
 11:5; 15:29-31; Lk.4:40
 Arthritis, curvature of the spine. Man
 is more important than religion.
 Lk.13:11-13
 Blind & dumb man. Proves the Mes-
 siah's power. Mt.12:22-24
 Blind Bartimaeus. Steps for getting
 help. Mk.10:46-52; Lk.18:35-43
 Blind man. Necessity for caring.
 Mk.8:22-26; Jn.9:1-7
 Blind men. The unceasing cry for
 sight. Mt.9:27-31; 20:20-34
 Canaanite woman's daughter. How to
 receive the things of God. Mt.15:21-28
 Centurion's servant. Receiving & re-
 jecting men. Mt.8:5-13; Lk.7:1-10
 Deaf & dumb. Doing all things well.
 Mk.7:31-37
 Demon possessed.
 A boy with a dumb spirit. Spiritual
 immaturity & powerlessness.
 Mk.9:14-29

A daughter. Caring for the rejected.
 Mk.7:24-30
 A daughter of a Canaanite woman.
 How to receive things from God.
 Mt.15:21-28
 A demon-possessed girl. Power of
 money vs. the power of Jesus'
 name. Acts 16:16-24
 A dumb man. The quiet approach
 for sanity. Mt.9:32-33
 A man. Hope for the most wild &
 mean. Mk.5:1-20
 A son. A rebuke to the present gen-
 eration. Lk.9:37-45
 Delivering the most enslaved.
 Mk.1:23-28; 1:34; 3:11-12; 5:1-20
 Delivering the most unclean.
 Lk.4:33-37
 Many possessed persons.
 Jesus' power. Mt.4:24; Lk.4:41
 Seeking & fearing Christ.
 Mk.3:7-12
 Many possessed with evil spirits.
 Mk.1:23-28; 1:34; 3:11-12; 5:1-20
 Two possessed men. Saving men.
 Mt.8:28-34
 Unclean spirits. Meeting the needs
 of people. Acts 5:16
 Dropsy. The religionists & their error.
 Lk.14:1-6
 Dumb man. The quiet approach for
 sanity. Mt.9:32-34; 12:22; Lk.11:14
 Hemorrhaging woman. The secret
 hope for health. Mt.9:20-22;
 Mk.5:24-34; Lk.8:43-48
 Impotent man. Power to meet the
 world's desperate need. Jn.5:1-16
 Lame man. Lessons for witnessing.
 Acts 3:1-11
 Leper.
 Proves deity. Mt.8:1-4
 Ten lepers. Lesson on need &
 gratitude. Lk.17:11-19
 The most unclean. Mk.1:23-28;
 1:40-45
 The most untouchable. Lk.5:12-16
 Man with a withered hand. Under-
 standing true religion. Mk.3:1-2;
 3:1-6; Lk.6:6-11
 Many among the crowds. Seeking &
 fearing Christ. Mk.3:7-12
 Many sick. Meeting the needs of peo-
 ple. Acts 5:16; 19:12
 Neglected. Reason. Lack of power &
 faith. Lk.9:11
 Nobleman's son. The stages of faith.
 Jn.4:46-54
 Palsy. Forgiveness of sins. Mk.2:1-12
 Paralytic. Aeneas. Making men whole.
 Acts 9:32-35
 Paralyzed man. Forgiving sin. Mt.9:1-8;
 Lk.5:18-26
 People in the streets. Caring for the
 whole world. Mk.1:32-34
 Peter's mother-in-law. Caring for the
 home & for individuals. Mt.8:14-15;
 Mk.1:29-31; Lk.4:38-39
 Raised the dead.
 Dorcas. Conquering death. Acts
 9:36-43
 Jairus' daughter. A desperate, be-
 lieving approach. Mk.5:21-24,
 35-43; Lk.8:40-42, 49-56
 Lazarus. Power over death.
 Jn.11:41-46

Ruler's daughter. Hopeless cry for life. Mt.9:18-19, 23-26
 Widow's son. Compassion & power. Lk.7:11-17
 Withered hand. Man is greater than religion. Mt.12:9-13
 Discussed. Acts 9:32-35
Duty.
 To minister to those who are sick. Mt.25:36, cp. 31-40; Lk.10:34
 To pray for healing when seriously sick. Jas.5:14-15
 Errors of. Mentioned. Mt.9:35
Gift & power of h.
 Discussed. 1 Cor.12:8-10
 Involves the infusion of great power into the sick & diseased. Lk.8:46
 Is a God-given power. Mt.4:24; Mk.3:15; 16:17-18; Acts 19:11-12
 Why the gift of h. is given. Mt.10:1
Kinds.
 Spiritual h. The very special mission of Christ was to h. man spiritually. Lk.4:18
 Spiritual, physical, mental. The whole man. Mt.4:24
Meaning. Through & through. Soul & body. Mt.14:36
Method. Anointing with oil. Mk.6:8-13; Jas.5:14-15
Request for h. Mt.9:20; 14:36
Steps to.
 Being made whole. Mt.14:34-36
 Discussed. Mk.6:53-56
 Why God does not always heal. Mt.8:1-4

HEAR - HEARING

Duty.
 Not to deliberately close one's ears. Mt.13:13-15
 To be a doer of the Word not a hearer only. Ro.2:11-15; Jas.1:22
 To be quick to h. & slow to speak. Jas.1:19
 To desire to h. the Word of God. Acts 13:7, 44
 To h. God's Son. Mt.17:5; Mk.9:7
 To h. the Word. Eph.1:13-15; Col.1:5; 1 Th.2:13; 2 Tim.1:13; 1 Jn.2:7
 To h. the Word & keep it & bear fruit. Lk.8:15
 To h. the Word of Christ. Lk.9:35; Ro.10:16-17
 To h. what the Spirit says to the churches of Revelation. Rev.2:11
 To heed what we h. Mk.4:24; Lk.8:18
 To proclaim what we h. about the Lord. Acts 4:20; 1 Jn.1:3-5
Fact.
 Many h. but do not understand. Acts 28:26, cp. 25-27; Jn.8:42-43
 Many have turned their ears away from the truth & followed fables. 2 Tim.4:4, cp. 1-4
 People cannot h. without a preacher. Ro.10:13-15
Proof that a person h.
 He follows Christ. Jn.10:3
 He keeps the Word of God & bears fruit. Lk.8:15
Results of hearing the Word.
 Will be blessed. Rev.1:3
 Will receive everlasting life. Jn.12:47-50
Results of not hearing & not understanding the Word.

A person forgets who he is & what he needs. Jas.1:23-24
 Destruction. Mt.7:24-27; Acts 3:23
 Satan snatches away what a person does h. Mt.13:19
 Shall be judged by the very words of Christ. Jn.12:47-48

HEART

Discussed.
 Condition of. Hard, shallow, thorny, soft. Mk.4:1-20
 Defilement of. Things that defile. Mt.15:17-20; Mk.7:14-23
 Known, exposed by God. Acts 1:24; 15:8; Ro.2:2-5; 8:27
 The inside vs. the outside of man. Purity, cleanliness. Lk.11:39-41
Duty - Essential.
 Must be broken for salvation. Mk.3:11-12
 Must be cleansed. Lk.11:39-41
 Must be opened by Christ. Acts 16:14
 Must bear fruit. Mt.13:8, 23
 Not to deceive one's h. Jas.1:26
 To be meek & lowly in h. Mt.11:29
 To be open in looking at God's call to separation. 2 Cor.6:11-13
 To be open to the truth. Jn.4:25
 To draw near God with a true h. Heb.10:22
 To establish the h. with grace. Heb.13:9
 To give one's h. to God. Lk.11:39-41
 To have a clear h. 1 Jn.3:18-24
 To have a pure h. Mt.5:8
 To have a renewed h. Heb.8:10-12
 To let Christ dwell in one's h. Eph.3:17
 To let the peace of God & the Word of Christ rule in one's h. Col.3:15
 To live for Christ out of a pure h. 2 Tim.2:22
 To love out of a pure h. 1 Tim.1:5; 1 Pt.1:22
 To open the door of one's h. to Christ. Rev.3:18-20
 To open the eyes of the h. to know God. Eph.1:17-18
 To possess the law of God in one's h. Heb.10:15-18
 To receive the Word of God within one's h. Four ways. Mk.4:1-20
 To sanctify the Lord in one's h. 1 Pt.3:15
 To stand steadfast in h. 1 Cor.7:37
 To work the will of God from the h. Eph.6:6
Hard - Hardened. (See HARD - HARDNESS OF HEART)
Kinds of.
 Blind h. Eph.4:18
 Clear h. 1 Jn.3:18-24
 Corrupt h. Mt.15:15-20
 Covetous h. 2 Pt.2:14
 Darkened. Cannot see. Ro.1:21
 Enlightened h. 2 Cor.4:6
 Evil h. of unbelief. Heb.3:12
 Glad & single h. Acts 2:46
 Hard h. Mt.13:4, 19; Heb.3:7-11
 Honest & good h. Lk.8:15
 Indifferent. Lk.8:11-15
 Pure h. Mt.5:8; 1 Tim.1:5; 2 Tim.2:22; 1 Pt.1:22
 Seven descriptions. Acts 16:14
 Thorny. Worldly. Mt.13:7, 22

Troubled h. Deliverance from. Five-fold. Jn.14:1-3
True h. Meaning. Heb.10:22
Uncircumcised h. Acts 7:51
Wayward. Lk.9:41
Meaning. Mt.22:37; Mk.7:21; 12:29-31
Set on.
 Earthly or heavenly treasure. Mt.6:21-23
 Exposed by words. Mt.12:34-35
 Money or God. Lk.16:14-15
 The new life in Christ. Col.3:15-17
 Treasure. A person's treasure is where the h. is. Mt.6:21-23
Source. Of evil. Mk.7:23; Lk.11:39-41
What the heart does.
 Commits adultery. Mt.5:28
 Commits covetousness. 2 Pt.2:14
 Defiles a person. Mt.15:10-20; Mk.7:14-23
 Determines speech. Lk.6:45
 Determines the outside of a person. Mt.23:25-26
 Develops a blindness to the truth. 2 Cor.3:15; Eph.4:18
 Develops a hardness against Christ. Mk.3:5; 6:52; Ro.1:21
 Does evil. Mt.9:4; Lk.6:45
 Does good things & evil things. Mt.12:35
 Experiences conviction. Acts 2:37
 Experiences rejoicing. Acts 2:26
 Experiences sorrow. Jn.16:6; Ro.9:2
 Experiences the love of God. Ro.5:5
 Gives assurance. 1 Jn.3:9
 Gives purpose, initiative, drive. 2 Cor.9:7
 Grows in the understanding of Christ. Mt.13:15; Jn.12:40; Acts 28:27
 Lies. Acts 5:3
 Loves God. Mt.22:37
 Questions. Ro.10:6-7, cp. 8-10
 Sanctifies. 1 Pt.3:15
 Stirs belief. Lk.8:15; Ro.10:10; Acts 8:37
 Stirs doubt. Mk.11:23
 Stirs obedience. Ro.6:17
 Suffers trouble & lack of peace. Jn.14:1; 14:27

HEART OF THE EARTH

Meaning. Mt.12:40

HEATHEN - HEATHENISM - HEATHENISTIC

Message to.
 Discussed. Acts 14:8-20
 Preached to. Acts 17:22-34
 Modern man is h. Discussed. Acts 28:4-9
 Seeking God. A h. who truly seeks God is heard by God. Acts 10:1-6; 10:1-8
 The judgment of the h. Discussed. Ro.2:11-15
 What happens to the h. who never hears of Christ. Ro.2:11-15

HEAVEN (See HEAVEN & EARTH, NEW; KINGDOM OF HEAVEN)

Believers.
 Are citizens of h. Ph.3:20-21
 Are not to make h. their object, but God. Jn.14:6
 Are preserved for h. 2 Tim.4:18
 Are to be rewarded with h. Mt.5:11-12
 Are to be transported into h. immediately. Never lose consciousness. Jn.11:25-27; 2 Tim.4:18

Are to undergo an eternal transformation. 1 Cor.15:47-49, cp. 42-57; 1 Jn.3:1-3

Have a house, a building in **h**. 2 Cor.5:1-4

Position in **h**. Mt.11:11

Characteristics Nature.

Is eternal & incorruptible. 2 Cor.5:1-4

Life in. (See **INHERITANCE; REWARDS**)

Differs from this life. Lk.12:41-48; 16:10-12; 19:15-19; 20:36; 20:37-38; Jn.11:25-27

Experiences eternal rest. Rev.14:13

Experiences no corruption. 1 Cor.15:42-49; 15:50-57

Experiences no curse. Rev.22:3; Ro.8:18-22

Experiences no death. Lk.20:36-38; Rev.21:4

Experiences no sorrow, crying, or tears. Rev.7:17

Experiences no thieves or stealing. Mt.6:20

Foretaste of. Described. Mt.17:2; 17:3; 17:4; 17:5-8; 17:5

Has a great reward. Mt.5:12; Lk.6:23

Has all relationships perfected. Mk.12:25

Has love perfected. Mk.12:25

Has no defilement or wicked person. Rev.21:27; 22:15

Has no night. Rev.22:5

Inherits a mansion. Jn.14:2-3

Involves a changed body. 1 Cor.15:42-49; 15:50-57

Involves praise, singing & rejoicing. Rev.5:9-12; 7:11-12; 11:17; 14:2-3; 19:5-6

Involves reigning with Christ forever & ever. Rev.22:5

Involves serving & working for Christ. Rev.7:15; 22:3

Is glorious. Mk.9:2-13; Ro.8:17-18

Is like the spirit of a child. Lk.18:17

Undergoes an eternal transformation. 1 Cor.15:47-49, cp. 42-57; Rev.21:4

Will experience standing before Christ & seeing Him face to face. Rev.22:4

Will receive an inheritance that is incorruptible & undefiled. 1 Pt.1:3-4

Three **h**. Mt.6:9

Citizens of.

A numberless multitude from every nation & every tribe. Rev.7:9-17; 19:6

Angels. Heb.12:22

Believers. Ph.3:20-21

Christ. Jn.14:2-3; Acts 7:55; 2 Cor.5:1; Heb.9:24; 1 Pt.3:22

God. Mt.18:10; 24:36; Lk.11:2; Acts 7:49, 55; 17:24; Heb.12:22

Heavenly beings. Rev.5:11

Holy Spirit. Jn.1:32; 1 Pt.1:12

Special witnesses for God. Rev.7:1-8; 14:1-5

Ct. hell.

Picture of a man in heaven & hell. Lk.16:19-31

Unsaved shall see believers in heaven. Lk.13:28; 16:23

Described as.

A house, building, mansion. 2 Cor.5:1-4

God's house. Jn.14:1-3

The continuing city. Heb.13:14

The **h**. city. Heb.11:10

The **h**. country. Heb.11:13-16

The **h**. Jerusalem. Heb.12:22

The new **h**. & earth. 2 Pt.3:13

The pattern of earthly things. Heb.8:1-5; 9:23-28

The pattern receiving a better sacrifice. Heb.9:23-28

The promised land. Acts 7:2-8

The third heaven. 2 Cor.12:2

The true priesthood. Heb.8:1-5

The true worship. Heb.8:1-5

Discussed.

Difference between **h**. & this world. Lk.20:27-38; 2 Cor.4:17-18

Earthly worship is a shadow of **h**. things. Heb.8:1-5

Minister of. Supreme minister is Jesus Christ. Heb.8:1-5; 8:1-9:28

Mysteries of **h**. Mt.13:1-58

The least in **h**. Mt.11:11

The pattern of earthly things. Heb.8:1-5; 9:23-24

The pattern that receives a better sacrifice. Heb.9:23-28

The tabernacle of the sanctuary. Worship of. Heb.9:1-14

Witnesses of **h**. to Christ. 1 Jn.5:6-8

Duty.

Not to swear by **h**. Mt.5:34; Jas.5:12

To be perfect even as our Father in **h**. is perfect. Mt.5:48

To earnestly desire **h**. 2 Cor.5:1-8; Ph.1:22-23

To give all we are & have in order to secure **h**. Lk.12:33

To hope for **h**. Col.1:5

To lay up treasure in **h**. Mt.6:20

To look for the coming of the new **h**. & earth. 2 Pt.3:10-12, esp. 12. Cp. Heb.11:10

To pray for God's will to be done even as it is in **h**. Mt.6:10; Lk.11:2

To rejoice because our names are written in **h**. Lk.10:20

To seek **h**. Heb.13:13-16

Abraham sought. Heb.11:10

Patriarchs sought. Heb.11:13-16

To wait with anticipation for Christ's return from **h**. Ph.3:20; 1 Th.1:10; 4:16; 2 Th.1:7

Fact.

Beings in **h**. stand in stark amazement at God's grace to believers. Eph.3:10-12

Cannot be penetrated by man. Lk.10:22; Jn.3:13; 3:31; 8:14; 8:15-16; 8:19; 8:23; 8:42-43; 1 Cor.2:6-13; 3:18-20

Hope is laid up in **h**. Col.1:5

Is a world of righteousness. 2 Pt.3:13

Is another world, a spiritual dimension of being. Mt.9:35; 19:16; 22:29

Is the real world, the spiritual world & dimension. Jn.11:25-27

To be a new **h**. & earth. 2 Pt.3:10; 3:13

To be shaken & created into a new **h**. Heb.12:26-27

How to enter.

By bearing the image of Christ. 1 Cor.15:47-49

By becoming as a child. Lk.18:17

By being diligent to make one's call sure. 2 Pt.1:10-11

By being poor in spirit. Mt.5:3

By looking for **h**. 2 Pt.3:12-14

By obedience, keeping God's commandments. Rev.22:14

By putting one's treasure in **h**. Lk.12:33

Discussed. Eph.2:6

How a rich man enters **h**. Mt.19:16-22

Is difficult for a rich man to enter **h**. Mt.19:24

Must be counted worthy to enter **h**. Lk.20:35

Must have one's name written in the book of life. Lk.10:20

Requires more righteousness than a religionist has. Mt.5:20

What it takes to enter **h**. Mt.21:28-32

Meaning.

A new **h**. & earth - recreated. 2 Pt.3:12-14

Another dimension of being, the spiritual world & dimension. Mt.9:35

Heavenly kingdom of God. 2 Tim.4:18

Symbolized by. The promised land. Heb.11:10; 11:13-16

The third heaven. 2 Cor.12:2

Three heavens. Mt.6:9

Misconceptions - Errors. Idealize, materialize, humanize **h**. Mk.12:25

Search for.

By Abraham. Heb.11:8-10

By believers. Heb.12:22-24

By man. 2 Cor.5:1-4; 2 Pt.3:12-14

By the patriarchs. Heb.11:13-16

Man's futile search for Messiah - utopia - heaven. Jn.8:21-24

Vision of.

A numberless multitude of Gentiles is seen in **h**. Rev.7:9-17

Jewish converts are seen in **h**.:144,000 converts. Rev.7:1-8

Redeemed Jews are seen in **h**. Rev.14:1-5

HEAVEN & EARTH, NEW

Assurance of. Rev.21:4-6

Capital of. New Jerusalem. Rev.21:2; 21:9-23; 21:24-22:5

Discussed. Ro.8:18-22; Heb.1:10-12; 12:26-29; 2 Pt.3:1-10; Rev.21:1-8; 21:24-22:5

HEAVEN, KINGDOM OF (See KINGDOM OF HEAVEN)

HEAVENLY BEINGS

Observe God's grace to man & stand in stark amazement. Eph.3:10-12

HEAVENLY BODIES (See END TIME, Events of; Signs of)

Fate of. To be remade & perfected. Lk.21:33

In the end time. Greatly affected. Mt.13:24-25; Lk.21:25-26; Rev.6:2-14

HEAVENLY BODY, MAN'S (See RESURRECTION)

Discussed. 1 Jn.3:2

HEAVY - HEAVINESS

Deliverance from the **h.** of sin & sorrow.
By coming to Christ. Mt.11:28-29
Duty.
To let the **h.** of soul drive one to God.
Jas.4:9-10
To suffer **h.** in behalf of others who
suffer. Ph.2:26
To suffer **h.** of soul for the lost. Ro.9:2
Fact.
Many are burdened down with **h.**
Mt.11:28
Sin causes **h.** Jas.4:9
Temptation causes **h.** 1 Pt.1:6
Meaning. 1 Pt.1:6

HEBREWS

Meaning. Acts 6:1

HEED, TAKE (See BEWARE; WATCH)

Meaning. Mk.8:15; Lk.21:34-35
Of what.
How one builds the church. 1 Cor.3:10
Of being a stumbling block. 1 Cor.8:9
Of Christ's Word. Mk.13:23
Of covetousness. Lk.12:15
Of deception. Mt.24:4; Mk.13:5;
Lk.21:8
Of despising others. Mt.18:10
Of division. Gal.5:15
Of false doctrine & speculations.
1 Tim.1:4; Tit.1:14
Of God's judgment. Ro.11:21
Of ill feelings toward those who of-
fend one. Lk.17:3-4
Of oneself & one's ministry. Acts
20:28; Col.4:17
Of outward show. Mt.6:1
Of persecutors. Mk.13:9
Of pride. 1 Cor.10:12
Of the light one has. Lk.11:35
Of the Word of God. Heb.2:1; 2
Pt.1:19
Of unbelief. Heb.4:12
Of watching & praying. Mk.13:33
Of what & how one hears. Mk.4:24
Of worldliness. Lk.21:34
Verses. List of. 1 Cor.3:10

HEIRS (See INHERITANCE, EARTHLY; INHERITANCE, SPIRITUAL)

HELL - HADES - SHEOL (See LAKE OF FIRE)

A temporary place. Lake of fire is the
permanent place. Rev.9:2
And Jesus.
Bore **h.** for man. Mt.27:52
Jesus descended into **h.** Mt.26:52-53;
Eph.4:8-10, esp. 9; 1 Pt.3:19-20
Deliverance. Now available. Acts 1:8
Discussed. Mt.5:22
Prisons, cell blocks, compartments, &
sections of **h.** 1 Pt.3:18-22; 19:20
Two compartments to **h.** Lk.16:23
Man within. (See **HELL**, What **h.** will be
like)
Begged for another chance. Lk.16:30
Discussed. Lk.16:23-31
Is able to see believers in heaven.
Lk.13:27-30
The body & soul of some will be de-
stroyed in **h.** Mt.10:28; Lk.12:5
The body of some will be cast into **h.**
Mt.5:29-30

Prepared for. The devil & his angels.

Mt.25:41
What **h.** will be like. (See **SALVATION**)
A bottomless pit. Rev.9:2
A furnace of fire. Mt.13:30, 42
A lake of fire. Rev.20:14
Anguish, torment. Lk.16:23-31
Damnation. Mt.23:33
Everlasting destruction. 2 Th.1:9
Everlasting fire. Mt.25:41; 25:46;
Mk.9:43-44
Everlasting punishment. Mt.25:46
Excluded from the presence of the
Lord. 2 Th.1:9
Fire unquenchable. Lk.3:17
Gnashing of teeth. Mt.8:12; 13:42
Outer darkness. Mt.8:12
Weeping. Mt.8:12; 13:42
What **h.** is not. Mt.25:41-45
Worm that dies not. Mk.9:43-44
Who is to be in **h.**
Angels who sinned. 2 Pt.2:4; Jude 6
Discussed. Rev.21:8
Goats. People who do not minister or
help others in life. Mt.25:41
Sinners. Offenders. Mt.18:8
Tares. All who offend & do iniquity.
Mt.13:41-42, 50
The beast (antichrist) & false prophet
of Revelation. Rev.19:20
The devil. Rev.20:10
The extravagant, indulgent, hoarding,
& non-sacrificial person who does
not give all he is & has. Mt.19:21-
22; 19:23-26; 19:27-30; Lk.12:13-
21; 16:19-21
The unfruitful. Mt.3:10; 7:19
The unrighteous. Mt.25:41-46
The wealthy & the materialist. Reason.
Lk.16:19-21
The "whosoever" of judgment.
Rev.20:15
The worshippers of the antichrist.
Rev.14:9-12
Those who do not know God. 2 Th.1:8
Those who do not obey the gospel.
2 Th.1:8

HELLENISTS

Meaning. Acts 6:1

HELP - HELPING (See GIVE - GIVING; WORKS)

Duty.
Discussed. Mt.5:40; 5:41; 5:42
To help all who need help, no matter
who they are. Lk.10:34
To help those who labor in the gospel.
Ph.4:3
To submit to those who **h.** in the gos-
pel. 1 Cor.16:15-16
Of Christ. Helps us in time of need.
Ro.8:27; Heb.4:14-16
Of God. Ro.8:28-39; Heb.13:5-6
Of the Holy Spirit. Helps our infirmities.
Jn.14:16-17; Ro.8:26

HELPLESS - HELPLESSNESS

Needs met. (See **HEAL - HEALING**)
By Jesus. Lk.4:40
Of man.
Cannot always do good; cannot keep
from sinning. Ro.7:14-21
Cannot come to Christ except the Fa-
ther draw him. Jn.6:44
Cannot save himself. Ro.5:6-7

HEMORRHAGING WOMAN

Healed by Jesus. Reward of true faith.
Lk.8:43-48

HEREDITY

What is passed on from generation to
generation.
A corruptible body. 1 Cor.15:42, 50,
53; 2 Pt.1:4
An earthly nature. 1 Cor.15:47-49
Death. Ro.5:12, cp. 1 Cor.15:21-22
Flesh & blood. 1 Cor.15:50; Heb.2:14
Flesh, a natural body. Jn.3:6; 1
Cor.15:44, 46
Sin. Ro.3:23. Cp. Ro.3:9-18; Eph.2:1
The soul. 1 Cor.15:45

HERESY (See TEACHERS, FALSE)

Discussed. 2 Pt.2:1
How to deal with **h.** Tit.2:10-11
Duty. To reject a heretic. Tit.3:10
Fact.
Christianity was called a **h.** Acts 24:5,
14
Is destructive. 2 Pt.2:1
Meaning. Gal.5:19-21, esp. 20

HERITAGE

Honor of. By religionists. Error of.
Lk.11:47-51
Of Israel. Ro.9:5
Weakness of.
Does not make one acceptable to God.
Jn.8:33
Family cannot save. Mt.3:7-10
Inadequate to save. Mt.1:7-8; 3:7-10
Not saved by **h.** Ro.9:7

HERMAS

Believer in Rome. Ro.16:14

HERMES

Believer in Rome. Ro.16:14
False god. Discussed. Acts 14:12

HERMOGENES

Forsook Paul. 2 Tim.1:15

HEROD, FAMILY OF

Archelaus. Discussed. Mt.2:22
Herod Agrippa I (AD 41-44). Discussed.
Acts 12:1-25
Herod Agrippa II (AD 53-70). Discussed.
Acts 25:1-26:32
Herod Antipas (BC 4 - AD 39)
Discussed. Mt.14:1-14; Mk.6:14-29;
Lk.3:1-6
Disturbed by the disciples' teaching.
Lk.9:7-9
Murdered John the Baptist. The im-
moral vs. the righteous. Mt.14:1-14;
Mk.6:14-29
Reaction to Jesus.
Guilty conscience. Mk.6:16-23
Plotted to kill Jesus. Lk.13:31-33
Trial of Jesus. Shirked concern for the
truth. Lk.23:8-12
Herod the Great, Ruler of Judea (BC 37 -
AD 4)
Discussed. Mt.2:3-4
Reacts to Jesus' birth. Mt.2:1-11
Slaughters the children. Mt.2:13-18
Philip, Tetrarch of Ituraea & Trachonitis.
Discussed. Lk.3:1

HERODIANS

Discussed. Mt.22:16; Mk.12:13
 Joined forces with the Pharisees. Mk.3:6
 Plotted Jesus' death. Mk.3:6

HERODIAS

Discussed. Mt.14:6-11
 Wife of Herod. Plotted John's death.
 Vengeful. Mk.6:24-25

HERODION

Believer in Rome. Ro.16:11

HIDDEN TREASURE

Parable of. Mt.13:44

HIDE - HID

Duty.
 Not to hide our talents. Mt.25:24-30
 To dress & adorn the hidden man of
 the heart. 1 Pt.3:4
 To renounce the hidden things of
 darkness. 2 Cor.4:2

Fact.
 A light on a hill cannot be hid.
 Mt.5:14
 All the treasures of wisdom & knowl-
 edge are hid in Christ. Col.2:3
 Everything hid shall be revealed.
 Mt.10:26; Mk.4:22; Lk.8:17; 12:2
 Hidden things will be revealed.
 1 Cor.4:5
 The believer's life is hidden with
 Christ in God. Col.3:3
 The gospel is hidden to the lost--Satan
 blinds their minds. 2 Cor.4:3-4
 Truth is hidden from the wise & re-
 vealed to babes. Mt.11:25
 Works cannot be hidden. 1 Tim.5:25

HIERAPOLIS, CITY OF

A church was established in **H.** Col.4:13

HIGH IN LIFE, THE (See **RICH, THE**)

Discussed. Jas.1:9-11

HIGH PRIEST - CHIEF PRIESTS (See **RELIGIONISTS**)

A political office in Jesus' day. Mt.26:3
 And Jesus. Stood against Jesus. Mt.26:3-5
 Discussed. Mt.26:3; Jn.7:32; 11:49;
 Heb.3:1; 5:1-4; 7:4-24; 8:1-10:18

HIGH PRIESTHOOD (See **JESUS CHRIST**, Priesthood of)

HIGHEST

Meaning. Mt.21:9; Mk.11:10

HIGH-MINDED

Duty.
 Believers must not be **h.** Ro.11:20
 Not to mind high things. Ro.12:16
 The rich must not be **h.** 1 Tim.6:17
 To cast down imaginations & every
 high thing. 2 Cor.10:5

Fact. In the last days men will be **h.**
 2 Tim.3:4, cp. 1-5
 Meaning. 2 Tim.3:2-4

HILLEL SCHOOL

Liberal school of thought. Mt.19:1-12;
 Mk.10:1-12; 19:1-12

HISTORY (See **END TIMES**)

Book of destiny. Rev.5:1-4; 5:1

Center of civilization changed. Acts 16:9

Christ & history.

Adam & Christ, two representatives of
 mankind. Ro.5:12-21
 Christ made an invasion into **h.** Di-
 vided the ages & time. Lk.7:28
 Christ ushered in a new age. Mt.9:14-17
 Christ was the pivotal point of **h.**
 Ro.5:12-21; 1 Cor.15:20-23
H. was changed by the death of Christ.
 Jn.21:24
 Supreme fact of **h.** - the incarnation of
 Jesus Christ. Jn.1:10
 The eternal God enters **h.** 1 Jn.1:1-5
 Daniel's seventieth week. Mt.24:15
 End of. (See **END TIMES**)
 Discussed. Rev.6:1-7:17
 Living under the shadow of history's
 climax. 1 Pt.4:7-11

Future of.
 Climax has already come. 1 Cor.10:1-13
 God's glorious plan for **h.** Eph.1:9-10
God & h.
 God's plan for the ages. Jn.4:22;
 Heb.2:5-13
H. is guided by God. Acts 17:26
 Salvation came through the Jews.
 Jn.4:22
 The eternal God enters **h.** 1 Jn.1:1-5
 The throne of God is the focal point of
h. God controls **h.** Rev.4:1-11; 5:1
 Hope of. Final triumph over evil. Great
 announcement of. Rev.10:1-11
 Overview of - Perspective of.
 From God's perspective. Mt.21:33-46;
 Eph.2:11-18
 God's plan for **h.** Acts 13:14-41
 Parable of the Wicked Husbandman.
 Lk.20:9-18

Pivotal points of.
 Abraham. Ro.4:11-12
 Adam. Ro.5:12-21; 1 Cor.15:20-22
 Believers. Ro.8:29
 Christ. Coming of. Lk.3:1-6; 7:28;
 11:23
 Death of Jesus Christ. Mk.15:16-41
 Discussed. Mt.5:17-18; 1 Cor.15:20-22
 Launched by. John the Baptist.
 Lk.3:1-6
 Symbolized. Mt.1:1-17
 World measures years & calendar by
 Christ. Mt.8:18-22

HISTORY, SPIRITUAL & BIBLICAL HISTORY

Is inspired. 2 Tim.3:16
 Periods of. Mt.1:17

HOLD FAST (See **ENDURANCE; PERSEVERANCE; STEDFASTNESS**)

Duty.
 To hold fast. Rev.2:24-25
 To hold fast our hope to the end.
 Heb.3:6
 To hold fast our profession without
 wavering. Heb.4:14; 10:23
 To hold fast sound words. 2 Tim.1:13
 To hold fast that which is good.
 1 Th.5:21; Rev.3:11
 To hold fast the faithful Word that has
 been taught. Tit.1:9
 To hold fast until Christ returns.
 Rev.2:25
 To hold fast what we have received &
 heard. Rev.3:3

HOLOCAUST

Of antichrist. Millions slaughtered.
 Rev.6:9-11; 7:9; 7:13-14; 11:1; 11:2;
 11:3-13; 17:6

HOLY - HOLINESS

Discussed. Ph.1:1; Heb.12:14; 1 Pt.1:15-16

Duty.
 Of aged women. To live in **h.** Tit.2:3
 Of believers.
 The great duty of believers.
 Heb.12:14
 To be holy. Verses. List of.
 Jn.20:12-13
 To bear the fruit of **h.** Ro.6:21-22
 To build up ourselves on our most
h. faith. Jude 20
 To enter into the holiest (God's
 presence) by the blood of Christ.
 Heb.10:19-22
 To follow after peace & **h.**
 Heb.12:14
 To hold fast our profession without
 wavering. Heb.4:14; 10:23
 To hold fast that which is good.
 1 Th.5:21
 To hold fast the confidence of our
 hope. Heb.3:6
 To hold fast what we have.
 Rev.2:25; 3:3; 3:11
 To live a life of **h.** behavior & god-
 liness. 2 Pt.3:10-12, esp. 11
 To live a life of purity. 1 Th.4:1-8
 To partake of God's holiness.
 Heb.12:10
 To perfect **h.** in the fear of God.
 2 Cor.7:1
 To pray, lifting up **h.** hands to God.
 1 Tim.2:8
 To put on the new man which is
 created in righteousness & true **h.**
 Eph.4:24
 To seek & pursue holiness.
 1 Pt.1:13-16; 1:15-17
 To serve God in **h.** & righteousness
 all the days of our lives. Lk.1:75
 To yield our body members as ser-
 vants of righteousness & **h.**
 Ro.6:19

Of married women. To continue in
 faith, love, & **h.** 1 Tim.2:15

Of ministers. Must be **h.** Tit.1:8

Of single women. To strive to be **h.** in
 both body & spirit. 1 Cor.7:34

Fact. Man has no **h.** within himself to
 minister or serve God. Acts 3:12
 Meaning. 1 Cor.1:2; Eph.1:4; Ph.1:1;
 Col.1:22; 1 Pt.1:15-16;
Of God.
 Declared by Mary. Is pure being &
 pure in being; perfect being & perfect
 in being. Lk.1:49-50
 Discussed. 1 Pt.1:15-16
Fact.
 God is **h.** & true; therefore He will
 judge the earth. Rev.6:10
 God is praised day & night for His
 holiness. Rev.4:6-9
 God is to be feared & worshipped
 because He is **h.** Rev.15:4
H. is the very name of God.
 Jn.17:11
 The presence of God makes the
 very ground where a person
 stands **h.** Acts 7:33

Of Jesus Christ. (See **JESUS CHRIST**, Sinless)
 Described. Glimpsed in the transfiguration. Lk.9:29; 9:32-33
 Discussed. Rev.3:7
 Fact.
 Is the High Priest for us, the High Priest who is holy. Heb.7:26-27
 Is the Holy One. 1 Jn.2:20; Rev.3:7
 Is the Holy One of God. Mk.1:24
 Is the Holy One who could not suffer corruption. Acts 2:27; 13:35
 Was the holy child Jesus who was anointed by God. Acts 4:27, 30
 Was raised from the dead by the Spirit of holiness. Ro.1:4
 Purpose.
 Believers are being built up as an h. priesthood. 1 Pt.2:5
 God has called us to be holy & without blame before Him. Eph.1:4; 5:27; Col.1:22
 Results.
 Assures us.
 That we shall see the Lord. Heb.12:14
 That we will be presented unblameable before God. Col.1:22; 1 Th.3:12-13
 Frees us from sin. Ro.6:1-21
 Makes us partakers of God's holiness. Heb.12:10
 Source of - Comes through.
 Hope. 1 Jn.3:3, cp. 3:1-3
 Not man, but Christ. Acts 3:12-13
 Obedience. 1 Pt.1:14
 The blood of Christ. Heb.10:19-20
 The blood of the cross & reconciliation. Col.1:20-22
 The call of God. Eph.1:4; 2 Tim.1:9
 The chastening of God. Heb.12:10
 The work of Christ within the heart. 1 Th.3:12-13
 Stages of. Progressive stages of holiness. Ph.1:1
 Symbolized. By white clothing. Jn.20:12-13
 Verses. List of. Ro.6:21-22
 What is holy.
 Days of worship & celebration. Col.2:16
 Faith. Jude 20
 New Jerusalem, the capital of the new heavens & earth. Rev.21:10
 Prophets of the Old Testament. 2 Pt.3:2; Rev.22:6
 Scripture. Ro.1:2; 2 Tim.3:15
 The call of God to believers. 2 Tim.1:9
 The commandments of God. Ro.7:12; 2 Pt.2:21
 The inner sanctuary of the tabernacle. Heb.9:3, 8
 The kiss & brotherly affection between believers. Ro.16:16; 1 Cor.16:20; 2 Cor.13:12; 1 Th.5:26; 1 Pt.5:14
 The temple or church of God. 1 Cor.3:17; Eph.2:21
 The things of the ministry & worship. 1 Cor.9:13
 The very ground where the presence of God is manifested. Acts 7:33; 2 Pt.1:18
 The call of God to believers. 2 Tim.1:9

Who is holy.
 Angels. Acts 10:22; Rev.14:10
 Apostles & prophets. Rev.18:20
 Believers. Col.3:12; 1 Th.5:27; Heb.3:1; Rev.22:11
 Believers who have a part in the first resurrection. Rev.20:6
 The children of believers. 1 Cor.7:14
 The new man. Eph.4:24
 The single woman who strives to be holy in both body & spirit. 1 Cor.7:34
 Women of history who trusted God. 1 Pt.3:5
 Writers of Scripture. 2 Pt.1:21
HOLY PLACE - HOLY OF HOLIES
 Christ entered once. Heb.9:11-14
 Discussed. Heb.9:1-10; 9:15-22; 9:23-28
 Entrance into.
 By Jesus Christ. Heb.10:19-21
 Not by the blood of animals, but by Christ. Heb.9:11-14; 10:19
 Purpose for. Heb.9:1-14
 Veil of.
 Symbolized Christ's death. Heb.10:19-21
 Torn at Christ's death: symbolizes open access to God. Mt.27:50-51
HOLY SPIRIT
 Baptism of.
 Discussed. 1 Cor.12:12-13
 Historical occasions of the Holy Spirit's baptism. Acts 2:1-13; 10:44
 How to receive. Acts 1:4-5
 Possible because Christ has come. Verses. List of. Mk.1:7-8
 Vs. infilling of. Acts 2:1-4
 Came upon - Received by.
 A small prayer band. Acts 4:31
 Christ.
 Discussed. Jn.1:32-33; 3:34; 5:32; Acts 10:38-39
 Indwelt Christ fully. Mt.3:16; 12:18
 Disciples. Jn.20:22; Acts 13:52
 At Pentecost. Acts 2:1-13
 Disciples of John. Acts 19:6
 Gentiles. Acts 10:44-48; 11:15
 Jews. Acts 2:1
 Mary. Mt.1:18; Lk.1:34-35
 Paul. Acts 9:17
 Samaritans. Acts 8:14-17
 Those who obey God. Acts 5:32
 Deity of.
 Discussed. Jn.15:26-27; 16:16
 Is called God. Acts 5:3-4
 Is eternal. Heb.9:14
 Is sovereign over man (omnipotent). 1 Cor.12:11
 Knows the things of God (omniscient). 1 Cor.2:10-11
 Discussed. Jn.14:15-26; 16:7-15; Acts 2:1-13; Ro.8:1-17
 All the verses in the Book of Acts.
 Acts Introd.
 Essential for salvation. Acts 19:1-9
 Given by Christ. Breathed on the disciples. Jn.20:22
 Jesus Christ was completely dependent upon. Acts 1:1-2
 The law of the Spirit of Life. Ro.8:2-4
 Why His presence is better than having Christ with us. Jn.16:7

Duty toward.
 Must depend upon. Acts 1:1-2
 Must follow. Jn.21:18-19
 Must receive. Is conditional. Jn.14:16
 Not to grieve. Eph.4:30
 Not to quench. 1 Th.5:19
 Not to sin against the Holy Spirit. (See **HOLY SPIRIT**, Sins Against)
 To be continually filled with the Spirit. Eph.5:18-21
 To be full of the Holy Spirit. Acts 6:3, 5; 9:17; Eph.5:18-21
 To be led & guided by the Holy Spirit. Jn.16:13; Ro.8:14; Gal.5:18
 To be sensitive to the leadership of the Spirit. Acts 16:6-11
 To bear the fruit of the Spirit. Gal.5:22-26; Eph.5:9
 To follow the teaching of the Holy Spirit. Jn.14:26
 To let the Holy Spirit change us into the image of Christ day by day. 2 Cor.3:18
 To obey the Spirit. Acts 16:6-11
 To pray in the Holy Spirit. Jude 20
 To receive the unction, the anointing of the Spirit. 1 Jn.2:20-21; 2:27
 To walk in the Spirit. Gal.5:16; 5:25
 Fruit of.
 Discussed. Gal.5:22-26
 Is goodness, righteousness & truth. Eph.5:9
 Gifts of. (See **GIFTS, SPIRITUAL**)
 How to receive.
 By being born again. Jn.3:5
 By faith, not by works nor by law. Gal.3:2
 By obeying God. Acts 5:32
 By repentance. Acts 2:38
 By the baptism of the Spirit. Acts 1:4-5; 1 Cor.12:12-13
 Indwelling presence - Indwells the believer.
 Dwells within the believer. Jn.14:17
 Indwells the church in a special way. 1 Cor.3:16-17
 Is the sustaining power of the believer. 2 Cor.4:7-9
 Proves.
 That Christ abides within a person. 1 Jn.3:24; 4:12-13
 That God is within a person. 1 Jn.3:24; 4:12-13
 That one is truly saved. 1 Jn.3:24; 4:12-13
 Requires separation. 2 Cor.6:16-18
 The believer is the temple of the Holy Spirit. 1 Cor.6:19-20
 Verses. List of. Jn.14:17; 1 Cor.6:19-20
 Infilling. (See **HOLY SPIRIT**, Work of)
 Discussed. Jn.14:21-22; Acts 2:1-4; 2:2; Eph.5:18-21
 Follows obedience & the discipline of God. Lk.1:67
 Is due to obedience. Lk.1:41
 Is necessary to answer accusers & persecutors. Acts 4:5-10
 Meaning of. The Holy Spirit being poured out. Acts 2:17-21
 Response to. By the public. Acts 2:14-16
 Upon Simeon. Lk.2:25
 Verses. List of. Jn.14:21
 Names - Titles.
 Abiding Presence of the Trinity. Jn.14:23-25
 Christ in the believer. Jn.14:20

The Comforter. Jn.14:16; 14:26; 15:26-27; 16:7
 The Eternal Spirit. Heb.9:14
 The Law of the Spirit of life. Ro.8:2-4
 The Living Water. Jn.7:37-39
 The Promise of the Father. Acts 1:4
 The Seal, Earnest, or Guarantee. 2 Cor.1:21-22; 5:5; Eph.1:13-14
 The Seven Spirits. Rev.1:4; 3:1
 The Spirit of Adoption. Ro.8:15
 The Spirit of Christ. Ro.8:9
 The Spirit of glory & of God. 1 Pt.4:14
 The Spirit of God's Son. Gal.4:6
 The Spirit of holiness. Ro.1:4
 The Spirit of Life. Ro.8:2
 The Spirit of prophecy. Rev.19:10
 The Spirit of the Father. Mt.10:20
 The Spirit of Truth. Jn.15:26-27; 16:13; 1 Jn.5:6
 The unction or anointing of God. 1 Jn.2:20-21; 2:27
 Who He is. Jn.14:15-26
Power of.
 Discussed. Ro.8:1-17
 Works within the believer. Eph.3:20
Prophecies concerning - Foretold.
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 Justified Christ. 1 Tim.3:16
 Led Christ. Lk.4:1
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In relation to Scripture.
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 Uses the Word of God as a sword.
 To convict. Heb.4:12
 To defend against the attacks of evil. Eph.6:17, cp. 10-18
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 To convict justify, save, assure, & deliver the believer.
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 Indwells & assures the believer. Gal.4:4-7
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 Comforts & helps. Jn.14:16
 Enters, matures, & enables the believer. Gal.3:2-3
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 Teaches & helps the believer to remember. Jn.14:26
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 Gives special experiences with Jesus Christ. Jn.14:21-22; 14:21
 Gives the believer inspiration when needed. Lk.12:4-12
 Gives victory over the world. Jn.15:26-27
 Guides & leads by restraint. Acts 16:6-7
 Guides & leads the believer. Jn.16:12-13; Acts 16:6-11; Gal.5:18
 Indwells the believer. Ro.8:9; 1 Jn.4:12-13
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 Speaks through the believer when needed. Lk.12:4-12
 Stirs confidence & courage. 2 Cor.5:6-8
In relation to the church.
 Appoints leaders within the church. Acts 20:28
 Appoints ministers & missionaries of the church. Acts 13:1-4
 Baptizes us all into one body, into the church. 1 Cor.12:13
 Comforts the church. Acts 9:31
 Indwells the church. 1 Cor.3:16; Eph.2:22; 3:16
 Sends forth & directs the ministers & missionaries of the church. Acts 8:29; 13:4
 Stirs fellowship within the church. Ph.2:1
In relation to the world
 Causes a person to be born again. Jn.3:5-6
 Convicts & quickens the gospel to the hearts of men. Jn.6:44-46; 16:8-11
 Restrains evil. 1 Th.2:6-8

HOMAGE

Demonstrated by obedience. Mt.21:6-7

HOME (See FAMILY; MARRIAGE)

Duty.
 To care for the **h.** & the individual. Mk.1:29-31
 To invite the presence of Jesus into the **h.** Mk.1:29-31
 To live for God first of all at home. 1 Tim.5:4
 To take care of one's **h.** & family. Tit.2:5
 To witness to one's own **h.** & family. Mk.5:19; Lk.8:38-39
 Essential. Jesus' presence. Mk.1:29-31
 Hope of. Jesus Christ. Mk.1:30; 1:31
 To be the center of the church's ministry. Lk.9:4

HOMELESS

Christ had no home. Lk.9:58
 Paul had no home. 1 Cor.4:11

HOMOSEXUAL - HOMOSEXUALITY

Discussed. Ro.1:26-27

HONEST - HONESTY

Duty - Essential.
 Ministers (churches) to use their money for **h.** things. 2 Cor.8:20-21
 Must choose men of **h.** to serve as deacons. Acts 6:3
 Not to corrupt, cheat, or wrong any man. 2 Cor.7:2
 Not to do evil, but that which is **h.** 2 Cor.13:7
 Not to seek bribes. Acts 8:18-24; 24:23-26, esp. 26
 To always do what is right & **h.** in the sight of everyone. Ro.12:17
 To do what is **h.** in the eyes of both the Lord & men. 2 Cor.8:21
 To focus one's thoughts upon things that are **h.** Ph.4:8
 To have a good conscience, living **h.** in all things. Heb.13:18
 To have an **h.** & good heart in hearing the Word of God. Lk.8:15
 To live an **h.** life before the world. 1 Pt.2:12
 To live as a citizen in all godliness & **h.** 1 Tim.2:2
 To owe nothing to anyone except love. Ro.13:8
 To renounce the hidden things of dishonesty. 2 Cor.4:2
 To walk honestly, not unrighteously. Ro.13:13
 To work that one may walk **h.** before the world. 1 Th.4:12
 Example of.
 Nathanael. Did not deceive, bait or mislead. Jn.1:47
 Zacchaeus. Repays what he had stolen. Lk.19:8, cp. 1-10
 Meaning. 1 Pt.2:12
 Results.
 A good, clear conscience. Heb.13:18
 A good testimony before the world. 1 Pt.2:12
 An **h.** heart keeps the Word & brings forth fruit. Lk.8:15
 Peace. Ph.4:8-9

HONOR - HONORED (See GLORY - GLORIFIED)

Discussed. Jn.4:44

Duty.

Husbands are to give **h.** to the wife. 1 Pt.3:7
 Not to **h.** Christ only with one's lips. Mt.15:8; Mk.7:6
 To count one's employer worthy of all **h.** 1 Tim.6:1
 To count one's minister as worthy of double **h.** 1 Tim.5:17
 To give **h.** to whom **h.** is due. Ro.13:7
 To give preference to others in **h.** Ro.12:10
 To **h.** all men. 1 Pt.2:17
 To **h.** God. 1 Tim.1:17
 To **h.** Jesus Christ. Lk.11:19; Jn.4:44
 To **h.** one's father & mother. Mt.15:4; 19:19; Lk.18:20; Eph.6:2
 To **h.** the elderly & widows who are true widows. 1 Tim.5:1-3
 To **h.** the king. 1 Pt.2:16-27
 To **h.** the Son & the Father. Jn.5:23
 To possess one's body in **h.**, especially sexual **h.** 1 Th.4:4
 To proclaim **h.** & glory to God forever & ever. 1 Tim.1:17; 1 Tim.6:16
 To seek for glory, **h.**, & immortality. Ro.2:7
 To stand fast in temptation so that one's faith will be proven honorable when Christ returns. 1 Pt.1:6-7

Fact.

A prophet is without **h.** in his own country. Mt.13:57; Mk.6:4; Jn.4:44
 Christ did not seek the **h.** of men. Jn.5:41
 God **h.** any man who **h.** His Son. Jn.12:23-26
 If a person does not **h.** the Son, he does not **h.** the Father. Jn.5:23
 Marriage is honorable & the bed undefiled. Heb.13:4
 Ministers of Christ are to be faithful whether **h.** or dishonored. 2 Cor.6:4-10, esp. 8
 Some persons are vessels of **h.** & some of dishonor. 2 Tim.2:10-21
 Some refuse to **h.** Christ. Jn.4:44
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H. by God. Jn.8:54-59; 2 Pt.1:17
 Has more **h.** than man because He is the Builder & Creator. Heb.3:3-4
 Is worthy of **h.** Rev.4:11; 5:12-13; 7:12; 19:1, 7
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 Worldly **h.** Discussed. Lk.11:43; 14:7-14; 20:45-47
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 A refuge & anchor of the soul. Heb.6:18-20
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 Blessed. Tit.2:13
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 Not to be moved away from the **h.** of the gospel. Col.1:23
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 To be diligent in being assured of God's **h.**--to the end. Heb.6:11
 To flee to God & lay hold upon the **h.** set before us. Heb.6:18-19
 To **h.** for the comfort & growth of other believers. 2 Cor.1:7; 10:15
 To **h.** in believers, that they will be acceptable & approved when Christ returns. 1 Th.2:19
 To **h.** in Christ for both this life & the next life. 1 Cor.15:19; Col.1:27; 1 Th.1:3; 1 Tim.1:1
 To **h.** to the end of life. 1 Pt.1:13
 To hold fast the rejoicing of **h.** to the end. Heb.3:6
 To labor, plow & reap in **h.** 1 Cor.9:10
 To live in faith, **h.**, & love. 1 Cor.13:13
 To look for the blessed **h.** & glorious appearing of Christ. Tit.2:12-13
 To persevere in **h.** seeking God's help. Jn.4:46-47
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HUNGER & THIRST

Caused by.

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 Jn.6:28-29
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**HUSBAND (See FAMILY; FATHERS;
 MARRIAGE; WIFE)**

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 The believing wife & husband.
 Eph.5:22-33
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 1 Cor.7:1-40

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 sexually. 1 Cor.7:4-7
 Not to put away one's wife through
 separation or divorce. 1 Cor.7:11
 Of ministers. Must be the **h.** of only
 one wife. 1 Tim.3:2; Tit.1:6
 To one's wife. Eph.5:25-33
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Fact.

Is head of the wife. Eph.5:23
 Is sanctified by a believing wife. Cor.7:14
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 another person is adultery. Lk.16:18
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 Mk.10:12

HUSBANDMAN, WICKED

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 Taught that the resurrection of believers
 had already passed. 2 Tim.2:16-18

**HYPOCRISY - HYPOCRITE - HYPO-
 CRITICAL (See PROFESSION,
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Answer to.

Correcting one's own life before cor-
 recting others. Mt.7:5; Lk.6:42
 God's wisdom. His wisdom is pure &
 without any **h.** Jas.3:17
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Caused by.

Appearing fruitful, but bearing no
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 Mt.23:3
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 Drawing near God with one's lips, but
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I. is a work of the flesh. Gal.5:19-21
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Meaning. Ro.2:7

Source - How to secure.

By believing in Christ. Jn.11:26

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By earnestly desiring to be enclosed in our house in heaven. 2 Cor.5:1-2

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Abolished death & brought i. through the gospel. 2 Tim.1:10

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Duty. Not to act superior or exclusive.
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Fact.

God is i. in accepting people.

He accepts all who call upon Him.
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What causes i.

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Discussed. Man is imperfect, therefore unacceptable to a perfect God.

1 Tim.2:3-7; Heb.7:1-24; 7:27;9:1-10
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What is i.

I. for God to lie. Heb.6:18

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IMPUTE - IMPUTATION

Facts.

Faith is i. (counted, credited) to a person as righteousness. Ro.4:22-25; Jas.2:23

God i. (counts, credits) righteousness without works. Ro.4:6

God was in Christ, reconciling the world & not i. (counting, crediting) their trespasses against them.
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Righteousness is i. (counted, credited) to a man when he believes on Christ.
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1 Jn.2:22-23; 4:2-3; 4:9-11; 5:19-20;

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To come to earth in a body in order to do the will of God as the Ideal Man.
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Meaning. 2 Cor.6:14-16

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Borne by Jesus. Mt.8:16-17

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Christ bore our i. Mt.8:17

Christ healed the i. of people. Lk.5:15; 7:21; 8:2; 13:11-13; Jn.5:5-9

Christ is touched with the feelings of our i. Heb.4:15-16

Duty.

Not to despise the i. in others.

Gal.5:14-15

To bear the i. of the weak. Ro.15:1, cp. Gal.6:1-2

To come boldly to Jesus for help with our i. Heb.4:15-16

To glory in our i. 2 Cor.11:30; 12:5; 12:7-10

To preach the gospel despite i. & sickness. Gal.4:13-14

To rejoice in i. 2 Cor.12:7-10

To take medicine for our i. 1 Tim.5:23

Fact.

All men, including priests & ministers, have i. & weaknesses & sin.

Heb.5:2; 7:28

The Holy Spirit helps our i. in prayer.

Ro.8:26

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Evil i. (See STUMBLING BLOCK)

A little leaven leavens the whole lump.

1 Cor.5:6; Gal.5:9

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An i. can be wasted. Lk.15:11-24, esp. 12-14

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 By faith & patience. Heb.6:12
 By faith, not by works. Gal.3:18
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Omnipresent - Present everywhere.
 Christ is present in the very midst of believers when they pray. Mt.18:20
 Christ's presence never leaves the believer. Mt.28:20; Heb.13:5

Omniscient - All knowing. (See **JESUS CHRIST**, Knowledge - Omniscience)

One with the Father. (See **JESUS CHRIST**, Claims; Deity, One with the Father) Jn.5:17-30; 8:15-16; 14:10

Opinions. (See **JESUS CHRIST**, Concepts of)

Opposed - Opposition. (See **RELIGIONISTS**, Opposed Christ)
 By government. Lk.13:31-33
 By Herod. Plotted to kill. Lk.13:31-33
 By leaders. Sought to destroy. Lk.19:47-48
 By obstinate unbelief. Mt.21:23-27
 By religionists. (See **RELIGIONISTS**, Opposed Christ) Mt.21:23-27; Lk.13:14
 By the Sanhedrin. Mt.21:23
 Death explained & plotted. Mt.26:1-5
 Easy to oppose in a group. Mt.26:57
 Enemies try to discredit. Feel threatened. Reasons. Mt.12:1-8; 12:10; 15:1-20; 15:6-9; 16:1-12; 21:23; 22:15-22; 22:23-33; 22:34-40; 23:1-12
 Executioners of. Mt.20:19
 How men oppose. Mt.26:16
 Pharisees & Sadducees cooperate in opposition. Mt.16:1-12
 Three groups who opposed. Mt.16:21; 17:22
 Threefold opposition. Religionists; Satan; covetous men. Lk.21:1-6
 Will be conquered. Lk.13:31-33

Origin. (See **JESUS CHRIST**, Nature - Origin)
 Passages where Jesus withdrew. Mk.3:7
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Person. (See **JESUS CHRIST**, Claims; Deity; Nature - Origin; Related Subjects)
 As Conqueror & Warrior.
 The conquering Christ. Rev.19:11
 The conquering Prince. Rev.19:12
 The fierce Conqueror. Rev.19:15
 The heavenly, warring Leader. Rev.19:14
 The slaughtering Word of God. Rev.19:13

As God, Creator, & Sustainer.
 The express image of God. Heb.1:3
 The glory of God. Heb.1:3
 The heir of all things. Heb.1:3; 2:8-9
 The same yesterday, today, and forever. Heb.13:8
 The sustainer of the universe. Heb.1:3

As God's Spokesman & Redeemer.
 The Redeemer. (See **REDEEM - REDEMPTION**) Ro.5:6-7; Eph.1:7; Col.1:14; 1 Tim.2:3-7; Tit.2:14; Rev.5:6-7
 The Spokesman of God. Heb.1:1

As High Priest, Mediator, & Intercessor.
 Intercessor. Heb.1:3; 7:25
 Mediator. Heb.1:3; 4:4-14; 7:25
 Perfect High Priest. Heb.7:25-28; 10:21
 The High Priest.
 After the order of Melchisedec. Heb.6:18-20; 7:1-24
 Discussed. Heb.2:17-18; 4:14-16; 5:1-10
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As Minister.
 Of a heavenly sanctuary. Heb.9:11-14
 Of a heavenly, spiritual ministry. Heb.8:1-5
 Of a superior covenant. Heb.8:6-13
 The supreme minister. Heb.8:1-9:28

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As Superior & Greater. (See **GREAT**, Christ is declared to be great; **JESUS CHRIST**, Supremacy)
 Greater than Jonah. Mt.12:41
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 The Creator. Heb.1:2; 4:10-12
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 Three possibilities. Lk.20:1-8

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Poverty - Possessions of. (See **JESUS CHRIST**, Finances)

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 Power to banish demons. Hope for most. Mk.5:1-20; 7:24-30
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JEWISH LEADERS (See RELIGIONISTS; PHARISEES; SADDUCEES; SCRIBES; HERODIANS; ELDERS)

JEWS (See ISRAEL; JERUSALEM)

Advantages.
 Had the privileges & the blessings of God. Ro.9:1-5; 1 Cor.10:1-5
 Had the Word of God. Ro.3:1-2
 Salvation is of the Jews. Jn.4:22; Acts 10:34-35
Birth of.
 Father of the Jews. Abraham. Ro.4:1-25
 The Jews as a people. Call & life of Abraham. Acts 7:2-8
Call of, Purpose. Acts 10:1-22
Charges against. Eightfold. Acts 7:42-53
Covenants of. (See **COVENANT**)
Discussed. Jn.5:10
Errors - Mistakes of.
 Claimed the heritage of God; claim to be the children of Abraham. Jn.8:33
 Counted some laws weightier, others lighter. Mt.22:36
 Cried for Jesus' blood to be upon them. Mt.27:25
 Discussed. Mt.12:10; Ro.2:17-29
 Exalted Moses & the law above God. Acts 7:30-38
 God's case against the Jews. Ro.2:17-29
 Misinterpreted God's promises. Jn.4:22
Opposed - Rejected God's Son, the Lord Jesus Christ. (See JESUS CHRIST, Opposition)
 Despite all kinds of evidence. Mk.12:6-8
 Opposed the Messiah & the Day of Salvation. Lk.19:44
 Persecuted Jesus. Jn.5:16; 7:13-15, 19
 Plotted & killed Jesus. Accused of. Mt.17:22-23
 Reasons. Mt.12:1-8; 12:9-13; 12:10
 Rejected the gospel. Acts 28:25-29
 Sought to kill Jesus. Jn.5:16, 17-18; 7:13, 19; 8:40, 59; 10:31-33, 39
 Ways opposed. Mt.12:10
 Persecuted God's true messengers, the servants of God's Son Christ. Mt.23:37
 Rejected the Messiah. Mt.23:37-39; 23:37
 Required a sign. Mt.12:38-45
 Worshipped false gods. Acts 7:42-53
Fact.
 The gospel was taken from the Jews & given to the Gentiles. Acts 28:25-29
 The Jews were turned away from. By Paul. He turned to the Gentiles. Acts 28:25-29
 Their minds are blinded to the gospel. 2 Cor.3:14-15
 Hellenist Jew vs. Hebrew Jew. Acts 6:1
History. Lk.6:7
 Descendents of Jacob. Mt.1:2
 Fled to Egypt often. Mt.2:13-18
 Refugees. Preserved by God. Mt.1:11

The "binding force" of the Jewish nation. Mt.12:10
 Tragic. Rejection of God time and again. Acts 7:2-8
 Hope. Is Christ & Christ alone. Mt.1:2
 In the end time.
 One hundred forty four thousand. Seen in heaven. Rev.7:4-8; 14:9-12
 Redeemed Jews seen in heaven. Rev.14:1-5
 Judgment of.
 Because of sins. Mt.23:37-39; 23:38-39
 Discussed. Lk.20:15-16
 Gospel taken from the Jews & given to the Gentiles. Acts 28:25-29
 Threefold judgment. Mt.23:38-39
 Laws of.
 Capital punishment. Not allowed by the Romans. Jn.19:7
 Dietary Laws. Acts 10:9-22; 10:11-16
 Sabbath. Mt.12:1-9
 Love for the Jews.
 Messiah's great lament for Jerusalem. Mt.23:37-39; Lk.13:34-35; 19:41-42
 Messiah's patience & care & protection. Mt.23:37
 Of the diaspora. Jas.1:1
 Purposes of. Reasons the Jews were chosen by God. Jn.4:22
 Religion of.
 Rules & regulations. Mt.15:1-20
 Stressed outside, external appearance. Mt.15:1-20
 Stressed tradition. Mt.15:1-20; 15:6-9
 Remnant.
 144,000 saved during the tribulation of the end time. Rev.7:1-8
 Conversion of multitudes of Jews in the last days. Rev.11:3-13
 Protected in the end time. Rev.11:1-2
 Some claim to be Jews but are not. Rev.2:9
 Restoration.
 At the end of the "times of the Gentiles." Lk.21:24
 Discussed. Ro.11:25-26; 11:25-36
 Predicted. Will proclaim Messiah. Mt.23:39
 Surety of.
 Forefathers. Ro.11:16; 11:28
 Predicted by the prophets. Ro.1:2-4
 Prophecy. Jews will proclaim Messiah. Mt.23:39
 Sixfold surety. Ro.11:25-36
 To be wrought by Christ Himself. Ro.11:26-27
 Seed of. Discussed. Jn.4:22; Ro.4:1-25; Gal.3:7-8, 16,19, 29, cp. 3:6-29
 Sins of. 1 Th.2:15-16
 Teachers of the Jews. Some teachers in Jesus day. Lk.2:46-47
 The true Jew.
 A new creature. Gal.6:15
 Abraham's true seed. Ro.4:11-12; 4:16; 4:18-22; Gal.3:27-29
 All who believe. Ro.4:11-12; 4:16; 4:18-22
 Discussed. Ro.9:6-13
 Persons who are Christ's. Gal.3:27-29
 Persons who are of faith. Gal.3:6-9; 5:6; 6:15
 The Israel of God. Gal.6:15-16
 What a true Jew is. Rev.3:9-10
 Who a true Jew is. Ro.2:28-29; 9:6-13

Vs. the Gentiles.
 Bitter enemies of Canaanites. Mk.7:25-26
 Cut off & Gentiles accepted. Ro.11:17
 Discussed. Acts 10:1-33; 10:11-16; 10:28-29
 Example. Mt.15:23-28
 Prejudice between. Lk.7:4-5; Acts 10:1-33; 10:11-16; 10:28-29
 Racial barriers are broken by Christians. Mk.7:24-30
 Wept over. By Christ. Lk.19:41-44
 Why Jesus came to earth as a Jew. Jn.4:22
 Why Jews did not believe the gospel. Ro.10:18-21

JEZEBEL

Discussed. A prophetess who seduced believers. Rev.2:20-21

JOANNA

Discussed. Supported, Jesus. Lk.8:3
 One of the first to proclaim the resurrection of Jesus. Lk.24:10

JOB

Example of.
 Patience needed to combat temptation & trials. Jas.5:11
 Patience needed to wait for the Lord's return. Jas.5:11

JOHN, MEMBER OF THE HIGH PRIEST FAMILY

Mentioned. Acts 4:5-10

JOHN THE APOSTLE

A successful businessman. Mk.1:20
 Called to be a disciple. Mk.1:19-20
 Death of. Mt.20:23
 Discovered the Lord's empty tomb. Noticed the linen still in its fold & believed. Jn.20:7-10
 Discussed.
 A companion to believers in three things. Rev.1:9
 Fate of. Mk.10:39
 Received the N.T. Book of Revelation from Christ. Rev.1:1-3
 Exiled. On the island of Patmos. Rev.1:9
 Misunderstood Jesus' mission. Lk.9:52-54
 Slipped into the sin of self-seeking. Sought the chief position in Christ's kingdom. Mk.10:35-45
 Task of. Completed. Jn.21:24-25
 Testimony of. 1 Jn.1:1-4
 Witness to Christ.
 Discussed. 1 Jn.5:13-15
 The Word. Jn.1:1-5
 Word made flesh. Jn.1:14-18

JOHN THE BAPTIST

Baptism of. Meaning. Mt.3:11-12; Mk.1:7-8
 Death.
 Beheaded. The immoral vs. the righteous. Mk.6:14-29
 Imprisoned & martyred. A godly vs. an ungodly man. Mt.14:1-14
 Discussed. Mk.1:1-8; Lk.3:1-6
 Forerunner.
 Discussed. Mt.11:10
 Pivotal point of history. Lk.3:1-6
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Greatest among men. Mt.11:11; Lk.7:28
 In prison. Discussed. Mt.11:2-3
 Life of.
 A life of self-denial. Mk.1:6
 A priest, but not a religionist. Jn.1:19
 His birth & naming. An event for all generations. Lk.1:57-66
 Sufferings of. Discussed. Mk.10:39
 Was cousin to Jesus Christ. Jn.1:1:30-31
 Message of. Mt.3:1-12; 3:2-6; 3:7-10; 3:11-12; Lk.3:7-20
 Messenger of God. Mk.1:1-8; Jn.1:19-27
 Ministry.
 Discussed. Mt.11:7-15
 Ended the age of Old Testament prophecy. Mt.11:14
 Needed assurance. Questioned Jesus' Messiahship. Mt.11:1-6; Lk.7:18-28
 Mission of. Mk.1:3
 Parents of. Picture of godly p. Lk.1:5-25
 Prophecy predicting.
 The forerunner. Mk.1:2; 1:15
 His person & ministry. Why he was sent into the world. Lk.1:76-80
 Proved deity of Christ. Lk.7:21-23; 20:5-6
 Response to.
 By sinners & people. Lk.7:29-31
 Impact. Mk.1:3
 Vindicated. By Christ. A reminder to fickle people. Mt.11:7-15
 Vs. Herod. Mt.14:1-14
 Who he was & was not. Mt.11:7-15
 Witness to Christ.
 God became flesh. Jn.1:15
 The Lamb of God - Son of God. Jn.1:29-34
 The special witness to Christ. Jn.1:6-8

JOKING

Sin of. Discussed. Eph.5:4

JONAH

Compared with Christ. Mt.12:41
 Symbolized - Type of. The resurrection of Christ. Mt.12:38-40; Lk.11:30

JOSEPH, CALLED BARSABAS

Nominated as a candidate to replace Judas. Acts 1:23

JOSEPH OF ARIMATHAEA

Buried Jesus.
 A discussion of courage. Mk.15:42-47
 A secret disciple stirred to step forward. Lk.23:50-56
 Discussed. Mt.27:57-60
 The conquest of fear. Jn.19:38

JOSEPH, SON OF JACOB & RACHAEL

Discussed. Acts 7:8-16
 Faith of. An undying faith. Heb.11:22
 Symbolized - Type of Christ. Acts 7:8-16

JOSEPH, THE FATHER OF JESUS

Discussed. Mt.1:18-19; 1:20-21

JOSHUA

Symbolized - Type of. One of the two witnesses of Revelation. Rev.11:3-4

JOY

Discussed. Jn.14:28-29; 15:11; 1 Jn.1:4
 Duty.
 Not to let the world or persecution destroy one's joy in Christ. Mt.13:20-21

To be faithful & enter the joy of the Lord. Mt.25:14-30, esp. 21, 23
 To finish the course of one's life with joy. Acts 20:24
 To joy in salvation. Lk.10:20
 Essential. To combat temptation. Jas.1:2-4
 Experience of. Involves three experiences. Mt.13:44
 Meaning. Lk.10:21; Jn.14:28-29; 15:11; Gal.5:22-23
 Of Jesus.
 Over souls saved. Lk.10:21
 Over the glorious day of redemption. Heb.12:2
 Source of - Stirred by.
 Access to God. Jn.16:23-27
 Being assured of eternal life. 1 Jn.1:2, 4, cp. 1:1-4
 Comes from two things. Lk.6:20-23
 Faith in Christ. 1 Pt.1:8
 Fellowship with God. 1 Jn.1:3-4
 Fellowship with men. 1 Jn.1:3-4
 Future reward. Mt.25:21
 How to have **j.** in trials. Jas.1:2-4
 Jesus Christ.
 His death. Ro.5:10-11
 His presence. Lk.5:33-34
 His promises & Word. Jn.15:11
 His resurrection. Jn.16:20-22
 The life He brings. Mk.2:19
 Jesus' purpose. Jn.15:11
 Knowing eternal life. 1 Jn.1:2, 4, cp. 1:1-4
 Leading a person to Christ. Great **j.** over one lost person saved. Mt.18:14
 Salvation. Meeting Christ face to face. Jn.1:45
 Salvation of souls. Lk.15:1-7; 15:8-10; 15:22-24
 The fact that one's name is written in the Book of Life. Lk.10:20
 Verses. List of. Ro.5:10-11

JUDA, THE REVOLUTIONARY

Discussed. Acts 5:36-37

JUDAISM

Converts to. Many Gentiles. Reasons. Mt.23:15
 Proselytes. Many Gentiles & many women because of a corrupt society. Acts 16:14
 Why Gentiles turned to Jesus. Acts 13:42-45

JUDAIZERS (See RELIGIONISTS)

Discussed. Acts 11:1-3; 11:2; Gal.2:3-5; 2:4; 2:11-13
 Teachings of. Gal.1:6-7; 2:3-5; 2:4; 2:11-13

JUDAS ISCARIOT, THE APOSTLE

Betrayed Christ.
 Double-dealing, deception, hypocrisy. Mk.14:43-45
 Picture of a ruined life. Mt.26:14-16; 26:47-56
 Predicted. Jn.13:18-30
 Reasons. Mk.14:10-11
 Terrible sins against Christ. Lk.22:47-53
 Discussed. Mk.3:19
 Entered by Satan twice. Lk.22:5

Failure and fate.
 Allowed Satan to enter twice. Lk.22:5
 Committed suicide. Despair. Hopelessness. Mt.27:1-5
 Discussed. Acts 1:12-26
 Fall of. Discussed. Lk.22:47-48
 Given a last chance.
 Called to repent. Mt.26:20-25
 The appeals to a sinner. Mk.14:12-21
 Life of. Discussed. Mk.14:10
 Repentance of. Wrong repentance & human religion. Mt.26:1-10
 Traits of.
 A thief. Stole money. Jn.12:4-8
 Sinful trait. Threefold. Jn.12:4-8
 Was treasurer of disciples. Jn.12:4-8

JUDAS THE APOSTLE, SON OF JAMES

Discussed. Mk.3:18

JUDE

Became a believer & wrote the epistle of Jude. Acts 1:14; Jude Introd.
 Brother of Christ. Mt.13:55
 Did not believe in Christ at first. Jn.7:3-5

JUDEA

A providence ruled over by Roman governors. Lk.3:1
 Scepter departed from. Five proofs. Lk.2:1-24
 Wilderness of. Discussed. Mt.3:1

JUDGING OTHERS (See CRITICISM)

Discussed. Mt.7:1-6; Ro.2:1; Jas.4:11-12
 Duty.
 Not to judge fallen brothers. Gal.6:1-5
 Not to **j.** Reasons. Ro.14:3-4
 Watch **j.** Lk.6:41-42
 Error - Sin of.
 Censuring, condemning. Jn.8:3-6
 Common to the gifted. Jas.4:11-12
 Discussed. Mt.7:1-6
 J. by appearance. Jn.7:24
 Sets oneself up as God. Ro.14:3-4
 Usurps God's right to **j.** Makes one as God. Jas.4:12
 How we judge others.
 Discussed. Mt.13:54-56; 19:30
 Try to separate the bad from the good. Mt.13:47-50
 Illust. The unmerciful servant. Mt.18:28-31; 18:28; 18:30
J. Ministers. (See **MINISTERS**, Duty toward)
 Discussed. 1 Cor.4:1-5; 4:6-13
 Not to compare, criticize, & judge ministers. 1 Cor.4:1-5; 4:6-13
 Meaning. Mt.7:1
 Reasons why people **j.** others. Six reasons. Mt.7:1
 Results.
 Causes cliques & division. 1 Cor.1:10-16
 Causes super-spirituality. 1 Cor.1:10-16
 Who has the right to **j.**
 Discussed. Jn.8:7-9; 1 Cor.4:1-5
 Is to be left up to Christ alone. 1 Cor.4:1-5
 Why one should not **j.** Mt.7:1
 Is forbidden. Col.2:16-17
 Is often inaccurate. Mt.19:30
 Makes one unworthy of the gospel. Mt.7:1-6; 7:6
 To be judged for the very thing one judges another person for. Mt.7:2
 Usurps God's authority. Makes one as god. Mt.7:1

JUDGMENT (See END TIME)

Attitudes toward.
 Man scoffs at & is ignorant of. 2 Pt.3:1-7
 Many think God is too good to **j.** Ro.2:2-5; 3:5-8
 Many think they will escape **j.** Ro.2:2-5
 Basis of - What God uses to **j.** man.
 A person's failure to minister. Mt.25:41-45
 A threefold witness within man. Ro.2:11-15
 Man's evil deeds. Jn.3:19
 Man's privilege. **J.** is to be based upon privilege. Mt.11:20-24; Lk.12:47-48
 Man's words. Mt.12:31-37
 Man's works.
 Ministering, serving, helping. Mt.25:31-46
 To be based upon deeds, works. Mt.16:27; Ro.2:6-10; 1 Pt.1:17; Rev.20:12; 22:12
 The Book of Life & the Books of Records. Rev.20:12
 The gospel of Jesus Christ. Ro.2:16
 The law.
 Failing to keep the **l.** Ro.2:11-15
 Under the law's curse. Gal.3:10-12
 The Word of Christ. Jn.12:47-50
 Degrees of.
 Based upon privilege. Lk.10:10-15; 12:47-48
 Reason. Mt.11:20-24
 Rewards and punishment. Lk.12:41-48
 Deliverance. Three persons shall escape. Rev.14:12
 Described as. (See **JUDGMENT**, How God judges) Mt.22:11-14
 A curse. Gal.3:10-12
 A day of accounting. Mt.18:28; 18:30; 18:32-34
 A day of judgment & perdition. 2 Pt.3:7
 A day of reckoning & accountability. Mt.25:19
 A day of wrath. Ro.2:5
 A great shaking of the earth & heaven. Heb.12:26-27
 A terrible end. 1 Pt.4:17-18
 All things being revealed. Lk.8:17-18
 Being beaten with stripes. Lk.12:47-48
 Being burned. Branches that are cast into the fire. Jn.15:6
 Being cast away & burned. Jn.15:4-6
 Being cast out. Mt.5:13
 Being condemned. Jesus reveals condemnation. Jn.3:18-21
 Being cut asunder. Lk.12:46
 Being deserted, desolated, & blinded. Mt.23:38-39; Lk.13:34
 Being destroyed. 1 Cor.3:17
 Being destroyed. Meaning. Lk.20:15-16; Acts 3:22-24; 3:23
 Being enslaved to sin. Ro.1:24
 Being slain. Lk.19:27
 Being spued out of Christ's mouth. Rev.3:16-17
 Chaff that is to be burned. Mt.3:12; Lk.3:17
 Desolation. Lk.13:34
 Final **j.** Of nations, of sheep & goats. Mt.25:31-46
 Fire & brimstone. Lk.17:26-30; Rev.14:10

- Gnashing of teeth. Mt.8:12; Lk.13:28
 God "giving man up." Ro.1:24-32; 1:24
 God's great confrontation with man. Mt.22:11-14
 Hell. Mt.5:22
J. that fell in Noah's day. Lk.17:26-30
 Judicial blindness. Mt.13:13-15
 Judicial **j.** Jn.12:39-41; Ro.1:24; 11:7-10
 Perfect justice. Lk.19:15-23
 Punishment and destruction. 2 Th.1:9
 Punishment, terrible punishment. Ro.2:6-10
 Salted with fire. Mk.9:49
 Separation & being cast into everlasting fire & punishment. Mt.25:41, 25:46
 Separation, exclusion, shut out. Jn.7:33-34; 8:21-22
 Separation from the righteous. Lk.13:29-30; 16:24
 Severe punishment. Four punishments. Ro.2:6-10
 Spiritual abandonment. Ro.1:24
 Stripping & separation. Mt.25:24-30
 Suffering loss. 1 Cor.3:13-15
 Tares that are gathered & burned. Mt.13:30
 The Day of Visitation. 1 Pt.2:12
 The great day of God's wrath. Rev.6:12-17; 6:16-17
 The great white throne **j.** Rev.20:11-15
 The Messianic fire of **j.** Mt.1:1; 3:11; 11:1-6; 11:2-3; 11:6; 11:4-6
 The wrath of God. Ro.1:18; 2:5; Rev.14:8; 14:10; 14:18-19
 Unquenchable fire. Lk.3:17
 Weeping. Mt.8:12; Lk.13:28
 Wrath of God. Ro.1:18, 2:5; Eph.2:3; Rev.14:8; 14:10; 14:18-19
 Discussed. Ro.2:16; Heb.10:26-39; Rev.14:9-12
 Eight serious warnings. 1 Jn.5:16
 Four facts. Ro.2:1-16
 Love requires **j.** Ro.3:5-8
 The Day of the Lord. Rev.14:17-20
 The Parable of the Wicked Husbandman. Lk.20:9-18
 The picture of heaven and hell. Lk.16:19-31
 The righteousness of God. 2 Th.1:6-12
 Three facts about God's **j.** 1 Pt.1:17
Duty - How to escape **j.**
 Discussed. Ro.2:6-10
 Must be convicted of the judgment to come. Jn.16:8-11
 Must be justified by Christ. Ro.3:23; 3:24
 Must be saved. Ro.1:16-18
 Must believe & prepare for judgment. Lk.17:26-30
 Must fear & reverence God. 2 Cor.5:11
 Must guard against being a castaway. 1 Cor.9:27
 Must have boldness. 1 Jn.4:17
 Must hope for deliverance. A day of victory is coming. Mt.12:20
 Must labor for Christ. 2 Cor.5:9-10
 Must leave **j.** up to God. 1 Tim.5:24-25
 Must not neglect salvation. Heb.2:3
 Must not turn away from Christ. Heb.12:25
 Must prepare. Discussed. 2 Pt.3:11-14
 Must respond to the conviction of the Holy Spirit. Jn.16:8-11
 Must seek the verdict of faithfulness. Mk.7:31-37
 Must turn from sin to Christ. Ro.6:23
 Three persons shall escape. Rev.14:12
Example of.
 Angels. Jude 5-7
 Herod Agrippa. Acts 12:18-23
 Israel. Jude 5-7
 Sodom and Gomorrah. Jude 5-7
How God judges. (See JUDGMENT, Described)
 Abandons man - "gives man up." Ro.1:24-32; 11:7-10
 Allows life to perish & corrupt. Jn.3:16; 2 Th.2:10-12; 1 Pt.1:23; 2 Pt.1:4
 Allows man freedom--to live under God's wrath. Eph.2:1-3
 Appoints man to death & **j.** Heb.9:27
 By allowing a judicial judgment. Jn.12:39-41; Ro.1:24; 11:7-10; 2 Th.2:11
 By being exact; business-like. Mk.12:2
 By Christ. Lk.12:4-12; 12:49-53; Jn.5:22-23; 5:27
 Will be more severe under Christ than under the law. Heb.2:1-4
 Will bow every knee before Christ. Ph.2:9-11
 Four ways. Ro.1:24-32
In justice.
 Assures justice. Jn.12:39-41; Ro.2:6-10
 Straightens things out. Mt.19:30
 The judicial judgment of God. Jn.12:39-41; Ro.1:24; 11:7-10; 2 Th.2:11
 To be impartial, without respect of persons. Ro.2:11-15
 To be reciprocal. Jas.2:12-13
In the end time. (See JUDGMENTS OF REVELATION; END TIME)
Kinds.
 The eternal separation from God. Mt.25:41; 25:46; Lk.13:29-30; 16:24; Jn.7:33-34; 8:21-22; 2 Th.1:9; Rev.20:11-15
 The judicial **j.** of God or the reciprocal **j.** of God. Jn.12:39-41; Ro.1:24; 11:7-10; 2 Th.2:11; Jas.2:12-13
 Spiritual abandonment. God gives man up to his sin. Ro.1:24-32; 1:24
 Meaning. Mt.19:28
Misconceptions of - reactions against.
 Men scoff at. Think God is too good to **j.** Ro.2:2-5; 3:5-8
 Most men think they will escape. Ro.2:2-5
Of believers.
Fact.
 Believers are almost cursed. Are barely saved. Heb.6:3-8
J. is already paid in the cross of Christ. Jn.12:31-32
J. stirs believers to labor. 2 Cor.5:9-10
 Works are to be tested by fire. 1 Cor.3:13-15
For what.
 For becoming useless & destructive. Mt.5:13
 For defiling God's temple. 1 Cor.3:17
 For false profession. Threefold. Mt.7:21; 13:30
 For how one builds the church. 1 Cor.3:10-17
 For partaking of the Lord's Supper unworthily. 1 Cor.11:27-30
 For righteousness sake. 1 Pt.3:13-17
 For works. 1 Cor.3:10-17
 Discussed. 1 Cor.3:10-17; 2 Cor.5:9-10; 5:10
 The Judgment Seat of Christ. 2 Cor.5:9-10
 Reason. Mt.5:13
 Warnings of **j.** to believers. Eight serious warnings. 1 Jn.5:16
Of the church.
 Crown taken away. Rev.3:11
 Death. Rev.2:23
 Discussed. 1 Pt.2:9-10; 4:17-18
 God's personal opposition. Rev.2:16; 3:3
 Great tribulation. Rev.2:22-23
 Removed by Christ. Rev.2:5-6; 2:16
 Spued - cast out. Rev.3:16
Of the followers of antichrist. Discussed. 2 Th.2:11; 2:12
Of unbelievers.
Fate.
 Destroyed. Meaning. Lk.20:15-16; Acts 3:22-24; 3:23
 Four terrible things. Rev.14:10-11
 The face of God is against. 1 Pt.3:12
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 Great white throne **j.** Rev.20:11-15
 To be destroyed. Meaning. Acts 3:22-24; 3:23
 To be **j.** by words of Christ. Reason. Jn.12:47-50
Results. (See JUDGMENT, Kinds of)
 A terrible end. 1 Pt.4:17-18
 Cast out. Mt.5:13
 No second chance. Lk.16:30
 Separated from God & the saved. Mt.25:41; 25:46; Lk.13:29-30; 16:24; Jn.7:33-34; 8:21-22; 2 Th.1:9; Rev.20:11-15
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Sin exposed. (See EXPOSURE - EXPOSED) Lk.12:1-3
Surety.
 Because a day of accounting must come. Lk.20:10-12
 Because God will avenge His elect. Lk.18:6-8
 Because God will vindicate the truth someday. Mt.10:26
 Because injustices must be straightened out. Mt.19:30
 Because **j.** is inevitable. No escape. Is definitely coming. Lk.12:58-59
 Because man is without excuse. Ro.1:18-23
 Because of the love & justice of God. Mk.11:12-14
 Because reciprocal **j.** must be executed. Jas.2:12-13
 Discussed. Mk.9:49; Ro.2:6-10; 2 Pt.3:8-14
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 Constrains a minister to serve. 2 Cor.5:14-16
 Duty. To understand the I. of Christ. Eph.3:19; 1 Jn.3:16
 For believers. Jn.13:33-35; 15:9; 15:12; 21:15-17
- L. of God. (See **GOD**, Love of)
 L. of self. Legitimate. Are to love self. How. Mt.22:39
- Meaning. (See **LOVE**, Kinds of)
 Jn.21:15-17; 1 Cor.13:1-13; Gal.5:22-23; Eph.2:4-5; 2 Jn.5
 Of *philadelphia* love. 1 Pt.1:22-25
 Misconceptions - Errors of. Thinking God is I. & not just. Ro.2:2-5; 3:5-8
 Nature.
 Requires justice & judgment. Ro.2:2-5; 3:5-8
 What I. involves. Mt.22:37-38; Mk.12:29-31
- Perfected.
 By confession & love. 1 Jn.4:14-19
 By keeping God's Word. 1 Jn.2:5
 Proof of. Obedience. Jn.14:15, 21, 23-24; 15:10
- Proves.
 Seven things. 1 Cor.13:8-13
 Six things. 1 Jn.4:7-21
 That God is one's Father. Jn.8:42
 That God's Spirit is within. 1 Jn.4:12-13
 That one is a child of God. 1 Jn.3:10
 That one is born again. 1 Jn.4:7
 That one is either of God or of Satan. 1 Jn.3:10
 That one really I.'s God. 1 Jn.4:8
 That one really I.'s God & others. 1 Jn.5:1-3
- Results. (See **LOVE**, Importance of)
 Are not to I. the praise of men. Jn.12:43
 Assures boldness in the day of judgment. 1 Jn.4:17
 Covers a multitude of sins. 1 Pt.4:8
 Delivers from fear. Perfect I. 1 Jn.4:18
 In obedience. Jn.14:15; 14:23
 In the new birth. 1 Jn.4:7-8; 4:14-16
 In unity. Ph.2:1
 In witnessing. Jn.13:34-35; 21:15-17
 Is the way one knows God. 1 Jn.4:7-21
 Keeps God's commandments. 1 Jn.5:2-3
 Keeps one from stumbling. 1 Jn.2:7-11
 Perfects one. 1 Jn.2:5; 4:12; 4:18
 Presents one unblameable before God. 1 Th.3:13
 Proves seven things. 1 Jn.4:7-21
 Proves that one knows God. 1 Jn.2:7-11
 Proves whether one is a child of God or of the devil. 1 Jn.3:10
 Purifies the soul. 1 Pt.1:22
 Stirs ministry & service. 2 Cor.5:14-16
- Study of I. Mt.22:34-40
 Jesus' anointing at Bethany. Mk.14:3-9
- Verses. List of. Lk.10:25-28
 Views of I. In the Old Testament. Mt.5:43
 Vs. doing religious things. Mk.12:31
 Discussed. 1 Pt.1:22-25; 4:8

What one is not to I.
 Not to I. money. 1 Tim.6:10
 Not to I. the praise of men. Jn.14:42-43
 Not to I. the world nor the things of the world. 1 Jn.2:15-16
 Work of I. Discussed. 1 Jn.3:10-17

LOVE, SELF
 Discussed. 2 Tim.3:2-4

LOW - LOWLINESS - LOWLINESS OF MIND (See HUMILITY)
 Discussed. Ph.2:3
 Meaning. Eph.4:1-2

LOWLY IN LIFE, THE
 Discussed. Jas.1:9-11

LOYAL - LOYALTY (See COMMITMENT; DEDICATION)
 Carnal vs. spiritual I. Discussed. Lk.22:33-37
 Duty. To be I. in the face of opposition. Rev.2:9; 2:13
 Essential. To follow Christ. Mt.8:21-22
 Reasons for being I. Discussed. Acts 5:26-42
 Stumbling, faltering I. Jn.13:36-38

LUCIUS
 Relative of Paul. Served with Paul in Corinth. Ro.16:21

LUCIUS OF CYRENE
 Leader of the Antioch church. Acts 13:1

LUCRE, FILTHY
 Meaning. 1 Tim.3:2-3

LUKE
 A doctor who left all to be with Paul. Phile.1:24
 Beloved physician. Col.4:14
 Discussed. Acts 16:10
 Luke based his gospel upon the writings of many. Lk.1:1
 Only believer to stay with Paul in his final days. 2 Tim.4:11
 Truth of Luke's gospel account. Lk.1:1-4
 When Luke joined Paul. Acts 16:10

LUKEWARM - LUKEWARMNESS
 Discussed. Mt.22:1-14, esp. 5; Lk.24:12; Rev.3:15

LUST (See CARNAL; COVET; DESIRE; FLESH)
 Caused by.
 An evil heart. Mt.15:19
 Dancing & passion. Mt.14:6-8
 False teachers. 2 Pt.2:10-22
 Foolish behavior & foolish promises. Mt.14:6-8
 Immoral looking & dressing. Mt.5:27-30
 Lusting after the world. 2 Pt.1:4
 Not enduring sound doctrine, but I. after false teachers. 2 Tim.4:3-4
 Satan. 1 Jn.3:8-10
 The lust of one's own flesh. Jas.1:14-15
 Characteristics - Traits. Of false teachers. Jude 16
 Deliverance from - Prevention - Cure. Mt.5:28; 5:30; 2 Pt.1:4

Discussed. Jn.8:44-45; Ro.1:24-25; 1:26-27; Eph.2:1-3; Tit.3:3; Jas.4:1; 4:1-3; 4:2; 1 Pt.2:11

Duty.
 Not to fulfill the desires of the flesh. Eph.2:3
 To crucify the flesh with its lusts. Gal.5:24
 To deny worldly I. Tit.2:12-13
 To flee youthful I. 2 Tim.2:22
 To put off I. before it corrupts one. Eph.4:22-24
 To walk in the Spirit & not to fulfill the I. of the flesh. Gal.5:16
 Judgment of. If a man chooses I., God gives him up to his I. Ro.1:24-32
 Meaning. Ro.1:24-25; Gal.5:16-18; 2 Tim.2:22; Jas.1:14-16; 1 Pt.2:11; 4:3
 Misconceptions of. Viewed as acceptable & natural. Mt.5:27-30
 Problems with.
 Are deceitful & lead to corruption. Eph.4:22
 Burdens one with sin. 2 Tim.3:6
 Corrupts one. Eph.4:22
 Draws one into many foolish & hurtful lusts. 1 Tim.6:9-10
 Drowns one in destruction. 1 Tim.6:9-10
 Enslaves.
 Craves more & more. Mt.24:37-39
 Example. Judas' greed. Mt.26:15
 Grows & grows. Mt.5:27-30; 26:15
 To the corruption of the world. 2 Pt.1:4
 Entices, draws one into sin. Jas.1:14-15
 Passes away; is not lasting or fulfilling. 1 Jn.2:15-17
 Stirs one to fulfill the desires of the flesh. Eph.2:3
 Wars against the soul. 1 Pt.2:11
 Sin of.
 Committed by man & Satan. Jn.8:44-45
 If a man chooses I., God gives him up to his I. Ro.1:24-32
 Man walks in the I. of his flesh & mind. Eph.2:3
 Verses. List of. Jn.6:26-27
 Vs. need. Mt.12:3-4

LYDDA

Area evangelized. Acts 9:32-35
 Discussed. Acts 9:32

LYDIA

Businesswoman. Discussed. First convert of Europe. Acts 16:12-15

LYSANIUS

Discussed. Lk.3:1-6

LYSIAS

Chief captain who rescued Paul from a Jewish mob. Acts 21:31-23:30; 24:7-8, 22

LYSTRA, THE FRONTIER TOWN

Discussed. Acts 14:8
 Visited by Paul on his first mission. Acts 14:8-20

M

MACEDONIA (A district covering northern Greece)

The call to preach in Europe came from M. Acts 16:6-11
 The churches of M.
 Received the Word from & had the example of the Thessalonians to follow. 1 Th.1:6-8; 4:9-10
 Supported missions financially. Ro.15:26; 2 Cor.8:1-5; 11:9
 Were ministered to by Paul. Acts 16:6; 17:14; 19:21
 Were ministered to by Silas & Timothy. Acts 18:5
 Were ministered to by Timothy & Erastus. Acts 19:21
 Were poor & suffered great trial. 2 Cor.8:1-2
 Were strong in the Lord, so strong that their testimony was used to stir other churches. 2 Cor.9:1-4

MAGNIFICAT

Song of Mary. Lk.1:46-56

MAGOG, GOG AND

Discussed. Rev.20:7-10

MAJESTY

Meaning. 2 Pt.1:16-18
 Of Christ. (See **GLORY OF CHRIST**)
 Has been anointed with the oil of gladness above all beings. Heb.1:9
 Has been exalted & given a name above every name. Ph.2:9
 Has been exalted to the right hand of God to be a Prince & a Savior. Acts 5:31
 Has gone into heaven & is on the right hand of God--all angels & authorities & powers being subjected to Him. 1 Pt.3:22
 Is both Lord & Christ--Jesus the One crucified. Acts 2:36
 Is continually praised by all heavenly beings as being worthy to receive power & honor & glory. Rev.5:12
 Sits on the right hand of the power of God--as the Son of Man. Lk.22:69
 Was raised from the dead & sat at the right hand of God in the heavens. Eph.1:19-20
 Was received up into heaven & sat on the right hand of God. Mk.16:19
 Of God. (See **GLORY OF GOD**)

MALICE - MALICIOUSNESS - MALIGNITY (See HATE - HATRED)

Discussed. Tit.3:3

Duty.

Not to partake of the Lord's Supper with m. in one's heart. 1 Cor.5:7-8
 Not to use Christian liberty as a cloak, an excuse to hold m against someone. 1 Pt.2:16
 To be as children in m., having nothing to with m. 1 Cor.14:20
 To lay aside all m. 1 Pt.2:1
 To put away m., all m. Eph.4:31; Col.3:8
 Meaning. Ro.1:29; Eph.4:31; Col.3:8-11; 1 Pt.2:1
 Results - Judgment of. Death. Ro.1:29-32, esp. 32

Trait - Characteristic of.

- False leaders & teachers within the church. 3 Jn.10
- The ungodly & unrighteous. Ro.1:18, 29-32
- Unbelievers. Tit.3:3

MAN (See **JUDGMENT; LUST; SIN;**

Related Subjects)

- Achievements of. Discussed. Ro.3:27; 3:28
- Attitude. To the world & the soul. Mk.8:36-37
- Blessed. (See **BLESSED - BLESSINGS**)
- Case against.
 - All men. Ro.3:9-20
 - The moralist. Ro.2:1-16
 - The religionist. Ro.2:17-29
 - The ungodliness & unrighteousness of men. Ro.1:18-23; 1:24-32
- Classes of.
 - Average person & citizen.
 - Ignores Christ. Acts 17:5
 - Is a prospect for the gospel. Acts 17:17
 - Disorderly, loafers, idle. Acts 17:5
 - God-fearers. Prospects for the gospel. Acts 17:17
 - Pleasure seekers. Discussed. Acts 17:18
 - Religionists. Acts 17:5
 - Three classifications. 1 Cor.2:14-3:4
- Concepts of God. (See **GOD**, Misconceptions of)
- Creation of. (See **CREATION**)
 - Lk.20:25
 - By God. Every man owes his existence to God. Lk.13:6-9
 - Created superior to the animals. Mt.10:31
 - Discussed. Jn.4:23
 - Every child created by God. Lk.18:16
 - Every person owes his existence to God. Lk.13:6-9; 20:9
 - Given the intelligence & knowledge of God. Ro.1:19-22; 2:14-15; Col.3:10
 - In the image of God. Lk.20:25
 - Made of one blood. Acts 17:21
 - Purpose of creation.
 - For God's glory & pleasure. Rev.4:11
 - To have all the good things of life. 1 Jn.5:13-15
 - To have dominion over the earth. Heb.2:5-13
 - To worship & serve God. Jn.4:23-24
- Decision. (See **DECISION**)
- Deliverance of. (See **DELIVERANCE; SALVATION**) Mk.5:1-20
 - By a new approach to God. The old approach is changed. Heb.7:19; 12:18-24
 - By all barriers being broken down in Christ. Gal.3:28
 - By being reconciled to Christ. Col.1:20-23
 - By being stirred from dead works to serve God. Heb.9:14
 - By being succored by Christ. Heb.2:17-18
 - By Christ securing supremacy for m. Heb.2:5-13
 - By faith & justification. Ro.4:1-25; 5:1

- By God suffering & bearing with m. & sin. Acts 13:17-22
- By God's plan for m. Heb.2:6-8
- By having m.'s body radically changed at the coming resurrection. 1 Cor.15:35-49; 15:50-58
- By hearing the words of Christ & living now. Jn.5:24-25
- By heeding how m. draws near God. Eph.2:13-18; Heb.7:19; 10:18-22; 10:22-25
- By m.'s eyes being opened spiritually. Stages of. Jn.9:8-41
- By not continuing in sin, not yielding his body members to sin. Ro.6:11-13
- By the blood of Christ. Heb.9:14
- By the gospel of salvation & the cross of Christ. Ro.1:16-32; 1 Cor.1:17-25
- From darkness. Jn.9:1-7; 1 Jn.1:6-7
- From death & perishing. Jn.3:16; Heb.2:14-16
- From sin. 1 Jn.1:8-9; 2:1-2
 - Is conditional. Jn.8:31-32
- From spiritual hunger. Jn.6:30-36; 6:41-51; 6:52-58
- God & m. Col.1:12-14
 - Not of man's efforts. Eph.2:8-9
 - What God has done for man. Ro.5:6-11; Col.1:12-14
- Depravity of m. (See **DEPRAVITY; MAN**, Nature; Origin; State of)
 - A dark carnal nature. Jn.8:1-11; 8:44
 - Abandoned by God. Ro.1:24-32
 - Born illegitimately. Jn.8:41-47
 - Dead because of sin. Eph.2:1; Col.2:13
 - Debt of sin is huge. Mt.18:24
 - Described. As children of the devil. Jn.8:38
 - Discussed. Eph.2:1-3
 - Enslaved. Commits sin continually. Jn.8:34-36; 1 Jn.3:4-9
 - Exposed by words. Mt.12:34-35
 - Follows the devil. Jn.8:38; 8:41-47; 1 Jn.3:8
 - Has no light in him. Jn.3:19; 8:12; Eph.5:8. Cp. Jn.3:19; Ro.13:12
 - Has not obtained mercy. 1 Pt.2:10
 - Hungers for material things. 1 Tim.6:9-10
 - Is damned & perishing. 1 Cor.1:18; 2 Cor.5:14-15; 2 Th.2:12
 - Is imperfect; therefore, unacceptable to God. 1 Tim.2:3-7
 - Is not of God. 1 Pt.2:10
 - Is of the devil. Jn.8:38; 8:41-47; 1 Jn.3:8
 - Is the reason m. dies. Ro.5:12
 - Is under sin. Ro.1:18-3:20
 - Is under the influence of evil. Mk.1:23-24
 - Is worthy of being hated. Reasons. Tit.3:3
 - Life without God. Eight traits. Tit.3:3
 - Progress of sin within. Mk.7:21
 - Proven by nature & the law. Ro.3:9-20
 - Reasons. Fourfold. Mt.8:28-31
 - Rejects the evidence within him & without him. Ro.1:19; 1:20
 - Short of perfection. Incomplete. Mk.14:27-31; Ro.3:23; Eph.2:1-3; 1 Tim.2:3-7; Heb.7:1-24; 9:9; 10:1-4
 - Shown by cursing. Mt.5:33-37

Sinful.

- From within. Mk.7:18-23
- Utterly sinful. Ro.3:9-20, cp. 1:18-3:8
- What defiles a m. Mt.15:1-20
- Described.
 - As a humanist. (See **HUMANISM; SELF-SUFFERING**) Jas.4:13-17
 - As an evil generation. Answer to. Mt.12:38-45
 - As childish; contrary, playful, mindless. Mt.11:16-18
 - As sheep gone astray. 1 Pt.2:25
 - As sheep without a shepherd. Mt.9:36; Mk.6:34
 - As wise & foolish. Mt.25:1-4
- Destiny of m.
 - Foretold by Christ. Jn.7:33-34
 - In the hands of Christ. Jn.5:24-25
 - Returns to the earth, to dust. Jn.8:23
 - To face God two different times. Jn.14:3
- Duty - Behavior of.
 - Determines his own fate. Ro.8:12-13
 - Discussed.
 - Things of men & things of God. Mk.8:34-9:1
 - Truth & man's duty. Mk.4:21-25
 - Not to be anxious about the body. Lk.12:22-34
 - Not to rebel & be a non-conformist in custom. 1 Cor.11:2-16
 - To be open to the truth. Jn.4:25
 - To be wise as serpents; harmless as doves. Mt.10:16
 - To beware of some things. Mk.12:38-40
 - To care for the earth in behalf of God. Lk.13:6-9; 20:9
 - To give fruit to God. Lk.13:6-9; 20:10-12
 - To have a healthy eye, not a diseased eye. Lk.11:33-36
 - To love God supremely. Mk.12:29-30
 - To love himself. Mk.12:31
 - To love his neighbor. Mk.12:31
 - To oversee the world for God. Mk.12:1
 - To rejoice in whatever state he is in. Jas.1:9-11
 - To walk in light & to believe in light. Jn.12:34-36
- Duty toward. To honor all men. 1 Pt.2:16-27
- Errors - Mistakes of. (See **SIN**)
 - Discussed. Mk.8:32-33
 - Gross errors of. Lk.12:49-59
 - Six errors. Jn.5:40-47
 - Errors in relation to Christ.
 - Blinds himself to the Messiah. Mt.11:25-27
 - Insensitive & inconsiderate toward Christ. Mk.15:24
 - Is offended by the death of Christ. Jn.6:57-66
 - Makes no room in his heart for the Word of Christ. Jn.8:37
 - Makes three errors in looking at the cross. 1 Cor.1:22-24
 - Misses the truth of Christ. Reasons. Mk.12:36-37
 - Misunderstands Christ. Tragic failure to understand Christ. Jn.8:25-30
 - Rejects Christ. Jn.5:40-47
 - Rejects the invitation of Christ & makes excuses. Lk.14:15-24

Shrinks Christ to a mere man.
Mt.13:57
Thinks Christ came only to bring peace. Lk.12:49-53
Thinks Christ is just a man.
Mt.19:17
Thinks the Messiah has not yet come. Lk.12:54-57
Errors in relation to God.
Claims to be of God & to know God. Jn.8:41-47
Creates his own gods, mental images of God. Mt.13:57; Ro.1:22-23; 1:24-25
Denies the supernatural. 2 Pt.3:1-7
Does not love God. Jn.5:42
Feels God is far away. Mk.12:7
Opposes God. Acts 4:25-28
Professes God, but does not know God. Jn.8:54-59
Rejects the evidence of God.
Ro.1:19; 1:20
Senses no need for God. Lk.10:21
Thinks there is no need to "make peace with God." Lk.12:58-59
Errors in relation to himself.
Allows division within & without himself. Mt.10:34-36
Deceives himself. Acts 23:12-15; Ro.3:1-8
Follows the devil. Jn.8:38; 8:44
Grasps for help in the stars, magic, & sorcery. Jn.5:2-4
Guilty of serious sin. Jn.8:1-11
Is deceived by religion. Lk.13:10-17
Is idle & slothful. Mt.20:3
Is inconsistent. Mt.11:16-19; 11:19
Is self-confident, overly confident in himself. Mk.14:31
Is self-righteous not humble.
Mt.19:17; Lk.18:9-14
Lives either a loose or a strict life.
Mt.11:16-19; 11:19
Plans, but his plans will come to nothing. Acts 5:33-40
Seeks recognition. How. Failure of.
Mt.6:5
Sets the wrong priorities. Mt.6:25
Thinks man is good & can achieve goodness. Mt.19:17
Errors in relation to others.
Despises others. Lk.18:9
Is insensitive & inconsiderate.
Lk.23:8
Places tradition over people.
Lk.13:10-17
Errors in relation to the gospel of salvation.
Argues against the fact of sin.
1 Jn.1:8-2:2
Fails to do the works of Abraham: to believe. Jn.8:39-40
Is hypocritical & unbelieving.
Jn.12:4-8
Is unbelieving & fails to understand. Lk.11:29
Misses the truth of eternal life.
Mt.19:17
Misunderstands two things.
Jn.11:37
Objects.
Several objections. Ro.3:1-8
To the gospel. Discussed.
1 Jn.1:6-2:2
Opposes the righteousness & morality of Christianity. Acts 19:21-41

Errors in relation to the world.
Focuses on the material & physical world. Jn.6:30-31
Hungers for material things.
1 Tim.6:9-10
Is wrapped up in this world. Reasons. Mt.6:31-32
What man is given by the world.
Lk.15:4
Fall of.
Caused by.
Adam's sin. Ro.5:12-19
Adam's wilful disobedience.
1 Tim.2:14
Eve's transgression. 1 Tim.2:14
Satan's seduction of Eve.
2 Cor.11:3
Discussed. Heb.2:5-13
Results - Consequences. (See **DEPRAVITY**; **MAN**, Depravity)
An evil heart. Mt.15:15-20; Mk.7:20-23
Death. Ro.5:12; 1 Cor.15:21-22
Depravity. (See **DEPRAVITY**; **MAN**, Depravity)
Discussed. Six results. Eph.4:17-19
Enslaved to Satan. 1 Jn.3:8, cp. Jn.8:41-47
Enslaved to sin. Jn.8:34; 1 Jn.3:4-6
Is born with a corruptible nature & body. Ro.5:12-14; 1 Cor.15:45-50, cp. Jn.3:6
Is under sin. Ro.1:18-3:20; Gal.3:22; 1 Jn.5:19
Mind & conscience are defiled.
Tit.1:15-16
Must face the eternal judgment of God. Heb.9:27
Spiritual & eternal death. Eph.2:1; Col.2:13
Free will. (See **FREE WILL**)
Hunger - Thirst of. (See **SPIRITUAL HUNGER**; **SEEK - SEEKING**)
Jn.6:30-36
Described. Jn.4:15
For deliverance. Jn.4:15
Searches for a human deliverer & utopia. Jn.6:26-29; 8:21-24
The physical vs. the spiritual. Jn.4:13
Lost. (See **LOST**)
Love for **m**. (See **GOD**, Love of; **JESUS CHRIST**, Death; Love of; **LOVE**, Essential - Duty) Lk.10:29-37
Misconception of. (See **MAN**, Errors - Mistakes of)
Life. What life is. Mk.8:32-33
One can become righteous on his own.
1 Jn.1:10-2:2
One can know God & walk in sin.
1 Jn.1:6-7
One is not totally sinful & depraved.
1 Jn.1:8-9
Thinks man is basically good. Ro.2:2-5; 3:5-8
Three great misconceptions.
Lk.12:49-59; 16:14-18
Names - Titles.
A son of man. Heb.2:5-13
Builders. 1 Pt.2:7
Natural **m**.
Cannot save himself. Mt.16:17
Discussed. 1 Cor.2:14
Failure - Weaknesses. Cannot know the things of God. 1 Cor.2:6-13; 2:10-13; 4:14; 4:15

Life without God. Eight traits. Tit.3:3
Nature of. Natural & corruptible. (See **CORRUPTION**) 1 Cor.15:35-49
Nature of **m**. (See **MAN**, Depravity; State of)
Meaning. The outward vs. the inward form. Ro.12:2
Nature in relation to his own behavior & person.
All men have the same nature--like passions. Acts 14:14-18
Can be enslaved. By evil spirits.
Mk.1:23-24
Cannot change his stature. Mt.6:27
Esteem. Fails. Several ways.
Mt.6:5
Has no light in him. Jn.11:7-10
His human nature cannot solve the sin problem. Ro.7:14-17
His human will cannot solve the sin problem. Ro.7:18-20
Is corruptible. 1 Cor.15:50; 2 Cor.4:16; 5:1-4
Is fickle & forgetful. Mt.11:7-15
Is fierce, wild, mean. Reasons.
Mt.8:28-31
Is flesh, carnal. Ro.7:14-17
Is flesh, soul, spirit. Jn.4:23
Is imperfect; therefore, unacceptable to God. 1 Tim.2:3-7
Is religious. Acts 17:22; 17:23
Is short of perfection. Self-centered.
Mk.14:27-31; Eph.2:1-3; 1 Tim.2:3-7; Heb.7:1-24; 9:9; 10:1-4
Is spiritually blind. Mk.8:10-13; 2 Cor.3:14-15; 4:3-4; 11:3
Is superstitious. Acts 17:22; 17:23
Is unstable. Acts 28:4-9
Some are like wolves. Mt.10:16
Nature in relation to God, Christ, & heaven.
All men are sinners, ungodly & enemies of God. Ro.5:6-11
An adversary to God. Mt.16:21-23
Called branches. Attached or unattached to the vine(Christ).
Jn.15:1-8
Cannot penetrate the spiritual world & dimension. Jn.8:14; 8:15-16; 8:23; 8:42-43; 11:7-10
Craves God & His Word.
1 Tim.6:4
Differs radically from the heavenly & eternal nature. Lk.20:36; 20:37-38
Has an inner witness to God & righteousness. Threefold.
Ro.2:11-15
Has tastes that differ from God's taste. Natural vs. spiritual.
Mt.16:21-23
Is imperfect; therefore, unacceptable to God. 1 Tim.2:3-7
Is religious. Acts 17:22; 17:23
Is short of God's glory. Ro.3:23; 7:14-17; 7:18-20
Is spiritually blind. Mk.8:10-13; 2 Cor.3:14-15; 4:3-4; 11:3
Opposes God. How. Acts 4:25-28
Struggles for deliverance & for God. Ro.8:28-39
Nature in relation to sin & death.
All men are sinners, ungodly & enemies of God. Ro.5:6-11
Has a seed of corruption & death. (See **CORRUPTION**; **DEATH**)

Is dead. Already in the process of perishing. 1 Cor.15:50; 2 Cor.5:14-16
 Is sinful & depraved. Discussed. Lk.13:1-9; Ro.3:9-20; 7:14-17; 7:18-20
 Is "sold under sin." Ro.7:14-17
 Is under sin. Ro.3:9
 Nature in relation to the world.
 Is interrelated & interconnected with his world. Ro.8:19-22
 Is part of creation. 1 Cor.6:13-14
 Verses. List of. 1 Cor.6:13-14
 Needs of **m**. (See **NEEDS**)
 How to be right with God. Ro.3:21-26
 Origin of **m**.
 Of Satan. Jn.8:38; 8:41-47; 8:44; 1 Jn.3:8
 Of the earth. Jn.8:23; 8:23-24
 Of the physical world & physical dimension of being. Jn.8:23-24
 Verses. List of. Jn.8:23-24
 Sent into the world by God. Acts 17:26
 Privileges of. Life & the beauty & potential of the earth. Lk.20:9
 Purpose of. (See **MAN**, Creation of, Purpose)
 Discussed. Acts 17:26; 17:27-28; Ph.1:20
 What **m** lives for. Ph.1:20
 Reformation. (See **REFORMATION**)
 Relationship to Christ.
 Fails to understand Christ. Jn.8:25-30
 Needs are provided by Christ. Jn.6:1-15; 10:9; 10:10
 Reactions to the revelation of Christ. Four revelation. Jn.12:1-11
 Rejects the claims of Christ. Six reasons. Jn.5:40-47
 Seeks for an earthly deliverer & utopia. Jn.6:26-29; 8:21-24
 Some are offended by Christ. View His blood as repulsive. Jn.6:59-71
 Some are unattached; some attached; some fruitful. Jn.15:1-8
 Relationship to God.
 Every child is created by God. Lk.18:16
 How all men are related to God. Ro.10:12
 Is created in the image of God. Lk.20:25
 Is sent into the world by God. Acts 17:26
 Is to rule over the world for God. Heb.2:5-13
 Is to worship God. Jn.4:23
 Owes his existence to God. Lk.13:6-9
 Response to Christ.
 Attempts to do evil against Christ. Mt.2:13-18
 Betrays Christ. How men betray. Mt.26:16
 Fourfold. Mt.13:4-7
 Hates & persecutes Christ. Through the ages. Discussed. Jn.15:18-27
 Is disturbed by Christ. Reasons. Mt.2:3
 Is offended by Christ.
 Four things. Jn.6:59-71
 Reasons. Mt.26:31-32
 Oppose Christ. How men oppose Christ. Mt.26:16
 Questions the ministry of Christ & questions who He is. Mk.1:27-28

Rebels.
 Against God. Mk.12:2; Lk.20:10-12
 Wants to rule own life & world. Mt.21:34-35
 Rejects.
 Do not will to come to Christ. Jn.5:40-41
 God's great invitation. Mt.22:1-14
 Reason.
 Christ is a threat to doing as one wishes. Jn.7:32
 Threefold. Mt.23:37
 Seeking after Christ. (See **SEEK - SEEKING**)
 Seeking after God. (See **SEEK - SEEKING**)
 Spirit of **m**. Can live forever. Ro.8:10-11
 Spiritually dead. (See **DEATH**)
 Born illegitimately. Jn.8:41-47
 Can hear & live now. Jn.5:24-26
 Condemned already. Jn.3:18-21
 Dead because of sin. Ro.5:12; Eph.2:1; Col.2:13
 Dies in sin. Jn.8:21-24
 Is dead already, in the process of dying & perishing. Jn.3:16; 1 Cor.1:18; 2 Cor.5:14-16
 Misunderstands Jesus - tragically. Jn.8:25-30
 No life apart from Jesus. Jn.15:1-8
 Searches for utopia - in futility. Jn.8:21-24
 State of - Future.
 A picture of his own hell. Lk.16:22-31
 Discussed. Heb.2:5-13
 Exists forever. In heaven or hell. Mk.8:36-37
 God's plan for **m**. Heb.2:6-8
 Lasts forever, eternally. Mt.25:46
 Shall bow before Christ as Lord. Ph.2:9-11
 World belongs to **m**. Entrusted to **m**. by God. Heb.2:5-8; 12:25-29
 State of - Present. (See **MAN**, Depravity; Nature; Origin)
 Basic need is not silver & gold, but spiritual. Acts 3:6-8
 Condemned. Jn.3:18-21
 Discussed.
 Deserves to be rebuked. Lk.9:37-45
 Fivefold state. Mt.4:16
 Life before Christ came. Eph.2:11-12
 Life without Christ. Eph.2:1-3
 Present & future state. Heb.2:5-13
 Wisdom of. 1 Cor.1:17-25
 In relation to Christ.
 Has no life apart from Jesus. Jn.15:1-8
 Is blinded to who Jesus really is. Jn.8:25-30
 Is determined by belief in Jesus Christ. Jn.3:36; 5:24
 Is known by Christ. Jn.2:25
 Receives light from Christ. Jn.1:9
 Since Christ came. Life. Eph.2:13-18
 In relation to death & judgment.
 Lost. (See **LOST, THE**)
 Perishing. Jn.3:16-17; 1 Cor.1:18; 2 Cor.5:14-16
 Under the wrath of God. Ro.1:18; 2:8; 5:9
 In relation to God.
 Abandoned by God. Ro.1:24-32
 Alienated from God. 2 Cor.5:18-19
 Cannot know the things of God. 1 Cor.2:6-13

Created a little lower than the angels. Heb.2:7
 Enemy of God. Ro.5:10-11
 Given dominion over the world. Mk.12:1
 Life without God. Tit.3:3
 Rejects God. Mk.12:2-5
 Separated from God; division between men. Eph.2:11-12
 The natural **m**. 1 Cor.2:14
 Welfare of. Determined by concern for righteousness. Lk.10:2
 World belongs to **m**. Entrusted to **m**. by God. Heb.2:5-8
 In relation to need & searching.
 An inner struggle, dissatisfaction. Heb.2:6-8; 4:1-13
 Emptiness of. Lk.15:11-24
 Fainting; scattered; no shepherd. Mt.9:36
 Restless, hungry, fearful. Acts 17:22; 17:23
 Searching. Futile search. For Messiah - utopia - heaven. Jn.6:26-29; 8:21-24
 Weighed down by several things. Mt.6:25-34
 In relation to Satan.
 Follows & is enslaved by the devil. Jn.8:38; 8:41-47; 1 Jn.3:8
 Under the power of Satan. Eph.2:2-3
 In relation to sin & behavior & unbelief.
 A case against sinful character. 1 Cor.6:9-11
 A reprobate, depraved mind. Ro.1:18-31
 A sinner. Ro.5:8-9
 A state or condition of darkness. Jn.11:7-10
 A state or condition of sin. Jn.8:34-36
 All are sinful. Lk.13:1-9
 Blind spiritually. Mt.16:1-4; Mk.8:10-13; 2 Pt.1:9
 Depraved. Ro.1:24-32
 Enslaved by sin. Ro.1:24-32; 3:23; 1 Jn.3:4-9
 Half-sincere. Jn.6:26-29
 Hypocritical, unbelieving. Jn.12:4-8
 Imperfect. Short of what he should be & do. (See **PERFECTION**) Eph.2:1-3
 Is short of God's glory. Ro.3:23; 7:14-17; 7:18-20
M's word & witness are unacceptable & suspicious. Jn.5:31
 Often rejected because of his human condition. Mt.9:20-22
 Sinful. Dark sin & God's great forgiveness. Jn.8:1-11
 Speaks evil against believers. 1 Pt.2:12
 Truth has been hid from **m**. Reasons. Lk.10:21
 Wandering in the wilderness. Mt.18:11; Lk.15:4
 Without strength, ungodly. Ro.5:6-7
 Trials of. (See **TRIALS**)
 Value - worth of **m**. (See **GOD**, Love of)
 Is known by God, even a man's name. Lk.19:5-6
 More important than animals. Mt.12:11
 More important than birds. Mt.6:26; 10:29-31; Lk.12:24

More important than religion.
Mt.12:9-13; Lk.13:10-17
More important than rules & regulations. Mk.2:23-24
More important than tradition.
Lk.14:1-6
Sacred to God. Mt.12:13
Seen in the great love of God & Christ for **m.**, in what God & Christ have done for **m.** Ro.8:31-33; 8:34; 8:35-39
Vs. religion. Mt.12:1-8; 12:9-13; 12:10
Weakness of.
Cannot penetrate the spiritual world.
Col.2:8
Cannot perfect himself. Gal.2:15-16
Discussed. Mk.14:27-31
Strength & self-sufficiency end up in the grave. 2 Tim.2:1
Will of. (See **FREE WILL**; **WILL**)

MAN OF SIN

Antichrist, The. 2 Th.2:3-4

MANAEN

Leader of the Antioch church. Acts 13:1

MANAGERS - MANAGEMENT

Relation with labor. Col.4:1

MANIFEST - MANIFESTATION (See **REVELATION**)

Meaning. Jn.14:21

To the believer. Very special **m.** of the Lord promised. Lk.3:22; Jn.14:21

MANNA

Discussed. Rev.2:17

MARANATHA

Meaning. The Lord comes. 1 Cor.16:22

MARK, JOHN

A believer who redeemed himself.
Col.4:10

A disciple of Peter. **M.** records Peter's denial. Mt.26:69-75

Deserted Christ at His arrest. Mk.14:51-52

Deserted Paul & Barnabas. Acts 13:13

Discussed. Acts 12:25; 1 Pt.5:13

Greeted by Paul. Phil.1:24

Paul asked for Mark to visit him when he was in prison. 2 Tim.4:11

Was like a son to Peter. 1 Pt.5:13

Was supported by Barnabas against Paul.

Acts 15:36-41

MARK OF THE ANTICHRIST (See **ANTICHRIST**; **TRIBULATION GREAT**)

MARKETPLACE

Warning. Against displaying oneself in the **m.** Mk.12:38

MARRIAGE - MARRIED

Attitudes toward. Loose attitudes.

Mt.5:32

Basis.

Love & obedience. Eph.5:22-33

Only one basis. Mt.5:32

Discussed. Mt.19:1-12; Mk.10:1-12;

1 Cor.7:1-7; Eph.5:22-33

The unmarried, divorced, & mixed **m.**
1 Cor.7:8-16

Duty - Essentials.

Daughter's chastity to be guaranteed.

2 Cor.11:2

Discussed. Mt.19:11

Of husband. Threefold. 1 Pt.3:7

Of wife. To subject herself to her own husband. 1 Pt.3:1-6

To be faithful before God. Lk.1:5-25

To be joined together, to cleave together. Eph.5:31

To focus upon love & subjection to one another. Eph.5:22-23

To give attention to one's spouse.
1 Cor.7:32-35

To give no occasion for reproach by Satan & unbelievers. 1 Tim.5:14

To know that one must control one's own body for one's spouse.

1 Th.4:3-5

To know that one must take care of the needs of one's spouse. 1 Th.4:3-5

To love. Tit.2:4-5

To keep **m.** pure. To keep the bed undefiled. Heb.13:4

To share one's body. 1 Cor.7:3; 7:4-6

To use **m.** as the basis for preventing immorality. 1 Cor.7:2; 7:8-9

To witness to one's spouse. 1 Pt.3:1-6

Espoused. Engagement before **m.** Discussed. Lk.1:27

Ideal of **m.**

Differs in heaven. Lk.20:34-35

Highest ideal. Concentration upon God. Mt.19:12

In heaven. Love will be perfected.
Mk.12:25

Illustrates.

Christ's relationship with His church.

Eph.5:22-33

The minister's role to the church.

2 Cor.11:2

Jewish **m.**

Ceremony of. Mt.25:1-13

Steps involved. Three. Mt.1:18

Kinds of. Fourfold. Mt.5:32

Nature of.

Is a creative, logical, & spiritual union.

Mk.10:6; 10:7; 10:8; 10:9

Is a spiritual union. Eph.5:31; 5:32

Is one flesh. The spouses own each other's body. 1 Cor.7:3-6

Ordained. By God. Mt.19:5-6; 19:5;

Mk.10:6

Problems.

Are serious. Mk.10:10-12

Divorce.

Christian & unbelieving spouse.

1 Cor.7:12-16

Christian couple & divorce.

1 Cor.7:10-11

Questions concerning **m.**

Discussed. 1 Cor.7:1-7; 7:8-16; 7:25-40

Matters to consider in determining if one should **m.** or not. 1 Cor.7:25-40

Relationship between man & woman.
1 Cor.11:2-16

Sex within **m.** 1 Cor.7:1-7

The believing & unbelieving spouse.
1 Cor.7:12-16

The Christian widow & **m.**

1 Cor.7:39-40

The **m.** & unmarried believer contrasted. 1 Cor.7:32-34

The **m.** Christian & divorce.

1 Cor.7:10-16

The unmarried & the widows.

1 Cor.7:8-9

Sanctity of. Mt.19:1-12

Special power is needed in **m.** Mt.19:10-11; 19:11

Symbol - Type of. The binding & intimate relationship between Christ & His church. Eph.5:22-33, esp. 32

Union of.

Cleaving. Mk.10:6; 10:7; 10:8; 10:9

Weakened & broken by adultery.
Mt.5:32

When to marry. Discussed. 1 Cor.7:2

MARRIAGE SUPPER OF THE LAMB

Discussed. Rev.19:1-10

Marriage of the Lamb. Mt.25:1-13

Parable of. Rejection of God's great invitation. Mt.22:1-14

Promised. To believers. Meaning. Mk.14:25

MARTHA

And Jesus. A growth in faith. Jn.11:17-27

Discussed. Character of. Lk.10:38-39

Family of. Jn.12:1-2

Home opened to Jesus. Mt.21:17

Sister of Mary. Discussed. Mt.26:6-13

MARTYR - MARTYRDOM

Described. As sacrifices offered to God.
Rev.6:9

Discussed. Acts 7:54-60

First martyr. Stephen. Acts 6:8-15

In the end time. Mt.24:9; Rev.6:9-11;

7:9-17; 12:11; 14:1-5; 17:6; 18:24

Methods of **m.** listed. Heb.11:35-40

Of Antipas, an early believer. Rev.2:13

Of the end time. Seen in heaven.

Rev.6:9-11; 7:1-8; 7:9-17

Reward. Position in heaven before God.

Very special. Rev.6:9; 6:9-11; 7:9-17;

7:9-10; 7:15-17; 14:1-5

Why believers are **m.** Two reasons. Rev.6:9

MARY, BELIEVER AT ROME

Discussed. Ro.16:6

MARY MAGDALENE

Discussed. Lk.8:2

First to discover the empty tomb.

Jn.20:1-10

First to whom Jesus appeared after His resurrection. Mk.16:9-10; Jn.20:11-18

Supported Jesus. Lk.8:2-3

Was given special commission by the Lord after His resurrection. Jn.20:17-18

Witnessed the cross, burial & resurrection of Christ. Mt.27:55-56; 27:61;

28:1

MARY, MOTHER OF JESUS

Acknowledged that she needed a Savior.

Lk.1:47-48

An event for all generations. Lk.1:47-48

Embarrassed over Jesus. Reasons.

Mk.3:31-32

Humility of. Lk.1:47-48

Magnificent song describing God.

Lk.1:46-56

Proclaimed to be blessed. Reasons. Lk.1:45

Special, but still only human. Mk.3:31-32

Submission to God's will. Lk.1:26-38

Virgin. Proof. (See **INCARNATION**;

VIRGIN BIRTH) Lk.1:27

Visited Elizabeth, John the Baptist's

mother. Lk.1:39-45

MARY, MOTHER OF JOHN MARK

Discussed. Acts 12:12

MARY, SISTER OF MARTHA

And Jesus. The needs of man. Jn.11:28-38
Anointed Jesus.

A study of love. Mk.14:3-9
Sacrificed love & faith. Mt.26:6-13
The picture of a supreme believer.
Jn.12:3

Discussed. Mt.26:6-13
Character of. Lk.10:38-39

MARY, WIFE OF CLEOPAS

Was a witness of the death & resurrection
of Christ. Mt.27:55-56, 61; 28:1-11
Was the mother of James the less & Jo-
ses. Mt.27:56

MASTER

Duty toward. To submit to one's **m**.
1 Pt.2:18-20

Fact. Cannot serve two masters. Lk.16:13
Kinds of **m**. God & the world. Mt.6:24
Meaning. Mt.8:19
Relation to slaves. Col.4:1
Title of Jesus (epistata). Meaning.
Lk.17:11-14

MATERIAL (See PHYSICAL)

MATERIALISM (See MONEY; WEALTH)

Caused by - Source. Distraction. Lk.10:40
Denial of. Essential to follow Christ.
Mt.8:19-20

Described.
As a master. Mt.6:24
As evil. Reasons. Mt.6:21-23
As necessary, as niceties, as extrava-
gant. Mt.6:25

Desire for.
By a people who chose **m**. over Jesus.
Mk.5:14-18
By Matthew. Mk.2:14

Discussed. Mt.6:19-24; Lk.9:23-27;
12:13-21; 1 Tim.6:6-10

Giving all beyond true necessities de-
manded by Christ. Mt.19:16-22;
19:23-26; 19:27-30

Sin of. Lk.16:19-21
The man of wealth. Condemned by
Christ. Lk.12:13-21

The worldly are more dedicated to **m**.
than believers to their pursuits.
Lk.16:8

Duty.
Christian & **m**. Parable of the Unjust
Steward. Lk.16:1-13

Not to be anxious about. Mt.6:25-34;
Lk.12:22-34

Not to be wrapped up in. Mt.6:31-32
Not to seek **m**., but to trust God.
Lk.12:29-30

To awaken to righteousness & sin by
not giving oneself over to **m**.
1 Cor.15:30-34, esp. 33-34

To be used for good by helping others.
Lk.16:9

To deny & discipline oneself while on
earth. Mt.11:8; 19:16-22; 19:23-26;
19:27-30; Lk.9:23

To know that all belongs to God. Man
is a steward of. Lk.16:12

To set one's mind on God, not on ma-
terialism. Mt.6:19-24

What to labor for. Jn.6:27-29

Error of. Four errors. Mt.6:26

Judgment of.
Condemned by Christ. Lk.12:13-21
Nine reasons listed. Lk.9:26

Meaning. Mt.6:19-20

Misconception - Misunderstanding. One
of three great **m**. Lk.16:14-15

Problems with - Dangers of. Mk.10:23-27
Are evil. Reasons. Mt.6:21-23

Are insecure. Mt.6:19-20

Can enslave. Mt.6:25

Causes loss of life. Meaning, purpose.
Mt.6:19-20

Causes many harmful desires. What
m. does. 1 Tim.6:9-10

Causes one to lose oneself. Lk.9:23-27

Chokes the Word. Lk.8:7, 14

Determines eternal responsibility.
Lk.16:10-12

Determines whether one inherits eter-
nal life or not. Mt.19:16-22

Discussed. Mt.19:23-26

Distracts from the essential. Lk.10:40

Is focused on by man. Jn.6:30-31

Often leads to greed & slavery. Acts
16:16-24

Passes away. Mt.6:25-34

Perils of. Discussed. Lk.6:20-26

Used as an excuse for rejecting Jesus.
Lk.14:18-20

The passion for wealth. 1 Tim.6:6-10

The rich man. 1 Tim.6:17-19

Vs. being spiritually minded.

Discussed. Lk.12:13-21

Seeking **m**. Lk.9:46

Vs. Christ.

Cannot serve two masters. Lk.16:13

Ct. Christ. Lk.16:14-15

Preferred over salvation & Jesus.
Lk.8:35-37

Vs. God. Mt.6:19-24

Warning against. Mt.6:19-24

Craving for more & more. Lk.21:34-35

Discussed. Lk.9:23-27

Weakness of. Silver & gold cannot save.
Acts 3:6-8

MATTHEW - LEVI, THE APOSTLE

Call of. Lk.5:27-32

Reaching the outcast & sinner.

Mk.2:14

Conversion. Discussed. Mt.9:9-13; 9:9

Discussed. Mk.3:18

Humility. Discussed. Mt.10:3-4

Wrote the Gospel of Matthew. Mt. Introd.

MATTHIAS

Chosen to replace Judas as an apostle.

Acts 1:23

MATURITY (See GROWTH, SPIRI- TUAL)

MEANING (See PURPOSE)

MEASURE

Law of. Whatever a person measures will
be received back. Jn.12:39-41

MEAT

Offered to idols. Questions about.

1 Cor.8:1-13; 10:14-11:1

MEDIATOR (See JESUS CHRIST, Me- diator)

Claimed by Jesus. Jn.12:44-45; 14:6

Described. In four ways. Jn.14:13-14

Discussed. Jn.1:51; 12:44-46; 14:6;

1 Tim.2:3-7; Heb.4:4-14; 8:6; 9:15;

1 Pt.2:9; Rev.3:7

Fact. A human **m**. is no longer needed.

1 Pt.2:9

How Christ became the Mediator. (See

JESUS CHRIST, Death)

By becoming a man & bringing us into
fellowship with God. 1 Jn.1:1-3

By becoming man's advocate.

1 Jn.2:1

By becoming the perfect sacrifice for
sins. Heb.7:27; 10:1-18

By His body becoming the temple of
men. Jn.2:18-21

By His body, His death, & His resur-
rection. Jn.2:18-21; 1 Tim.2:5-6

By His coming to earth as the God-
Man & dying for man. Ph.2:5-8;

Heb.2:14-15

By His death. 1 Tim.2:5; Heb.9:15;

12:24-25; 1 Jn.2:1-2

By shedding His blood. Eph.2:13;

Heb.10:19-21

Meaning. Jn.12:44

Verses. List of. Mk.1:15

Work of Christ as Mediator.

Appears in the presence of God for us.

1 Tim.2:3-7; Heb.1:3; 7:25; 9:24

Intercedes for the believer. Jn.14:13-14

Is the perfect sacrifice for sins.

Heb.7:27; 10:1-8

Makes worship possible. Jn.4:22

Provides a better covenant. Heb.8:6

Provides an eternal inheritance.

Heb.9:15

Provides justification & reconciliation
with God. Ro.5:6-11, esp. 10

Provides salvation through His name
alone. Jn.3:17; 4:22; 10:7-8; 14:6

Verses. List of. Jn.3:17; 10:7-8

Provides the only Door to God.

Jn.10:7-8; 14:6

Provides the way to God. Jn.14:6;

Eph.2:18

MEDITATE - MEDITATION (See DE- VOTION)

Duty.

To **m**. in the Word of God, letting it
abide within. Jn.5:38

To **m**. upon the things taught in the

Word. 1 Tim.4:15

Essential. Mt.3:1

For preparation & temptation. Mt.4:1

Verses. List of. Lk.9:36; 10:41-42

MEDO-PERSIA

Traits of. Will be embodied in the anti-
christ. Rev.13:2

MEEK - MEEKNESS (See HUMILITY)

Christ is **m**. & lowly. Mt.11:29

Discussed. Tit.3:2

Duty.

To do good works in a **m**. spirit.

Jas.3:13

To dress in a **m**. & quiet spirit.

1 Pt.3:4, cp. 2-4

To receive the Word with **m**. Jas.1:21

Meaning. Mt.5:5; Gal.5:22-23; Eph.4:1-
2; 1 Tim.6:11

Reward. Three rewards. Mt.5:5

Source. Is a fruit of the Spirit. Gal.5:22-23

MELCHISEDEC

Priesthood of.
 Contrasted with Aaron or Levi's
 priesthood. Heb.7:1-24
 Type of Christ's priesthood. Heb.5:5-10;
 6:18-20; 7:1-24

MELITA

Island where Paul was shipwrecked.
 Acts 28:1

MERCHANT MAN

Parable of. Mt.13:45-46

MERCIES

Meaning. 2 Cor.1:3

MERCURY

False god. Discussed. Acts 14:8-13

MERCY - MERCIFUL (See **COMPAS-
 SION**, of Christ; **GOD**, Mercy)

Basis of.
 The believer's hope. 1 Pt.1:3; Jude 21
 The mercies of God. Ro.12:1

Described.

As abundant. 1 Pt.1:3
 As the return of the Lord Jesus Christ.
 Jude 21
 As the supreme law. Mt.12:7
 As the tender **m.** of our God. Lk.1:78

Duty.

To approach God boldly for **m.**
 Heb.4:15-16
 To cry for **m.** Lk.17:12-14; 18:36-38
 To look for the **m.** of our Lord Jesus
 Christ, for His return. Jude 21
 To present one's body as a living sac-
 rifice to God because of the **m.** of
 God. Ro.12:1-2
 To put on **m.** Col.3:12
 To receive the **m.** of God. 1 Pt.2:10
 To seek God for **m.** Ro.9:15-18
 To show **m.** & be cheerful in doing it.
 Ro.12:8

Fact. Unbelievers have not obtained **m.**
 1 Pt.2:9-10

Gift of. Discussed. Ro.12:6-8, cp.
 Lk.1:76-79

God desires **m.**, not sacrifice. Discussed.
 Mt.12:7

How to secure **m.** By coming to God &
 asking God for **m.** Heb.4:15-16

Meaning. Mt.5:7; Lk.18:13; Eph.2:4-5;
 1 Tim.1:2; Tit.3:4-5; Jas.3:17-18; 1 Pt.1:3;
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Need for.

Crying for. Mk.10:47
 Crying for **m.** Saves the desperate.
 Mt.20:30-32

Neglect of. Causes a man to lose his soul.
 Lk.16:19-21

Of Christ. Purpose. To have **m.**, not sac-
 rifice. Mt.9:12-13

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Discussed. Tit.3:4-5
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 Symbolized. Mt.1:3-6
 Work of. Fourfold. Eph.2:4-7

Parable of. Unmerciful servant.
 Mt.18:21-35

Purpose.

To show God's great **m.** for sinners.
 1 Tim.1:15-17
 To stir a person to be faithful to God.
 1 Cor.7:25

Results.

Fulfills the promise of salvation made
 to our forefathers. Lk.1:72-73
 Gives a living hope to man. 1 Pt.1:3
 Salvation. Tit.3:4-5
 Seven results. Mt.5:7
 Women (four) who received **m.** Mt.1:3

MESSAGE (See **MINISTER**, Preach -
 Preaching; **PREACHING**, Message of)
 Duty. To preach because it is believed.
 2 Cor.4:13

Essential. Refusing to be silenced or to
 compromise. Acts 4:19-20

M. preached by the early church. Acts
 2:14-40; 3:12-26; 5:29-42; 7:1-53; 8:5-40;
 9:19-30, 32-35; 10:34-43

M. that turned the world upside down.
 Acts 17:1-9

Surety - Content of.

Discussed. 2 Cor.5:17-6:2
 Peace. Lk.10:5-6
 Social justice. Lk.3:10-14
 Stirs the believer to dedicate & to give
 up his body as a living sacrifice to
 God. Ro.12:1
 Summary of Jesus' **m.** Mt.4:17; 5:1-7:29
 The cross. 1 Cor.1:17
 The gospel. Mk.1:14-15
 The kingdom of God. Lk.4:43-44;
 8:1; 9:59-60; 10:8-9

The **m.** preached to a heathen & su-
 perstitious people. Acts 14:8-20;
 14:22-34

The needs of man can be met.
 Heb.4:16

The new covenant, the covenant of the
 spirit. 2 Cor.3:6-18

The points for preaching. Acts 3:12-26
 The preeminence & power of Christ.
 Mk.1:7-8; Col.1:18-19

What is to be preached. 1 Cor.1:17-25

MESSENGER (See **MINISTER**)

**MESSIAH - MESSIAHSHIP OF JESUS
 CHRIST**

Acknowledged - Proclaimed.

By Andrew. Jn.1:35-42
 By John the Baptist. Jn.1:19-27; 3:27-28
 By Nathanael. Jn.1:46-49
 By Peter. Jn.6:66-69
 By Philip. Jn.1:43-45
 To be God's appointed **M.** Jn.3:27-28
 To be greater than religion. Mt.12:1-8
 To be the Lord of man. Mt.22:43-45

Belief in. (See **BELIEF**; **FAITH**)

Essential for salvation. Mt.21:32

Claimed.

By Jesus.
 Confronting death. Mt.26:63-64;
 Mk.14:62
 In Jerusalem. His major thrust in Je-
 rusalem. Reason. Mk.11:1-12:44
 Is Lord. Mk.12:36-37
 Recognition of. First recognition by
 Jesus. Lk.2:9-50
 Throughout His ministry. Jn.4:25-30;
 4:39-42
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 Lk.4:16-30
 By Scripture. (See **PROPHECY**,
 Concerning Christ)
 Some claim to be the light of man, the
 Messiah & Savior. Jn.1:9

Confession of Jesus as the **M.** (See
CONFESSION; **MESSIAH - MES-
 SIAH-SHIP**, Proclaimed)

By children. Mt.21:15-16
 By evil spirits. Mk.3:11-12
 By John. Mt.3:2-6, 11-12; Mk.1:1-8
 By the disciples. Who Jesus is.
 Mk.8:27-30

By the people at the Triumphal Entry.
 Mt.21:8-11

C. vs. being ashamed. Mk.8:38

Demonstrated by Jesus.

Fulfilled prophecy as a warning.
 Mk.11:1-7
 In Jerusalem. Time & again. Reasons.
 Mk.11:1-12:44
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 Mk.11:1-11; Lk.19:28-40; Jn.12:12-19

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 tles) Mt.22:41-46; 22:42

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 GOD**; **MILLENNIUM**; **PROPHECY**,
 Davidic Heir)

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 Mt.1:18; Mk.12:35

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 himself. Mt.10:34-36
 Deceives himself. Acts 23:12-15;
 Ro.3:1-8
 Follows the devil. Jn.8:38; 8:44
 Grasps for help in the stars, magic,
 & sorcery. Jn.5:2-4
 Guilty of serious sin. Jn.8:1-11
 Is deceived by religion. Lk.13:10-17
 Is idle & slothful. Mt.20:3
 Is inconsistent. Mt.11:16-19; 11:19
 Is self-confident, overly confident
 in himself. Mk.14:31
 Is self-righteous not humble.
 Mt.19:17; Lk.18:9-14
- Lives either a loose or a strict life.
 Mt.11:16-19; 11:19
 Plans, but his plans will come to
 nothing. Acts 5:33-40
 Seeks recognition. How. Failure of.
 Mt.6:5
 Sets the wrong priorities. Mt.6:25
 Thinks man is good & can achieve
 goodness. Mt.19:17
- Errors in relation to others.
 Despises others. Lk.18:9
 Is insensitive & inconsiderate.
 Lk.23:8
 Places tradition over people.
 Lk.13:10-17
- Errors in relation to the gospel of sal-
 vation.
 Argues against the fact of sin.
 1 Jn.1:8-2:2
 Fails to do the works of Abraham:
 to believe. Jn.8:39-40
 Is hypocritical & unbelieving.
 Jn.12:4-8
 Is unbelieving & fails to under-
 stand. Lk.11:29
 Misses the truth of eternal life.
 Mt.19:17
 Misunderstands two things. Jn.11:37
 Objects.
 Several objections. Ro.3:1-8
 To the gospel. Discussed.
 1 Jn.1:6-2:2
 Opposes the righteousness & moral-
 ity of Christianity. Acts 19:21-41
- Errors in relation to the world.
 Focuses on the material & physical
 world. Jn.6:30-31
 Hungers for material things.
 1 Tim.6:9-10
 Is wrapped up in this world. Rea-
 sons. Mt.6:31-32
 What man is given by the world.
 Lk.15:4
- Fall of.
 Caused by.
 Adam's sin. Ro.5:12-19
 Adam's wilful disobedience.
 1 Tim.2:14
 Eve's transgression. 1 Tim.2:14
 Satan's seduction of Eve. 2 Cor.11:3
 Discussed. Heb.2:5-13
- Results - Consequences. (See **DE-
 PRAVITY; MAN, Depravity**)
 An evil heart. Mt.15:15-20;
 Mk.7:20-23
 Death. Ro.5:12; 1 Cor.15:21-22
 Depravity. (See **DEPRAVITY;
 MAN, Depravity**)
 Discussed. Six results. Eph.4:17-19
 Enslaved to Satan. 1 Jn.3:8, cp.
 Jn.8:41-47
 Enslaved to sin. Jn.8:34; 1 Jn.3:4-6
 Is born with a corruptible nature &
 body. Ro.5:12-14; 1 Cor.15:45-50,
 cp. Jn.3:6
 Is under sin. Ro.1:18-3:20;
 Gal.3:22; 1 Jn.5:19
 Mind & conscience are defiled.
 Tit.1:15-16
 Must face the eternal judgment of
 God. Heb.9:27
 Spiritual & eternal death. Eph.2:1;
 Col.2:13
- Free will. (See **FREE WILL**)
- Hunger - Thirst of. (See **SPIRITUAL
 HUNGER; SEEK - SEEKING**)
 Jn.6:30-36
 Described. Jn.4:15
 For deliverance. Jn.4:15
 Searches for a human deliverer &
 utopia. Jn.6:26-29; 8:21-24
 The physical vs. the spiritual. Jn.4:13
 Lost. (See **LOST**)
 Love for **m**. (See **GOD, Love of; JESUS
 CHRIST, Death; Love of; LOVE, Es-
 sential - Duty**) Lk.10:29-37
- Misconception of. (See **MAN, Errors -
 Mistakes of**)
 Life. What life is. Mk.8:32-33
 One can become righteous on his own.
 1 Jn.1:10-2:2
 One can know God & walk in sin.
 1 Jn.1:6-7
 One is not totally sinful & depraved.
 1 Jn.1:8-9
 Thinks man is basically good. Ro.2:2-
 5; 3:5-8
 Three great misconceptions.
 Lk.12:49-59; 16:14-18
- Names - Titles.
 A son of man. Heb.2:5-13
 Builders. 1 Pt.2:7
- Natural **m**.
 Cannot save himself. Mt.16:17
 Discussed. 1 Cor.2:14
 Failure - Weaknesses. Cannot know
 the things of God. 1 Cor.2:6-13;
 2:10-13; 4:14; 4:15
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 Nature of. Natural & corruptible. (See
CORRUPTION) 1 Cor.15:35-49
- Nature of **m**. (See **MAN, Depravity;
 State of**)
 Meaning. The outward vs. the inward
 form. Ro.12:2
 Nature in relation to his own behavior
 & person.
 All men have the same nature--like
 passions. Acts 14:14-18
 Can be enslaved. By evil spirits.
 Mk.1:23-24
 Cannot change his stature. Mt.6:27
 Esteem. Fails. Several ways. Mt.6:5
 Has no light in him. Jn.11:7-10
 His human nature cannot solve the
 sin problem. Ro.7:14-17
 His human will cannot solve the sin
 problem. Ro.7:18-20
 Is corruptible. 1 Cor.15:50;
 2 Cor.4:16; 5:1-4
 Is fickle & forgetful. Mt.11:7-15
 Is fierce, wild, mean. Reasons.
 Mt.8:28-31
 Is flesh, carnal. Ro.7:14-17
 Is flesh, soul, spirit. Jn.4:23
 Is imperfect; therefore, unaccept-
 able to God. 1 Tim.2:3-7
 Is religious. Acts 17:22; 17:23
 Is short of perfection. Self-centered.
 Mk.14:27-31; Eph.2:1-3; 1 Tim.2:3-7;
 Heb.7:1-24; 9:9; 10:1-4
 Is spiritually blind. Mk.8:10-13;
 2 Cor.3:14-15; 4:3-4; 11:3
 Is superstitious. Acts 17:22; 17:23
 Is unstable. Acts 28:4-9
 Some are like wolves. Mt.10:16
 Nature in relation to God, Christ, &
 heaven.
 All men are sinners, ungodly &
 enemies of God. Ro.5:6-11

An adversary to God. Mt.16:21-23
 Called branches. Attached or unattached to the vine(Christ). Jn.15:1-8
 Cannot penetrate the spiritual world & dimension. Jn.8:14; 8:15-16; 8:23; 8:42-43;11:7-10
 Craves God & His Word. 1 Tim.6:4
 Differs radically from the heavenly & eternal nature. Lk.20:36; 20:37-38
 Has an inner witness to God & righteousness. Threefold. Ro.2:11-15
 Has tastes that differ from God's taste. Natural vs. spiritual. Mt.16:21-23
 Is imperfect; therefore, unacceptable to God. 1 Tim.2:3-7
 Is religious. Acts 17:22; 17:23
 Is short of God's glory. Ro.3:23; 7:14-17; 7:18-20
 Is spiritually blind. Mk.8:10-13; 2 Cor.3:14-15; 4:3-4;11:3
 Opposes God. How. Acts 4:25-28
 Struggles for deliverance & for God. Ro.8:28-39
 Nature in relation to sin & death. All men are sinners, ungodly & enemies of God. Ro.5:6-11
 Has a seed of corruption & death. (See **CORRUPTION; DEATH**)
 Is dead. Already in the process of perishing. 1 Cor.15:50; 2 Cor.5:14-16
 Is sinful & depraved. Discussed. Lk.13:1-9; Ro.3:9-20; 7:14-17; 7:18-20
 Is "sold under sin." Ro.7:14-17
 Is under sin. Ro.3:9
 Nature in relation to the world. Is interrelated & interconnected with his world. Ro.8:19-22
 Is part of creation. 1 Cor.6:13-14
 Verses. List of. 1 Cor.6:13-14
 Needs of **m**. (See **NEEDS**)
 How to be right with God. Ro.3:21-26
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 Of Satan. Jn.8:38; 8:41-47; 8:44; 1 Jn.3:8
 Of the earth. Jn.8:23; 8:23-24
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 Verses. List of. Jn.8:23-24
 Sent into the world by God. Acts 17:26
 Privileges of. Life & the beauty & potential of the earth. Lk.20:9
 Purpose of. (See **MAN**, Creation of, Purpose)
 Discussed. Acts 17:26; 17:27-28; Ph.1:20
 What **m**. lives for. Ph.1:20
 Reformation. (See **REFORMATION**)
 Relationship to Christ.
 Fails to understand Christ. Jn.8:25-30
 Needs are provided by Christ. Jn.6:1-15; 10:9; 10:10
 Reactions to the revelation of Christ. Four revelation. Jn.12:1-11
 Rejects the claims of Christ. Six reasons. Jn.5:40-47
 Seeks for an earthly deliverer & utopia. Jn.6:26-29; 8:21-24

Some are offended by Christ. View His blood as repulsive. Jn.6:59-71
 Some are unattached; some attached; some fruitful. Jn.15:1-8
 Relationship to God.
 Every child is created by God. Lk.18:16
 How all men are related to God. Ro.10:12
 Is created in the image of God. Lk.20:25
 Is sent into the world by God. Acts 17:26
 Is to rule over the world for God. Heb.2:5-13
 Is to worship God. Jn.4:23
 Owes his existence to God. Lk.13:6-9
 Response to Christ.
 Attempts to do evil against Christ. Mt.2:13-18
 Betrays Christ. How men betray. Mt.26:16
 Fourfold. Mt.13:4-7
 Hates & persecutes Christ. Through the ages. Discussed. Jn.15:18-27
 Is disturbed by Christ. Reasons. Mt.2:3
 Is offended by Christ.
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 Reasons. Mt.26:31-32
 Oppose Christ. How men oppose Christ. Mt.26:16
 Questions the ministry of Christ & questions who He is. Mk.1:27-28
 Rebels.
 Against God. Mk.12:2; Lk.20:10-12
 Wants to rule own life & world. Mt.21:34-35
 Rejects.
 Do not will to come to Christ. Jn.5:40-41
 God's great invitation. Mt.22:1-14
 Reason.
 Christ is a threat to doing as one wishes. Jn.7:32
 Threefold. Mt.23:37
 Seeking after Christ. (See **SEEK - SEEKING**)
 Seeking after God. (See **SEEK - SEEKING**)
 Spirit of **m**. Can live forever. Ro.8:10-11
 Spiritually dead. (See **DEATH**)
 Born illegitimately. Jn.8:41-47
 Can hear & live now. Jn.5:24-26
 Condemned already. Jn.3:18-21
 Dead because of sin. Ro.5:12; Eph.2:1; Col.2:13
 Dies in sin. Jn.8:21-24
 Is dead already, in the process of dying & perishing. Jn.3:16; 1 Cor.1:18; 2 Cor.5:14-16
 Misunderstands Jesus - tragically. Jn.8:25-30
 No life apart from Jesus. Jn.15:1-8
 Searches for utopia - in futility. Jn.8:21-24
 State of - Future.
 A picture of his own hell. Lk.16:22-31
 Discussed. Heb.2:5-13
 Exists forever. In heaven or hell. Mk.8:36-37
 God's plan for **m**. Heb.2:6-8
 Lasts forever, eternally. Mt.25:46
 Shall bow before Christ as Lord. Ph.2:9-11

World belongs to **m**. Entrusted to **m**. by God. Heb.2:5-8; 12:25-29
 State of - Present. (See **MAN**, Depravity; Nature; Origin)
 Basic need is not silver & gold, but spiritual. Acts 3:6-8
 Condemned. Jn.3:18-21
 Discussed.
 Deserves to be rebuked. Lk.9:37-45
 Fivefold state. Mt.4:16
 Life before Christ came. Eph.2:11-12
 Life without Christ. Eph.2:1-3
 Present & future state. Heb.2:5-13
 Wisdom of. 1 Cor.1:17-25
 In relation to Christ.
 Has no life apart from Jesus. Jn.15:1-8
 Is blinded to who Jesus really is. Jn.8:25-30
 Is determined by belief in Jesus Christ. Jn.3:36; 5:24
 Is known by Christ. Jn.2:25
 Receives light from Christ. Jn.1:9
 Since Christ came. Life. Eph.2:13-18
 In relation to death & judgment.
 Lost. (See **LOST, THE**)
 Perishing. Jn.3:16-17; 1 Cor.1:18; 2 Cor.5:14-16
 Under the wrath of God. Ro.1:18; 2:8; 5:9
 In relation to God.
 Abandoned by God. Ro.1:24-32
 Alienated from God. 2 Cor.5:18-19
 Cannot know the things of God. 1 Cor.2:6-13
 Created a little lower than the angels. Heb.2:7
 Enemy of God. Ro.5:10-11
 Given dominion over the world. Mk.12:1
 Life without God. Tit.3:3
 Rejects God. Mk.12:2-5
 Separated from God; division between men. Eph.2:11-12
 The natural **m**. 1 Cor.2:14
 Welfare of. Determined by concern for righteousness. Lk.10:2
 World belongs to **m**. Entrusted to **m**. by God. Heb.2:5-8
 In relation to need & searching.
 An inner struggle, dissatisfaction. Heb.2:6-8; 4:1-13
 Emptiness of. Lk.15:11-24
 Fainting; scattered; no shepherd. Mt.9:36
 Restless, hungry, fearful. Acts 17:22; 17:23
 Searching. Futile search. For Messiah - utopia - heaven. Jn.6:26-29; 8:21-24
 Weighed down by several things. Mt.6:25-34
 In relation to Satan.
 Follows & is enslaved by the devil. Jn.8:38; 8:41-47; 1 Jn.3:8
 Under the power of Satan. Eph.2:2-3
 In relation to sin & behavior & unbelief.
 A case against sinful character. 1 Cor.6:9-11
 A reprobate, depraved mind. Ro.1:18-31
 A sinner. Ro.5:8-9
 A state or condition of darkness. Jn.11:7-10
 A state or condition of sin. Jn.8:34-36

All are sinful. Lk.13:1-9
 Blind spiritually. Mt.16:1-4;
 Mk.8:10-13; 2 Pt.1:9
 Depraved. Ro.1:24-32
 Enslaved by sin. Ro.1:24-32; 3:23;
 1 Jn.3:4-9
 Half-sincere. Jn.6:26-29
 Hypocritical, unbelieving. Jn.12:4-8
 Imperfect. Short of what he should
 be & do. (See **PERFECTION**)
 Eph.2:1-3
 Is short of God's glory. Ro.3:23;
 7:14-17; 7:18-20
 M.'s word & witness are unaccept-
 able & suspicious. Jn.5:31
 Often rejected because of his human
 condition. Mt.9:20-22
 Sinful. Dark sin & God's great for-
 giveness. Jn.8:1-11
 Speaks evil against believers.
 1 Pt.2:12
 Truth has been hid from **m**. Rea-
 sons. Lk.10:21
 Wandering in the wilderness.
 Mt.18:11; Lk.15:4
 Without strength, ungodly. Ro.5:6-7
 Trials of. (See **TRIALS**)
 Value - worth of **m**. (See **GOD**, Love of)
 Is known by God, even a man's name.
 Lk.19:5-6
 More important than animals.
 Mt.12:11
 More important than birds. Mt.6:26;
 10:29-31; Lk.12:24
 More important than religion.
 Mt.12:9-13; Lk.13:10-17
 More important than rules & regula-
 tions. Mk.2:23-24
 More important than tradition.
 Lk.14:1-6
 Sacred to God. Mt.12:13
 Seen in the great love of God & Christ
 for **m**., in what God & Christ have
 done for **m**. Ro.8:31-33; 8:34; 8:35-39
 Vs. religion. Mt.12:1-8; 12:9-13; 12:10
 Weakness of.
 Cannot penetrate the spiritual world.
 Col.2:8
 Cannot perfect himself. Gal.2:15-16
 Discussed. Mk.14:27-31
 Strength & self-sufficiency end up in
 the grave. 2 Tim.2:1
 Will of. (See **FREE WILL**; **WILL**)

MAN OF SIN

Antichrist, The. 2 Th.2:3-4

MANAEN

Leader of the Antioch church.
 Acts 13:1

MANAGERS - MANAGEMENT

Relation with labor. Col.4:1

MANIFEST - MANIFESTATION (See
REVELATION)

Meaning. Jn.14:21
 To the believer. Very special **m**. of the
 Lord promised. Lk.3:22; Jn.14:21

MANNA

Discussed. Rev.2:17

MARANATHA

Meaning. The Lord comes. 1 Cor.16:22

MARK, JOHN

A believer who redeemed himself.
 Col.4:10
 A disciple of Peter. **M**. records Peter's
 denial. Mt.26:69-75
 Deserted Christ at His arrest. Mk.14:51-52
 Deserted Paul & Barnabas. Acts 13:13
 Discussed. Acts 12:25; 1 Pt.5:13
 Greeted by Paul. Phile.1:24
 Paul asked for Mark to visit him when he
 was in prison. 2 Tim.4:11
 Was like a son to Peter. 1 Pt.5:13
 Was supported by Barnabas against Paul.
 Acts 15:36-41

MARK OF THE ANTICHRIST (See
ANTICHRIST; **TRIBULATION**
GREAT)

MARKETPLACE

Warning. Against displaying oneself in
 the **m**. Mk.12:38

MARRIAGE - MARRIED

Attitudes toward. Loose attitudes.
 Mt.5:32
 Basis.
 Love & obedience. Eph.5:22-33
 Only one basis. Mt.5:32
 Discussed. Mt.19:1-12; Mk.10:1-12;
 1 Cor.7:1-7; Eph.5:22-33
 The unmarried, divorced, & mixed **m**.
 1 Cor.7:8-16
 Duty - Essentials.
 Daughter's chastity to be guaranteed.
 2 Cor.11:2
 Discussed. Mt.19:11
 Of husband. Threefold. 1 Pt.3:7
 Of wife. To subject herself to her own
 husband. 1 Pt.3:1-6
 To be faithful before God. Lk.1:5-25
 To be joined together, to cleave to-
 gether. Eph.5:31
 To focus upon love & subjection to
 one another. Eph.5:22-23
 To give attention to one's spouse.
 1 Cor.7:32-35
 To give no occasion for reproach by
 Satan & unbelievers. 1 Tim.5:14
 To know that one must control one's
 own body for one's spouse.
 1 Th.4:3-5
 To know that one must take care of the
 needs of one's spouse. 1 Th.4:3-5
 To love. Tit.2:4-5
 To keep **m**. pure. To keep the bed un-
 defiled. Heb.13:4
 To share one's body. 1 Cor.7:3; 7:4-6
 To use **m**. as the basis for preventing
 immorality. 1 Cor.7:2; 7:8-9
 To witness to one's spouse. 1 Pt.3:1-6
 Espoused. Engagement before **m**. Dis-
 cussed. Lk.1:27
 Ideal of **m**.
 Differs in heaven. Lk.20:34-35
 Highest ideal. Concentration upon
 God. Mt.19:12
 In heaven. Love will be perfected.
 Mk.12:25
 Illustrates.
 Christ's relationship with His church.
 Eph.5:22-33
 The minister's role to the church.
 2 Cor.11:2
 Jewish **m**.
 Ceremony of. Mt.25:1-13

Steps involved. Three. Mt.1:18
 Kinds of. Fourfold. Mt.5:32
 Nature of.
 Is a creative, logical, & spiritual union.
 Mk.10:6; 10:7; 10:8; 10:9
 Is a spiritual union. Eph.5:31; 5:32
 Is one flesh. The spouses own each
 other's body. 1 Cor.7:3-6
 Ordained. By God. Mt.19:5-6; 19:5; Mk.10:6
 Problems.
 Are serious. Mk.10:10-12
 Divorce.
 Christian & unbelieving spouse.
 1 Cor.7:12-16
 Christian couple & divorce.
 1 Cor.7:10-11
 Questions concerning **m**.
 Discussed. 1 Cor.7:1-7; 7:8-16; 7:25-40
 Matters to consider in determining if
 one should **m**. or not. 1 Cor.7:25-40
 Relationship between man & woman.
 1 Cor.11:2-16
 Sex within **m**. 1 Cor.7:1-7
 The believing & unbelieving spouse.
 1 Cor.7:12-16
 The Christian widow & **m**.
 1 Cor.7:39-40
 The **m**. & unmarried believer con-
 trasted. 1 Cor.7:32-34
 The **m**. Christian & divorce.
 1 Cor.7:10-16
 The unmarried & the widows.
 1 Cor.7:8-9
 Sanctity of. Mt.19:1-12
 Special power is needed in **m**. Mt.19:10-11;
 19:11
 Symbol - Type of. The binding & inti-
 mate relationship between Christ & His
 church. Eph.5:22-33, esp. 32
 Union of.
 Cleaving. Mk.10:6; 10:7; 10:8; 10:9
 Weakened & broken by adultery.
 Mt.5:32
 When to marry. Discussed. 1 Cor.7:2

MARRIAGE SUPPER OF THE LAMB

Discussed. Rev.19:1-10
 Marriage of the Lamb. Mt.25:1-13
 Parable of. Rejection of God's great invi-
 tation. Mt.22:1-14
 Promised. To believers. Meaning.
 Mk.14:25

MARTHA

And Jesus. A growth in faith. Jn.11:17-27
 Discussed. Character of. Lk.10:38-39
 Family of. Jn.12:1-2
 Home opened to Jesus. Mt.21:17
 Sister of Mary. Discussed. Mt.26:6-13

MARTYR - MARTYRDOM

Described. As sacrifices offered to God.
 Rev.6:9
 Discussed. Acts 7:54-60
 First martyr. Stephen. Acts 6:8-15
 In the end time. Mt.24:9; Rev.6:9-11;
 7:9-17; 12:11; 14:1-5; 17:6; 18:24
 Methods of **m**. listed. Heb.11:35-40
 Of Antipas, an early believer. Rev.2:13
 Of the end time. Seen in heaven.
 Rev.6:9-11; 7:1-8; 7:9-17
 Reward. Position in heaven before God.
 Very special. Rev.6:9; 6:9-11; 7:9-17;
 7:9-10; 7:15-17; 14:1-5
 Why believers are **m**. Two reasons.
 Rev.6:9

MARY, BELIEVER AT ROME

Discussed. Ro.16:6

MARY MAGDALENE

Discussed. Lk.8:2

First to discover the empty tomb.

Jn.20:1-10

First to whom Jesus appeared after His

resurrection. Mk.16:9-10; Jn.20:11-18

Supported Jesus. Lk.8:2-3

Was given special commission by the

Lord after His resurrection. Jn.20:17-18

Witnessed the cross, burial & resurrection

of Christ. Mt.27:55-56; 27:61; 28:1

MARY, MOTHER OF JESUS

Acknowledged that she needed a Savior.

Lk.1:47-48

An event for all generations. Lk.1:47-48

Embarrassed over Jesus. Reasons.

Mk.3:31-32

Humility of. Lk.1:47-48

Magnificent song describing God.

Lk.1:46-56

Proclaimed to be blessed. Reasons.

Lk.1:45

Special, but still only human. Mk.3:31-32

Submission to God's will. Lk.1:26-38

Virgin. Proof. (See **INCARNATION;**

VIRGIN BIRTH) Lk.1:27

Visited Elizabeth, John the Baptist's

mother. Lk.1:39-45

MARY, MOTHER OF JOHN MARK

Discussed. Acts 12:12

MARY, SISTER OF MARTHA

And Jesus. The needs of man. Jn.11:28-38

Anointed Jesus.

A study of love. Mk.14:3-9

Sacrificed love & faith. Mt.26:6-13

The picture of a supreme believer.

Jn. 12:3

Discussed. Mt.26:6-13

Character of. Lk.10:38-39

MARY, WIFE OF CLEOPAS

Was a witness of the death & resurrection

of Christ. Mt.27:55-56, 61; 28:1-11

Was the mother of James the less & Jo-

ses. Mt.27:56

MASTER

Duty toward. To submit to one's m.

1 Pt.2:18-20

Fact. Cannot serve two masters.

Lk.16:13

Kinds of m. God & the world. Mt.6:24

Meaning. Mt.8:19

Relation to slaves. Col.4:1

Title of Jesus (epistata). Meaning.

Lk.17:11-14

MATERIAL (See **PHYSICAL**)

MATERIALISM (See **MONEY;**
WEALTH)

Caused by - Source. Distraction. Lk.10:40

Denial of. Essential to follow Christ.

Mt.8:19-20

Described.

As a master. Mt.6:24

As evil. Reasons. Mt.6:21-23

As necessary, as niceties, as extrava-

gant. Mt.6:25

Desire for.

By a people who chose m. over Jesus.

Mk.5:14-18

By Matthew. Mk.2:14

Discussed. Mt.6:19-24; Lk.9:23-27;

12:13-21; 1 Tim.6:6-10

Giving all beyond true necessities de-

manded by Christ. Mt.19:16-22;

19:23-26; 19:27-30

Sin of. Lk.16:19-21

The man of wealth. Condemned by

Christ. Lk.12:13-21

The worldly are more dedicated to m.

than believers to their pursuits.

Lk.16:8

Duty.

Christian & m. Parable of the Unjust

Steward. Lk.16:1-13

Not to be anxious about. Mt.6:25-34;

Lk.12:22-34

Not to be wrapped up in. Mt.6:31-32

Not to seek m., but to trust God.

Lk.12:29-30

To awaken to righteousness & sin by

not giving oneself over to m.

1 Cor.15:30-34, esp. 33-34

To be used for good by helping others.

Lk.16:9

To deny & discipline oneself while on

earth. Mt.11:8; 19:16-22; 19:23-26;

19:27-30; Lk.9:23

To know that all belongs to God. Man

is a steward of. Lk.16:12

To set one's mind on God, not on ma-

terialism. Mt.6:19-24

What to labor for. Jn.6:27-29

Error of. Four errors. Mt.6:26

Judgment of.

Condemned by Christ. Lk.12:13-21

Nine reasons listed. Lk.9:26

Meaning. Mt.6:19-20

Misconception - Misunderstanding. One

of three great m. Lk.16:14-15

Problems with - Dangers of. Mk.10:23-27

Are evil. Reasons. Mt.6:21-23

Are insecure. Mt.6:19-20

Can enslave. Mt.6:25

Causes loss of life. Meaning, purpose.

Mt.6:19-20

Causes many harmful desires. What

m. does. 1 Tim.6:9-10

Causes one to lose oneself. Lk.9:23-27

Chokes the Word. Lk.8:7, 14

Determines eternal responsibility.

Lk.16:10-12

Determines whether one inherits eter-

nal life or not. Mt.19:16-22

Discussed. Mt.19:23-26

Distracts from the essential. Lk.10:40

Is focused on by man. Jn.6:30-31

Often leads to greed & slavery. Acts

16:16-24

Passes away. Mt.6:25-34

Perils of. Discussed. Lk.6:20-26

Used as an excuse for rejecting Jesus.

Lk.14:18-20

The passion for wealth. 1 Tim.6:6-10

The rich man. 1 Tim.6:17-19

Vs. being spiritually minded.

Discussed. Lk.12:13-21

Seeking m. Lk.9:46

Vs. Christ.

Cannot serve two masters. Lk.16:13

Ct. Christ. Lk.16:14-15

Preferred over salvation & Jesus.

Lk.8:35-37

Vs. God. Mt.6:19-24

Warning against. Mt.6:19-24

Craving for more & more. Lk.21:34-35

Discussed. Lk.9:23-27

Weakness of. Silver & gold cannot save.

Acts 3:6-8

MATTHEW - LEVI, THE APOSTLE

Call of. Lk.5:27-32

Reaching the outcast & sinner.

Mk.2:14

Conversion. Discussed. Mt.9:9-13; 9:9

Discussed. Mk.3:18

Humility. Discussed. Mt.10:3-4

Wrote the Gospel of Matthew. Mt. In-

trod.

MATTHIAS

Chosen to replace Judas as an apostle.

Acts 1:23

MATURITY (See **GROWTH, SPIRI-**
TUAL)

MEANING (See **PURPOSE**)

MEASURE

Law of. Whatever a person measures will

be received back. Jn.12:39-41

MEAT

Offered to idols. Questions about.

1 Cor.8:1-13; 10:14-11:1

MEDIATOR (See **JESUS CHRIST, Me-**
diator)

Claimed by Jesus. Jn.12:44-45; 14:6

Described. In four ways. Jn.14:13-14

Discussed. Jn.1:51; 12:44-46; 14:6;

1 Tim.2:3-7; Heb.4:4-14; 8:6; 9:15;

1 Pt.2:9; Rev.3:7

Fact. A human m. is no longer needed.

1 Pt.2:9

How Christ became the Mediator. (See

JESUS CHRIST, Death)

By becoming a man & bringing us into

fellowship with God. 1 Jn.1:1-3

By becoming man's advocate.

1 Jn.2:1

By becoming the perfect sacrifice for

sins. Heb.7:27; 10:1-18

By His body becoming the temple of

men. Jn.2:18-21

By His body, His death, & His resur-

rection. Jn.2:18-21; 1 Tim.2:5-6

By His coming to earth as the God-

Man & dying for man. Ph.2:5-8;

Heb.2:14-15

By His death. 1 Tim.2:5; Heb.9:15;

12:24-25; 1 Jn.2:1-2

By shedding His blood. Eph.2:13;

Heb.10:19-21

Meaning. Jn.12:44

Verses. List of. Mk.1:15

Work of Christ as Mediator.

Appears in the presence of God for us.

1 Tim.2:3-7; Heb.1:3; 7:25; 9:24

Intercedes for the believer. Jn.14:13-14

Is the perfect sacrifice for sins.

Heb.7:27; 10:1-8

Makes worship possible. Jn.4:22

Provides a better covenant. Heb.8:6

Provides an eternal inheritance.

Heb.9:15

Provides justification & reconciliation

with God. Ro.5:6-11, esp. 10

Provides salvation through His name alone. Jn.3:17; 4:22; 10:7-8; 14:6
Verses. List of. Jn.3:17; 10:7-8
Provides the only Door to God.
Jn.10:7-8; 14:6
Provides the way to God. Jn.14:6;
Eph.2:18

MEDITATE - MEDITATION (See **DEVOTION**)
Duty.
To **m.** in the Word of God, letting it abide within. Jn.5:38
To **m.** upon the things taught in the Word. 1 Tim.4:15
Essential. Mt.3:1
For preparation & temptation. Mt.4:1
Verses. List of. Lk.9:36; 10:41-42

MEDO-PERSIA
Traits of. Will be embodied in the anti-christ. Rev.13:2

MEEK - MEEKNESS (See **HUMILITY**)
Christ is **m.** & lowly. Mt.11:29
Discussed. Tit.3:2
Duty.
To do good works in a **m.** spirit.
Jas.3:13
To dress in a **m.** & quiet spirit.
1 Pt.3:4, cp. 2-4
To receive the Word with **m.** Jas.1:21
Meaning. Mt.5:5; Gal.5:22-23; Eph.4:1-2;
1 Tim.6:11
Reward. Three rewards. Mt.5:5
Source. Is a fruit of the Spirit. Gal.5:22-23

MELCHISEDEC
Priesthood of.
Contrasted with Aaron or Levi's priesthood. Heb.7:1-24
Type of Christ's priesthood. Heb.5:5-10;
6:18-20; 7:1-24

MELITA
Island where Paul was shipwrecked.
Acts 28:1

MERCHANT MAN
Parable of. Mt.13:45-46

MERCIES
Meaning. 2 Cor.1:3

MERCURY
False god. Discussed. Acts 14:8-13

MERCY - MERCIFUL (See **COMPASSION** of Christ; **GOD**, Mercy)
Basis of.
The believer's hope. 1 Pt.1:3; Jude 21
The mercies of God. Ro.12:1
Described.
As abundant. 1 Pt.1:3
As the return of the Lord Jesus Christ.
Jude 21
As the supreme law. Mt.12:7
As the tender **m.** of our God. Lk.1:78
Duty.
To approach God boldly for **m.**
Heb.4:15-16
To cry for **m.** Lk.17:12-14; 18:36-38
To look for the **m.** of our Lord Jesus Christ, for His return. Jude 21

To present one's body as a living sacrifice to God because of the **m.** of God. Ro.12:1-2
To put on **m.** Col.3:12
To receive the **m.** of God. 1 Pt.2:10
To seek God for **m.** Ro.9:15-18
To show **m.** & be cheerful in doing it. Ro.12:8

Fact. Unbelievers have not obtained **m.**
1 Pt.2:9-10
Gift of. Discussed. Ro.12:6-8, cp.
Lk.1:76-79
God desires **m.**, not sacrifice. Discussed.
Mt.12:7
How to secure **m.** By coming to God & asking God for **m.** Heb.4:15-16
Meaning. Mt.5:7; Lk.18:13; Eph.2:4-5;
1 Tim.1:2; Tit.3:4-5; Jas.3:17-18; 1 Pt.1:3;
2 Jn.3
Need for.
Crying for. Mk.10:47
Crying for **m.** Saves the desperate.
Mt.20:30-32
Neglect of. Causes a man to lose his soul.
Lk.16:19-21
Of Christ. Purpose. To have **m.**, not sacrifice. Mt.9:12-13
Of God.
Discussed. Tit.3:4-5
Seen in election. Ro.9:14-33
Symbolized. Mt.1:3-6
Work of. Fourfold. Eph.2:4-7
Parable of. Unmerciful servant.
Mt.18:21-35
Purpose.
To show God's great **m.** for sinners.
1 Tim.1:15-17
To stir a person to be faithful to God.
1 Cor.7:25
Results.
Fulfills the promise of salvation made to our forefathers. Lk.1:72-73
Gives a living hope to man. 1 Pt.1:3
Salvation. Tit.3:4-5
Seven results. Mt.5:7
Women (four) who received **m.** Mt.1:3

MESSAGE (See **MINISTER**, Preach - Preaching; **PREACHING**, Message of)
Duty. To preach because it is believed.
2 Cor.4:13
Essential. Refusing to be silenced or to compromise. Acts 4:19-20
M. preached by the early church. Acts 2:14-40; 3:12-26; 5:29-42; 7:1-53; 8:5-40; 9:19-30, 32-35; 10:34-43
M. that turned the world upside down. Acts 17:1-9
Surety - Content of.
Discussed. 2 Cor.5:17-6:2
Peace. Lk.10:5-6
Social justice. Lk.3:10-14
Stirs the believer to dedicate & to give up his body as a living sacrifice to God. Ro.12:1
Summary of Jesus' **m.** Mt.4:17; 5:1-7:29
The cross. 1 Cor.1:17
The gospel. Mk.1:14-15
The kingdom of God. Lk.4:43-44; 8:1; 9:59-60; 10:8-9
The **m.** preached to a heathen & superstitious people. Acts 14:8-20; 14:22-34
The needs of man can be met.
Heb.4:16

The new covenant, the covenant of the spirit. 2 Cor.3:6-18
The points for preaching. Acts 3:12-26
The preeminence & power of Christ.
Mk.1:7-8; Col.1:18-19
What is to be preached. 1 Cor.1:17-25

MESSENGER (See **MINISTER**)

MESSIAH - MESSIAHSHIP OF JESUS CHRIST
Acknowledged - Proclaimed.
By Andrew. Jn.1:35-42
By John the Baptist. Jn.1:19-27; 3:27-28
By Nathanael. Jn.1:46-49
By Peter. Jn.6:66-69
By Philip. Jn.1:43-45
To be God's appointed **M.** Jn.3:27-28
To be greater than religion. Mt.12:1-8
To be the Lord of man. Mt.22:43-45
Belief in. (See **BELIEF**; **FAITH**)
Essential for salvation. Mt.21:32
Claimed.
By Jesus.
Confronting death. Mt.26:63-64;
Mk.14:62
In Jerusalem. His major thrust in Jerusalem. Reason. Mk.11:1-12:44
Is Lord. Mk.12:36-37
Recognition of. First recognition by Jesus. Lk.2:9-50
Throughout His ministry. Jn.4:25-30;
4:39-42
When launching His ministry.
Lk.4:16-30
By Scripture. (See **PROPHECY**, Concerning Christ)
Some claim to be the light of man, the Messiah & Savior. Jn.1:9
Confession of Jesus as the **M.** (See **CONFESSION**; **MESSIAH - MESSIAHSHIP**, Proclaimed)
By children. Mt.21:15-16
By evil spirits. Mk.3:11-12
By John. Mt.3:2-6, 11-12; Mk.1:1-8
By the disciples. Who Jesus is.
Mk.8:27-30
By the people at the Triumphal Entry.
Mt.21:8-11
C. vs. being ashamed. Mk.8:38
Demonstrated by Jesus.
Fulfilled prophecy as a warning.
Mk.11:1-7
In Jerusalem. Time & again. Reasons.
Mk.11:1-12:44
In the Triumphal Entry. Mt.21:1-11;
Mk.11:1-11; Lk.19:28-40; Jn.12:12-19
Described. (See **MESSIAH**, Names - Titles). Mt.22:41-46; 22:42
Discussed. Mt.1:1; 1:18; 11:1-6; 22:41-46;
Lk.9:20; 20:39-44
Exaltation. (See **PROPHECY**, Concerning Christ)
Kingdom of. (See **KINGDOM OF GOD**; **MILLENNIUM**; **PROPHECY**, Davidic Heir)
Misunderstood - Misconception of.
Corrected by Christ. Lk.19:11
Discussed. Jn.12:12-19
Earthly **M.** vs. spiritual **M.** Jn.13:36-38
Entangled idea of. Mk.12:35-37
False **m.** In last days. Mk.13:21-22
False vs. true **M.** Mk.8:27-30; 8:31-33;
10:35-45; 11:1-11; Jn.12:12-19
Four misunderstandings. Jn.12:20-36

Ignorance of. A problem of ambition. Mk.9:33-37

Jewish concept. Mt.1:1
 Messiah was to do four things. Mt.1:18; Mk.12:35

Man's concept vs. God's concept. Mk.8:27-9:50; 8:31-33

Man's concept vs. the true concept. Lk.9:18-22; 22:24-30

Questioned by John the Baptist. Mt.11:1-6

Sees Jesus as the Messianic ruler of judgment. Lk.9:52-54

Sees Jesus only as a great man. Jn.20:25-26

Sees Jesus only as coming to bring peace. Lk.12:49-53

Sees Jesus only as the Son of David, a mere man. Mt.22:42

Thought not to have yet come. Lk.12:54-57

Thought to be a human, earthly deliverer. Mt.22:42

Thought to only establish an earthly kingdom. Lk.7:18-28; 7:18-20; 19:11;22:67-68

Thought to only involve position & power. Mt.18:1; 21:8-9

World is blind to the Messiah. Mt.11:25-27

Names - Titles.

God's Servant. Mt.12:18-21

Immanuel. Mt.1:23

King. Lk.1:31-33

Lion of Judah. Rev.5:5

Messianic King. Lk.7:18-20; 7:21-23

Priest. Heb.6:20

Promised seed. Gal.3:16

Prophet. Mt.21:11

Root of David. Rev.5:5

Servant. Mt.12:18

Son of Abraham. Mt.1:1

Son of David. Mt.1:1; 1:18; 3:11; 11:1-6; 15:22;22:42; Lk.20:39-47; Jn.1:23

Son of David (Man) & Lord of David (God). Mk.12:36-37

Son of God. Acts 13:33

Son of Man. Mt.20:28

The Living Stone. 1 Pt.2:4, 7

Origin. Mt.22:42
 Called Lord by David. Mk.12:35-37
 Of man vs. of God. Mk.12:35-37

Predicted. By Scripture. (See **PROPHECY**, Concerning Christ) Mk.12:35; 12:36; 22:43-45

Proclaimed at Jesus' birth.
 By Anna, a prophetess. Lk.2:36-39
 By Simeon, a godly man. Lk.2:25-35
 By the angel to the shepherds. Lk.2:11

Proclaimed before Jesus' birth.
 By Elizabeth. Lk.1:43
 By the angel Gabriel. Lk.1:26-33
 By Zechariah. Lk.1:67-75

Proof that Jesus is the M. (See **JESUS CHRIST**, Heals; Power; Works; Related Subjects)

Final proof of Messiahship. Fourfold. Lk.7:18-28

Four facts. Lk.20:39-47

Four logical arguments. Mt.12:22-30

Fulfilled Scripture. Lk.3:23-38; Jn.1:45

Great proof. The resurrection. Lk.11:29-36

Prophecy. (See **MESSIAH**, Prophecies)

Six proofs. Lk.11:14-28

The ministry & message of Jesus. Lk.7:18-28

The power of Christ. Mk.1:25-26

The resurrection. Jn.16:28

Work of. Discussed. Mt.11:4-6

Prophecies. (See **PROPHECY**, Concerning Christ)

Discussed.
 Most verses & their fulfillment. Lk.3:23-38

N.T. prophecies on Christ's death & their fulfillment. 1 Cor.15:3

N.T. prophecies on Christ's resurrection & their fulfillment. 1 Cor.15:3

To be High Priest. Verses & fulfillment. Lk.3:32-38

To be King. Verses & fulfillment. Lk.3:24-31

To be the Adamic heir. Verses & fulfillment. Lk.3:32-38

To be the heir of David. Verses & fulfillment. Lk.3:24-31; Acts 13:22-23

To be the Messiah. Verses & fulfillment. Jn.1:45

To be the Messianic ruler during the millennium. Rev.20:4-6

To be the Prophet of God. Verses & fulfillment. Lk.3:38

To be the "seed" of the woman. Fulfilled. Gal.4:4, cp. Gen.3:15

Verses & fulfillment listed. Lk.3:23-38; Jn.1:45; Acts 13:22-23; 1 Cor.15:3; 15:4; Rev.20:4-6

Purpose. (See **JESUS CHRIST**, Mission; Purpose)

Search for - Hoped for. Jn.8:56
 By Abraham. Jn.8:56
 Discussed. Jn.6:22-29
 Man's futile search for the Messiah or deliverer - utopia - heaven. Jn.8:21-24

People pant for. Mt.1:18

Reasons. Jn.6:14-15, 22-29

Subject of. Five pictures. Jn.4:25-30

Way of God's Messiah vs. man's messiah. Mk.8:31-33

Work of the M. To usher in a new age. Lk.16:16

MESSIAH, FALSE (See **MESSIAH - MESSIAHSHIP**, Misunderstood)

Danger of. Men choose over Christ. Jn.5:43

Men receive. Jn.5:43

Prophesied in the last days. Lk.21:8

Sign of the end time. Mt.24:23-24

MICHAEL, THE ARCHANGEL
 Struggled against Satan & the fallen angels. Rev.12:7-9

MIGHT (See **POWER**)
 Meaning. Eph.6:10-11

MILETUS
 Discussed. Acts 20:13-27
 The city with a notable history in ancient myth. Acts 20:13-16

MILLENNIUM (The Thousand Year Reign of Christ on Earth)

Description. New order of things. Mt.19:28

Discussed. Rev.19:11-20:15; 20:4-10
 Coming of Christ as Conqueror. Rev.19:11-16

Overview of. Rev.11:15; 11:16

Rebellion of the world at the end of the m. Rev.11:18

Verses. List of. Rev.20:4-6

MILLSTONE

Discussed. Mk.9:42
 Meaning. Lk.17:2

MIND

Described as.
 A gate to deception & seduction. 2 Cor.11:3
 Reprobate m. Ro.1:28
 Sound mind. Meaning. 2 Tim.1:7

Discussed. Ro.12:2
 Spiritual struggle & weapons. 2 Cor.10:1-6

Duty - Essential.
 Is the major weapon for warfare. 1 Pt.4:1
 Must think before building a tower or life. Lk.14:28-32
 Not to be double-minded. Jas.1:8
 Not to be shaken in m. by world events, nor by the end time. 2 Th.2:1-3
 Not to faint in one's m. Heb.12:3
 Not to put one's m. on high things, but to be humble. Ro.12:16
 To attend upon the Lord without distraction. 1 Cor.7:35
 To be armed with the same m. as Christ in facing the trials of life. 1 Pt.4:1-6
 To be fully persuaded in one's own m. about social activities. Ro.14:5
 To be mentally persuaded of one's behavior before doing questionable things. Ro.14:5
 To be of one m. with other believers. 1 Cor.13:11; Ph.1:27; 2:2; 4:2; 1 Pt.3:8
 To be of the same m. toward one another. Ro.12:16
 To be perfectly joined together in the same m. 1 Cor.1:10
 To be unified in one mind with other believers. Ro.12:16
 To fix one's m. upon Christ. Heb.3:1
 To gird up the loins of one's m. 1 Pt.1:13
 To give undivided attention to one's task. Jn.21:20-23
 To glorify God with one m. Ro.15:16
 To have a renewed m. Ro.8:5-8; 12:2; Eph.4:23; Heb.8:10-12
 To have a willing m. in giving. 1 Cor.8:12
 To have one's mind transformed & renewed. Ro.12:2
 To keep one's m. on things already learned. Ph.3:15
 To keep one's m. sensible. Tit.2:6
 To love God with all of one's m. Mt.22:37; Mk.12:30; Lk.10:27
 To put on a m. of humility. Col.3:12
 To receive the Word of God with a readiness of m. Acts 17:11
 To serve the law of God with one's mind. Ro.7:25

To serve with a ready **m.** 1 Pt.5:1-4, esp. 2
 To serve with humility of **m.** Acts 20:19
 To set the **m.** upon the things of Christ & of heaven. Col.3:1-4
 To take on the **m.** of Christ; to have a **m.** just like His **m.** Ph.2:3-5
 To think positive thoughts. Ph.4:8-9
 To tighten the belt of one's **m.** 1 Pt.1:13
 Evil thoughts. Meaning. Mk.7:21
 Fact. Either set on the earth or on God. Mt.6:19-24
 Fate of. Discussed. Ro.8:5-8
 How to control. Discussed. Ro.12:2
 Law of. Meaning. Ro.7:21-23
 Meaning. Mt.22:37; Mk.12:29-31; Ro.8:5-8
 Nature of the natural **m.** - Of the unbeliever's **m.** (See **MIND**, Nature of)
 Blinded **m.** 2 Cor.3:14-15
 Focuses upon carnal things, things of the flesh & of the earth. Ro.8:5; Ph.3:19
 Is a reprobate **m.** Ro.1:28
 Is alienated from God & stands as an enemy of God. Col.1:21
 Is blinded by Satan. 2 Cor.3:14-15; 4:3-4
 Is corrupted by Satan. 2 Cor.11:3, cp. 1 Tim.6:5; 2 Tim.3:8
 Is defiled. Tit.1:15
 Is depraved. Ro.1:28-32
 Is fleshly & puffed up. Col.2:18
 Is hostile. Ro.8:7; Col.1:21
 Is the scene of spiritual warfare. 2 Cor.10:4; 11:3
 Is the source of evil desires. Eph.2:3
 Is vain, empty. Ro.1:21; Eph.4:17-19
 Opens the door to deception & seduction. 2 Cor.11:3
 Opens the door to evil thoughts. 2 Cor.10:4
 Results. Death. Ro.8:6-7
 Nature of the renewed **m.** - Of the believer's **m.** (See **MIND**, Duty)
 Can be corrupted & led astray. 2 Cor.11:3; 3:14-15; 4:3-4
 Discussed. Eph.4:23
 Duties. Listed with references. Ro.12:2
 Has the **m.** of Christ. Experiences life & peace. Ro.8:6
 Is pulled to spiritual things by the Holy Spirit. Ro.8:5-8
 Is renewed. By Christ. Ro.7:25; 8:5-8; 12:2; Eph.4:23; Heb.8:10-12
 Is the area of spiritual warfare. Ro.12:2; 2 Cor.10:3-5
 Results.
 God's laws are put into one's **m.** Heb.8:10
 God's peace keeps one's **m.** & heart. Ph.4:6-7
 Melts a hard heart. Mk.6:52
 Receives life & peace. Ro.8:6
 The spirit of a sound **m.** 2 Tim.1:7
 Verses. List of. Ro.8:5-8
 Vs. the carnal & earthly **m.**
 Discussed. Ro.7:21-25; 8:5-8
 Example of.
 The disciples. Mt.16:5-12
 The man of wealth. Lk.12:13-21
 The rich young ruler. How a rich man enters heaven. Mt.19:16-22

Verses. List of. Ro.12:2
 Of Christ. Meaning. 1 Pt.4:1-6
 Proves. God's existence. Ro.1:19

MINDLESS

Message to. Mt.11:16-19

MINISTER (See BELIEVERS; DISCIPLES; MINISTRY)

Accusation - Criticism Against - Mis-treatment of.
 A desire to get rid of. Acts 25:2-5; 25:6-7
 A list of criticisms. 2 Cor.1:12-22
 Comparing one **m.** with other ministers. 2 Cor.11:5-6
 Considering the **m.** not to be as good as former **m.** 2 Cor.10:7; 10:9-13
 Criticizing & attacking the **m.** 2 Cor.2:5-11
 Criticizing the **m.**'s appearance, lack of charisma, & poor speaking ability. 2 Cor.10:7; 10:9-13
 Discussed. 1 Cor.3:5-9; 4:1-5; 4:6-13; 2 Cor.1:12-2:11; 10:1-13:14; 10:7-18
 Duty. To forgive divisive persons. 2 Cor.2:5-11
 Favoring one **m.** over another. 1 Cor.1:12
 Hurting a **m.** 2 Cor.1:23-2:4
 Is often unloved. 2 Cor.12:15
 Persecuting the **m.** Rejected by the world. (See **PERSECUTION**) Mt.21:34-35
 Questioning the **m.**'s authority. Mk.6:3
 Questioning the **m.**'s call from God. Gal.1:1; 1:21
 Rejecting the **m.**
 How to respond when rejected. Lk.8:40
 Reasons. Mk.6:1-6
 When a **m.** is under attack. 2 Cor.1:23-4:2
 Appearance - Personal Matters.
 Attitude toward dress & appearance. Lk.9:3-5
 Need for rest & its dangers. Mk.6:30-34
 Attitude toward other **m.**
 Jealousy - envy. Lk.9:46-50
 Seeking position. Lk.22:24-30
 Authority - Rights of.
 Believers are to subject to the authority of the **m.** 1 Pt.5:5
 Discussed. 2 Cor.10:7-18; 13:1-6; Gal.1:1-5
 To discipline. 2 Cor.1:23-24
 To remit & retain sins. Jn.20:23
 To warn & discipline in the spirit of a father. 1 Cor.4:14-21
 Call - called.
 Discussed. Mt.10:1-4; Mk.3:13-19; Acts 13:1-3; Ro.1:1; 1 Cor.3:5-9; 1 Pt.5:2-3
 Fact.
 Are set forth last. 1 Cor.4:9-13
 Great need for **m.** Acts 11:19-30
 Many are called, but few are chosen. Mt.22:14
 Saved to **m.** Mk.1:31
 Kinds & types of **c.**
 Call of lay staff. Acts 6:1-7
 Call of ministerial staff. Acts 11:22-26
 Call to the Word of reconciliation. Committed to the **m.** 2 Cor.5:19

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Meaning. Mk.11:22-23
Mount of Olives. (See **GETHSEMANE**)
Power to remove **m.** Meaning. Mt.17:20
Symbolized. Difficulties. Mt.17:20

MOURN

Meaning. Mt.5:4

MOUTH (See **SPEECH**; **TONGUE**)

Duty. To be clean-mouthed. Eph.5:4;
Col.3:8-9
Sins of. Misusing the **m.** in speech &
sexually. Eph.5:4

MULTITUDE

Excitement of the **m.** & crowds is not al-
ways wise. Mk.6:45
Fed by Christ. Lk.9:10-17

Feeding of.
Attitudes toward human need & re-
sources. Mk.6:35-41
Spiritual food, compassion, evangel-
ism. Mk.8:1-9
Followed Christ. By the thousands.
Lk.8:4
Why **m.** followed Christ. Mt.20:29

MURDER

Arises from - Source.
Anger. Mt.5:21-22
The flesh - a work of the flesh.
Gal.5:19-21
The heart. Mt.15:19
Discussed. Jn.8:48-59; Ro.13:9; 2 Tim.3:2-4
Is the nature of man. Ro.3:15-18
Judgment of.
Excluded from the kingdom of God.
Gal.5:19-21, esp. 21. Cp. Ro.1:29-32,
esp. 32
Shall not inherit eternal life. 1 Jn.3:15
Meaning. Mt.5:21-26; 5:21-22; Mk.7:21;
Ro.1:29; Gal.5:19-21; 1 Jn.3:15
Sin of. Committed by man & Satan.
Jn.8:44-45

MURMUR - MURMURING

Against Christ & His claims. Jn.6:41-43
Caused by.
Anxiety, worry. Lk.10:40
Hate. 1 Jn.3:15
Characteristic - Trait of. False teachers.
Jude 16
Meaning. Ph.2:14

MUSIC

Duty. To exhort each other in songs.
Col.3:15-17
Exhorted. Result of the Spirit's infilling.
Eph.5:19-21

MUSTARD SEED

Described. Mt.17:20
Discussed. Mt.13:31-32; Mk.4:31;
Lk.13:19
Meaning. Lk.17:5-6
Parable of. Lk.13:18-21
Greatness of Christianity. Mt.13:31-32
Growth of God's Kingdom. Mk.4:30-32

MYSTERY

Discussed. Ro.16:25-26; Eph.3:1-13; 3:6
All **m.** listed. 1 Cor.2:7
M. of Babylon the great. Rev.17:5
M. of Christ.
And of the gospel. Ro.16:25
Christ in you. Col.1:26-27; 4:2-3
Of Him & the church. Eph.5:32
The nature of Christ. Col.2:2-3
M. of God.
Committed to ministers. 1 Cor.4:1-2
Completed. Rev.10:3-7
Great day of salvation. Announcement
of. Rev.10:1-11
Of His grace. Eph.3:1-13
Of His will. Eph.1:9-10
To be finished. Rev.10:7
M. of godliness.
Discussed. 1 Tim.3:16
Six facts. 1 Tim.3:16
M. of iniquity, of sin. 2 Th.2:7
M. of Israel. Ro.11:25, cp. Ro.9:1-11:36
M. of the faith. Discussed. 1 Tim.3:9-10
M. of the gospel. Eph.6:18-19

M. of the kingdom of heaven.' Mt.13:1-52
M. of the resurrection. 1 Cor.15:51
M. of the seven stars of Revelation.
Rev.1:16, 20
Meaning. Mt.13:1-58; Eph.1:9-10; 3:3-5;
Col.1:26-27

N

NAIN

City of. Discussed. Lk.7:11

NAKED-NAKEDNESS

Duty.
To clothe & minister to those who are
n., who do not have adequate cloth-
ing. Mt.25:33-36, esp. 36
To feed & clothe the hungry & **n.**
Jas.2:15-16
Fact.

Conversion to Christ leads a person to
clothe his **n.** Mk.5:15, cp. 5:1-20
Evil spirits caused people to strip
themselves **n.** Acts 19:16
John Mark fled the arrest of Christ--
fled **n.** Mk.14:51-52
Judgment is based upon ministering to
the needy & the **n.** Mt.25:31-46,
esp. 36, 38, 43, 44
Paul sometimes had inadequate cloth-
ing. 1 Cor.4:9-13, esp. 11
Peter was **n.** when he was fishing.
Jn.21:7

In the end time.

All things are **n.** & open to God's
eyes. Heb.4:13
God will strip the great capital of the
world & make her **n.** because of her
great sins. Rev.17:16-17

Spiritual **n.**

Meaning. Rev.3:16-17
To strive to be clothed with the right-
eousness & immortality of heaven
lest we be found **n.** in the day of
judgment. 2 Cor.5:2-3

NAME - NAMES

The name of believers. (See **BELIEV-
ERS**, Names - Titles)
Is confessed before God & the angels
by Christ. Rev.3:5
Is known & called out by Christ.
Jn.10:3
Is reproached & ridiculed by unbeliev-
ers. Lk.6:22
Is written in heaven. Lk.10:20
Is written in the book of life. Ph.4:3
Shall receive a new **n.** in heaven.
Rev.2:17
Shall receive the **n.** of God & of the
city of God in heaven. Rev.3:12
The name of Christ. (See **JESUS
CHRIST**, Names - Titles)
Duty toward.

To be baptized in the **n.** of Christ.
Acts 2:38; 19:5
To be obedient for His **n.** Ro.1:5
To believe on the **n.** of God's Son.
1 Jn.3:23; 5:13
To call upon the **n.** of Jesus. Mean-
ing. Acts 3:6
To cast out demons in the **n.** of
Christ. Mt.7:22; Mk.16:17

To depart from iniquity if one names the **n.** of Christ. 2 Tim.2:19

To do all in the **n.** of the Lord. Col.3:17

To give thanks to His **n.** Heb.13:15

To hazard one's life for the **n.** of Christ. Acts 15:26

To pray in the **n.** of Christ. Jn.14:13-14; 15:16; 16:23, 24, 26

To preach forgiveness of sins in His **n.** Lk.24:47; Acts 10:43

To preach in the **n.** of Jesus. Acts 9:27, cp. 20

To thank God in the **n.** of Christ. Eph.5:20

Fact.

A person can be healed in the **n.** of Christ. Acts 3:6; 16:18

A person is condemned because he does not believe in **thēn.** of Christ, the Son of God. Jn.3:18

A person is justified in the **n.** of the Lord Jesus. 1 Cor.6:11

Believers will be hated because of the **n.** of Jesus. Mt.10:22; 24:9; Mk.13:13; Lk.21:17

Christ came in the **n.** of His Father, God Himself. Jn.5:43

Christ has a more excellent **n.** than all heavenly beings. Heb.1:4

Christ has been given a name above every **n.** Ph.2:9-10

Many false teachers will come in His **n.** Mt.24:5; Mk.13:6; Lk.21:8

Some think that they should act contrary to the **n.** of Christ. Acts 26:9

The **n.** of Christ is Immanuel, God with us. Mt.1:23

The **n.** of Jesus was the name given by God. Mt.1:23; Lk.1:31

The person who believes on His **n.** becomes a true child of God. Jn.1:12

The person who believes on His **n.** receives life. Jn.20:31

The person who is reproached for the **n.** of Christ receives the special glory of God. 1 Pt.4:14

The rich tend to blaspheme the **n.** of Christ. Jas.2:7

The works of Christ were done in the **n.** of His Father. Jn.10:25

There is no other **n.** that can save a person. Acts 4:12

When believers gather together in His **n.**, Christ is in the midst of them. Mt.18:20

The name of God. (See **GOD**, Names - Titles)

Duty. To honor one's employer so that the **n.** of God will not be blasphemed. 1 Tim.6:1

Fact.

All creation bears the **n.** of God. Eph.3:15

God keeps believers through His **n.** Jn.17:11-12

God's **n.** is blasphemed by the sins of those who profess Christ but do not live righteously. Ro.2:24

God's **n.** is hallowed. Mt.6:9; Lk.11:2

God's **n.** was revealed by Christ. Jn.17:6, 26

NARCISSUS
Believer in Rome. Ro.16:11

NARROW GATE
Vs. the wide gate. Mt.7:13-14

NATHANAEL
Discussed. Jn.1:46-49
Led to the Lord. Jn.1:46-49
Witnesses to Christ: the Son of God, the King of Israel. Jn.1:46-49

NATIONS (See **CITIZENSHIP; GOVERNMENT**)
Duty. To preach the gospel to all **n.** of the world. Mt.24:14; 28:19-20; Mk.13:10; 16:15; Lk.24:47; Ro.16:26; Acts 1:8. Cp. Rev.14:6

Fact.

All **n.** are blessed by the gospel. Gal.3:8

All **n.** are made of one blood. Acts 17:26

All **n.** shall be deceived by the anti-christ & the devil. Rev.18:23; 20:3

All **n.** shall be destroyed in the end time. Rev.16:19

All **n.** shall be judged by Christ Himself. Mt.25:31-32, cp. 33-46

All **n.** shall come & worship before God. Rev.15:4

Believers shall be rewarded with power over the **n.** in eternity. Rev.2:26; 21:24-27

Christ died for all the **n.** of the world. Jn.11:49-53

Christ redeems persons out of every **n.** Rev.5:9

God has suffered all **n.** to walk in their own ways. Acts 14:16

God is Sovereign over all the **n.** Discussed. Acts 17:26

Persons in every **n.** who fear God & works righteousness are acceptable to God. Acts 10:35-36

Severe distress will sweep the **n.** of the earth in the end time. Lk.21:25

The antichrist will have power over all **n.** & peoples of the earth. Rev.13:7-8

The **n.** of the world are crooked & perverse. Ph.2:14-16

Judgment of. Final judgment of nations. Mt.25:31-46

Righteousness vs. sin. Results of. Lk.19:43-44

NATURAL CATASTROPHES (See **END TIME**)

NATURAL MAN (See **CARNAL; FLESH**, Physical World & Dimension; **MAN**)
Discussed. 1 Cor.2:14; Eph.2:1-3

Errors of.

Discussed. Mk.8:32-33

Misunderstands the spiritual dimension. Mk.12:24

Fact.

Man has a consciousness, an inner sense of right & wrong. Ro.1:19-20; 2:14-15

Man's body is a **n.** body: dying, corruptible, dishonorable, & weak. 1 Cor.15:42-43

There is a **n.** body & a spiritual body. 1 Cor.15:44-49

Is sinful & depraved.
By nature. Mk.14:27-31
Cannot receive the things of God's Spirit. 1 Cor.2:14, cp. 1-16
Is like a **n.** brute beast when he teaches false doctrine. 2 Pt.2:12
Is without **n.** affection. Ro.1:28-32, esp. 31
Sins against the **n.** order of nature. Ro.1:26, cp. 18-32

NATURAL SENSES
Vs. spiritual senses. Mt.16:2-3

NATURE (See **EARTH; WORLD**)
Deliverance from. Shall be delivered from corruption. Ro.8:19-22

Discussed. Ro.8:19-22

Good & evil in the world. Jn.12:31

In the end time. (See **END TIME**)

Astronomical eclipse. Rev.8:12

Disasters to be intensified. Lk.21:11

Famine. Rev.6:5-6

Fierce storms. Rev.8:6-7

Meteoric mass. Rev.8:10-11

One third of the fish & of the fishing & shipping industry destroyed. Rev.8:8-9

One third of the water supply destroyed. Rev.8:10-11

One third of the vegetation destroyed. Rev.8:6-7

Pestilence. Rev.6:7-8

Volcanic explosion. Rev.8:8-9

Judgment of. Reasons why. **N.** is imperfect & corruptible. Jn.12:31

Laws governing. Eight laws. Jn.12:39-41

Power over. Christ's power over. (See **JESUS CHRIST**, Power)

State of nature.

Is corruptible; suffering under corruption. Ro.8:19-22

Man sins against **n.**, the natural order of things. Ro.1:26, cp. 18-32

What **n.** reveals & shows. Reveals God. Ro.1:20

NATURE, DIVINE
Discussed. Given to believers. 2 Pt.1:4
Revealed in creation. Ro.1:20

NAZARETH
Discussed. Lk.1:26; Jn.1:46
Hometown of Jesus. Discussed. Mt.2:23
Rejected Christ.
Broke His heart. Jn.4:44
Reasons. Mt.13:53-58; Mk.6:1-6; Lk.4:16-30

NEAR, DRAW (See **DRAW NEAR**)

NEEDLE
Camel passing through. Meaning. Mt.19:24; Mk.10:25
Cp. a rich man. Mk.10:25

NEEDS - NECESSITIES
Attitude toward. Mt.6:25-34
N. & resources. Mk.6:35-44
Right vs. wrong attitude. Lk.9:12

Caused by.

Anxiety. Lk.10:40
Distraction. Lk.10:40

Discussed. Acts 4:32-37

Lesson on **n.** and gratitude. Lk.17:11-19

Times when help is needed. 2 Tim.4:9-18

Duty.
 Not to fear **n.** Lk.12:4-12
 To be met by believers. Lk.11:42
 To be sensitive to **n.** Acts 9:39
 To cry for help. Mk.6:47-49
 To meet **n.** as world missions go forth.
 Ro.15:22-33
 To meet the **n.** of one's family, then
 give all else. Acts 4:32
 To trust God to take care of **n.**
 Lk.10:4
Meaning. 2 Cor.6:4-5
Met - Provided for.
 By God.
 Discussed. Mt.6:25-34; Mk.12:15;
 Lk.12:22-34; Jn.6:10-13
 Proves the love & power of God.
 Lk.11:29
 Seeking to meet **n.** vs. trusting God.
 Lk.12:29-30
 Verses. List of. Jn.6:10-13
 By Jesus Christ. Ph.4:11-14
 Jesus' purpose & power to meet **n.**
 Mt.8:14-17
 No **n.** that Jesus does not want to
 meet. Jn.6:1-15; 10:9-10
 By man himself.
 By necessary work. Discussed.
 Mt.12:5
 By prayer. Mt.6:11; Lk.9:28-36
 Each **n.** is a foretaste of the cross.
 Mt.8:16
 Early church met **n.** of all. Acts
 4:34-37
 How to meet.
 By sitting at Jesus' feet.
 Lk.10:40; 10:41
 Five steps. Lk.17:11-14; Acts
 3:1-5
 Persevering prayer. Mt.7:7-11
 Steps for getting help & meeting
 needs. Mt.20:29-34;
 Mk.10:46-52;
 Lk.18:35-43
 Must be met by the wealthy.
 Lk.18:18-23; Acts 4:32
 Must be seen by believers. Acts
 3:1-5
 Must give all above necessities.
 Acts 4:32
 Must have precedence over tradi-
 tion & ritual. Mt.12:3-4; 12:9-13;
 Lk.6:1-11
 Personal responsibility vs. social re-
 sponsibility. Mk.6:35-36
 Steps to meeting. Acts 4:32
 Discussed. What it takes to have **n.**
 met. Mt.15:21-28
Of men - Of life.
 Five great **n.** Jn.11:28-37
 For salvation. How the desperate can
 be saved. Mt.9:18-34; 20:29-34
 For the Light of the world. Jn.8:12
 Great **n.** Mt.4:23
 Meaning. Mt.6:11
 Severe, desperate **n.** of life.
 Jn.4:46-47
 Spiritual hunger. Listed. Jn.6:32
 To prepare for the Lord. Jn.1:23
Response to. Four r. Jn.6:1-15
Social vs. spiritual n. Jn.2:3-5
Temptation. To meet needs apart from
God. Mt.4:2-4; Lk.4:3-4
 Verses. List of. Lk.8:11-15; Ro.8:34
 Vs. lust. Mt.12:3-4

NEEDY, THE (See **MINISTERING,**
Duty; POOR - POVERTY)
 Care for. By Jesus. For people in the
 streets. Mk.1:32-34
 Picture of. Described. Verses. Listed.
 Jn.5:2-4
 Seeking Jesus. (See **SEEK - SEEKING**)

NEGLECT - NEGLECTING
 Danger of.
 Knowing, but not doing. Ro.9:4
 Neglecting salvation. Heb.2:1-4
 Neglecting the body in the name of re-
 ligion. Col.2:20-24, esp. 24
 Neglecting the invitation of God & of
 Jesus Christ. Mt.22:1-14
 Neglecting to minister to the needy.
 Mt.25:41-46
 Neglecting to prepare for the return of
 Christ. Mt.25:1-13
 Is sin. Described. Lk.16:19-21
 Judgment of.
 Shall not be allowed into heaven.
 Mt.25:12
 Shall suffer everlasting punishment.
 Mt.25:46

NEIGHBOR (See **LOVE**)
 Duty.
 Not to feed friends & **n.** but the poor
 & needy. Lk.14:12-14
 To loves one's **n.** 1 Jn.2:7-11
 To love one's **n.** as oneself. Mt.22:39;
 Mk.12:31; Lk.10:25-37; Ro.13:8-10
 To speak truth with one's **n.** Eph.4:25
 Law governing. Old Testament view.
 Mt.5:43
 Love for. Ministering to. Lk.10:29-37
 Who is my **n.** Lk.10:29-37

NET
 Parable of the fisherman's **n.** Mt.13:47-50

NEUTRALITY (See **DOUBLEMINDED;**
INDECISION)
 Fact.
 A choice has to be made. Mt.4:10
 Cannot be indecisive. Lk.9:57-62;
 11:23; 14:18-20
 Cannot serve two masters. Lk.16:13;
 1 Cor.10:21
 Disqualifies a person. Lk.9:61-62
 Is impossible to be **n.** Mt.12:30;
 12:33; Mk.9:40
 Makes a person unstable in all his
 ways. Jas.1:8

NEW AGE (See **AGE, New**)
 Ushered in by Christ. Mt.9:14-17

NEW BIRTH (See **BORN AGAIN; NEW**
CREATION; NEW MAN; REGENER-
ATION; SALVATION)
 A confrontation with Jesus Christ.
 Jn.4:30
 Discussed. Jn.3:1-15; 2 Cor.5:17-21;
 Tit.3:5; 1 Pt.1:23; 1 Jn.5:1-5; Rev.5:8-10
 Duty - Proof of.
 Doing righteousness. 1 Jn.2:28-29;
 3:9. Cp. Mt.5:6
 Hunger for the Word of God.
 1 Pt.2:2-3
 Loving one another. 1 Jn.4:7
 Obedience. 1 Jn.2:28-29
 Three proofs. 1 Jn.5:1-5

Meaning.
 Partaker of God's nature. 1 Jn.3:9
 Partaker of God's seed. 1 Pt.1:23;
 1 Jn.3:9
Nature.
 Incorruptible. 1 Pt.1:23
 Spiritual. Jn.3:4-8; Eph.1:3; 4:24
Result.
 Changes a person's life radically.
 Jn.4:30
 Delivers one from continuous sin.
 1 Jn.3:9, cp. 3:4-9
 Keeps one from sin & Satan.
 1 Jn.5:18
 Overcomes false spirits. 1 Jn.4:1-6
 Overcomes the world. 1 Jn.5:4-5
 Stirs love. 1 Jn.4:7
Source - How to secure.
 By confession. 1 Jn.4:14-16
 By facing the truth of sin. Jn.4:16-18
 By God's workmanship. Eph.2:10
 By Jesus Christ. Faith in Him.
 1 Jn.5:1
 By the righteousness of Jesus Christ.
 1 Jn.2:29
 By the Spirit & water. Jn.3:5
 By the Word of God. 1 Pt.1:23
 Not by man, but by God. Jn.1:12-13

NEW COVENANT (See **COVENANT,**
NEW)

NEW CREATION - NEW CREATURE
 (See **BORN AGAIN; MIND, Renewed**
Mind; NEW BIRTH; NEW MAN; RE-
GENERATION; SALVATION)
 Demands of. Col.3:5-11
 Described.
 Several ways. Eph.2:11-18
 The great mystery of Christ. Eph.3:1-13
 Discussed. Mt.21:43; 2 Cor.5:17-21;
 2 Pt.1:4
 Basis of. Col.3:1-4
 Demands of. Violent demands.
 Col.3:5-11
 Garments of. Col.3:12-14
 Heart of. Col.3:15-17

Meaning.
 A complete change of life: old things
 have passed away, all things have be-
 come new.
 2 Cor.5:17
 Partaking of God's nature. 2 Pt.1:4
 Partaking of God's seed. 1 Jn.3:9
 Seen in Abraham. Ro.4:1-25
 Names - Titles - Identity. The seed of
 Abraham. Gal.3:6-7; 3:8-9
Nature.
 A new & an adventuresome life.
 Mk.2:21-22
 A new creation, a new man. (See
NEW MAN) Lk.13:20-21
 A new society, a new race. Lk.8:21;
 Eph.2:11-18; 2:14-15; 4:17-19
 Are different. 2 Cor.6:11-7:1
Necessary - Essential. Reasons.
 Mk.14:27-31
Of the world. God's plan for the ages.
 Jn.4:22
Source.
 Christ. Mk.2:21; 2 Cor.5:17
 God. Is creating a new people, a new
 nation, a new race. Lk.8:21; Acts
 15:13-21; Eph.2:11-18; 2:14-15;
 4:17-19; 1 Pt.2:9
 The cross of Christ. Gal.6:14-18

NEW JERUSALEM (See **JERUSALEM, NEW & HEAVENLY**)

NEW MAN - NEW LIFE (See **BORN AGAIN; MIND, Renewed Mind; NEW-BIRTH; NEW CREATION; REGENERATION; SALVATION**)

Basis of. Col.3:1-4
 Describes. The church & the believer.
 1 Cor.5:7
 Discussed. Eph.4:20-24; 4:24; Col.3:1-17;
 Tit.3:5
 Duty.
 To put on, to be clothed with Christ.
 Ro.10:11; Eph.4:32; Col.3:8-11
 To renew day by day. 2 Cor.4:16
 Garments of. Eph.4:25-32; Col.3:12-14
 How to receive. By the resurrection of
 Christ. Ro.6:3-5
 Law of. Discussed. Ro.7:21-23
 Meaning. 2 Cor.4:16; Eph.4:24
 Nature.
 A new creature. Lk.13:20-21; 2
 Cor.5:17; Eph.2:11-18; 2:14-15; 4:24;
 2 Pt.1:4
 Christ-centered, not self-centered.
 2 Cor.5:16
 Necessary - Essential. Reasons.
 Mk.14:27-31
 Result.
 Changes a person radically. Jn.4:30;
 2 Cor.5:17
 Changes one's master. Ro.6:17-18
 Frees from the law. Ro.7:4
 Swaps sin for God. Ro.6:17-18
 Source.
 A confrontation with Jesus Christ.
 Jn.4:30
 A decision for Christ. Ro.6:17-18
 God's workmanship. Eph.2:10
 The cross of Christ. Gal.6:14-18
 The quickening power of the Holy
 Spirit. Verses. List of. Jn.6:44-46
 Ushered in by Christ. Mt.9:14-17
 Verses. List of. 1 Cor.5:7
 Vs. old man. Eph.4:20-24; Col.3:5-11

NEW NATION

Fact. Believers are being formed into a
 new & holy n. Lk.8:21; Eph.2:11-18;
 2:14-15; 4:17-19; 1 Pt.2:9

NEW TESTAMENT (See **BIBLE**)

NEWNESS OF LIFE

Meaning. Ro.6:4

NEWNESS OF SPIRIT

Meaning. Ro.7:6

NICANOR

One of the first deacons. Acts 6:1-8

NICODEMUS

Buried Jesus. Fear conquered by Jesus'
 death. Jn.19:39
 Discussed. Jn.3:1-2
 Spoke up for Christ in the Sanhedrin.
 Jn.7:42

NICOLAITANS

Discussed. A false teaching of worldli-
 ness. Rev.2:5-6

NICOLAS

One of the first deacons. Acts 6:1-8

NIGER

A minister in Antioch. Acts 13:1

NINEVEH

Illustration. Of rejecting Christ. To con-
 demn this generation. Mt.12:41

NOAH

Days of. Discussed. Cp. Christ's return.
 Lk.17:26-30
 Fact. Saved through the flood. 1 Pt.3:19-22
 Faith of.
 Reverent faith. Heb.11:7
 Vindicated. Heb.11:7
 Salvation of.
 Because of righteousness. 2 Pt.2:5
 Saved by God. 2 Pt.2:5
 Saved in that he feared the world's
 first destruction. 2 Pt.2:5
 Type - Symbol of.
 Salvation. 1 Pt.3:19-22
 The coming judgment. Lk.17:26-30
 The end of the world. Will be like
 Noah's day. Mt.24:37-39

NOBLE - NOBILITY

A n. people. Discussed. Acts 17:10-15

NOBLEMAN

An official in a king's court. Jn.4:46-47

NOVICE

Meaning. 1 Tim.3:6

NUMBER 666 OF ANTICHRIST

Meaning. Rev.13:18

NUNC DIMITTIS

Song of. By Simeon. Lk.2:29-33

NYMPHAS

Discussed. Believer of Laodicea.
 Col.4:15

O

OATH - OATHS

Discussed. Mt.5:33-37; 23:16-22
 Law governing. Mt.5:33-37
 Misuse of. Mt.23:16-22
 Of God.
 To Abraham. Lk.1:73-75
 To all believers. Heb.6:16-20
 To judge the unbelieving & disobedi-
 ent. Heb.3:7-19, esp.11
 Types. Fivefold. Mt.5:33-37

OBEY - OBEDIENCE (See **COMMIT-
 MENT; DISOBEDIENCE; FAITH-
 FULNESS; PERSEVERANCE**; Also see
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To defeat Satan & enemies. Lk.9:1; 9:42-43; 10:17-20; 10:18; 10:19

To direct **p.** against evil. Mt.10:1

To equip & give assurance. Mt.10:1

To exercise **p.** over the whole man. Mt.4:24

To heal. (See **HEAL - HEALING**) Mt.4:24

To receive & reject men. Mt.8:5-13

To remove mountains. Meaning. Mt.17:20

Twofold. Mt.10:8

Results.

Led some to believe. Jn.2:23
Powerful preaching. 1 Cor.2:4
Spiritual rest. Heb.4:11-12
What God's **p.** gives us. 2 Pt.1:3

Source.

A given power. Mt.10:1
Being with Jesus. Acts 4:13-14
Discussed. Mk.1:35-39; Acts 9:40-41
Faith, belief. Acts 3:16; Eph.1:19
God. Ro.1:16-17; Col.1:11;
Eph.1:19-23; Jude 24-25
Not man, but Christ. Acts 3:12-13
Preaching the cross. 1 Cor.1:22-24,
esp. 24
Preaching the gospel. Ro.1:16;
1 Th.1:5
Teaching God's Word. Heb.4:12
The Holy Spirit. Lk.24:44-49; Acts
1:8; 1 Cor.2:4; Eph.3:20
Verses. List of. Mk.3:14-15; Ro.5:6-7

POWER OF DARKNESS

Identified. Satan. Lk.22:53

POWERLESSNESS

Caused by.
Lack of faith & a wayward heart.
Lk.9:37-45; 9:43-45
Spiritual immaturity & **p.** Mk.9:14-29
Unbelief. Mt.17:14-21; 17:19-20
Discussed. Mt.17:14-21
Of man. Cannot save himself. Ro.5:6-7
Results. Discussed. Mt.17:15-16;
Mk.9:18
Warning against. Christ warns.
Mt.17:17-18

PRAETORIA GUARD

Of Rome. Discussed. Ph.1:12-14

PRAISE (See PRAYER; THANKSGIVING; WORSHIP)

Discussed. Lk.14:7-14

Duty.

To endure trials & temptations so that
one's faith will be to the **p.** & honor
of God. 1 Pt.1:6-7
To faithfully preach & minister so that
God will be glorified & **p.** forever.
1 Pt.4:11
To offer the sacrifice of **p.** to God.
Heb.13:15
To **p.** God despite circumstances, even
if in prison. Acts 16:25
To **p.** God for miracles of healing.
Lk.18:43; Acts 3:8-9
To **p.** God for the fruits of righteous-
ness. Ph.1:11
To **p.** in order to conquer afflictions.
Jas.5:13
To **p.** the glory of God's grace &
glory. Eph.1:6, 12, 14
To sing **p.** in the midst of the church.
Acts 2:47; Heb.2:12

Example of. Heavenly **p.** Rev.19:1-6

Meaning. 1 Pt.2:9

Purpose. **P.** is the very reason believers
are saved. 1 Pt.2:9

To God.

Discussed. Ph.4:20
Some love the **p.** of men more than the
p. of God. Jn.12:43
What to **p.** God for. Rev.7:11-12

PRAY - PRAYER - PRAYING

And the Holy Spirit. Discussed. Ro.8:23-27

Answers to.

Answers in two ways. Mt.7:8
Assured. Mt.7:7-11; Lk.11:11-13
Clearly seen. Mt.6:6
Conditional. Mk.11:20-26
Discussed. Mk.11:20-26
Must forgive others. Mt.6:12; 6:14-
15; Mk.11:25; Lk.11:4, cp. Mt.5:7
Must **p.** according to God's will.
Discussed. 1 Jn.5:13-15
Three conditions. 1 Jn.5:13-15

P. is the source for receiving all things.
Jas.4:2

The reason why God sometimes delays
the answer. Lk.18:6-8

The very reason God chooses us is to
answer our prayer. Lk.18:6-8

Why Jesus answers **p.** Jn.14:13-14

Why God does not always answer **p.**
Lk.11:5-10

Bold p.

In time of need. Heb.4:14-16
To boldly enter the holiest of God's
presence. Heb.10:19-21

Described. As access into God's pres-
ence. Jn.16:23-24

Discussed. Mt.6:5-6; 6:7-8; Lk.11:1-13;
18:1-8; 18:9-14; Ro.1:9; Ph.4:6-
7; Col.4:2-4; 1 Tim.2:1-8; 1 Jn.5:13-15

Great subject of **p.** Lk.11:1-13

The model **p.** of Jesus. Lk.11:2-4

What believers should **p.** every day.
Mt.6:9-13; Eph.3:14-21

Duty.

Is commanded. Several verses.
Mt.6:5-6

Is the first duty of the church.

1 Tim.2:1-8

To approach God boldly. Heb.4:15-16

To boldly enter the holiest of God's
presence. Heb.10:19-21

To continue, to give constant attention
to **p.** Ro.12:12

To draw near God with assurance.
Heb.10:22

To pray.

Prayers that should be prayed daily.
Eph.3:14-21

The daily prayer of Paul. Eph.3:14-21

The Lord's pattern for prayer.
Mt.6:9-13

To **p.** all through life. Lk.3:21

To **p.** constantly. Lk.2:37; 3:21

To **p.** for all men to be saved.

1 Tim.2:3-7

To **p.** for all rulers. 1 Tim.2:2

To **p.** for deliverance from persecu-
tion. 2 Th.3:1-2

To **p.** for leaders. Heb.13:18-19

To **p.** for the Word of God to have free
course. 2 Th.3:1-2

To **p.** in the Spirit. Jude 20-21

To **p.** night & day.

Commanded. 1 Th.3:10; 1 Tim.5:5

To arise early in the morning & **p.**

Mk.1:35

To **p.** always. Acts 10:2

To **p.** without ceasing. 1 Th.5:17

To serve God with fastings & **p.**

night & day. Lk.2:37

To **p.** seeking to be re-strengthened.
Lk.4:42

To **p.** to be healed when seriously sick.
Jas.5:14-15

To **p.** to conquer afflictions. Jas.5:13

To **p.** while being baptized. Lk.3:21

To struggle in **p.** for all believers &
churches world-wide. Col.2:1

To watch & **p.** for the end time.
Lk.21:34-36

To watch, stay alert, and pray.
1 Pt.4:7

Verses. List of. Ro.1:9

Essentials.

Discussed. Mk.11:25-26

Few words--many words are nec-
essary. Mt.6:7

For personal preparation. Mt.14:22-33

For teaching & making disciples.
Lk.9:18; 9:28

Five basic essentials.

According to God's will. Jn.5:14-15

Faith. Mt.21:22; Mk.11:24;

Heb.11:6; Jas.1:6-7

Forgiveness. Mt.6:14-15

Perseverance. Mt.7:7-8; Lk.18:1;

Eph.6:18; Col.4:2; 1 Th.5:17

Purity - cleanliness - obedience.
Jas.4:3; 1 Jn.3:22

In facing trials. Lk.9:28

Three essentials. Mt.6:6

To have set times for **p.**; much time is
essential. Acts 3:1

What it takes to receive things of God.
Mt.15:21-28

Examples of precious p. meetings.

A church **p.** for Peter's deliverance
from prison. Acts 12:5

A whole church escorted Paul out of
town & **p.** Acts 21:5

Epaphras. Labored fervently in **p.** for
the church. Col.4:12-13

Lydia & other ladies beside a river in
Philippi. Acts 16:12-13

Paul & Silas in jail. Acts 16:25

Paul & the Ephesian elders. Acts
20:17, 36-38

Pentecost. Acts 2:1-4

Peter & the church after the first per-
secution. Acts 4:23-31

Peter in being prepared to go to
Cornelius. Acts 10:9-10

Peter raising Dorcas from the dead.
Acts 9:40

Stephen during his martyrdom. Acts
7:59-60

The church **p.** before sending out the
first missionaries. Acts 13:1-3

The disciples in the upper room right
after the Lord's ascension. Acts
1:12-14

The early church. Was steadfast in **p.**
Acts 2:42

Fact.

P. is offered upon the golden altar in
heaven. Rev.8:2-4

P. is the source for receiving all things.
Jas.4:2

Hindrances to - Failure in p.

An unforgiving spirit. Mt.6:14-15

Empty repetition. Mt.6:7-8

Family problems. 1 Pt.3:7

Hypocritical **p.** Mt.6:5

Infirmities. Helped by the Holy Spirit.
Ro.8:23-27

Just failing to **p.** Mt.26:40-41;

Mk.14:34

Long **p.** Mt.6:7; Mk.12:40

P. to oneself only. Lk.18:11-12

P. with the wrong motive. Mt.6:5-6

Self-righteousness. Lk.18:11-12
 Spouses failing to honor & respect one another. 1 Pt.3:7
 Talking about **p.**, but not **p.** Ro.1:9
 Today's problem twofold. Mt.6:7
How to pray
 Being specific & making definite requests. Ph.4:6-7
 By approaching God as our Father. Mt.7:11
 By keeping God's commandments. 1 Jn.3:22
 Discussed. Mt.6:9-13
 The disciples asked how to **p.** Lk.11:1-13
 Fervently, intensely. Helped by the Holy Spirit. Ro.8:23-27; Jas.5:16-18
 In one accord, agreeing. Mt.18:19; Acts 1:14
 In secret; in one's closet. Mt.6:6
 In the name of Jesus. Meaning. Jn.14:13-14
 Kneeling down. Acts 7:60; 9:40; 21:5
 Man's part & God's part. Lk.11:5-10
 Must first forgive others. Forgiveness is the basic principle of **p.** Mt.6:14-15
 Overcoming the flesh, distractions, & wandering thoughts. Ro.8:23-27
 Persevering. Mt.7:8-11; Acts 1:14; Jas.5:16-18
 Praising God for deliverance. Acts 4:23-31
 The prayer of great purpose. Jn.11:41-42
 The spirit needed for **p.** Lk.18:9-14
 Three great rules. Mt.6:7-8
In the end time.
 Believers will **p.** for vindication. Rev.8:2-4
 Prayer will stir God to judge the world. Rev.8:2-4
Kinds of p.
 Bold **p.** Heb.4:14-16; 10:19-21
 Chance **p.** vs. persistent **p.** Mt.15:23-24
 Confession **p.** 1 Jn.1:9
 Different kinds of **p.** 1 Tim.2:1
 Fellowship **p.** vs. concentrated **p.** Lk.6:12
 Four kinds. Ph.4:6-7
 Intercessory **p.** Meaning. Eph.6:18-19; Col.4:2-4; 1 Tim.2:1; Jas.5:15
 Persevering **p.** (See **PRAYER**, Persevering)
 Self-righteous vs. humble **p.** Of Pharisee & Publican. Lk.18:10-14
 Supplication **p.** Meaning. 1 Tim.2:1
 Thanksgiving **p.** 1 Tim.2:1
 Lack of. (See **PRAYERLESSNESS**)
 Meaning. Talking & sharing with God. Mt.6:5-6
 Model **p.** of Jesus. Mt.6:9-13
 Of Jesus. (See **JESUS CHRIST**, Prayer Life)
 Of Paul. Great **p.** for the church & believers. Eph.3:14-21
Perseverance in.
 Discussed. Lk.11:5-10
 Is the secret of prayer. Lk.18:1-8
 Meaning. Mt.7:7
 Saves the desperate. Mt.20:21-34; 20:31-32
 Verses. List of. Lk.9:28; 11:5-10; 11:11-13
 Why Jesus demands perseverance in **p.** Two reasons. Lk.17:11-14

Purpose. (See **PRAYER**, Duty; What to pray for)
 To bear fruit. Jn.15:16
 To have one's needs met. Mt.6:8
 To minister. Mt.17:14
Requests of. Great requests. Col.1:9-11
Results - Work of.
 Answers to. (See **PRAYER**, Answers to)
 Why Jesus **a.** prayer. Jn.14:13-14
 Assurance of. 1 Jn.5:14-15
 Delivers & saves the believer. Ro.8:23-27
 Erases anxiety. Ph.4:6-7
 Fills one with the Spirit. Acts 4:31
 Is the answer to receiving things from God. Jas.4:2
 Is the supernatural resource. Eph.6:18-20
 Peace & release. Mt.26:45; Ph.4:6-7
 Power--great power for ministry. Mt.17:20; 21:21-22
 Protects against temptation. Lk.22:40, 46
 The very reason God chooses us. To answer our **p.** Jn.15:16
Source.
 The love of God. Jn.16:25-27
 The resurrection of Christ. Jn.16:23-24
Verses. List of. Ro.1:9
What to p. for. (See **PRAYER**, Duty; Purpose)
 A good conscience. Heb.13:18
 A safe reunion. Heb.13:19
 All believers. Eph.6:18; Jas.5:16
 Boldness. Acts 4:29; Eph.6:19; Ph.1:19-20
 Discussed. Mt.6:9-13
 For believers to be preserved blameless until the day of Christ. 1 Th.5:23
 For the love of believers to increase & grow. Ph.1:19
 For unbelievers to be reconciled to God. 2 Cor.5:19-20
 Great things, even healing. Lk.18:39
 Great works. Jn.14:12-14
 Help in time of need. Heb.4:15-16
 Laborers. Mt.9:37-38; Lk.10:2
 Maturity. Eph.3:14-21
 Ministers. Eph.6:19; 1 Th.5:25; 2 Th.3:1; Heb.13:18
 Nine things Christ said to pray. Mt.6:9-13
 Persecutors. Mt.5:44; Lk.16:27
 Renewed strength. Lk.4:42
 Six things Paul prayed. Eph.3:14-21
 The brother who sins. 1 Jn.5:16
 To be delivered from temptation. Mt.26:41
 To be healed. Jas.5:14-15
 To conquer afflictions. Jas.5:13
When to p.
 After ministry. Mk.6:46
 Always--all day long. Acts 10:2; 1 Th.3:10; 1 Tim.5:5
 As history's climax draws near. 1 Pt.4:7
 At meals. Listed. Mt.14:19; Mk.6:41; Jn.6:11; Acts 27:35
 At three significant times. Lk.9:18-19
 In the early morning. Mk.1:35
 When facing death. Lk.23:42
 When one is sick. Jas.5:14-15
Where to p. - Places.
 Among believers beside a river. Acts 16:13

Among believers on a beach. Acts 21:5
 Discussed. Mt.6:5-6
 In churches & on streets. Mt.6:5
 In groups. Mt.18:19-20
 In one's closet, in secret. Mt.6:6
 In one's home. Acts 10:1-3, 20; 12:12
 In the church--publicly. Acts 1:14
 In the temple. Mt.21:12-16
 On the mountain top. Mt.14:22-33
 Peter & John entered the temple for **p.** Acts 3:1
Who is to p.
 The church; its first duty. 1 Tim.2:1-8
 The righteous. 1 Pt.3:10-12

PRAYERLESSNESS

Caused by. Temptation & trials. Jas.4:3

PREACH - PREACHING (See **MINISTER; WITNESSING**)

Call to. (See **CALL - CALLED**)
 Enabled by the Holy Spirit. 1 Pt.1:12
P. is the first call of the minister. Mk.2:1-2; Lk.8:1
 Conditions. For receiving messengers, preachers. Mk.9:38-41
 Described.
 As a voice crying, "Prepare." Jn.1:23
 As sowing seed. How men receive the Word of God. Mt.13:3; Mk.4:1-20
 Discussed. Lk.8:1; 1 Cor.2:1-5; 2 Tim.4:1-5
 Four Greek words used for **p.** & witnessing. Acts 11:19-30
Duty.

A strong & true minister **p.** the gospel. 1 Th.1:5-10; 2:1-12
 Are obligated, indebted to **p.** Ro.1:14-15
 The charge to **p.** Acts 14:1; 2 Tim.4:1-5
 The first task of the minister. Acts 14:21
 To be a pattern & example of good works. Tit.2:7-8
 To center in the Scripture. Acts 17:1-2; 18:24; 18:25
 To exalt Christ & not self. Jn.3:29-30
 To fear **p.** another Jesus. 2 Cor.11:4; Gal.1:8-9
 To please God, not man. Not to use flattering words, nor to covet position or livelihood. 1 Th.2:5-6
 To preach. Tit.1:2-3; 1:9
 To **p.** boldly. 1 Th.2:2
 To **p.** in the power of the Holy Spirit. 1 Cor.2:4; 1 Th.1:5
 To **p.** peace. Lk.10:5-6
 To **p.** social justice. Lk.3:10-14
 To **p.** the gospel. To **p.** the gospel as it should be preached. 1 Th.1:5
 To **p.** the kingdom of God. Lk.9:59-60; 10:8-9
 To proclaim the grace of God through every means of speech. Tit.2:15
 To reason & persuade. Acts 18:4
 To sense the urgency of **p.** Acts 17:16; 18:4; Ro.1:14-15
Errors of. Mentioned. Mt.9:35
Essential.
 A preacher must focus upon the cross. 1 Cor.1:17-25
 Must focus upon the cross. 1 Cor.1:23
 Must have a compulsion to **p.** Discussed. 1 Cor.9:16-23
 Must have a preacher to **p.** Ro.10:14-15

Kinds.

Christ-centered **p.** Mk.16:15;
1 Cor.1:17-25
Divisive & envious **p.** Ph.1:15-16
Empty **p.** Trait of false teachers. Jude 16
God ordained **p.** 1 Cor.2:7
Gospel **p.** 1 Cor.1:17-18; 9:16;
Gal.1:6-9
Human **p.** - Man-made **p.** 1 Cor.2:4
Perverted & false **p.** Gal.1:6-9
Powerless **p.** 1 Cor.1:17
Spirit led **p.** 1 Cor.2:4-5; 2:13
Meaning. Mt.9:35; Mk.3:14; Lk.8:1;
2 Tim.4:2
Message of.
Danger. Can be emptied of its power.
Ways. 1 Cor.1:17
Preached by Jesus. Mt.4:17; 5:1-7:29;
Mk.1:14-15
Sound **p.** What it is. 1 Cor.2:1-5
Subject - Content of. Acts 2:14-40;
3:12-26; 4:8-12, 20:5:29-32, 42; 7:1-53;
8:25, 32-35; 9:20, 22; 10:34-43;
13:14-41; 14:7; 15:35; 16:30-32;
17:3, 11, 13, 22-34; 18:28; 19:8;
20:21; 1 Cor.1:17-25
Discussed. Acts 2:14-24; 2:15-36;
9:20; 10:34-43; 13:14-41;
2 Cor.5:17-6:2
Peace. Lk.10:5-6
Social justice. Lk.3:10-14
The cross. 1 Cor.1:17
The good news of the gospel.
Mk.1:14-15
The Kingdom of God. Lk.4:43-44;
8:1; 9:59-60; 10:8-9
The message to a heathen & superstitious people. Acts 14:8-20;
17:22-34
The New Covenant, the covenant of the Spirit. 2 Cor.3:6-8
The pattern of **p.** Acts 14:1-7
The points for **p.** Acts 3:12-26
The preeminence & power of Christ. Mk.1:7-8; Col.1:18-19
What is to be preached. 1 Cor.1:17-25
Summary of Jesus' message. Mt.4:17;
5:1-7:29
The wisdom of words vs. the power of the cross. 1 Cor.1:17
Mission.
Of believers. Mt.4:17; Mk.1:36-38;
1:39
Of Christ. Mt.4:17; 11:4-6; Mk.1:36-38;
1:39; 2:1-2; Lk.4:17-19
P. of Paul. His only complete message in Scripture. Acts 13:14-41
P. of the early church.
Focused on the resurrection. Acts 2:25-36
Points for **p.** Acts 3:12-26
To a heathen & superstitious people. Acts 14:8-20; 17:22-34
Response to.
Counted as foolish by the lost. 1 Cor.1:17
Counted as the power of God by the saved. 1 Cor.1:17
Discussed. Mt.13:1-9
Fourfold response. Lk.8:4-15; Acts 13:42-52
How men receive the gospel. Mt.13:1-9
Discussed. Acts 11:19-30
Refuse to hear. Lk.6:27-31
Rejected. Lk.4:22-30

Ridiculed. Acts 17:18
Some repent, some reject. Lk.11:32
Unbelief. Does not benefit the hearer. Heb.4:2
Results.
Is rejected. And rejecters are to be rejected. Acts 13:46-48, 50-51
Provides the answer to division. 1 Cor.2:1-5
Stirs the people. But the excitement of the crowd is not always wise. Mk.6:45
Triumphs. 2 Tim.4:6-8
Turns the world upside down. Acts 17:1-9
Vs. tongues. 1 Cor.14:1-25
Where to **p.**
Everywhere. Mk.16:20
In houses & homes. Acts 5:42
In the public worship centers: the church, synagogues, & temples. Mk.1:39; Lk.4:44; Acts 5:42; 9:20; 13:5
In the towns & cities. Mt.11:1; Mk.1:38; Acts 15:21
On city streets & in the open air. Acts 14:8-9
To all nations, the whole world. Mk.16:15; Gal.1:16; 2:2; Eph.3:8; 1 Tim.3:16
To individuals. (See **WITNESS - WITNESSING**)
To the poor. Mt.11:5

PREACHER (See **MINISTER**)

Meaning. Who a **p.** is. 1 Tim.2:3-7;
2 Tim.1:11-12

PREACHER'S OUTLINE & SERMON BIBLE

Purpose. Discussed. Heb.6:4-8; Rev.4:4;
20:1-3; Dedication Page

PREDESTINATION (See **CHOSEN; ELECTION; FOREKNOWLEDGE; FORE-ORDAINED**)

Described. As those whom God gives to Christ. Jn.6:37; 6:39; 6:44-46
Determined by. Eight laws. Jn.12:39-41
Discussed. Jn.6:37; 6:39; 6:44-46; Acts 13:48; Ro.9:7-13; 9:14-24

Fact.

God has the right to show mercy & justice as He wills. Ro.9:14-33
God puts up with evil men in order to share His glory with believers. Ro.9:22-24

Meaning. Acts 2:23; 4:25-28; Ro.8:29;
Eph.1:5-6

Purpose. 1 Pt.1:2

That believers might be adopted as children of God. Eph.1:3-4
That believers might be called, justified, & glorified. Ro.8:30
That believers might be delivered from the most severe circumstances & extreme experiences. Ro.8:28, 35-39
That Christ might have many brothers & sisters. Jn.6:39; Ro.8:29
To give perfect assurance & security to the believer. Jn.6:37; 6:39; 10:27-29; Ro.8:28-39

Who.

A line of people to receive God's glory. Ro.9:22-24
Believers. Ro.8:28-39; Eph.1:5-6

Discussed. 1 Pt.1:18-20
Paul. Before his birth. Gal.1:15-16
The chosen people of God. Jn.15:12-17;
Eph.1:5-6; 1 Pt.1:2
Unbelievers. Appointed to disobedience. 1 Pt.2:7-8

PREEMINENCE (See **JESUS CHRIST, Deity**)

PREEXISTENCE

Of Christ. (See **JESUS CHRIST, Preexistence**)

PREJUDICE (See **BARRIERS; BIGOTRY; DISCRIMINATION; FAVORITISM; PARTIALITY**)

Broken down - Abolished.

All barriers are broken down by Christ. Gal.3:28
By Christ's ministry. Mt.15:21-28; 15:29; 15:30-31; Mk.7:24-30; Lk.17:15-19; Eph.2:13-18
By compassion. Lk.10:29-37
By receiving all. Ro.15:7-12
By witnessing. Jn.4:1-42
Discussed. Acts 10:1-48; Ro.12:14-21
Steps to. Mk.7:24-30

Caused by.

Being of a different nationality. Mk.7:25-26
"Elitist" groups. Lk.9:49-50
Judging others. Ro.14:4; 14:13; 1 Cor.4:5; Jas.4:12
Racial differences. Mt.15:21-28; Jn.4:5
Religious beliefs. Jn.9:28-34; Acts 9:1-2
Self-righteousness. Lk.18:9
Sin. Mt.6:14; 6:15
Wealth & social position. Jas.2:1-6
Discussed. Receiving & rejecting men. Mt.8:5-9

Duty.

Of the minister. Not to show **p.** 1 Tim.5:21
To receive everyone; no discrimination. Ro.15:7-12

Example of.

Nathanael. Jn.1:46
Religionists. Jn.9:28-34
The disciples toward the Samaritans. Jn.4:27

Fact. No **p. with God.** Acts 2:17-21

How to overcome.

By faith. 2 Pt.1:1
By following Jesus' example. Jn.4:27
By Jesus Christ. Gal.3:28

Jew vs. the Gentile. Example. Mt.15:23-28
Jews.

Barricaded the Gentiles from God. Eph.2:11-12
Vs. the Gentiles. One race vs. another. Eph.2:11-12

Results.

Casts harsh insults against people. Mk.7:27; Jn.8:48-50
Persecution. Jn.9:28-34; Acts 7:54-60; 9:1-2
Prevents compassion. Lk.10:29-37

PREPARE - PREPARATION (See **COMMITMENT; CROSS - SELF-DENIAL; DEDICATION; DEVOTION**)

Discussed. Mt.10:1

Essential.
 Before ministry & service. Mt.10:1
 To be tried & proven. Lk.4:1-2
 To **p.** the way for the Lord. Mk.1:3-5; 1:3

Spiritual p.
 Must be **p.** for service. 2 Tim.2:21
 Must be **p.** for the Lord. Lk.1:17
 Must **p.** for Jesus' coming. Lk.3:4-6
 Must **p.** the way of the Lord. Mt.3:3; Mk.1:2-3; Lk.3:4; 7:27
 Must seek the power of the Lord's presence. Mt.14:22-33
 Needed after being disciplined by God. Lk.1:23-25

The things being **p.** for the believer.
 A heavenly city, the new Jerusalem. Heb.11:16; Rev.2:2
 A kingdom. Mt.25:34
 A place, an eternal mansion in heaven. Jn.14:2-3
 A place of position & authority in eternity. Mt.10:23; Mk.10:40
 The Great Marriage Supper of the Lamb. Mt.22:1-14
 The revelation of the riches of God's glory. Ro.9:23, cp. Eph.2:4-7, esp. 7
 Things above & beyond what we can ask or even think. 1 Cor.2:9, cp. Eph.3:20

The things **p.** for the unbeliever.
 Hell. Mt.25:41
 The great invitation of God to be saved. Mt.22:1-14

PRESBYTERY
 Duty. The **p.** is to lay hands upon those who are being ordained. 1 Tim.4:14

PRESENCE (See **INDWELLING PRESENCE**)

PRESSURE
 Caused by. Deliverance from. Jn.4:16-18; Ph.4:6-7
 Discussed. Mt.11:28-30

PRESTIGE
 Fearing the loss of. Jn.11:47-48

PRESUME - PRESUMPTION
 Sin of. Discussed. 2 Pt.2:10
 Warning against.
 Not to live a hypocritical life presuming that Christ is not the Son of God & that man determines his own destiny. 2 Pt.2:1, 10
 Not to **p.** that life goes on & on & make plans without God. Lk.12:16-21; Jas.4:13-15
 Not to **p.** upon Christ, not to tempt Him. 1 Cor.10:6-11, esp. 9

PRETEND - PRETENDING - PRETENSION (See **PROFESSION, FALSE;HYPOCRISY**)
 Denial of **p.** Do not know Christ. Mt.26:69-70

PRIDE (See **BOASTING; GLORYING IN MAN; SELF-SUFFICIENCY**)
 Caused by.
 Ambition. Lk.9:46-50
 Being "lifted up" given responsibility too soon. 1 Tim.3:6

Boasting in one's knowledge. 1 Cor.8:2
 Comparing & judging ministers. 1 Cor.4:6
 Discussed. Lk.7:39
 Evil heart. Mk.7:20-22
 Feeling oneself is better than others. Ro.2:19; 12:16
 Loving the preeminence. 3 Jn.9-11
 Religion of works. Col.2:20-23; 2:23
 Roots & heritage. Mt.23:29-33
 Seeking attention & recognition. Mt.6:2
 Self-centeredness. Ro.3:27
 Self-righteousness. Lk.18:11-12
 Self-sufficiency. Lk.10:21; 18:9
 Selfishness & self-glorying. Ph.2:3-4
 Spiritual superiority. "But for the grace of God, there go I." Mt.8:4
 Wealth. Creates the "big I." Mt.19:23; Mk.10:24
 Works. Ro.4:1-3
 Worldliness - the world. 1 Jn.2:15-16

Described.
 As believing one is good enough to be acceptable to God. Lk.3:8; 7:39; 18:9
 As puffed up air bags. 1 Cor.4:6
 As saying, "But for the grace of God, there go I." Mk.1:44
 As the pride of life. 1 Jn.2:15-16
 Discussed. Lk.14:7-14; Ro.1:22-23; 3:27; 3:28
 Fact. No man is better than another man - not spiritually. Gal.6:3
 Judgment of. Lk.6:24-26
 Abased. Mt.23:12
 Death. Lk.12:16-20
 Excluded from heaven. Mt.19:23-26
 Meaning. Mk.7:22; 1 Cor.13:4-7
 Overcome by.
 Acknowledging one's sinfulness. Lk.18:10-14
 Faith. Ro.3:27-31
 Humility. Ph.2:3-4; Col.3:12
 Not loving the world. 1 Jn.2:15-16
 Serving & giving quietly. Mt.6:3-4
 Serving others. Mt.20:26-28
 Submitting to others. 1 Pt.5:5-7

Results of **p.**
 Boasting. Jas.3:3-5; 4:16
 Causes one to act superior, self-sufficient, & super-spiritual. 1 Cor.4:7; 4:8
 Causes one to seek the approval & honor of men. Jn.5:44
 Causes one to seek position. Lk.14:7-11; 19:14-27
 Causes one to seek recognition. Lk.14:12-14; 19:14-27
 Causes one to turn from God to idols. Ro.1:22-23
 Conceit. Ro.12:16; 1 Cor.8:2
 Elevating oneself over others. Ro.2:19; 11:18; 12:16
 God's resistance. Jas.4:5-6
 Idolatry. Ro.1:22-23
 Strife. Ph.2:3-4
 To be condemned with the devil. 1 Tim.3:6
 Verses. List of. Jn.5:44; 8:33

Sin of **p.**
 Discussed. The pride of life. 1 Jn.2:15-17
 The false minister. What he take **p.** in. 1 Tim.6:4
 The sin of the Corinthian church. 1 Cor.4:6; 4:7; 4:8; 5:1; 5:2; 5:6
 The sin of the religionists. Ro.3:27-31

Source. Man's claim to be too wise to believe in God. Ro.1:22-23
 Verses. List of. Lk.10:21; 14:11
 Vs. humility. Mt.18:1-4; Acts 4:23-24
 Vs. the cross of Christ. 1 Cor.1:17-25
 Warning against. (See **PRIDE**, Judgment of)
 Religious **p.** Mt.23:1-12
 To be scattered, lost. Lk.1:51-53

PRIEST - PRIESTS (See **HIGH PRIEST**)
 Discussed. Acts 4:1; 1 Pt.2:9
 Division of **p.** in Christ's day. Lk.1:5
 Names of some **p.** Lk.2:46-47
 Zecharias, John the Baptist's father. Lk.1:5
 Privilege of. Burning incense considered the highest privilege of the **p.** Lk.1:8-10
 Some believed in Jesus Christ. Acts 6:7; 15:5; 18:8, 17

PRIESTHOOD

Discussed. 1 Pt.2:9
 Need for. Felt by men throughout history. 1 Pt.2:9
P. of believers.
 Are a royal priesthood. 1 Pt.2:9
 Are being built into a holy priesthood. 1 Pt.2:5
 Are made priests & kings. Rev.1:5-6; 5:10; 20:6
 Discussed. 1 Pt.2:9
 Duty. (See **SACRIFICE**, Duty)
 To present one's body as a living sacrifice to God. Ro.12:1-2
 To sacrifice oneself to do good & to give. Heb.13:16
 Purpose. To offer up spiritual sacrifices. 1 Pt.2:5
P. of Christ. (See **JESUS CHRIST**, Priesthood of)
 Jesus Christ is the supreme Priest of heaven. Heb.8:1-5
 Qualifications of. Heb.8:1-5
P. of Melchisedec. Type of Christ's **p.** Heb.7:1-24
P. of men.
 Discussed. Heb.5:1-10; 7:1-24; 8:1-9:28; 1 Pt.2:9
 Weakness & insufficiency of. Discussed. Heb.5:1-10; 7:1-24; 8:1-9:28
 Problem. Deteriorated down through the years. Lk.20:19-21

PRIESTLY OFFICE OF CHRIST (See **JESUS CHRIST**, Priesthood of; Priestly office)

PRINCE OF PEACE (See **JESUS CHRIST**)

PRINCE OF THIS WORLD (See **SATAN**)

PRINCIPALITIES (See **ANGELS; EVIL SPIRITS; GOVERNMENT; SATAN**)

PRISCILLA

A lady believer. Discussed. Acts 18:2
 Paul sent greetings to Priscilla while he was a prisoner. 2 Tim.4:19

PRISONERS

Believers imprisoned.
 Aristarcus. The believer who stood as a companion in trials. Col.4:10

Believers. How God uses persecution. Acts 8:3
 John the Baptist. The godly vs. the immoral. Mt.14:3-4
 Paul & Silas. The power of sin & money & of Jesus' name. Acts 16:23
 Peter. God's pattern for deliverance. Acts 12:1-4
 The disciples. A picture of abuse. Acts 5:17-18
 Ministry to. Discussed. Heb.13:3

PRIVILEGE (See **BELIEVERS**, Privileges of; **BLESSINGS**; **REWARDS**)
 Degrees of. Determines judgment. Mt.11:20-24
 Discussed. Lk.10:21-24

PROBLEMS (See **TRIALS**)
 Answer to.
 Faith. Mt.17:20
 The love of God. Ro.8:28-39, esp. 38-39
 Caused by.
 Circumstances of life. 1 Cor.7:17-24
 Trials & storms of life. Jn.6:17-19
 Deliverance from. Jn.14:1-3
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PROCRASTINATION (See **EXCUSES**; **SLOTHFULNESS**)

PROCURATOR
 Discussed. Mt.27:11-25

PRODIGAL SON
 Parable of. Wayward son. Lk.15:11-24

PROFANE
 Meaning. 2 Tim.3:2-4; Heb.12:15-17

PROFANITY (See **CURSING**)
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PROFESSION, FALSE - PROFESSION ONLY (See **HYPOCRISY**)
 Danger of religionists. Mt.3:7-10
 Described as.
 Betrayal, apostasy, counterfeit. Jn.13:18-19
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 Birds lodging in Christianity. Mt.13:31-32
 By the wayside. Mt.13:4
 Dramatic conversion. Often lacks depth. Lk.8:11-15
 Rocky soil. Mt.13:5-6, 20-21
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Discipline of. (See **CHURCH DISCIPLINE**)
 Discussed. Mt.7:21-23; Ro.2:17-29; Jas.2:14-26; Rev.2:5-6; 3:16-17
 Claiming to know God but not keeping God's commandments. 1 Jn.2:4
 Dramatic conversion, but false. Mt.13:5-6, 20-21
 Four f. professions. Mt.16:13-14
 Professing to know God but not loving one's neighbor. 1 Jn.2:7-11
 Two kinds of people. Mt.7:21-23

Error -Misconceptions of.
 Attends church, but sits off to the side. Lk.8:11-15

Claims to know God, but does not really know Him. Jn.8:41; 8:54-59; 1 Cor.5:11
 Discussed. Jn.2:23; 2:24
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 Lacks conviction against error & evil. Mk.3:5
 One can become righteous on his own. 1 Jn.1:10-2:2
 One can know God & walk in sin. 1 Jn.1:6-7
 One is not totally sinful & depraved. 1 Jn.1:8-9
 Professing yet hating one's brother. 1 Jn.2:9
 Professing yet loving the world. 1 Jn.2:15-17
 Professing yet not keeping God's commandments. 1 Jn.2:4
 Refuses to accept Jesus as the Messiah. Mk.7:6
 Rejecting God & professing one's own wisdom & thoughts of God. Ro.1:22-23
 Self-righteousness vs. Christ's righteousness. Mt.7:22
 The error of religionists. Ro.2:17-29
 The reasons why people follow Christ. Lk.7:11
 Thinking that being a spectator is enough. Mt.3:7-10
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 Thinking that profession is enough. Lk.6:46
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Example of. (See **APOSTASY**; **DENY - DENIAL**)
 Three examples of failing to count the cost. Lk.9:57-62
 Within the church. Rev.2:9

Fact. Does not save a person. Acts 2:38
 Identified. (See **PROFESSION, FALSE**, Described as)
 As false religion. Mt.21:28-32
 As persons who have the privileges of the gospel. Lk.13:26
 As resting under the church's umbrella. Mk.4:30-32
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Judgment.
 Discussed. Mt.7:23; Lk.10:10-15
 False p.
 Will be rejected by Christ. Mt.7:23
 Will be seen, examined, & condemned. Mk.11:12-14
 Will make a threefold plea in the day of judgment. Mt.7:22
 The p. of intellectual pride will be judged. Mt.11:25-27

Kinds. Materialistic p. Jn.6:14-15
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Results in.
 Being denounced. Mt.21:28-32
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 False religion. Mt.21:28-32
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 Hypocrisy. Mt.23:25-28
 Making one a liar. 1 Jn.4:20-21
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One's life being condemned.' Mk.11:12-14
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 Vs. action. Mt.9:4-7
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 Warning against. Discussed. Mk.11:12-14
 What it takes to enter God's kingdom. Mt.21:28-32

PROFESSION, SPIRITUAL OR RELIGIOUS (See **CONFESSION**)

Duty.
 To consider the High Priest of our p. Heb.3:1
 To hold fast our p. in Christ. Heb.4:14; 10:23
 To lay hold on eternal life & to make a good p. 1 Tim.6:11-12
 To profess godliness & to live godly. 1 Tim.2:9-10
 To profess the gospel of Christ. 2 Cor.9:13

Essential p. Jesus is the Messiah. Mk.8:27-30

Kinds. Three p. Jn.6:66-71

Misconception. (See **PROFESSION, FALSE**)

Steps required in p. Discussed. Mk.10:46-52
 True p.
 Discussed.
 Keeps God's Word. 1 Jn.2:5
 Loves one's neighbor. 1 Jn.2:7-11
 Kind of heart. Lk.8:11-15
 Love proves. 1 Jn.2:15-16

PROMINENCE

Love of. Is wrong. Lk.11:43

PROMISE - PROMISES (See **REWARD**)

Age of p. vs. the age of God's kingdom. Lk.7:28
 Described as. (See **REWARD**)
 Duty. Threefold. Ro.9:4
 Promises to the believer.
 The p. are based upon & rooted in Christ. 2 Cor.1:20; 2 Tim.1:1
 The p. concerning the Holy Spirit.
 His guidance. Jn.16:13
 His presence. Jn.14:16-17
 His teaching. Jn.14:26
 The p. of prayer. (See **PRAYER**)
 The p. of provision & care.
 Abundance of life. Jn.10:10; 1 Pt.3:10
 All things will be worked out for good. Ro.8:28; 2 Cor.4:17; 12:9
 Comfort. Mt.9:22; Jn.14:18; 2 Cor.1:3-4
 Daily provisions. If we seek God first. Mt.6:33
 Deliverance from temptation. 1 Cor.10:13; 2 Pt.2:9
 Peace. Jn.14:27; 16:33
 Power to witness. Acts 1:8; 2 Tim.1:7
 Protection & deliverance from every evil work. Mt.10:30-31; Jn.17:11; 2 Tim.4:18
 Spiritual blessings & gifts. Lk.11:13
 Spiritual rest. Mt.11:28
 Strength. 2 Cor.12:9; Eph.1:18-19; 3:20; Col.1:11
 To the persecuted believer. 1 Pt.3:13-14
 Wisdom. Lk.21:15; Jas.1:5

The **p.** of rewards. (See **REWARDS**)

The **p.** of salvation & eternal life.
 Conditional.
 Must believe. Jn.5:24-25; 11:25-27
 Must endure to the end. Mt.10:22
 Forgiveness & spiritual cleansing.
 Mt.6:14; Acts 5:31; Eph.1:7;
 Heb.9:14; 1 Jn.1:7; 1:9
 Made a partaker of God's divine
 nature. 2 Pt.1:4
 Open to all men everywhere.
 Eph.3:6
 Protection & deliverance from
 death. 2 Cor.1:10; Heb.2:14-15
 The Lord's return. Jn.14:1-3

Surety of.

Are always fulfilled on time. Acts
 7:17; Gal.4:4-7
 Guaranteed & assured. Ro.4:20-21;
 2 Cor.1:20; Heb.6:16-18
 Is confirmed by Christ. Ro.15:8
 Never voided or broken. Ro.3:3-4
 Not broken by Israel's rejection. Ro.9:6
 Verses. List of. Mk.16:7

To whom God makes **p.**

To believers. (See **PROMISES**,
 Promises to believers)
 To children. 2 Tim.3:15-16
 To families. Acts 2:39; 16:31;
 Eph.6:1-3; 1 Tim.2:9-15
 To Israel. Ro.9:4
 To laborers. Will do great works &
 greater than Christ. Jn.14:12
 To the afflicted. 2 Cor.4:17
 To the humble. Lk.14:11; Jas.4:6;
 1 Pt.5:5-6
 To the meek. Mt.5:5; Jas.1:21
 To the merciful. Mt.5:7
 To the obedient. Lk.11:28; 14:23;
 15:10
 To the peacemakers. Mt.5:9
 To the pure in heart. Mt.5:8
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 To the weak. 2 Cor.12:9
 To the younger son. Why God usually
 chose the younger son over the oldest
 to receive the **p.** of God. Ro.9:13
 To those persecuted for righteousness.
 Mt.5:10-12
 To those who forgive others. Mt.6:14
 To those who give consistently.
 Lk.6:38; 2 Cor.9:7
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 ness. Mt.5:6
 To those who minister. Mt.25:31-40
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 1 Th.4:13-18; Rev.21:4

PROMISED LAND

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 Symbolized - Type of.
 An eternal inheritance. Acts 7:2-8
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PROOF - PROOFS

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PROPERTY

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 14:26-40
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 millennium. Rev.20:4-6
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 13:47; 15:16-17
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 ner. Mk.1:2
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TIME)
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 of Christ, & the Word of God.
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 2 Pt.1:19-21

PROPHECY, GIFT OF

Discussed. Ro.12:6-8; Eph.4:11
P. & tongues.
 Ct. tongues. 1 Cor.14:1-5
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PROPHET (See **PROPHECY**, Gift of)

Call of. Purpose. To proclaim & predict God's great salvation. 1 Pt.1:10
 Christ is the **P.** of God. Verses of prophecy & fulfillment. Lk.3:38
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PROPHET OF REVELATION, FALSE

Chief officer of the antichrist.
 Rev.13:11-18
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PROPHETIC OFFICE (See **JESUS CHRIST**, Prophetic Office)

Transferred to Christ. Mt.17:3

PROPHETS, FALSE (See **FALSE TEACHERS**)

Discussed. 2 Pt.2:1-9
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PROPI TIATION

Discussed. Lk.18:13; Heb.2:17-18;
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PROSELYTE

Many sought to know the Lord. Acts 13:42-45
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PROSTITUTE (See **ADULTERY; IMMORALITY**)

Repented. Was saved. Lk.7:37-38

PROUD (See **PRIDE**)

Meaning. Ro.1:30; 2 Tim.3:2-4

PROVE - PROVED

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Dangers of. Mk.6:30-34
Sought by Jesus for preparation.
Mk.7:24
Proof of. Six proofs. Heb.4:3-10
Source. Jesus. Power to bring r. & peace.
Mk.4:35-41
Time for r. essential. Mk.6:31-32;
Lk.9:10
Verses. List of. Lk.9:10

REST, HEAVENLY

Described. Five things. Rev.6:11

REST, SPIRITUAL & ETERNAL

Believer's rest. Heb.3:11, 18-19; 4:1;
4:1-13
Discussed. Heb.3:18-19; 4:1-13
Believers will receive eternal rest.
Rev.6:11; 14:13
Duty. To fear lest we miss God's rest.
Heb.3:11; 3:18-19; 4:4-13
Essential. Time for spiritual renewal & r.
Lk.9:10
Fact. Israel did not enter God's rest.
Heb.3:7-19, esp. 18-19; 4:1-13
How to secure.
Being assured of Jesus' return.
2 Th.1:7
Facing & renouncing sin. Jn.4:16-18
Meaning. Mt.11:28-30; Heb.4:1
To tabernacle, pitch a tent upon the
hope for r. Acts 2:25-31
Source.
Hope. Acts 2:25-31
The presence & power of Christ.
Mk.4:35-41
Verses. List of. Lk.9:10
Vs. pressure & burdens. Mt.11:28-30

RESTITUTION

Duty. To make r. Zaccheus. Lk.19:7-8
Made by Judas, but too late. Mt.27:1-5

RESTLESS - RESTLESSNESS

Caused by. Sin & sinful acts; a depraved
nature. Ro.3:15-18

**RESTORATION (See CONFESSION;
FORGIVENESS; REPENTANCE;
SALVATION)**

Discussed. Lk.15:20-21; 22:61-62;
Gal.6:1-5
Of all things. Acts 3:21
Duty. To seek r. after sin. Lk.1:20-21;
22:61-62
Of a fallen minister. Discussed.
1 Tim.5:22

**RESTORATION OF ISRAEL (See IS-
RAEL, Restoration)**

**RESTRAINT - RESTRAIN (See GOD,
Power; Providence - Sovereignty;
POWER)**

RESURRECTION

Assurance of - Surety of.
Christ assures. Jn.5:28-30; 6:39-40,
44, 54, 58; Ro.8:10; 1 Cor.15:20-28
Discussed. Mt.22:31-32; Jn.11:25-27;
Ro.8:10-11; 8:11
Some taken - some left. Lk.17:34-37
The gospel demands 1 Cor.15:1-11
The resurrection of Christ assures.
1 Cor.6:14; 15:20-28
Verses. List of. 1 Cor.6:13-14
Body of.
A change in man's body is needed.
1 Cor.15:50-58
Discussed. Jn.21:1
Will be conformed to the image of
Christ. Ro.8:29
Will be made blameless by God.
1 Th.5:23
Will be made into a glorious body just
like the body of Christ. Ph.3:21
Comes by.
Being drawn by God. Jn.6:44
Faith in Christ. Jn.6:39-40
Partaking of Christ. Jn.6:54
Denied.
By the liberal minded. Acts 23:6-10;
23:8
Consequence. 1 Cor.15:12-19
Discussed. 1 Cor.15:12-19
Is spiritualized by false teachers.
2 Tim.2:16-18
Reasons why the r. is denied.
Mk.12:19-23; 12:24
Scoffed at.
By philosophers & unbelievers.
Acts 17:32, cp. 2 Pt.3:3-4, cp.
1 Cor.15:12-20
By religionists. Mt.22:23-33
Described as. Heavenly citizenship.
Ph.3:20-21
Discussed. Mt.22:23-33; 22:31-32;
Mk.12:18-27; Lk.20:27-38; Jn.5:28-30;
11:25-27; 14:3; 1 Cor.13:4-7; 15:1-58;
15:29-34; 15:35-49; 15:50-58;
1 Th.4:13-5:3; Rev.20:4-6; 20:13
Kind of body believers will receive.
Ro.8:29; 1 Cor.15:35-49; 15:50-58;
Ph.3:21; 1 Th.5:23
Effects of.
A day of reward. Lk.17:34-37
Is precious. To be with the Father &
know the Father. Jn.14:6
The body shall be changed.
1 Cor.15:35-58; Ph.3:20-21
The r. will usher in a just judgment.
Jn.5:28-30
The world of the r. differs from this
world. Lk.20:27-38
Events of. Order of.
Discussed. 1 Th.4:13-5:3
Shall be r. wherever & however many
places the dead lie. Jn.14:3
Hope for.
Stirs faithfulness. 2 Cor.4:14
Sustains the minister. 2 Cor.4:14
How the dead are raised.
By a great summons. Mt.24:29-31;
1 Th.4:16-17, cp. 13-18
By the great compassion of Christ.
Lk.7:12-13
By the great power of Christ.
Lk.7:14-15; Jn.5:28-30

By the Holy Spirit. Ro.8:11
By the power of God. Mt.22:29;
1 Cor.6:14
Shall be r. wherever & however many
places the dead lie. Jn.14:3
Nature. Discussed. Mt.22:30; Mk.12:25;
1 Cor.15:42-44; 15:50-54; Ph.3:20-21
Of Jesus Christ. (See **JESUS CHRIST**,
Resurrection)
Of unbelievers.
Discussed. Rev.20:13
Of the just & the unjust. Jn.5:28-30;
Acts 24:15
Proof of. Discussed. Mk.12:18-27;
1 Cor.15:1-58
Questioned. Discussed. Mk.12:18-27;
1 Cor.15:1-58
Stages of the r.
Future.
At the end of the Millennium.
Rev.20:13
At the last day. Jn.5:25; 6:39-40, 44,
54, 58; 11:25; 1 Cor.15:51-52; 2
Cor.4:14; 1 Th.4:13-5:3; Rev.20:4-6
Of the just & the unjust. Jn.5:28-30;
Acts 24:15
When Christ returns. 1 Th.4:13-18
Past.
Christ r. a widow's son at Nain.
Lk.7:11-17
Christ r. Lazarus. Power over death.
Jn.11:43-44
Christ r. the daughter of Jairus.
Mt.9:23-25
Some believers were r. at Christ's
death. Mt.27:52
Present. Believers are already r. in
Christ. Eph.2:6
Two witnesses shall be r. in the last
days. Rev.11:3-13
Symbolized. By Abraham sacrificing
Isaac. Heb.11:17-19
Verses. List of. Mt.22:31-32; Mk.12:24;
Lk.14:12-14; Jn.5:28-30; Ro.8:10-11

**RESURRECTION, SPIRITUAL (See
QUICKENING)**

Duty.
To arise from spiritual death. Eph.5:14
To know the power of Christ's r.
Ph.3:10-11
To seek those things above, the things
of Christ. Col.3:1
To yield oneself to God as much as
those who are alive from the dead are
yielded. Ro.6:13
How one experiences the spiritual r.
By faith in the power of God. Col.2:12
By hearing the Word of Christ.
Jn.5:24-25
By the Holy Spirit. Ro.8:11
By the life of Christ. Jn.5:24-26, esp. 26
By the light of Christ. Eph.5:14
By the r. of Christ. Eph.2:6; Col.2:12
Nature.
Is a spiritual r. from spiritual death,
from being dead to God. Jn.5:21;
Eph.2:1-10; Col.2:12-13
One is risen to live a new life. Ro.6:3-5
One is spiritually made alive to God.
Lk.15:24
One is spiritually r. with Christ, iden-
tified with the r. of Christ. Col.2:12
One's mortal body is spiritually quick-
ened, made alive spiritually. Ro.8:11

Results.

Assures being resurrected from the dead. Ro.6:3-10; 8:11; Ph.3:10-11
Gives life, both abundant & eternal life. Jn.5:24-25
Places the believer in heavenly places in Christ. Eph.2:6

RETALIATION - RESISTANCE (See **HATE; REVENGE; VENGEANCE**)

Discussed. Mt.5:38; 5:39; 5:40; 5:41; 5:42; 1 Pt.3:9
Duty. Not to r. Ro.12:17; 12:19-21
Fact. Is rebuked. Reveals a spirit contrary to Christ. Lk.9:55-56

RETRIBUTION (See **JUDGMENT**)

RETURN OF JESUS CHRIST (See **JESUS CHRIST, Return**)

REVEALED - REVELATION (See **JESUS CHRIST, Revelation**)

Discussed. Eph.1:17-18
All things shall be r. Nothing hid. Lk.8:17
God's Word is r. through preaching. Tit.1:3
Twelve mysteries r. in Scripture. 1 Cor.2:7
Insight into revelation is given. Only to true believers. Mt.13:10-17; Lk.10:21
To Paul & others. Eph.3:2-5
To prophets. 1 Pt.1:10-12
To those who continue in the Lord's words. Jn.8:31-32
Meaning. Jn.14:21; Eph.1:17-18
Rejected by. Unbelievers. Jn.12:37-41
Source of revelation. God. Eph.1:9-10
Jesus Christ. (See **REVELATION, Of Christ**) Jn.8:26; 12:49; 14:10; 17:8; Gal.1:11-12
The Holy Spirit. 1 Cor.2:9-13, cp. Jn.16:13

The revelation of Christ.

God's great love. Jn.3:16-17
His creative power to meet man's need. Jn.2:1-22
His glory. Jn.2:11
His knowledge of all men. Jn.2:23-25
His Supremacy over God's House. Jn.2:12-22
Reactions to. Four r. Jn.12:1-11
The Answer to man's great hunger. Jn.6:22-29
The Bread of Life. Jn.6:1-71
The Deliverer from fear. Jn.6:16-21
The Embodiment of God. Jn.14:8-14
The Great Minister & His legacy. Jn.13:1-16:33
The Living Water. Jn.4:1-14
The New Master. Jn.3:22-36
The Object of Faith. Jn.4:43-54
The Provision for human needs. Jn.6:1-15
The Resurrection & the Life. Jn.11:1-12:11
The Son of God. Various r. Jn.2:1-3:21
The Spokesman, the R. of God. 1 Cor.3:18-20
The Suffering Savior. Jn.18:1-19:42
The Supreme r. Jn.14:6-7
The way of life. Acts 2:25-31

The Way, the Truth, & the Life.

Jn.14:6-7
The Word. Jn.1:1
Verses. List of. Jn.14:6
Witnesses to the r. of Christ. Jn.1:1-51
The revelation of God. By Christ. Not left in the dark, groping after God. Jn.14:6-7; 14:9; Col.2:9-10; Tit.3:4-5
Revealed the truth of God & of God's Word to man. 1 Cor.3:18-20
God gave more than words. He gave a life to live the truth out before man, Christ Himself. Jn.12:37-41, cp. Jn.1:1
God has not left man to grope & grasp after Him. He is love & has r. Himself. Col.2:9-10
God is not distant & far off. Jn.14:9
God is seen through nature. Acts 14:14-18; 17:24-25; Ro.1:20
God's Person is unseen. Has never been seen by man. Seen only by Christ. Jn.1:18; 5:37-38
Is Jesus Christ. Jn.1:18; 3:13; 3:31; 8:19; 12:45; 14:6-7; 14:9; 16:5; 1 Cor.3:18-20; Col.2:9; 1 Tim.3:16; Heb.1:1-3; 2:9-13
The supreme r. of God. Jesus Christ. Heb.1:1-4:13
Verses. List of. Jn.5:37-38
The revelation of several things. God's grace. Eph.3:1-6
God's great love. 1 Jn.4:9-11
God's wisdom. Discussed. 1 Cor.2:6-13
Man's condemnation. Jn.3:18-21
The church. Mt.16:13-20
The eternal God. 1 Jn.1:1-4
The gospel. Given to Paul by Christ. Gal.1:11-12
The life (Christ) entered history. 1 Jn.1:2
The mystery of Christ. Ro.16:25-26; Eph.3:3-6
The new birth. Jn.3:1-15
The new creation. Eph.3:3-6
The spiritual world. By Christ only. Lk.10:22
Twelve mysteries r. in Scripture. 1 Cor.2:7

REVEL - REVELLING

Meaning. Ro.13:13; Gal.5:19-21; 1 Pt.4:3

REVELATION, THE BOOK OF

Discussed. Rev.22:6-21
Epistle of. Given by Jesus Christ, not John. Rev.1:1-3
Is the Revelation of Jesus Christ. His person. Rev.1:9-20
Meaning. Rev.1:1-3
Message of. Eleven stirring facts. Rev.22:6-21
Is said to be the Word of God. Rev.1:1-3
Setting for. Rev.1:9-10
The outline of the Book of Revelation. Rev.1:19
Visions of. First vision. Rev.1:9-3:22
Fourth vision. Rev.21:9-22:21
Second vision. Rev.4:1-16:21
Third vision. Rev.17:1-21:8

REVENGE - REVENGEFUL (See **RETALIATION; VENGEANCE**)

Answer to - Remedy for - Solution to revenge. Blessing those who persecute. Ro.12:14
Giving to those who demand & abuse. Mt.5:38-42
Just refusing to take r. Leaving judgment in God's hands. Ro.12:19-21
Love & mercy. Lk.6:35-36
Caused by. Being hurt by the sin of a loved one. Jn.8:3-6
Doing evil against society. Ro.13:3-5
Reacting against God & God's messenger. Mk.6:16-23, esp. 18-19; Act 5:33; 7:54, 59; 23:12
Rejecting God & not obeying the gospel of Christ. 2 Th.1:7-8
Discussed. Mt.5:38; 5:39-41; 5:42
Duty. Not to seek revenge. Mt.5:38; 5:39-41; 5:42; Lk.9:55-56
Fact. God & God alone has the right to take r. Ro.12:19; Heb.10:30
Reasons for r. Threefold. Mk.6:24-25

REVERENCE (See **HONOR, Of God; WORSHIP**)

Duty. To r. Christ. Mt.8:2; 15:25; Mk.5:22-23; 7:24-25; Jn.9:35-38
To r. God. 1 Pt.1:17-21; 1:17
To r. God's house, the temple & church. Mt.21:13
To r. husbands. Wives are to r. Eph.5:33
To r. parents. Eph.6:1-3; Heb.12:9
For Christ. God expects man to r. Christ. Mt.22:37
God will force every person to r. Christ in the day of judgment. Ph.2:9-11
For God. Discussed. 1 Pt.1:17-21; 1:17

REVILE - REVILER

Duty. Not to be a r. 1 Cor.6:9-11
To bless when r. 1 Cor.4:11-13
To suffer being reviled even as Christ did. 1 Pt.2:21-24
Meaning. 1 Cor.5:11; 6:10
Of what. Believers. Mt.5:11-12; 1 Pt.2:21-24
Christ upon the cross. Mt.27:39-44; 1 Pt.2:21-24, esp. 23
Results. The r. shall not inherit the kingdom of God. 1 Cor.6:9-10

REVIVE - REVIVAL (See **QUICKEN - QUICKENING; RENEW - RE-NEWAL**)

Discussed. 2 Cor.7:2-16
A study in r. Acts 8:5-25
Duty. (See **REPENT**)
Essentials for r. A faithful minister. 2 Cor.7:2-5
Example of. Christ & all Israel. Lk.7:16-17; 8:4
Christ & the Samaritans. Labor for God & results will follow. Jn.4:1-42, esp.39-42
John the Baptist & all Israel. A message for all ages. Lk.3:1-6; 3:7-20

Paul at Antioch of Pisidia. Various responses to the gospel. Acts 13:42-52, esp. 48-49
 Paul at Antioch of Syria. God's pattern for all churches. Acts 11:19-30
 Paul at Corinth. An indisputable Christian. Acts 18:1-17, esp. 8
 Paul at Ephesus. Lessons on salvation & revival. Acts 19:1-20, esp 18-20
 Pentecost. The imperatives for salvation. Acts 2:1-40, esp. 37-40
 Peter at Lydda. Making men whole. Acts 9:32-35
 Philip & the Samaritans. A study in r. Acts 8:5-25
 The Corinthian church. 2 Cor.7:2-16
 False vs. true r. Lk.8:4-15
 Lessons on r. Discussed. Acts 19:1-20
R. in the end time. Rev.7:1-8; 7:9-17
 Thousands followed Christ. Lk.8:4
 Widespread r. throughout Israel. Lk.3:1-20; 7:17

REWARD (See SPIRITUAL INHERITANCE)

Basis - Based upon.

Faith. Ro.4:13, cp. 4:4-5, 16
 God's grace. Mt.20:11-14; Ro.4:16
 Justice. God is just, not unjust in giving r. Mt.20:8-16; 20:11-14
 Righteous works & deeds. Rev.19:7-8
 What one does within his body. 2 Cor.5:10
 Works. Faithful works. Mt.16:27; 25:31-46; Lk.19:11-27; Ro.2:10; 1 Cor.3:8; 2 Cor.5:10; Eph.6:8; 1 Pt.1:17; Rev.19:7-8; 20:12; 21:24-27; 22:1-5; 22:12
 Crowns.
 Of glory. 1 Pt.5:4
 Of incorruption. 1 Cor.9:25
 Of life. Jas.1:12; Rev.2:10
 Of rejoicing. 1 Th.2:19-20
 Of righteousness. 2 Tim.4:8
 Of the soul-winner. 1 Th.2:19-20
 Degrees of rewards. Mt.13:8; 20:23-28; 25:20-30; Lk.12:44; 16:12; 19:15-28
 The great vs. the chief. Mk.10:40
 Discussed. Mt.19:27-30; Ro.8:17; Eph.1:3-14; 2:4-7
 List of heavenly rewards. Lk.16:10-12; Ro.8:17; 1 Cor.3:13-15; Tit.3:6; 1 Pt.1:4; Rev.14:13
 Six significant r. for being faithful. Jn.4:36-38
 How to secure - Duty.
 Accepting one's call & laboring. Mt.20:1-7
 Being faithful & responsible. Lk.10:15-28; 16:10-12; 22:28-30
 By diligently seeking God. Heb.11:6
 By not seeking recognition, but laboring quietly. Mt.6:1; Col.3:22-24
 By receiving ministers. Mt.10:40-42
 Enduring temptation. 1 Pt.1:6-9
 Giving all one is & has. Lk.18:18-30
 Laboring diligently. Lk.19:15-26
 Leaving all & following Christ. Mk.10:28
 Looking to Christ, the supreme example. Ph.2:9-11
 Looking to one's r. Ph.3:20-21
 Ministering. Lk.9:48
 Ministering in Christ's name. Mk.9:41
 Ministering to & welcoming others. Mt.10:40-42

Not by fleshly works & energy. Mt.20:11-14
 Obedience. Lk.6:35-36
 Receiving people. Threefold. Lk.9:48
 Seekers & achievers receive more & more. Mt.13:10-11
 Seeking. Mk.10:28-31
 Staunch labor. 1 Cor.15:58
 Suffering & enduring the sufferings for Christ. Mt.5:11-12; Ro.8:16-17; 2 Tim.2:12; Heb.10:34; 11:26; Rev.20:4
 Using one's gifts faithfully. Mt.25:14-30
 Watching so that we will not lose our r. 2 Jn.8
 In the New Jerusalem. Discussed. Rev.21:24-27; 22:1-5
 Misconception of. Seeking r. are thought to be mercenary. Mk.10:28-31
 Of martyrs. Discussed. Rev.7:15-17
 Of the Apostles. To sit upon thrones. Mt.19:27-28
 Promised. In both this life & in the next life. Four r. Mt.19:29; Mk.10:29
 Results. Last shall be first; first shall be last. Mt.20:16
 Verses. List of. Lk.16:10-12; Ro.8:17; 1 Cor.3:13-15; Tit.3:6; Rev.14:13
 What the rewards are.
 Rewards dealing with inheritance or wealth.
 A great r. Mt.5:12; Lk.6:35
 A house, building, mansion. Jn.14:1-3; 2 Cor.5:1-4
 All the things of heaven yet to come. Heb.11:20
 An inheritance. Mt.25:34; 1 Pt.1:3-5
 Being made a joint heir with Christ. Ro.8:16-17; 8:17; Rev.1:5
 Great riches. Heb.11:26
 Heavenly riches. Lk.16:12
 Inheriting a continuing city. Heb.13:13-14
 Inheriting the world. Ro.4:13
 Material & spiritual r. Mt.19:29
 Possessing all things. 1 Cor.3:21-23
 Receiving a hundredfold & eternal life. Mt.19:27-30
 The heavenly city. Heb.11:10
 The heavenly country. Heb.11:13-16
 The heavenly Jerusalem. Heb.12:22
 The inheritance of all of God's possessions. Heb.11:8-9
 The Promised Land, heaven. Acts 7:2-8
 Wages paid. Mt.20:8-16
 Rewards dealing with nature or state of being.
 A full reward. 2 Jn.8
 A glorious incorruptible body. 1 Cor.15:35-49; 15:50-58
 All needs met. Rev.7:16
 An abundant r. Lk.18:28-30
 An abundant entrance into heaven. 2 Pt.1:11
 Being filled. Mt.5:6
 Being in glory. Verses. List of. Jn.17:24
 Being translated into the Kingdom of God. Col.1:13
 Being transported into heaven. 2 Tim.4:18
 Clothed in white raiment. Rev.3:4-5
 Comfort. Mt.5:4
 Crown of glory. 1 Pt.5:4

Crown of incorruption. 1 Cor.9:25
 Crown of life. Jas.1:12; Rev.2:10
 Crown of rejoicing. 1 Th.2:19-20
 Crown of righteousness. 2 Tim.4:8
 Crown of soul-winning. 1 Th.2:19-20
 Deliverance from death. Heb.11:19
 Deliverance from the second death. Rev.2:10
 Eternal inheritance. An eternal existence of life. Eph.2:11-13
 Fivefold r. Ro.2:6-10
 Glorified. Eternal glory. Ro.8:30
 Living in a place where there is no more curse. Rev.20:3
 Made a citizen of God's kingdom. Lk.9:27; 22:29-30
 Made a citizen of Kingdom of Heaven. Mt.5:3; 5:10-12; Lk.22:28-30
 Made a citizen of the New Jerusalem, the capital of the new heavens & earth. Rev.21:9-22:5
 Made immortal. 2 Tim.1:10
 New heavens & earth. Rev.21:1-22:5
 No more hunger. Rev.7:16
 No more tears. Rev.7:17
 No more thirst. Rev.7:16
 Partaking of the hidden manna. Rev.2:17
 Partaking of the river of life. Rev.22:1
 Partaking of the tree of life, paradise. Rev.2:7; 22:2
 Protection from scorching heat & sweat. Rev.7:16
 Rest. Heb.4:1; 4:9; Rev.14:13
 Resurrection of the body. Heb.11:19; 11:35
 Righteousness. 2 Cor.5:21; Heb.1:8-9
 Seeing the New Jerusalem. Rev.21:2
 Sharing equally with Christ. Heb.2:11-13
 To receive glory. Ro.8:18; 2 Cor.4:17; 2 Tim.2:10; 1 Pt.5:1
 Utopia - all things provided. Rev.7:15-17
 Rewards dealing with the personal relationship between God & Christ & believers.
 Adopted as brothers of Christ. Heb.2:11-13
 Beholding Jesus' glory. Jn.17:24
 Being made kings & priests. Rev.5:10
 Being shown the riches of God's grace throughout all of eternity. Eph.2:7
 Being where Jesus is. Jn.12:26; 17:24
 Children of God. Mt.5:9
 Equal with Christ. Jn.16:15
 Face to face with God. Ro.8:34
 Given the name of God. Rev.3:12
 Given the name of the city of God. Rev.3:12
 Given the name of the Lord. Rev.3:12
 Leadership of God. Rev.7:17
 Mercy. Mt.5:7
 Name will be kept in the Book of Life. Rev.3:5
 Part of the great family of believers. Heb.11:11-12
 Placed before the throne of God. Rev.7:9

Presence of God & Christ.
Mt.10:40-42
Presented faultless - by God's power. Jude 24-25
Seeing God. Mt.5:8
Surrounding the throne of God.
Rev.7:9-13; 20:4
The morning star - Christ Himself.
Rev.2:28
Three things. Mt.5:3; Lk.6:35-36
Will be with Christ in glory.
Jn.17:24; 2 Cor.5:8;
Ph.1:23; Col.3:4; 1 Th.4:17
Rewards dealing with work or position or rule.
Being honored. Jn.12:26
Being made kings & priests.
Rev.5:10
Being made ruler over God's property. Mt.24:45-47
Being publicly rewarded. Mt.6:4; 6:6; 6:18
Exaltation. If one humbles himself.
1 Pt.5:5-7
Given authority & power over nations. Rev.2:26-27
Given judgment over the world & angels. 1 Cor.6:2-3
Given responsibility over many things. Mt.25:20-23
Given rulership & joy. Mt.25:20-23
Judged great in the Kingdom of Heaven. Mt.11:11; Lk.6:20-23
Receiving a great kingdom.
Heb.12:28
Receiving reciprocal r. equal to one's labor. Mt.10:40-42;
Lk.6:35-36; 6:37-38; Eph.6:8
Recognition of men. Mt.6:2
Reigning forever & ever. Rev.22:5
Reigning on earth. Rev.5:10; 20:4-6
Ruling & reigning. Mt.19:28;
Lk.22:28-30; 22:30; 1 Cor.6:2-3;
Rev.14:13; 20:4-6; 21:24-27; 22:5
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Jn.6:30-36; 6:47-51
- As the helmet of s. One must put on.
Eph.6:14-17
- As the perfect s. Heb.7:25-28
- Discussed. Jn.1:12-13; 14:1-3; Ro.1:16; 1:16-17; Eph.2:8-10; 2:13-18; 2 Th.2:13-17; Tit.2:11-15; 3:4-7; Heb.7:25; 1 Pt.1:10-12
- Four key questions. Gal.3:1-5
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- Preparation for s; cry for s; proclamation & fruits of s. Acts 16:25-40
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- Receiving & rejecting men. Mt.8:5-13
- Stages of s. 1 Cor.1:18
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- What s. is & does. Tit.3:4-7
- Duty. (See **SALVATION**, How One is Saved; Related Subjects)
Must do the works of salvation.
Heb.6:9
- Must look for the second coming of Christ. Heb.9:28
- Must not neglect or drift away from s.
Heb.2:1-4
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- The great task of pastors in s.
2 Pt.1:12-15
- To carry the message of s. to all.
Mk.1:36-39
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1 Tim.2:1-8
- To rejoice not in power but in s. Lk.10:20
- To remember s. & not forget one's s. experience. Jn.5:13-14
- To stand fast & cling to the Word of God. 2 Th.2:15
- To strive to enter the narrow gate of s.
Lk.13:24
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- Two choices. Mt.7:13-14
- Error - Misconceptions.
- Believing that s. is by heritage, godly parents, & forefathers. Jn.8:33
- Thinking that a changed life necessarily s. Acts 2:38
- Thinking that a spectacular, dramatic experience delivers. Jn.14:8
- Thinking that baptism necessarily s. Acts 2:38
- Thinking that man can save man.
Mt.19:26
- Thinking that one can approach God in one's own way. Lk.11:39-41
- Thinking that one can wait & be saved later. Reasons. Mt.8:25; Lk.13:25
- Thinking that one is saved by baptism, joining the church, etc. 1 Jn.3:5
- Thinking that profession of faith necessarily s. Acts 2:38
- Essential. S. must be a free gift. Seven reasons why. Eph.2:8-9
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- Being s. is not assured. Mt.18:13
- Even the saved are barely s. 1 Pt.4:17-18
- Few are actually ever saved. Lk.13:24
- God has no favorites. S. is available to all men. Col.1:26-27
- Jesus seeks every single person.
Mt.18:11; 18:12
- One can act too late to be saved.
Lk.13:25
- S. is already an accomplished fact.
Eph.2:6
- S. is free. Ro.3:24; Rev.22:17
- S. is not a fable. 2 Pt.1:16
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- S. was revealed to the O.T. prophets.
1 Pt.1:10-12
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 Rules over men. Acts 26:18; 1 Jn.3:10
 Rules over principalities, powers, rulers, spiritual wickedness. Eph.6:12
 Rules over the power of the air. Eph.2:2
 Rules over the world. Lk.4:6; Jn.12:31; 14:30; 2 Cor.4:4
 Purpose.
 Discussed. 1 Pt.5:8; Rev.12:3-4; 12:9
 To hurt & cut the heart of God. Lk.11:17-18; 22:31; Jn.12:31; 1 Pt.5:8; Rev.12:3-4; 12:9
 To oppose God.
 By begging permission to tempt man. Lk.22:31
 Is the enemy of God. Mt.13:27-30
 Thirty-four ways. Lk.22:3
 Satanic forces. Described. Eph.6:12
 Vs. religion. Some religious groups are called the "synagogue of Satan." Rev.2:9; 3:9
 Work - strategy of.
 A threefold work. Jn.8:38
 Afflicts people with disease. Lk.13:16
 Attacks new converts. Mk.1:12
 Blinds the minds of men to the gospel. 2 Cor.4:4
 Causes believers to be cast into prison. Rev.2:10
 Controls the world. 1 Jn.5:19
 Destroys man & the work of God. Lk.11:17-18
 Destroys the bodies of people. Lk.9:42
 Devours people. Discussed. 1 Pt.5:8
 Discussed. Eph.6:11; Rev.12:3-4; 12:9
 Charges believers with sin. Accuses them before God. Jn.12:31; 1 Pt.5:8; Lk.1:17-18; 22:31
 Disguises his messengers as light. 2 Cor.11:13-15
 Ensnares people. 1 Tim.3:7
 Enters & stirs people to do evil. Jn.13:2, 27
 Fills man's heart with worldliness. Acts 5:1-4
 Has attempted down through history to destroy the seed of Israel. Chart of attempts. Rev.12:3-4
 Hinders the gospel & believers. 1 Th.2:18
 How Satan operates. Mt.13:25, 38-39
 Hurts & causes pain to God. Lk.11:17-18; 22:31; Jn.12:31; 1 Pt.5:8; Rev.12:3-4; 12:9
 Influences the church. Rev.2:14-15; 2:24
 Is destroyed by the death of Christ. 1 Jn.3:8
 Leads believers into the depth of sin. Rev.2:24
 Makes men insane, wild & fierce. Lk.8:26-29
 Opposes God.
 Discussed. 1 Pt.5:8; Rev.12:3-4; 12:9
 Is the enemy of God. Mt.13:27-30

Seeks to hurt & cut the heart of God. Lk.11:17-18; 22:31; Jn.12:31; 1 Pt.5:8; Rev.12:3-4; 12:9
 Thirty four ways. Lk.22:3
 Vs. God. Begg permission to tempt men. Lk.22:31
 Possesses evil men. Jn.13:27-30
 Removes the Word of God sown in the heart of the unbeliever. Mk.4:15
 Rules the world. Jn.12:31
 Seduces & deceives. 2 Cor.11:3; 11:14; Rev.20:7-8
 Seduces men through evil spirits. 1 Tim.4:1-2
 Seeks to gain an advantage. 2 Cor.2:10-11
 Seeks to get an advantage over believers. 2 Cor.2:11
 Seeks worship. Mt.4:8-10, cp. 2 Th.2:3-4
 Sets up his seat of authority over cities. Rev.2:13
 Sins & has sinned from the beginning. 1 Jn.3:8
 Snares & captures men. 2 Tim.2:26, cp. 22-26
 Sows evil men among believers. Sows the tares among the wheat. Mt.13:25, 38-39
 Stops & weakens the growth of churches. 1 Th.2:18
 Strategy. Discussed. Acts 5:1-4
 Tempts people. Mt.4:1
 Tempts the followers of Christ. Reasons. Lk.22:31
 Uses anger. Eph.4:26-27
 Uses the Scripture, but perverts it. Mt.4:6
 Works in the children of disobedience. Eph.2:1-3

SATANIC FORCES (See **EVIL SPIRITS**)

SATISFACTION, SELF (See **SLOTHFUL**)

SATISFACTION, SPIRITUAL (See **FULNESS, SPIRITUAL; HUNGER, SPIRITUAL; LIFE**)
 Discussed. Involves fifteen things. Jn.6:55
 Source.

God & His Word, not physical food. Lk.4:3-4

Jesus Christ.

The Bread of life. Lk.13:20-21;

Jn.6:30-36; 6:41-51; 6:52-58

The living water. Jn.4:10-14; 7:37-39

Verses. List of. Jn.10:9

Verses. List of. Jn.6:34-35; 6:55

SAUL OF TARSUS (See **PAUL THE APOSTLE**)

Name of Paul the apostle before his conversion. Acts 7:58; 8:1, 3; 9:22

SAVAGE - SAVAGERY

Fact. To be severe in the last days.

Rev.6:7-8

Meaning. 2 Tim.3:2-4

SAVIOR (See **JESUS CHRIST, Death; SALVATION**)

Christ as Savior.

Called the Savior. Lk.2:11; Jn.4:42;

Acts 5:31; 13:23; Eph.5:23; Ph.3:20;

2 Tim.1:10; Tit.1:4; 2:13; 3:6;
 2 Pt.1:1, 11:2:20; 3:2, 18; 1 Jn.4:14

Mission & works as Savior.

Not to judge the world, but to save it. Jn.12:47 cp. Jn.3:17-18

To abolish death & make life & immortality known to man.

2 Tim.1:10

To be the Savior of the world.

1 Jn.4:14

To become the author of eternal salvation. Heb.5:9

To deliver man from the pollutions of the world. 2 Pt.2:20

To give repentance & forgiveness of sins. Acts 5:31

To make it possible for believers to have an abundant reception into God's kingdom. 2 Pt.1:10-11

To make men heirs of eternal life. Tit.3:4-7, esp. 7

To provide righteousness for man. 2 Pt.1:1

To redeem men & purify a special people for Himself. Tit.2:14

To save sinners. 1 Tim.1:15

To save the church, a body of believers. Eph.5:23

To save to the uttermost. Heb.7:25

To seek & save the lost. Mt.18:11-14; Lk.19:10

God as Savior.

Called the Savior. Lk.1:47; 1 Tim.1:1; 2:3; Tit.1:3; 2:10; 3:4; Jude 25

Mission & work as Savior.

To be the Savior of all men, especially of believers. 1 Tim.4:10

To bring salvation to all men.

Tit.2:10-14

To call men to the ministry. 1 Tim.1:1

To give believers the glorious privilege of serving Him.

Lk.1:46-48

To present man faultless before Him. Jude 24-25

To save men. 1 Tim.2:3-6

To share His Word of salvation & the hope of eternal life. Tit.1:1-3

To shower His kindness & love upon man. Tit.3:4-7

Meaning. Discussed. Jn.4:42

Title.

Of Christ. Jn.4:42; 2 Tim.1:10

Of God. Jn.4:42

SCANDAL - SCANDALOUS SINS (See **SIN**)

Discussed. Lk.18:11-12

Within the church.

A case of apostasy, of denying Jesus Christ. 1 Jn.2:18-23; 4:1-3

A case of false teaching. 2 Pt.2:1-22; Jude 4-16

A case of immorality. 1 Cor.5:1-13

A case of misbehavior, of not working & mooching off the church.

2 Th.3:6-12

A case of opposing the minister & seeking the preeminence. 2 Jn.9-10

SCATTERED

Meaning. Mt.9:36

SCHEME - SCHEMING (See **DECEPTION**)

SCHOLAR

Attracted to Christ. Mt.8:19-20

SCIENCE

Christ possesses all the treasures of wisdom & knowledge. Col.2:3

False s. 1 Tim.6:20-21

The depth of the wisdom & knowledge of God are unsearchable & can never be completely discovered. Ro.11:33-36

Weakness of. 2 Tim.3:6-9

SCOFF - SCOFFERS - SCOFFING - SCORN

Characteristic - Trait. Of false teachers. Jude 9-10

Reasons. Threefold. Mt.13:53-54

Work of.

Scoff at Jesus Christ & His resurrection. Acts 17:18

Scoff at the resurrection of believers.

1 Cor.15:12, cp. 12-58

Scoff at the return of Christ & the judgment of the world. 2 Pt.3:1-7; 3:8-10

SCOURGE - SCOURGING

Discussed. Mt.27:26-38; Jn.19:1;

2 Cor.6:4-5

Meaning. Lk.18:32-33

Of Christ. Discussed. Mt.27:26-38

Of cords. Meaning. Jn.2:15

Of Old Testament believers. Heb.11:36

Of Paul. 2 Cor.6:4-5; 11:24-25

Predicted that believers will suffer s.

Mt.10:17

SCRIBAL LAW (See **CEREMONIAL LAW; RELIGION; RITUAL**)

Condemned by Christ. Mt.5:17-18;

5:17-20; 5:17-48

Described. Six hundred laws. Mt.22:36

Discussed. Lk.6:2; 6:7

Importance of. Considered more important than God's law. Lk.11:45

SCRIBES (See **PHARISEES; RELIGIONISTS**)

Accusations against. Nine a. Mt.23:13-36

Authority of. Discussed. Mt.7:29

Discussed. Lk.6:2; 6:7

The wisdom of the world's scribes is

destroyed by the cross. 1 Cor.1:19-20

Problem with.

Charges against. Lk.11:37-54

Had a condemnatory, critical spirit.

Jn.8:3-6

Had an empty worship. Mt.15:7-9

Misused the ministry for money & livelihood. Mt.23:14; Lk.20:46-47, esp. 47

Possessed the wrong kind of righteousness. Mt.5:20

Put tradition before God's commandments. Mt.15:1-6

Questioned the authority of Christ.

Lk.6:7; 20:1-2

Sought recognition, attention, & position. Lk.20:46

Taught without authority. Mt.7:29

Were hypocritical religionists, false teachers. Mk.7:1-13

Were spiritually blind. Mt.15:12-14

Vs. Jesus.
 Accused Christ of devil possession. Mk.3:22-30
 Opposed Christ. (See **JESUS CHRIST**, Opposed; Response to; **RELIGIONISTS**, Opposed Christ)
 Lk.5:17; 6:7; 20:1-8
 Plotted Christ's death. Lk.22:1-2; 23:10

SCRIPTURE (See **BIBLE**; **WORD OF GOD**)

Christ's use of. Mt.4:4
 Taught the **S**. Covered the prophecies about Himself book by book. Lk.24:18-32, esp. 25-27
 Discussed. 2 Tim.3:14-17; 3:16
 Books & contents of. 2 Pt.1:19-21
 The gospel of the **S**. Ro.1:1-4
 Duty. (See **SCRIPTURE**, Study of)
 Not to tamper with. Mt.12:1-3; 23:1-2; 2 Cor.4:2; Rev.22:18-19
 To heed. Mt.4:14
 To let the Word of God dwell within. Col.3:16
 To live & continue in the **S**. 2 Tim.3:14-17
 To preach. Acts 17:11, 13; 18:28; 2 Tim.4:2
 To rear children in the **S**. 2 Tim.1:5
 To study. (See **SCRIPTURE**, Study of)
 Fulfilled - Fulfillment. (See **PROPHECY**, Fulfilled by Christ)
 History of. Discussed. 2 Pt.1:19-21
 Inspiration of.
 Belief in. Paul believed all **S**. Acts 24:14-16; 26:22-23
 Discussed. Ro.1:1-4; 2 Tim.3:16; 1 Pt.1:10-12
 Facts about.
S. cannot be broken. Jn.10:34-36
S. is to govern life & behavior. Lk.4:4, 8, 12
S. is word for word inspiration. Gal.3:16. Cp. Mt.2:1-8; Lk.4:16-21, esp. 21
S. shall never pass away. Mt.24:35
S. was Christ speaking in men. 2 Cor.13:3, cp. Gal.1:4-12; 2 Pt.3:15-16, cp. 1 Pt.1:10-11
S. was God-breathed. 2 Tim.3:16
S. was God speaking through the prophets in many different ways. Heb.1:1
S. was the Holy Spirit speaking through men. Acts 1:16; 2 Pt.1:21
 Is called the Word of God. Acts 17:11, 13
 Is infallible. **S**. cannot be broken. Jn.10:35
 Is not a fable. 2 Pt.1:16
 Is not to be tampered with. Mt.12:1-3; 23:1-2; 2 Cor.4:2; Rev.22:18-19
 Is revealed only by God's Spirit. 1 Cor.2:10-13
 Is understood only by believers. 1 Cor.2:10-13
 Paul's signature was a sign of authenticity. 1 Cor.16:21
 Paul's writings are said to be the commandments of God. 1 Cor.14:37
 The prophets searched to understand the **S**. 1 Pt.1:10-12
 Interpretation of.

How the **S**. are to be handled. 2 Cor.4:2
 Is not of private interpretation. 2 Pt.1:20-21
 Is revealed only by God's Spirit. 1 Cor.2:10-13
 Is understood only by believers. 1 Cor.2:10-13, cp. 1 Pt.1:10-11
 Is understood only by the Holy Spirit. Jn.12:16; 1 Cor.2:10-13, esp. 11,13
 Some minds are blinded from understanding. 2 Cor.3:14-15; 4:3-4
 Message of. (See **MESSAGE**)
 Discussed. Ro.1:1-4, esp. 2
 Preached & taught. Acts 17:2; 17:11, 13; 18:28
 Misuse of.
 By adding to & taking away from. Discussed. Mt.23:1; 2 Cor.4:2; Rev.22:18-19
 By not studying or learning the **S**. Not letting **S**. form the basis of one's beliefs. Mt.22:23-29
 By twisting **S**. Misinterpreting it. Mt.4:6; Lk.4:11; 11:52; 2 Pt.3:16
 Example. Satan. Lk.4:11
 Old Testament. Written as an example--for instruction. 1 Cor.10:11
 Prophecies of. (See **PROPHECY**)
 Purpose of - Why God gave the **S**. Discussed. 2 Tim.3:16
 For our learning & to stir us. Ro.15:4
 To assure eternal life. 1 Jn.5:13-15
 To bear witness to Christ. Jn.5:39
 To enable the believer. 2 Tim.3:15-17
 To stir belief. 1 Jn.5:13-15
 Study of.
 How to study & understand. Discussed. Jn.12:16
 Must compare Scripture with **S**. 1 Cor.2:12-13; 2 Pt.1:19-21
 Must depend upon the Holy Spirit to reveal the meaning of **S**. 1 Cor.2:10-13
 Must learn the **S**. for doctrine, reproof, conviction, & instruction in righteousness. 2 Tim.3:16
 Must listen to other teachers. Acts 8:30-38
 Must reason out the **S**. Acts 17:2-3
 Must rightly divide the **S**., analyze & accurately handle it. 2 Tim.2:15
 Must search & study the **S**. diligently. Jn.5:39
 Must study & learn the **S**., for it leads to salvation. 2 Tim.3:15
 Must study for **S**. was written for our learning. Ro.15:4
 Must study the **S**. to see if the things claimed are true. Acts 17:11, 13
 To study the **S**. daily. Acts 17:11
 View of.
 By humanists. Prejudice against. Acts 17:11
 Paul's view. Ro.1:1-7
 Witness of. Only witness needed is **S**. Lk.16:29-31
 Work of - Effects of **S**.
 Assures answered prayer. 1 Jn.5:13-15
 Creates a strong fellowship--if one studies the **S**. Ro.15:4
 Gives a special blessing. Promised to the hearer of Revelation. Rev.1:1-3
 Grows a person. Acts 20:32
 Instructs, reproves, indoctrinates, & corrects a person. 2 Tim.3:16
 Leads to belief in Jesus. Acts 17:11-12

Makes one approved before God. 2 Tim.2:15
 Proves salvation. 2 Pt.1:19-21
 Proves that justification is by faith. Gal.3:6-14
 Shows that Jesus is the Christ. Acts 17:11; 18:28
 Stirs belief. 1 Jn.5:13-15
 Stirs belief that Jesus is the Christ, the Son of God. Jn.20:31; Acts 17:2-3; 18:28

SEA OF GALILEE

Discussed. Mk.1:16; Lk.8:22

SEA OF GLASS

In front of God's throne. Discussed. Rev.4:5-6

SEAL

Believers are to set their s. to Christ. Jn.3:33
 God set His s. & witness to Christ. Jn.6:27
 Meaning. Jn.3:33; 2 Cor.1:21-22
 Of the Holy Spirit. Guarantees & assures the believer's hope. Ro.5:3-5; 5:5
 Source. The Holy Spirit is the believer's seal & security. 2 Cor.1:22

SEAL JUDGMENT OF REVELATION

Discussed. Events preceding the great tribulation. Rev.6:1-7:17
 Fifth s. Picture of all the slain martyrs. Rev.6:9-11
 First four s. Four horsemen of the Apocalypse. Rev.6:1-8
 Seventh s. Awesome preparation for judgment. Rev.8:1-5
 Sixth s. The great day of God's wrath begins. Rev.6:12-17

SEAL OF GOD

Fact. Will protect believers in the great revelation against God's judgment. Rev.7:2-3
 Meaning. Rev.7:2-3

SEASONS

Meaning. 1 Th.5:1-3

SECOND CHANCE

Given to Judas. Mk.14:18-20
 No second c. in hell. Lk.16:26, 30

SECOND COMING (See **JESUS CHRIST**, Return)

SECOND DEATH (See **DEATH**, **SECOND**)

SECOND PLACE

Called to serve in second place. Ro.16:21; 16:22

SECRET - SECRECY (See **EXPOSURE - EXPOSED**)

Secret sins.
 Are known by God. Jn.1:47-48; 2:24-25; 5:42; 13:19-20; Ro.2:2-5; 2:16
 Called works of darkness. Eph.5:11; 1 Th.5:7
 Impossible to hide. Lk.8:17
 Warning against. Eph.5:12
 Will be exposed by God. Lk.8:17; 12:2; 1 Cor.4:5
 Secrets of man. Man tries to hide four things. Lk.8:17

SECULAR WORK (See **BUSINESS; EMPLOYMENT**)

SECULARISM

In the end time. Discussed. Rev.13:4-8; 14:8; 14:9; 17:2; 18:2-7
View of the state. Discussed. Lk.20:22

SECUNDUS

A believer in the Thessalonica church. Discussed. Acts 20:4-6

SECURITY (See **ASSURANCE** for major discussion)

Comes by - Source. (See **ASSURANCE**, Comes by)
Danger - Warning.
Against false s. & over-confidence. 1 Cor.10:1-13
Against false s. Stumbling & sleeping. Ro.11:6-10
Teaching with inadequate understanding. 1 Cor.10:1-13
Discussed. Jn.6:37-40; 10:9; 10:27-29; 17:9-19; Ro.8:28-39; 2 Th.2:13; 1 Pt.1:5; 1:3-6
Eternal s. 1 Jn.5:16
In the end time. God will seal believers in the great tribulation. Rev.7:2-3; 9:4-5
Meaning.
Eternal life guaranteed. 2 Cor.1:21-22
Being clothed with immortality. 2 Cor.5:3
Purpose. To present the believer blameless. 1 Cor.1:8
Verses. List of. Jn.6:39; 10:9

SEDITIONS

Meaning. Gal.5:19-21

SEDUCE - SEDUCTION (See **DECEPTION**)

Discussed. Col.2:4; Rev.2:20
Duty. To fear s., having one's mind corrupted. 2 Cor.11:3
Meaning. 1 Jn.2:26
Of false teaching.
The false teaching of Balaam. Rev.2:14-15
The false teaching of evil spirits. 1 Tim.4:1
The false teaching of Jezebel. Rev.2:20-21
The false teaching of the Nicolaitans. Rev.2:5-6
Will increase more & more. 2 Tim.3:13
Things that s. Discussed. 2 Cor.11:1-15

SEE - SEEING (See **SPIRITUAL SIGHT - UNDERSTANDING**)

Meaning. Heb.12:25-29

SEED

Parable of the growing s. Growth of believers. Mt.13:1-9; 13:31-32; Mk.4:26-29
Symbolic of.
Christ's death. Jn.12:24
The burial & resurrection of the believer's body. 1 Cor.15:35-49
The S. & the Sower. How the Word is received. Mk.4:1-20
The sowing of spiritual things. 1 Cor.9:11

SEED, THE PROMISED

Identified as.
Christ. Gal.3:16, cp. 3:6-29
The children of Abraham. Gal.3:6-7; 3:8-9; 3:29
The true believers of Israel. Ro.9:29
Those born of the Word of God. 1 Pt.1:23
Promised to Abraham. Ro.4:1-25

SEEK - SEEKING (See **PERSEVERANCE**)

Answer to s. The cross. 1 Cor.1:22-24
Christ seeks man - Christ the seeking Savior.
As Savior. Compared to a Shepherd. Five facts. Mt.18:12
Came to s. & save that which is lost. Lk.19:10
Extends the invitation & takes the initiative with all who s. Him. Jn.1:38-39
Goes to any limit. Jn.1:43-44
His very purpose. Mt.20:28; Lk.19:10
Knocks on the door of man's heart. Rev.3:18-20
S. & questions man. Mk.12:35
S. all who go astray. Mt.18:12
S. every lost sheep until He finds it. Lk.15:4
S. for followers. Jn.1:43
Will not always s. & strive after men. Lk.4:28-30
Duty.
To s. Christ despite all difficulties. Lk.11:31-32
To s. Christ with fervor. Mk.3:7-8
To s. God & His kingdom first. Mt.6:33
To s. heaven. Heb.11:14
To s. peace. 1 Pt.3:11
To s. the Lord. Acts 17:27
To s. things in prayer. Lk.11:9-10
To s. to enter the narrow gate. Lk.13:24
To s. treasure in heaven. Lk.12:31-34; 16:9; 18:18-23
To s. wisdom despite all difficulties. Lk.11:31-32
Law of seeking. Mt.13:12
Man seeks Christ.
Duty.
Must give up all in order to s. Christ. Mt.13:44; 13:45-46
Must know about Christ before one can s. Mt.14:35
Must s. the special presence of Christ. Mk.2:20
Fact.
Christ is approachable any day or hour. Mk.1:32
Man searches for utopia, for an *earthly* messiah. Jn.6:26-29; 8:21-24
Great application. Mt.12:42
How to s. Mk.5:21-43; 6:55
In desperation - persistence. Lk.18:35-43; 19:3-4
Reasons for seeking Christ. Mt.8:18-22; Mk.3:20; Jn.12:9
Steps to s. Christ & being made whole. Mt.14:34-36
Verses. List of. Mk.2:20
When to seek Christ. Two special times. Mk.2:19
Who can seek Christ.

All men are to s. Christ. Symbolized in some Greeks who sought Christ. Four misunderstandings. Jn.12:20-36

The desperate, the blind. Mk.10:46-52; Lk.18:40-42
The empty, lonely, & lost. Lk.19:1-10
The half-sincere. Traits of. Jn.12:9
The helpless. Mk.2:1-5
The man needing help for a loved one. Lk.7:4
The most unclean. Mk.1:40
The most untouchable. Lk.5:12-16
The ruler, but he must repent. Acts 24:24-25
The soldier who rejects false gods. Lk.7:4
The wise men. Mt.2:1-11
Man seeks God.
Cannot discover or find God.
By human reason. Revelation necessary. 1 Cor.3:18-20
By worldly wisdom. 1 Cor.2:6-13
Example of.
Desperate s. Acts 13:42-45
The lost who have never heard of Christ. Acts 10:1-6

Fact.
None s. God. Ro.3:10-12
Seeking prepares one's heart for receiving Christ. Jn.4:45
How man seeks God.
Through astrology. Col.2:8
Through law. Col.2:11-12; 2:16-17
Through philosophy. Col.2:8
Through religion. Col.2:1-12; 2:16-17
Through ritual. Col.2:16-17
Through rules. Col.2:16-17
Through spirits or angels. Col.2:18-19
Through visions. Col.2:18-19

Man seeks life.
How to secure. Mk.2:20
S. utopia; life; a deliverer. Mk.8:27-9:50; Jn.6:26-29; 8:21-24
Man seeks the things of the world.
Life. Mk.2:20; Lk.17:33
Selfish things. Ph.2:21
The necessities of life. To meet basic needs. Mt.6:25-34
Man seeks truth. Some are prejudiced against man seeking truth in the Bible. Acts 17:11
Meaning. Mt.6:33
Results.
God meets the need of the seeker. Mt.2:11
The seeker secures more & more. Lk.8:18
Verses. List of. Lk.11:31-32

SEGREGATION (See **BIGOTRY; DISCRIMINATION; PREJUDICE**)

Discussed. Acts 10:1-33

SELF - SELFISH - SELFISHNESS

Answer to.
Bearing the fruit of the Spirit. Gal.5:22-26
Humility. Looking out for the interests of others. Ph.2:3-4
Love. 1 Cor.13:5
Seeking the welfare of others. 1 Cor.10:24
Walking in the Spirit. Gal.5:13-16, esp. 16

Caused by.
 Big "I." Mt.7:21; Lk.12:15-19
 "Give me" philosophy. Lk.15:11-13
 Indwelling evil. Ro.7:14-25, esp. 21-23
 Lust. Jas.4:1-2
 Sinful nature. Ro.3:10-12
 Wealth. Creates the "big I." Mt.19:23
 Worldliness & indulgence & extravagant living. Lk.16:19-31
 Discussed. Lk.15:11-13
 A sign of a godless society. 2 Tim.3:2-4
 A sign of the end time. 2 Tim.3:2-4
 Growth of. Step by step. Mt.8:28-31
 Meaning. 1 Cor.13:4-7
 Results.
 Causes conflict & divisiveness. Gal.5:13-15; Ph.2:3-4
 Causes one to lose his soul. Lk.16:19-31
 Causes one to reject & oppose Christ. Jn.11:47-48
 Causes unbelief. Jn.11:47-48
 Judgment. Lk.12:16-21
 Provokes others & envies others. Gal.5:26
 Sins of.
 Discussed. Lk.12:11-19
 Listed. Mt.18:3
 Seeking greatness. Wrong ambition. Lk.9:46
 Verses. List of. Lk.12:11-19; Jn.11:47-48

SELF-CENTERED

Caused by. Depraved nature. Mk.14:27-31
 Discussed. Ro.3:27; 3:28
 Reaction to being offended. Mt.18:15-17

SELF-CONDEMNATION (See CONSCIENCE)

Caused by.
 Judging others & being guilty of the same things. Ro.2:1
 Knowing that one is guilty of wrong & evil. Jn.8:7-11
 The conviction of one's heart. 1 Jn.3:20

SELF-CONFIDENCE (See SELF-SUFFICIENCY)

SELF-CONTROL (See DISCIPLINE; MIND; TEMPERANCE)

Discussed. 1 Cor.6:12
 Duty.
 To add temperance, self-control to one's faith & life. 2 Pt.1:5-7, esp. 6
 The elderly in particular are to give special attention to self-control. Tit.2:2
 To control one's words & tongue. Jas.3:2
 To control oneself. 1 Cor.9:25
 To control sin & lust. Ro.6:12
 To fight with determination. 1 Cor.9:26
 To guard against disqualification. 1 Cor.9:27
 To run, to press for the prize. 1 Cor.9:24
 To run with certainty. 1 Cor.9:26
 To strive for the mastery. 1 Cor.9:25
 To subject one's body. 1 Cor.9:27
 Essential. Great control required. 1 Cor.9:23-27

Fact.
 Preaching self-control convicts people. Acts 24:25
 The disciplined & self-controlled are prospects for the gospel. Acts 17:18
 Meaning. Gal.5:22-23; 2 Pt.1:5-7
 Verses. List of. 1 Cor.6:12
 Without self-control. Meaning. 2 Tim.3:2-4

SELF-DECEPTION (See DECEIVE - DECEPTION)

SELF-DENIAL (See CROSS, DAILY)

Discussed. Mt.10:38; Lk.9:23
 Terms of discipleship. Lk.9:23-27
 Duty.
 Must give all one has to follow Christ. Lk.18:18-30
 To abstain from all appearance of evil. 1 Th.4:22
 To abstain from fleshly lusts. 1 Pt.2:11; 4:2
 To count all things loss for Christ. Ph.3:8
 To count oneself dead to sin. Ro.6:1-10; 6:11-13; 6:14-23
 To deny oneself even as Christ did. 1 Pt.4:1
 To deny the body & keep it under control. 1 Cor.9:27
 To deny ungodliness & worldly lusts. Tit.2:12-13
 To die daily. 2 Cor.4:10
 To die to self. 2 Cor.4:12
 To forsake all to follow Christ. Mt.10:28; Lk.5:11; 5:27; 14:33
 To give oneself--all that one is & has--essential for salvation. Mt.19:21-22; 19:23-26
 To make no provision for the flesh. Ro.13:14
 To put Christ first. Lk.14:26
 To sacrifice all for the sake of others. 1 Cor.10:23-28
 To sacrifice questionable social functions for others. Ro.14:1-23; 1 Cor.10:23-28
 Warning. The great danger of not giving all one is & has to Christ. Mt.19:23-26

Essential.
 For salvation. Mt.19:21-22; 19:23-26
 Self-denial is the cost of discipleship. Discussed. Mk.1:6; Lk.9:23; 9:57-58
 To follow Christ. Mt.8:19-20
 Example. John the Baptist. Mk.1:6
 Meaning.
 Discussed. Lk.9:23
 Not shirking duties & families. Mt.19:27
 Result.
 Infuses life to others. 2 Cor.4:12
 Rewards. Great & glorious. Mt.19:27-30; Lk.18:28-30

SELF-DEPENDENCY (See SELF-SUFFICIENCY)

SELF-ESTEEM

A weak grip & buckling knees. Heb.12:12
 Discussed. Heb.12:5-13
 Low self-image. Caused by. Mt.13:53-54

SELF-EXALTATION - SELF-IMPORTANCE (See PRIDE; BOASTING)

Described as.
 Superiority, self-sufficiency, super-spirituality. 1 Cor.4:7; 4:8
 Thinking one is a favorite of God. Mt.8:4
 Results.
 Brings judgment upon oneself. Mt.23:12; Lk.14:11; 18:14
 Leads to division & judging of ministers. 1 Cor.4:6-13

SELF-EXAMINATION

Duty.
 To examine oneself, not others. Gal.6:4
 To examine oneself to keep from being judged. 1 Cor.11:28-31
 To examine oneself to see if one is in the faith. 2 Cor.13:5

SELF-EXISTENCE

Meaning. Of Christ. (See JESUS CHRIST, Nature as God, Eternal) Jn.1:1-2

SELF-GLORYING (See BOASTING; GLORYING IN MAN; PRIDE; SELF-SUFFICIENCY)

SELF-IMAGE

A weak grip & buckling knees. Heb.12:12
 Discussed. Heb.12:5-13
 Low self-image. Caused by. Mt.13:53-54

SELF-INDULGENCE (See INDULGENCE; RICHES; SELFISHNESS; WEALTH)

SELF-LOVE

Discussed. 2 Tim.3:2-4
 There is a corrupt love & a godly love of self. Mk.12:31

SELF-RIGHTEOUS - SELF-RIGHTEOUSNESS (See HYPOCRISY; RELIGIONISTS)

Attitude of.
 Discussed. Lk.15:25-32; 18:11-12
 Man's critical & self-righteous spirit. Jn.8:3-6
 Pride. Lk.7:39; 7:44-50
 The self-righteous attitude vs. the repentant attitude. Lk.7:36-50
 Toward the outcast. Mk.2:15

Claims of.
 Claims he is better than the unjust & immoral. Lk.18:11-12
 Threefold claim. Lk.15:29
 Discussed. Mt.19:16-22; 21:28-32; Lk.15:25-32; 18:9; 18:11-12; Ro.2:1; 2:2-5; 3:27; 3:28; Gal.2:15-16; 2:16; 2:17-28; 2:19-21
 Man feels he does not need a Savior. 1 Jn.1:6-2:2
 The height of self-righteousness. Ph.3:4-6; 3:4-16
 What it takes to enter God's kingdom. Mt.21:28-32

Errors - Misconceptions of.
 Comparing oneself with others. 2 Cor.10:12
 Rejects God's righteousness. Ro.10:3

Thinks that God is too good to judge. Ro.2:2-5; 3:5-8
 Thinks that man is basically good. Ro.2:2-5; 3:5-8
 Thinks that one is good enough & does not need a Savior. Mk.2:17; 1 Jn.1:6-22
 Thinks that one is good enough to be acceptable to God. Mt.19:17; Lk.3:8; 7:39; 18:9; Jn.8:33; Ro.2:2-5; 1 Jn.1:10-2:2
 Thinks that one is something when he is nothing. Gal.6:3
 Thinks that one knows something when one knows nothing like he should. 1 Cor.8:2
 Thinks that one stands & will not fail like others. 1 Cor.10:12
 Thinks that works will make one acceptable to God. Mt.7:22-23
Essential - Need.
 Discussed. Lk.7:44-50
 To acknowledge & confess one's need. Mk.2:15
Fact.
 Enslavement to one law enslaves one to all laws. Gal.3:10; 3:12; 5:2-4
 Self-righteousness is the great sin of the rich. Discussed. Mt.19:16-22
Judgment of.
 Cannot enter the kingdom of God. Mt.5:20
 Four facts. Ro.2:1-16
 The damnation of hell. Mt.23:33
Meaning. Lk.18:9-14
Prayer of the self-righteous. Lk.18:11-12
Verses. List of. Lk.10:21; Jn.8:33
Vs. Christ's righteousness. Mt.7:22; Lk.11:39-41
SELF-SATISFACTION (See SELF-SUFFICIENCY; SLOTHFUL)
 Attitude - Spirit of. Does not want one's situation to be disturbed. Jn.11:38-40
SELF-SEEKING (See AMBITION)
 Caused by. Fearing the loss of position, esteem, livelihood, friends, etc. Jn.11:47-48; 12:10-11
 Discussed. Lk.14:7-14; Jn.11:47-48
Motives of. The wrong m. Fivefold. Mk.10:36-37
Problem with self-seeking.
 Discussed. Mk.9:33-37; 10:35-45
 Results in conflict. Mk.10:41
Sin of.
 Seeking attention, honor, position & titles. Mk.12:38-40; Lk.11:43
 Seeking greatness. Lk.9:46
SELF-SUFFICIENCY - SELF-SUFFICIENT (See BOASTING; GLORIFYING IN MAN; PRIDE)
 Blind to the truth. Mt.11:25-27
 Caused by. Forgetting human weakness & carnality. Mk.14:27-31
Described.
 As the worldly wise & prudent. Lk.10:21
 As wise in one's own eyes. Mt.11:25-27
 Discussed. Mt.26:33-34; Lk.10:21; 15:11-13; 18:9; Ro.2:1-16
 Is five things. Jas.4:13-17
Errors of - Misconceptions of. Mt.4:2-4; 4:5-7

Comparing oneself with others. 2 Cor.10:12
 Feeling that one can become acceptable to God on his own. 1 Jn.1:6-2:2
 Feeling that one does not need a Savior. 1 Jn.1:6-2:2
 Feeling that one is not sinful or depraved. 1 Jn.1:8-9
 Forgetting human weakness & carnality. Mt.14:28-31
 Not knowing one's true self. Mk.14:29-30
 Rejecting God's righteousness. Ro.10:3
 Thinking that God is too good to judge. Ro.2:2-5; 3:5-8
 Thinking that man is basically good. Ro.2:2-5; 3:5-8
 Thinking that one is good enough & does not need a Savior. Mk.2:17; 1 Jn.1:6-22
 Thinking that one is good enough to be acceptable to God. Mt.19:17; Lk.3:8; 7:39; 18:9; Jn.8:33; Ro.2:2-5; 1 Jn.1:10-2:2
 Thinking that one is secure upon earth. Lk.12:19; Jas.4:13
 Thinking that one is something when he is nothing. Gal.6:3
 Thinking that one knows something when one knows nothing like he should. 1 Cor.8:2
 Thinking that one stands & will not fail like others. 1 Cor.10:12
 Thinking that one stands. 1 Cor.10:12
 Thinking that things will continue on & on as they are. 2 Pt.3:3-12
 Thinking that works will make one acceptable to God. Mt.7:22-23
Results.
 Causes one to fall. 1 Cor.10:12
 Does not meet man's needs. Mt.14:15-21
 Hides the truth. Reasons why. Lk.10:21
 Leads to failing & falling. Lk.22:32
 Leads to the loss of one's soul. Lk.12:19-20
 Leads to unbelief. Jn.5:44
Sin of. Over-confidence. Discussed. Mt.26:33-34
Temptation of. Discussed. Lk.4:9-12
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SELF-TRUST (See SELF-SUFFICIENCY; SELF-RIGHTEOUSNESS)
 Meaning. Lk.18:9
SELF-WILL (See HARD - HARDNESS OF HEART; STUBBORN)
 Discussed. Lk.15:11-13
Results.
 Ignores the Lord's will. Lk.22:49-50
 Resists the Holy Spirit. Acts 7:51
 Trait of. False teachers. 2 Pt.2:10
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SELFISHNESS (See SELF-SELFISHNESS)
SENSATIONALISM - SPECTACULAR (See SIGNS)
Seeking s.
 Crowds sought Jesus for the sensational. Jn.12:9
 The sensational is requested. Reasons why. Jn.14:8

Tempted to use. Christ is. Mt.4:5-7; Lk.4:9-12
 Weakness of - Problem with Appeals to the sensations of men. Jn.2:23
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SENSES
Duty.
 To use the s. to discern between good & evil. Heb.5:14
 To use the s. to learn & confess Christ. Jn.20:26-28
 Natural vs. spiritual s. Mt.16:2-3
SENSUALITY (See ADULTERY; CARNAL; FLESH; FORNICATION; IMMORALITY; LUST, Related Subjects)
Trait of.
 False teaching. Jude 19
 False, worldly wisdom. Jas.3:15, cp. 1 Cor.2:14
SENT
 Meaning. Commissioned from God. Jn.1:6
SEPARATE - SEPARATION (See SANCTIFICATION; WORLDLINESS)
 Discussed. 1 Cor.5:9-10; 5:11; 2 Cor.6:11-7:1
 Questionable functions. Ro.14:1-23
 Social functions. 1 Cor.6:12; 8:1-13; 10:14-11:1
 What the body is designed for. 1 Cor.6:12-20
Duty.
 Not to be entangled with the world. Ro.12:2; 1 Cor.7:31; 2 Tim.2:3-4
 To be separated to the gospel of God. Ro.1:1
 To save ourselves from this perverse & crooked generation. Acts 2:40
 To separate from false teachers. Mt.23:2-3
 To separate from people who practice the sins of the body & mouth. Eph.5:7; 5:11-12
 To separate from the unfruitful works of darkness. Eph.5:11-12
 To separate from the world. Verses. List of. 2 Cor.6:17-18; 1 Jn.2:15-16
 To withdraw from everyone who walks disorderly. 2 Th.3:6
Essential.
 To be crucified to the world. Gal.6:14
 To be transformed by the renewing of one's mind & s. from the world. Ro.12:1-2
 To govern behavior by love. 1 Cor.8:1-13
Fact.
 Christ was separate from the sin of sinners. Heb.7:26
 False teachers cause separation & division within the church. Jude 17-19
 Man is s. from God. Eph.2:1-3; 2:11-12; 4:17-19
S. is not understood by the world. 1 Pt.4:4-5
 The world excludes & separates believers from their company. Lk.6:22
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Principles to govern separation.
 Discussed. Ro.14:1-23
 The limits of freedom. 1 Cor.10:14-11:1
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SERAPHIM

Discussed. Rev.4:6-9

SERGIUS PAULUS

Roman official. Desired to hear the gospel. Acts 13:7

SERMON ON THE MOUNT

Discussed. Mt.5:1-7:29
Given to prepare the disciples. Mt.5:1-2

SERPENT

Discussed. Mt.10:16
Paul healed of a s. bite. Acts 28:1-6
Symbolized - Type of.
Jesus' death. Lifted up by Moses. Jn.3:14-15
Satan. Rev.20:2
Wisdom. To be wise as a s. Mt.10:16

SERVANT - SLAVES

Applied to.
The believer.
Is a s. Lk.17:7-10
Is to be a s. of righteousness. Ro.6:16-23
The sinner. Is a s. of sin. Jn.8:34; Ro.6:16, 20
Discussed. Ro.1:1; Tit.1:1; 2 Pt.1:1
Duty. To serve. Lk.17:7-10
Ideal s. Christ, the Chosen Servant of God. Mt.12:14-21; 20:28; Lk.22:27; Jn.13:4-5; Ph.2:7
Nature. Humility. Lk.17:7-10

SERVANT, FAITHFUL & WISE

Parable of. Mt.24:45-47

SERVE - SERVICE (See BELIEVER; MINISTRY - MINISTERING; WORK - WORKS)

Conditions - Prerequisite for s.
A realistic view of the world. Mt.7:3
Being washed & cleansed. Jn.13:6-11
Discussed. As service ministries. Ro.16:22
Discussed. Ro.1:1; 1:9; 6:16-23
Subject of. Labor for God. Jn.4:31-42
Duty.
Must serve either God or the world.
Cannot serve two masters. Mt.6:24; Lk.16:13
To be faithful until Christ returns. Lk.12:41-48
To do all things well. Mk.7:31-37
To occupy till Christ returns. Lk.19:13
To s. God & not sin. Ro.6:16-23
To s. in humility & brokenness. Acts 20:18-19
To s. others in love. Gal.5:13
To s. the Lord diligently not slothfully. Ro.12:11
To s. while opportunity exists. Mt.26:10-11
To s. with good will. Eph.6:7
To s. with reverence & godly fear. Heb.12:28
Example. A man who helps much. 3 Jn.5-8
Failure in. Can know four things. Mt.6:33
How to s.
A demonstration of royal s. Washing the disciples' feet. Jn.13:1-17
Five wise lessons. Mk.6:45-52
Meaning. Mt.6:1; Ro.1:9

Reward. (See **REWARD**)

Reward is assured. Mt.10:42; Jn.4:36
Service determines one's degree of reward. Lk.19:15-23
To be counted as great. Mk.10:43-44
To be given an eternal service & rule in the new heavens & earth. Rev.22:3-5
To be given the inheritance of God. Col.3:23-24
To be honored by God Himself. Jn.12:26
To be where Christ is. Jn.12:26
Will be acceptable to God. Ro.14:18
Will be counted as the greatest, the chief by God. Mt.20:23-28
Stirred - Motivated by.
Jesus Christ. Ro.1:1-7
The gospel. Ro.1:8-15
The hope of eternal service. Rev.22:3-5, esp. 3
Verses. List of. Lk.17:7-10

SERVICE MINISTRIES

Described. Ro.12:6-8; 1 Cor.12:8-10; Eph.4:11

SETTLE

Meaning. 1 Pt.5:10

SEVEN SPIRITS OF GOD

Described. Rev.1:4; 3:1; 4:5; 5:6

SEVEN STARS OF REVELATION

Ministers of the seven churches in the Revelation. Rev.1:16, 20

SEVENTIETH WEEK

Of Daniel. Discussed. Mt.24:15

SEVENTY DISCIPLES

Of the Lord. Sent forth. Lk.10:1-16; 10:17-20

SEX (See ADULTERY; FORNICATION; IMMORALITY; LUST; Related Subjects)

Discussed. 1 Cor.6:12-20
Purpose. Threefold. Mt.5:27-30
Right vs. wrong use of. Mt.5:27-30

SHAME - SHAMEFUL (See GUILT)

Caused by.
False teachers. Jude 13
Worldliness & earthly things. Ph.3:18-19
Duty.
Not to be ashamed of the gospel of Christ. Ro.1:16
Not to even talk about shameful, sinful things. Eph.5:12
Not to s. believers by ignoring them. 1 Cor.11:22
Not to sin, do shameful things. Ro.6:21-23, cp. 16-21
To have one great hope, to be unashamed before Christ. Ph.1:20
Many have no shame of sin & take pleasure in it. Ro.1:24-32, esp. 26-27, 32
Some foam at the mouth as though casting up their shame. Jude 13
Some glory in their shame. Ph.3:18-19

SHAMMAI SCHOOL

Conservative school of thought in Christ's day. Mt.19:1-12; Mk.10:1-12

SHARING (See MINISTRY - MINISTERING)

Duty. To share the Old & New Testament. Mt.13:52

SHARP TWO-EDGED SWORD, THE

Meaning. Word of God. Rev.2:12

SHEBA, QUEEN OF

Example of seeking great wisdom. Mt.12:42
Illustrates how Christ should be sought despite great difficulty. Lk.11:30-32
Sought great wisdom. Mt.12:42
To testify against this generation. Mt.12:42

SHEEP

Describes. The lost world. Mt.9:36; Mk.6:34
Discussed. Jn.10:4-5
Needs of the sheep.
A good Shepherd. Jn.10:1-6; 10:4-5; 10:11-21; 10:27-29
A place of safety. Jn.10:1; 10:7-10
Only one door into the sheepfold. Christ Himself. Jn.10:7-8
Parable. Of the lost s.
The lost sinner out in the world. Lk.15:1-7
The saved & the lost facing judgment. Mt.25:31-47
The supreme example of caring. Mt.18:11-14
Symbol - Type of.
Believers. Jn.10:1-21
Believers in facing judgment. Mt.25:31-33
Jesus Christ as the Lamb of God. Jn.1:29
The church. Acts 20:28
The lost of Israel. Mt.15:24
Unbelievers--the lost. Mt.9:36; 15:24; 18:12
Traits of.
Discussed. Mk.6:34; Jn.10:4-5; 10:27-29
How s. get lost. Lk.15:4
Vs. the goats. Those who are lost. Mt.15:31; 25:31-46
Vs. the wolf. Those who persecute. Mt.10:16; Lk.10:3
Vs. the wolves, false teachers. Acts 20:28-29

SHEEPFOLD

Discussed. Jn.10:1
Fact.
Believers shall be glorified forever. 2 Th.1:10; 1 Pt.5:4; 5:10; Col.3:4
To be manifested at the return of Christ. Mt.24:29-31; 25:31-46; 2 Th.1:7-10

SHEKINAH GLORY

Described. Seen in Christ.
At His birth. Lk.2:8-18
At His transfiguration. Lk.9:32-33; 2 Pt.1:16-18
Discussed. Mt.17:5-8; Jn.1:14; Ro.9:4
Duty. To experience the transforming power of God's Shekinah glory. 2 Cor.3:18; 4:6
History of. Ro.9:4
Meaning. Ro.9:4; 2 Cor.4:6

SHELTER

Duty. Not to worry about s.; God provides. Mt.6:26, cp. 25-34; Lk.12:22-34

SHEPHERD

At the birth of Christ. Lk.2:8-12; 2:15-18; 2:20
 Described. By Isaiah 40:1. 1 Pt.2:25
 Discussed. Jn.10:1-6; 10:2-3; 10:7-10; 10:11-21; 1 Pt.2:25; 5:2-3
 Duty.
 Discussed. Jn.10:2-3; 1 Pt.2:25
 To gather not to scatter the sheep. Lk.11:23
 To seek any sheep that is lost. Five facts. Mt.18:12
 What happens to sheep if there is no s. Mk.6:34
 False.
 Discussed. Jn.10:1; 10:11-13
 Vs. the true s. Jn.10:1-6; 10:11-18
 Reputation of. Base, irreligious. Lk.2:8-12
 Title of.
 Christ. Four descriptions. Jn.10:11-21
 The elder or minister or leader. Mt.9:36; 1 Pt.5:1-4
 Traits - Characteristics of.
 Discussed. Jn.10:2-3; 10:14-16
 The supreme example of caring. Mt.18:11-14

SHEWBREAD

Discussed. Mt.12:3-4; Lk.6:3-4
 Type - Symbol of. Christ. Jn.6:47-51, esp. 48

SHIPWRECK

Of Paul.
 Involved in three s. 2 Cor.11:25
 On the way to Rome. Acts 27:1-44; 28:1-15
 Symbol - Type of. Faith being s. 1 Tim.1:18-20

SHOES

Symbol of.
 A free man. Lk.15:22
 Loosening a man's s. is a symbol of humility. Lk.3:16
 The believer's warfare in carrying forth the gospel. Eph.6:15, cp. 6:10-20

SHOW FORTH

Meaning. 1 Pt.2:9

SICK - SICKNESS (See HEAL - HEALING; SUFFERING)

Believers. Are not always healed.
 Dorcas, a woman who ministered to the poor. Acts 9:36-43
 Epaphroditus, a lay servant of Philippi. Ph.2:25-30
 Lazarus, a friend of Jesus. Jn.11:1-46
 Trophimus, a disciple of Paul's. 2 Tim.4:20
 Caused by.
 Not because of sin. Lk.13:1-9; Jn.9:1-3; 11:4
 Satan. Lk.13:16
 The sovereign will of God. Jn.9:1-3; 11:1-16, esp. 11:4; 2 Cor.12:7-10
 The ultimate cause. Mt.8:17
 Duty. To pray when seriously s. Jas.5:14-15

Fact.

Christ bore our s. & diseases. Mt.8:16-17
 Christ is touched by the feelings of infirmities & s. Heb.4:15-16
 Paul preached despite the infirmity of his flesh. Gal.4:13-15
 Paul took pleasure in infirmities, for the strength of Christ was perfected & seen more in Paul's weakness. 2 Cor.12:7-10
 Timothy suffered all kinds of infirmities & s. 1 Tim.5:23
 Healed by.
 God's mercy. Ph.2:27, cp. 25-30
 Ministry. Mt.25:36, cp. 31-40; Lk.10:34
 Prayer. Jas.5:14-15
 The power of Christ. (See **HEAL - HEALING**)
 Purpose.
 For God's glory. Jn.11:4
 Why God allows s. & suffering. 2 Cor.1:3-11; 1 Pt.4:12
 Vs. demon-possession. A distinction made. Mk.3:15

SIDON (See CITIES)

Discussed. Acts 27:3

SIGNIFICANCE (See PURPOSE)

SIGNS

Desire for.
 By men. Discussed. Mt.16:2-3
 By the Jews. Reasons why. Mt.12:38-40
 Dramatic s. Jn.14:8
 Exciting, sensational s. Lk.11:14-16
 Seeking s. Mk.8:10-13
 Spectacular s. Jn.12:9; 14:8
 Why men seek. Lk.11:14-16
 Discussed. Mt.4:3-11; 12:38-40
 Four Greek words. Jn.2:23
 Greatest s. The resurrection of Christ. Lk.11:29-30
 Of the last day, that is, of today. Three s. in particular point to Christ. Mt.16:2-3
 Purpose.
 To confirm & prove salvation. Heb.2:3-4
 To prove that Jesus is the Messiah, the Son of God. Mk.8:11; Jn.2:23; 6:36; 10:37:38; 14:11; 20:30-31
 To seal the righteousness of faith. Ro.4:11
 Verses. List of. Jn.12:9
 Vs. faith. Mt.4:3-11; 12:38-40
 Warning.
 Beware of being blind to the s. Mt.16:1-4
 God works by faith, not s. Mt.4:3-11; 12:38-40
 No sign will be given. Seven reasons why. Mk.8:12
 Weakness - Problem with.
 Not necessary for faith. Jn.4:46-54
 There is enough evidence already. Mt.12:38-40; Lk.11:29

SILAS

Discussed. Acts 15:34; 1 Pt.5:12
 Missionary companion of Paul. Acts 15:40; 16:19-25; 17:10; 18:5-6; 2 Cor.1:19; 1 Th.1:1
 Missionary companion with Peter. 1 Pt.5:12

SILENCE - SILENT

Duty.
 Must not let the world s. the witness of Christ. Acts 5:17-42
 To keep s. in the church. 1 Cor.14:34
 To s. men by good works. 1 Pt.2:15
 In heaven. Discussed. Rev.8:1

SIMEON

Discussed. Lk.2:25-28; 2:25-35

SIMEON OR NIGER

Leader of the Antioch church. Acts 13:1

SIMON, HALF BROTHER OF JESUS

Mentioned. Mt.13:55

SIMON OF CYRENE

Carried the cross of Christ. Mt.27:26-38; Lk.23:26
 Discussed. Mk.15:21

SIMON PETER (See PETER, SIMON)

SIMON, THE CANAANITE - SIMON THE ZEALOT, THE APOSTLE

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SIMON THE LEPER

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SIMON THE PHARISEE

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SIMON THE SORCERER

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SIMPLICITY

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 The moralists. Ro.2:1-16
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 Believers.
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Sins of attitude, heart, & mind.
 A weak grip & buckling knees. Heb.12:12-13
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Sins of behavior.
 Being childish: contrary, playful, mindless. Mt.11:16-19
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 Backbiting. Ro.1:30
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 Adam, his sin. Ro.5:12-21
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The truth about s. Lk.13:1-9
Through the ministry of witnessing.
Converting a sinner covers a multitude of s. Jas.5:19-20
Persevering in bringing a friend to Christ. Lk.5:18-20
Proclaiming that a cure is now available. Acts 1:8
The power to proclaim the forgiveness for s. is given to the believer. Jn.20:23; Acts 1:8
Through the work of Christ.
Became the propitiation, the sacrifice for our sins. 1 Jn.2:2
Bore our sin in His own body. 1 Pt.2:24
Came to earth for the very purpose of saving sinners. 1 Tim.1:15
Cleanses us from all s. By His blood. 1 Jn.1:7
Condemned s. in His flesh. Ro.8:3
Counteracted s. & its results. Ro.5:12-21
Died, sacrificially gave Himself for our s. 1 Cor.15:3; Gal.1:4
Discussed. Ro.6:1-10; 7:1-6
Forgives all s. (See **FORGIVENESS**) Col.2:13
Has been made the reconciliation for our s. Heb.2:17
Has purged our s. Heb.1:3, cp. 1 Cor.5:7
Has the power to cleanse the most unclean. Mk.1:40-45
Is exalted & has the power to forgive s. Acts 5:31, cp. Mt.9:6; Mk.2:1-12; Lk.5:21-16
Redeems us from s. by His blood. (See **REDEMPTION**) Eph.1:7; Col.1:14
Resisted sin as a man even to the point of blood. To secure our forgiveness of s. Heb.12:4
Suffered for s. that He might bring us to God. 1 Pt.3:18
Took away s. Jn.1:29; 1 Jn.3:4-9, esp. 5
Was offered up to bear s. Heb.9:28
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As the "law of sin." Ro.7:21-23
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Not to turn back to s. 2 Pt.2:20-22
To abstain from s. 1 Pt.2:11
To abstain from the appearance of s. 1 Th.5:22
To confess s. (See **CONFESSION**). 1 Jn.1:9
To count oneself dead to s. Ro.6:11
To exhort one another daily lest one fall into s. Heb.3:13
To go to Christ, our advocate when we s. 1 Jn.2:1-2
To lay aside the sin that so easily besets us. Heb.12:1
To love fervently, for love covers a multitude of s. 1 Pt.4:8
To preach against s. Lk.3:7-20
To rebuke s. in high places. Lk.3:19-20
To resist s. Heb.12:4
To turn away from s. 1 Jn.3:4-9
Exposed. (See **EXPOSURE** - **EXPOSED**; **JUDGMENT**)
By the law. Ro.7:7-13
Known by Christ. Lk.12:1-3
Known by God. Jn.1:47-48; 2:24-25; 5:42; 13:19-20; Ro.2:2-5; 2:16
The moralist is exposed. Ro.2:1-16
The religionist is exposed. Ro.2:17-29
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Fact.
A life of sin. Discussed. Eph.2:1-3
Everyone sins--crosses over into s. Mt.6:14
God has suffered with man's s. throughout history. Acts 13:17-22
S. is inevitable. No place is perfect. (See **FORGIVENESS**) Lk.17:1-2
S. is not of the nature of God. Jas.1:13-18
S. is presently restrained. 2 Th.2:6
S. is universal. Ro.3:22-23; 5:12-14; 1 Jn.1:8; 5:19
Some people object to being called a sinner. 1 Jn.1:10
Forgiveness of. (See **FORGIVENESS**, **SPIRITUAL**)
Growth of.
Discussed. Jas.1:14-16
Progress. Within man. Mk.7:23
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S. of omission, of neglect. Mt.25:45; Lk.11:42; 12:47; Jas.4:17
S. unto death. 1 Jn.5:16
Secret s. Lk.12:2; 1 Cor.4:5; Eph.5:12
Small sins vs. large sins. 1 Jn.5:17-18
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Unpardonable s. Lk.12:10
Wilful, deliberate s. Heb.10:26-27
License to. (See **LICENSE**)
List of sins. Mt.15:19-20; Ro.1:29-31; 3:9-20; 1 Cor.6:9-10; 10:6-10; 1 Tim.1:9-10; 1 Pt.2:11; 4:3
Meaning. (See **SIN**, Kinds of)
Lack of faith. Faithlessness. Ro.14:23
Nine major Greek & Hebrew words for sin. 1 Jn.3:4
Selfishness. Mt.7:21; 19:23; Lk.12:16-19
The big "I." Mt.7:21; 19:23; Lk.12:16-19
Transgression. 1 Jn.3:4
Unrighteousness. 1 Jn.5:17
Misconception - Error of.
Man's view of s. Col.2:13
One can become righteous on his own. 1 Jn.1:10-2:2
One can know God & sin. 1 Jn.1:6-7
One is not necessarily sinful & depraved. 1 Jn.1:8-9
Origin. (See **SIN**, Caused by)
Questioning the origin of s. Mt.13:27
Power of s.
Discussed. Acts 16:16-17
Hamartia. (A Greek word for sin) Eph.2:1-2
The strength of s. is the law. 1 Cor.15:56
Trespasses. Eph.2:1-2
Vs. the power of Jesus' name. Acts 16:16-24
Restraint of. (See **SIN**, Deliverance)
By God. 2 Th.2:6-8
Results of sin.
A helpless, unceasing struggle. Ro.7:14-17
Abandoned by God. Ro.1:24-32
Bankrupts a person. Puts a person in debt to God. Mt.18:25

Blinds a person to his need. Jn.9:39-41
Condemnation.

Greater condemnation of seven sins.
Mk.12:38-40
World's need to get right with God.
Ro.1:18-3:20

Cuts the heart of God. Acts 5:1-4
Death. Jn.8:21-24; Ro.5:12-21; 6:23;
7:9-10; 7:13; Eph.2:1; Col.2:13
Is death too great a penalty for sin?
Ro.5:12

Deception. Ro.7:11; 1 Tim.2:14;
Tit.3:3; Heb.3:13

Despair, misery, hopelessness. Ro.6:14-15
Dissatisfaction. Jn.4:15

Easily besets believers. Heb.12:1
Emptiness. Lk.15:11-16; Jn.4:15

Enslaves. Puts one in bondage.
Mt.24:37-39; Lk.15:14-16; Jn.8:33-40;
8:34-36; Ro.6:14-23; 6:16; 6:19-20;
2 Pt.2:14; 2:19

Hardens one against the truth. Heb.3:13
Humiliation. Lk.15:15

Imperfection. Makes man unaccept-
able to God. 1 Tim.2:3-7

Judgment. Mt.5:19; Lk.17:1-2
Must face the wrath of God. Eph.2:3
Judicial blindness & hardness.
Mt.13:13-15

Listed. Mt.24:37-39
Makes one guilty of sin. Ro.3:9-20

Makes one personally responsible.
Mk.9:42-50

Proves one does not know God.
1 Jn.3:4-9

Proves one's depravity. Jn.8:34-36;
8:41-47

Secret s. (See **SIN**, Exposed)
Results. Misleads others. Lk.11:44
To be exposed. Lk.12:1-3

Source. (See **SIN**, Caused by)
Symbolic - Type of. Leprosy. Mt.8:1-4;
Mk.1:40-45; Lk.5:12-16

Unpardonable s. Blasphemy against the Holy
Spirit. Mt.12:31-32; Mk.3:29-30; Lk.12:10

Vs. Liberty. (See **LIBERTY**, **CHRIS-
TIAN**)

Warning against. (See **JUDGMENT**)
Continuing in s. Will cause a worse
thing to fall upon oneself. Mk.1:43
Offending a child. Mt.18:5-10
Work of. (See **SIN**, Acts of Sin)

SIN AND SUFFERING

Sin does not cause suffering. Jn.9:1-3
Sin is thought to be the cause of suffer-
ing. Lk.13:1-9
Suffering is not always due to sin.
Lk.13:1-9; Jn.9:1-3

SIN, MAN OF

Antichrist, The. 2 Th.2:3

SIN, UNPARDONABLE

Discussed. Mt.12:31-32; Mk.3:29-30;
Lk.12:10

SIN UNTO DEATH

Discussed. 1 Jn.5:16

SINAI, MOUNT

Mentioned. Acts 7:30; Gal.4:24-25;
Heb.12:18

SINCERE - SINCERITY

Duty.

The church must clean out all leaven
of sin--in s. & truth. 1 Cor.5:8
To approve the best things in order to
be s. & blameless. Ph.1:10
To desire the s., pure milk of God's
Word. 1 Pt.2:2-3
To live in holiness & godly s.
2 Cor.1:12
To love in s. & to show it. 2 Cor.8:8,
cp. 1 Jn.3:18
To preach & teach the Word of God in
s. 2 Cor.2:17, cp. 1 Th.2:3-4
To show s., purity in doctrine. Tit.2:6-7
Meaning. 2 Cor.1:12; Ph.1:9-10;
1 Pt.2:2-3

SING - SINGING

By believers.

At the gathering of believers.
Mt.26:20
In the midst of joy. Jas.5:13
In the midst of trial. Acts 16:25
To admonish one another through s.
Col.3:16
To admonish oneself in one's heart by
s. to the Lord. Eph.5:19
To s. in the Spirit. 1 Cor.14:15
Discussed. Eph.5:18-21
In heaven.
By the heavenly host. Rev.5:8-10
By the redeemed. Rev.14:3

SINGLENESS OF EYE

Meaning. Mt.6:22

SINGLES - UNMARRIED (See **AGE**; **WIDOWS**; **UNMARRIED**)

Discussed. 1 Cor.7:8-9

SINNER - SINNERS (See **MAN**; **SIN**)

And Christ.

Christ associated with. Mk.2:15;
Lk.5:27-32
Christ is a friend of s. Lk.7:34
Jesus came to save s. Lk.5:27-32
S. can come to Christ. Lk.5:1-2
S. were comfortable with Christ.
Mt.9:10-11

Attitude toward.

By society. Mk.2:16-17
By the church. Mk.2:15
Many neglect s. Will not touch them.
Mt.8:3

Some feel that they are more accept-
able than s. Mt.9:12-13

Deliverance. (See **SIN**, Deliverance)

A sinner saved. Lk.7:36-50
By the death of Christ. Ro.5:8
Must pray. Lk.8:13-14
Must repent. Lk.5:30-32
The attitude necessary for deliverance.
Lk.18:13
There is hope for the s., even for the
most wild & mean. Mk.5:1-20
What it takes for a s. to enter heaven.
Mt.21:28-32

Duty.

To draw near God & to cleanse one's
hands & purify one's heart. Jas.4:8
To seek cleansing. Mk.1:40; 1:43

Judgment of.

Will be disowned by God & Christ.
Mt.7:21-23; 25:1-12, esp.
12; Lk.12:8-9; 13:24-27, esp. 27
Will face judgment for all the ungodly
things done against Christ. Jude 14-15
Will suffer tribulation & anguish.
Ro.2:8-9

State of. (See **MAN**, State of, Present)

All men are s. Lk.13:1-9
One's pleasure in sin needs to be
turned into mourning. Jas.4:8-9, esp.
9
S. are under law. The law was made
for the s. 1 Tim.1:8-11
S. leave behind a path of destruction &
misery. Ro.3:16
S. need to be turned from sin.
Jas.5:19-20

State of s. Are spiritually sick. Mt.9:12-13
The power to reach s. Discussed.
Mk.2:13-17

SIX-SIX-SIX (666) OF ANTICHRIST

Meaning. Rev.13:18

SKEPTIC - SKEPTICISM (See **AG- NOSTIC**; **UNBELIEF**)

SLANDER - SLANDERING (See **JESUS CHRIST**, Accusations Against;

MINISTER; Accusations against;
TONGUE)

Duty.

Not to speak evil of any person, not a
single person. Tit.3:2
To have such a good conscience that
those who s. will be put to
shame. 1 Pt.3:16, cp. 15
To know that people watch to find ac-
cusations. Lk.6:7
To live a righteous life, not giving the
world any reason for s. 1 Pt.2:12
To prepare for the end time: a terrible
period of world-wide s. 2 Tim.3:1-5,
esp. 3
To put away all evil or s. speaking.
Eph.4:31
To rejoice & endure s. for the sake of
Christ. Mt.5:11-12

Meaning. 1 Tim.3:11-12

The promise to believers when slandered.
To be blessed & greatly rewarded.
Mt.5:11-12

Who is often s.

Believers. 1 Pt.2:12; 3:16; Acts 2:1-13,
esp. 13; 24:5-6; Rev.2:9
Christ. (See **JESUS CHRIST**, Ac-
cused - Accusation against)
Ministers & church leaders. Lk.7:33;
Acts 6:13; 3 Jn.9-10

Who it is that s.

A whole generation of unbelievers
who stand against true righteousness.
Mt.11:16-19
Corrupt political & religious officials.
Lk.22:66-71; 23:1-5
Religious leaders. Acts 6:9-15; 24:1-9
Some church leaders & members who
oppose the minister. 3 Jn.9-10
Some religionists. Mt.9:34
The average citizen who mocks spiri-
tual things. Acts 2:1-13, esp. 13

SLAVE - SLAVERY

Discussed. 1 Tim.6:1-2; 1 Pt.2:18-20
 Different kinds of s. Acts 16:16-17
 Duty.
 To masters. Discussed. Col.3:22-25
 To subject to masters. 1 Pt.2:18-20
 Toward a Christian supervisor.
 1 Tim.6:1-2
 Eliminated by Christianity. Eph.6:5-9
 Enforced labor. Discussed. Mt.5:41
 In the Roman Empire. Discussed.
 Eph.6:5-9
 Instructions to. Eph.6:5-9
 The only record of a s. brought to Christ
 by another person. Mt.8:8
 Treatment of. Phile.1:8-21

SLEEP - SLEPT

Reasons for. Mt.26:40-41
 Symbol - Type.
 Jesus s. in the midst of a storm.
 Mt.8:24
 Of death. Meaning. Lk.8:50; Jn.11:13
 Spiritual slumber. Mt.25:5

SLEEP, SPIRITUAL (See SLOTHFUL)

Duty.
 Must not s. as others, but watch & be
 sober. 1 Th.5:6
 Must not s. but be prepared for the
 Lord's return. Mt.25:1-13, esp. 5;
 Mk.13:35-36
 To awaken out of s. Ro.13:11-14
 Meaning. Mt.25:5

SLEEPINESS (See SLEEP, SPIRITUAL; SLOTHFUL)

Discussed. Ro.13:11-14
 Work & employment. 2 Th.3:6-18
 Example. Reluctant to obey because of
 being tired & sleepy. Lk.5:4-5
 Result. Secures little if anything. Lk.8:18
 Verses. List of. Lk.8:18

SLOTHFUL - SLOTHFULNESS (See SLEEP, SPIRITUAL)

Discussed. Ro.13:11-14
 Work & employment. 2 Th.3:6-18
 Duty.
 Not to be s. Ro.12:11
 To awaken out of sleep & s.
 Ro.13:11-12
 To be diligent & not s. Heb.6:11-12
 To stay awake, always working &
 preparing for the Lord's return.
 Mt.25:1-13, esp. 5
 Example. Reluctant to obey. Lk.5:4-5
 Meaning. A s. servant. Mt.25:24-30, cp.
 14-30; Ro.12:11
 Result. Secures little if anything. Lk.8:18
 Verses. List of. Lk.8:18

SLUGGARD (See SLOTHFULNESS)

SLUMBER - SLUMBERED (See SLEEP, SPIRITUAL; SLOTHFULNESS)

SMYRNA

Church of.
 Discussed. Rev.2:8
 One of the seven churches of Revela-
 tion. Rev.2:8-11
 Represents the persecuted church.
 Rev.2:8-11
 City of. Discussed. Rev.2:8

SNARE - SNARES

Fact.
 Money is a s. Will drown one in de-
 struction & perdition. 1 Tim.6:9
 The Lord's return is coming upon
 earth as a snare. One must,
 therefore, watch in order to es-
 cape. Lk.21:34-36
 Unbelievers are caught in the s. of the
 devil. Believers must, there-
 fore, reach them.
 2 Tim.2:24-26
 Meaning. Lk.21:34-35

**SOBER - SOBRIETY (See DRUNKEN-
NESS; MIND)**

Discussed. 1 Pt.1:13
 Duty.
 Believers are not to be drunk but so-
 ber. 1 Th.5:6-8
 Believers are to live s. lives, that is,
 self-controlled, disciplined, &
 temperate lives. Tit.2:12-13;
 1 Pt.1:13
 Ministers & their wives are to be
 blameless, s., & never drunk.
 1 Tim.3:2, 11; Tit.1:8
 The aged are to be s. & never drunk.
 Tit.2:2-3, 5
 Women are to be s. minded. 1 Tim.2:9
 Young men & women are to be s.
 minded. Tit.2:4-7
 Meaning. 1 Tim.3:2-3; 1 Pt.1:13; 4:7;
 5:8-9
 Warning.
 Must be s. & guard against pride, not
 thinking too highly of oneself
 & one's gifts. Ro.12:3
 Must be s. & pray & watch for the end
 of all things. 1 Pt.4:7
 Must be s., watching for the Lord's
 return. 1 Th.5:1-9, esp. 6-8. Cp.
 Tit.2:12-13

SOCIAL ACTIVITIES - SOCIAL LIFE

Discussed. 1 Cor.6:12; 8:1-13; 10:14-
 11:1
 Limits of freedom. 1 Cor.10:14-11:1
 Questionable functions. Ro.14:1-23
 Questionable pleasures. 1 Cor.8:9-11;
 10:14-11:1
 Duty. To fellowship & be sociable.
 Jn.2:1-2

SOCIAL CONCERNS

Of mankind. Vs. spiritual concerns.
 Jn.2:3-5

SOCIAL JUSTICE

Preached. By John the Baptist. Lk.3:10-14

SOCIAL LADDER

Climbing. An illustration. Rev.2:8-9

SOCIAL NEEDS

Duty. To meet as world evangelism goes
 forth. Ro.15:22-33

SOCIAL RESPONSIBILITIES

Discussed. Acts 2:42

SOCIETY (See CITIZENSHIP; WORLD)

Attitude of s. Toward the sinner.
 Mk.2:16-17
 Corrupt s.

Discussed. Acts 17:11
 In the end time. Will be godless & de-
 stroyed. Rev.14:8; 16:17-21; 18:2-7
 Of the ancient world. Corrupt. Acts
 16:14
 Cradle of. Changed to Europe. Acts
 16:6-11
 Duty. To evangelize. Acts 16:6-11
 Errors of. Opposes the righteousness &
 morality of Christianity. Acts 19:21-41
 Hope of. New principles of life. Lk.6:27-38

SODOM AND GOMORRHA

Destroyed by God. 2 Pt.2:6
 Discussed. Mt.10:15; 11:23
 Illustrates - Symbolizes.
 Jerusalem. Rev.11:8
 Judgment. The judgment of God.
 Mk.6:11; Lk.10:12; 2 Pt.2:6; Jude 5-7

SOJOURN - SOJOURNER

Describes. Believers upon earth. 1 Pt.1:17
 Duty.
 To pass the time of one's s. upon earth
 in fear. 1 Pt.1:17
 To s. upon earth looking for the heav-
 enly city. Heb.11:9-10
 Meaning. 1 Pt.1:17

SOLDIER

Duty.
 Must not mock & mistreat Christ as
 the s. did at the cross. Mt.27:26-38
 Not to accept bribes & transgress the
 law. Mt.28:12-15
 Not to fear, act rashly, & violate the
 law. Acts 27:42-44, esp. 42
 To be a sincere worshipper & seeker
 after God. Acts 10:1-48
 To believe Christ & to seek Christ in
 behalf of others. Mt.8:5-13
 To carry out one's duty in true justice
 despite the people's wishes &
 violence. Acts 21:31-40
 To seek how to escape the judgment of
 God. Lk.3:14, cp. 1-14
 Great faith found in a s. Lk.7:1-10
 Treatment of Christ by soldiers before &
 during His death. Mt.27:26-38
 Type - Symbol of. The believer's spiri-
 tual warfare.
 Must not become entangled in the
 world. 2 Tim.2:4
 Must put on the breastplate of faith &
 love. 1 Th.5:8
 Must put on the whole armor of God.
 Eph.6:10-20

SOLOMON

Illustrates. How a person must seek
 Christ above all else. Lk.11:30-32

SON OF GOD (See JESUS CHRIST, Claims; Deity)

SON OF MAN (See JESUS CHRIST, Claims, Deity; Names - Titles; Son of Man)

SON OF PERDITION

Antichrist, The. 2 Th.2:3

SONS

Parable.
 Of the prodigal son. Lk.15:11-32
 Of two s. What it takes to enter
 heaven. Mt.21:28-32

Why God so often chose the younger s. to receive the inheritance in the O.T. Ro.9:13

SONS--CHILDREN OF GOD (See ADOPTION)

SOOTHSAYER (See SORCERY)
Discussed. The misuse of human life. The power of sin & money vs. the power of Jesus' name. Acts 16:16-24

SOPATER
Believer from Berea who traveled with Paul. Acts 20:4

SORCERER - SORCERY (See ASTROLOGY; SUPERSTITION)
Discussed.
Sins & judgment of. Acts 13:7-11; 16:16-17; Rev.21:8
The false profession of a s. Acts 8:5-25
Error of.
Men fear & respect supernatural forces other than God. Jn.19:8-11
Men seek destiny in superstition. Jn.5:2-4
To sweep the earth in the end time. Rev.9:20-21
Verses. List of. Jn.19:8-11

SORROW - SORROWFUL (See GRIEF)
Caused by.
Knowing that loved ones are lost. Ro.9:1-3
Making foolish & rash promises. Mt.14:9, cp. 1-12
Rejecting Christ. Mt.19:22, cp. 16-22
The death of loved ones. Jn.11:33-35; 1 Th.4:13-14
Danger of. Often becomes self-centered; wallowing around in s. Jn.16:5-6
Deliverance from.
By focusing upon the resurrection of Christ. Jn.16:5-6, 20-22
By not becoming wrapped up in covetousness, in money. 1 Tim.6:10
By repentance, a true godly sorrow. (See **SORROW, GODLY**) 2 Cor.7:10
By understanding & hoping for the return of Christ. 1 Th.4:13-18

Meaning. Mt.26:37; Lk.6:20-23

SORROW, GODLY (See CONTRITION)
Is a brokenhearted sorrow over sin. Lk.15:20-21; 22:61-62
Leads to conviction. Acts 2:37
Vs. worldly sorrow. 2 Cor.7:10

SOSIPATER
Relative of Paul. Ro.16:21

SOSTHENES
A Christian. Acts 18:17; 1 Cor.1:1

SOUL
And spirit. Meaning. Jn.4:23; 4:23-24
Attitude toward the s. Mk.8:36-37
Discussed. Struggled against by the flesh. 1 Pt.2:11

Duty.
To abstain from fleshly lusts, for they war against the s. 1 Pt.2:11
To be cleansed & purified in s. 1 Pt.1:22
To believe in Christ & save one's s. Heb.10:39, cp. 37-39
To beware of covetousness, for one's s. can be required this night. Lk.12:15-21
To fear Him who can destroy both body & soul in hell. Mt.10:28
To live separated from the world, for the world grieves the s. of the righteous. 2 Pt.2:7-8
To love God with all of one's s. Lk.10:25-28, esp. 27
To purify one's s. by obeying the truth. 1 Pt.1:22
To save souls from death through conversion. Jas.5:20
To save the s. Vs. gaining the world. Mk.8:36-37
To see above all else that one's s. prospers & grows. 3 Jn.2

Fact.
S. are ripe for harvest. Jn.4:35
The ungodliness of the world grieves the s. of the righteous. 2 Pt.2:8
Judgment of evil souls.
Destroyed in hell. Mt.10:28
Eternal death. Jas.5:20
Punishment. 2 Pt.2:8-9
Tribulation & anguish. Ro.2:8-9
Meaning. Mt.16:25-28; 22:37; Mk.8:36-37; 12:29-31
Value of.
Is immortal. Mt.10:28
Is priceless. Giving up all to save one's s. Mt.13:45-46
Is worth more than the world. Reasons. Mt.16:25-28

SOUL-WINNING (See PREACHING; WITNESSING)

SOUL-WINNING, CROWN OF
Meaning. 1 Th.2:19-20

SOUNDNESS--MADE WHOLE
Meaning. Acts 3:16

SOVEREIGNTY (See GOD; JESUS CHRIST)

SOWER, PARABLE OF THE
How men receive the gospel. Mt.13:1-9; Mk.4:1-20

SOW - SOWING (See WITNESSING)
Duty.
To sow the gospel. Mt.13:1-9; Mk.4:1-20; Jn.4:35-37
To sow to the spirit. Gal.6:7-9, esp. 8
Law of. Whatever one s. one shall reap. Jn.12:39-41; 2 Cor.9:6; Gal.6:7-9

SPAIN
Paul wanted to reach & evangelize Spain. Ro.15:24, 28

SPEAK - SPEECH (See TONGUE)
Duty.
To be seasoned with salt. Col.4:6
To reflect one's testimony for Christ. Mt.26:73-74

To talk about the Lord all day long. Col.3:17
Meaning. Heb.12:25
What the believer is to s. & talk about. Sound doctrine. Tit.2:1
The mystery of Christ. Eph.6:19-20
The things that cannot be condemned. Tit.2:8
The truth, not lies. Eph.4:25
Wisdom, the wisdom of God. 1 Cor.2:6-7

SPEAKING EVIL (See TONGUE)
Discussed. Jas.4:11-12
Meaning. Jas.4:11-12; 1 Pt.2:1
Trait of divisive people. Ro.16:17-18

SPECK IN THE EYE
Parable of. Watch hypocrisy & criticism. Lk.6:41-42

SPECTACULAR, THE (See SENSATIONALISM)

SPECULATIONS (See PHILOSOPHY; RATIONALISM; REASONING; TEACHERS, FALSE)
Discussed. 1 Tim.4:7; 6:20-21; 2 Tim.2:14; 2:16-18; 2:23

SPIRIT (See MAN, Depravity, Spiritually Dead; State, Present; SALVATION)
Blind s. Defiles a man. Mt.15:12-14
Duty.
Must worship God in s. Jn.4:23-24; 4:23
To keep one's s. fervent. Ro.12:11
Fact.
Angels are s. Heb.1:7, 14
God is s. Jn.4:23-24; 4:23
Man's s. is housed by a body, a tent. 2 Cor.5:1-4
Material vs. spiritual approach to God. Heb.8:1-13; 9:1-14; 9:23-28; 10:1-18
Meaning. Jn.4:23-24; 4:23
The s. is the basic part of a man's being.
It is the s. that is to be saved in the day of Jesus Christ. 1 Cor.5:5
It is the s. that is to worship God. Jn.4:23; 4:23-24
It is the s. that knows all about man. 1 Cor.2:11
Value of.
Can live forever. Ro.8:10-11
Is more important than the physical. 1 Tim.4:8
Shall live in heaven with God. Heb.12:23; 1 Pt.3:19

SPIRITISM
Discussed. Col.2:18-19

SPIRITS - SPIRITUAL BEINGS
Duty. To test the spirits of teachers. 1 Jn.4:1-6
False - evil - unclean. (See **SPIRITS, EVIL**)
Discussed. 1 Jn.4:1-6
Vs. true s. 1 Jn.4:1-6
True. (See **ANGELS**)
Discussed. 1 Jn.4:1-6
Vs. false s. 1 Jn.4:1-6

SPIRITS, EVIL (See EVIL SPIRITS)

SPIRITUAL

Things said to be s.

S. believers.

Spiritual believers are able to discern all things. 1 Cor.2:15

Spiritual believers are to restore backsliders. Gal.6:1

Spiritual believers vs. carnal believers. 1 Cor.3:1

S. blessings. God blesses believers with all s. blessings. Listed & discussed. Eph.1:3

S. food & drink. Are to eat & drink of the s. food & drink just as Israel did. 1 Cor.10:3-4

S. forces of wickedness (evil spirits). Believers struggle against all forces of wickedness. Eph.6:12

S. gifts.

Are to desire s. gifts. 1 Cor.14:1

Are to share some s. gift in order to build up believers. Ro.1:11

Are to use s. gifts to edify the church. 1 Cor.14:12

Must not be ignorant about s. gifts. 1 Cor.12:1

S. sacrifices. The very purpose of believers is to offer up s. sacrifices to God. 1 Pt.2:5

S. songs. Are to sing s. songs within one's own heart & among believers. Eph.5:19; Col.3:16

S. things.

Are to be shared. Ro.15:27

Are to compare s things with s. things. 1 Cor.2:13

Are to sow s. things within the world & among believers. 1 Cor.9:11

S. understanding. Are to pray for & to be filled with s. understanding. Col.1:9

The believer's resurrected body. It is raised a s. body. 1 Cor.15:44-46

The s. law. Ro.7:14

The s. house, the church. Believers are being built into a s. house, into the true church of God. 1 Pt.2:5

The s. Rock (Christ). We are to partake of the s. Rock, of Christ. 1 Cor.10:3-4

Things that lead away from the s. Mt.16:17

Vs. the physical. Discussed. 2 Cor.4:17-18

SPIRITUAL ABANDONMENT (See JUDGMENT)

A judgment of God. Jn.12:39-41;

Ro.1:24-32; 1:24;11:7-10; 2 Th.2:11;

Jas.2:12-13

SPIRITUAL ADULTERY (See ADULTERY, SPIRITUAL)

SPIRITUAL BLESSINGS (See BLESSINGS)

SPIRITUAL BLINDNESS (See UNBELIEF)

Caused by.

Discussed. Ro.1:21

Spiritual dullness. Lk.9:44-45

Deliverance from. By Christ. Jn.9:1-7

Discussed. Lk.11:45-46; Ro.13:11-12; 2 Pt.1:8-11

Fact. The lost are blind. Mt.9:27-31

Faults of the spiritually blind.

Blind to God's purpose. Mt.11:25-27

Blind to the Messiah. Mt.11:25-27

Blind to the truth. Mt.11:25-27

Discussed. Mk.8:10-13

Meaning. Rev.3:16-17

Parable of. The blind leading the blind. Lk.6:39

Results.

Causes others to be blind (followers, children). Lk.6:39

Fail to see the truth. Mk.6:52

Is of the world, worldly wisdom.

1 Cor.2:6-13

Warning against. Mt.16:1-4

Is inexcusable. Motive for. Mk.8:11; 8:12

Will suffer judicial b. Reasons.

Mt.13:13-15

SPIRITUAL BONDAGE (See BONDAGE, SPIRITUAL; ENSLAVEMENT, SPIRITUAL; SIN, Results)

SPIRITUAL DEATH (See DEATH, SPIRITUAL)

SPIRITUAL EXPERIENCE (See GLORY)

Described. Mt.17:2; 17:3; 17:4; 17:5-8;

17:5

God knows exactly what spiritual experience a believer needs. Mt.17:4

Results. Humility vs. being puffed up.

Acts 4:23-24

SPIRITUAL FAMILY (See FAMILY OF GOD)

SPIRITUAL FOOD (See HUNGER, SPIRITUAL; SATISFACTION, SPIRITUAL)

SPIRITUAL FOUNDATION (See FOUNDATION, SPIRITUAL)

SPIRITUAL GIFTS (See GIFTS, SPIRITUAL)

SPIRITUAL GROWTH - MATURITY (See GROWTH, SPIRITUAL)

SPIRITUAL HISTORY (See HISTORY, SPIRITUAL)

SPIRITUAL HUNGER (See HUNGER & THIRST)

SPIRITUAL IMMATURITY (See IMMATURITY, SPIRITUAL)

SPIRITUAL INHERITANCE (See INHERITANCE; REWARD)

SPIRITUAL INSENSITIVITY (See SPIRITUAL BLINDNESS; DULLNESS, SPIRITUAL)

SPIRITUAL INSIGHT (See SPIRITUAL SIGHT; UNDERSTANDING)

SPIRITUAL INVESTMENTS - TREASURES (See SEEK - SEEKING) SPIRITUAL MIND (See MIND)

SPIRITUAL REBIRTH (See BORN AGAIN; NEW BIRTH; NEW CREATION; NEW MAN; REGENERATION; SALVATION)

SPIRITUAL SATISFACTION (See SATISFACTION, SPIRITUAL)

SPIRITUAL SENSES

Natural vs. spiritual s. Mt.16:2-4

SPIRITUAL SIGHT - SPIRITUAL UNDERSTANDING (See KNOWLEDGE; UNDERSTANDING)

Focus is to be Christ & Christ alone.

Jn.9:1-41

Meaning. Jn.20:20

Stages of spiritual sight. Jn.9:8-41

The promise of spiritual sight.

Insight into the truth. Given to believers only. Lk.10:21

To those who abide in Christ. Jn.1:38-39

SPIRITUAL STRUGGLE - WARFARE

Caused by.

An inward battle. The very nature of man himself: flesh & spirit.

Ro.7:14-25; Gal.5:17

Division within one's very family.

Mt.10:34-38

Friendship with the world. Jas.4:1-4

Indecision. Choosing other things before God. Lk.9:57-62; 11:23;

14:18-20; 16:13

The devil. 1 Pt.5:8-9

The flesh. 1 Pt.4:1-5

The invisible forces & evil spirits.

Eph.6:12

Trying to serve two masters. Lk.16:13

Deliverance from - Victory - Triumph Over.

All creation shall be delivered.

Ro.8:18-27

By arming oneself with the mind of Christ. 1 Pt.4:1-2

By Christ. He feels for man's spiritual struggle. Heb.2:17-18; 4:14-16

By faith. 1 Jn.5:4-5

By fighting to lay hold on eternal life. 1 Tim.6:12

By God. He assures deliverance for the believer. Ro.8:28-39

By the armor of God. Eph.6:10-24;

1 Th.5:8

By the peace of Christ. Jn.14:27; 16:33

By the power of the Spirit. Ro.8:1-17

By three things. Ro.8:23-27

By using the spiritual weapons of God. 2 Cor.10:3-5

By watching & staying alert.

1 Cor.16:13

How a struggling soul conquers its turmoil. Ro.7:14-25

Discussed. Mt.11:28-30; Ro.6:14-15;

7:14-25;8:18; 8:23-27; 8:28-39;2

Cor.10:1-6; 10:3-5; Eph.6:10-24

The warrior for Christ. 1 Tim.1:18-20

Duty.
 To cast down imaginations & every high thing & to captivate every thought for Christ. 2 Cor.10:5, cp. Ro.8:5-7; Ph.4:8
 To discipline & control & fight with all of one's might. 1 Cor.9:26-27, cp. 24-27
 To endure hardness & not become entangled with the world. 2 Tim.2:3-4
 To fight a good warfare. 1 Tim.1:18
 To put on the armor of God. Eph.6:10-24
 To put on the breastplate of faith & love & the helmet of salvation. 1 Th.5:8
 To struggle against sin. 1 Jn.2:1
Glimpse into the spiritual struggle between Satan & God. Lk.22:31
Nature - Where it occurs.
 In creation. Ro.8:18-23
 In the carnal mind. Vs. the spiritual mind. Ro.8:5-8
 In the flesh. Vs. the spirit. Gal.5:16-21; 5:22-26
 In the mind & imagination. 2 Cor.10:3-5; 11:3
 Lust that is within one's body. Jas.4:1-4
 Within man - groaning for deliverance. Ro.7:14-25; 8:18-27; 2 Cor.5:1-4
Purpose.
 To attain to the resurrection from the dead. Ph.3:11
 To conquer the forces of evil in the world. Eph.6:10-24
 To control one's thoughts & imaginations. 2 Cor.10:3-5
 To guard one's mind. 2 Cor.11:3
 To secure immortality. 2 Cor.5:1-10
Weapons of.
 Armor of God. Eph.6:10-24
 Faith & a good conscience. 1 Tim.1:18
 Faith & love & hope. 1 Th.5:8

SPIRITUAL THIRST (See HUNGER & THIRST; HUNGER, SPIRITUAL; SATISFACTION, SPIRITUAL)

SPIRITUAL TREASURES (See BLESSINGS; INHERITANCE; REWARD)
 Meaning. Mt.6:19-20

SPIRITUAL TRUTH (See TRUTH, Spiritual)

SPIRITUAL WORLD - SPIRITUAL DIMENSION (See ETERNAL LIFE; HEAVEN)
 Conflict - Struggle within.
 Between the forces of good & evil. Rev.12:1-17
 Controls the affairs of earth. Rev.12:1-17
 The last great war within the heavenly world. Rev.12:1-17
 Misconception. Misunderstood by natural man. Mk.12:24
 Origin of. Christ. Jn.8:42-43
 Nature - Reality of. (See HEAVEN, Characteristics - Nature) Mt.22:29
 Cannot be known by man or worldly wisdom. 1 Cor.2:6-13; 3:18-20
 Discussed. Mt.22:29; Mk.12:25

Is another dimension of being, another world, the spiritual world. Mt.19:16; Jn.3:31
 Unknown to man. Must be revealed. Lk.10:22; Jn.3:13; 3:31; 8:14; 8:15-16; 8:19; 8:23; 8:42-43; 11:7-10
 Relationships in. Discussed. Mk.12:25
 Revealed. By God alone. Mk.12:24
 Unbelief in.
 By false teachers. Jude 8-10
 Denied. Mt.22:23-33; 22:29
 Discussed. 2 Pt.2:10-12
 Reasons for man's unbelief. Minimize & ignore the spiritual world. Mk.8:11
 Vs. the physical world, dimension.
 Discussed. Lk.10:22; Jn.8:14; 8:15-16; 8:23
 Five differences. Lk.20:27-38

SPIT - SPITTING
 Sign of utter contempt. Mk.14:65

SPITE
 Reasons. Threefold. Mt.13:53-54

SPOIL
 Meaning. Col.2:8

SPORTS
 Described as.
 Exercise. 1 Tim.4:7
 Fighting. 1 Cor.9:26
 Running & pressing. 1 Cor.9:24-27; Ph.3:14; Heb.12:1
 Walking. Eph.4:1; Ph.3:16; Col.2:6; 1 Jn.2:6
 Weights. Heb.12:1
 Wrestling. Eph.6:12
 Exhortations.
 To discipline & control oneself. 1 Cor.9:24-27
 To exercise for godliness. 1 Tim.4:8
 To fight a good fight. 2 Tim.4:7
 To finish the course of life. 2 Tim.4:7
 To lay aside every weight. Heb.12:1
 To mind the things learned. Ph.3:16
 To press for the prize. Ph.3:14
 To run the race - enduring. Heb.12:1
 To subject one's body. Heb.12:2
 To walk by the rules. Ph.3:16
 Reward.
 Receives a crown. 2 Tim.4:8
 Receives the high calling of God. Ph.3:14
 Receives the joy of the reward. Heb.12:2
 Receives the prize. 1 Cor.9:24-25

SPOT - SPOTLESS
 Christ gave Himself so that the church might be s. Eph.5:27
 Christ lived a s. life. 1 Pt.1:19
 Duty.
 To be diligent & live a s. life. 2 Pt.3:14
 To keep oneself unspotted from the world. Jas.1:27
 To keep the commandments of God without spot. 1 Tim.6:14
 Fact. False teachers are spots & blemishes on the church. 2 Pt.2:13
 Meaning. 2 Pt.3:14

STABLISH - STABILITY
 Duty. To be established in the faith. Col.2:7
 Meaning. 2 Cor.1:21-22; Col.2:7; 1 Th.3:13; 2 Th.2:16-17; 1 Pt.5:10
 Source - Comes from Christ. 1 Th.3:13
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STAFF - STAFFING (See LEADERS)
 Of a church. Seeking. Discussed. Acts 11:25

STAND FAST (See ENDURANCE; PERSEVERANCE; STEDFASTNESS)
 Discussed. Ph.4:1
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STAR - STARS (See SORCERY; SUPERSTITION)
 Men seek destiny in the s. Jn.5:2-4
 Of the Wise Men. Discussed. Mt.2:2

STAR, DAY - MORNING STAR
 Title of Christ. 2 Pt.1:19; Rev.2:28; 22:16

STARS, THE SEVEN OF REVELATION
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STARVATION
 Fact. To be severe in the last days. Rev.6:7-8

STATE (See CITIZENSHIP; GOVERNMENT)

STATUS
 Duty. To be content with one's s. in life. Jas.1:9-11
 Facts. S. does not matter to God. 1 Cor.7:17-24

STEALING
 Discussed. Ro.13:9; Eph.4:28
 S. from God. Acts 5:1-11
 Duty.
 Are not to steal. Ro.13:9; Eph.4:18
 Are not to s. but to show good faith in every respect. Tit.2:10
 Example of. Judas embezzled the funds of the Lord. Mt.26:15
 Fact. Men steal earthly riches from others. Mt.6:19
 Kinds of. Three kinds. Ro.13:9
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STEDFASTNESS (See ENDURANCE; PERSEVERANCE)
 Duty.
 Not to fall from one's s. 2 Pt.3:17
 The minister is to be s. 2 Cor.4:1
 To be s. in laboring for the Lord. 1 Cor.15:58
 To be s. in one's faith in Christ. 1 Cor.16:13; Col.2:5
 To be s. To endure & hope for salvation. Mt.24:13; Mk.13:13
 To stand fast & hold to the Word of God. 2 Th.2:15, cp. Ph.2:16
 To stand fast against the devil. 1 Pt.5:8-9

To stand fast in the liberty of Christ. Gal.5:1
 To stand fast in the Lord. Ph.4:1
 To stand fast in unity with other believers. Ph.1:27

Essential.

For God's leadership. Mt.2:12
 Must be steadfast to the end. Heb.3:14
 Meaning. Acts 2:42; Col.2:5
 Results - Reward of.
 Salvation. If endure to the end. Mt.10:22
 The crown of life. Jas.1:12
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STEPHANAS

Christian believer in the early church. 1 Cor.16:15-18
 Discussed. 1 Cor.1:16

STEPHEN THE DEACON, THE FIRST CHRISTIAN MARTYR

Discussed. Acts 6:8-15; 7:1-53; 7:54-60
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STEWARD (See STEWARDSHIP)

Discussed. Lk.19:11-27
 Parable of the faithful & unfaithful steward. A strong warning - be prepared. Lk.12:41-48
 Parable of the laborers in the vineyard. God's glorious grace. Mt.20:1-16
 Parable of the pounds. Every man is tested. Lk.19:11-27
 Parable of the talents: the steward's duty to work for the Lord. Mt.25:14-30
 Parable of the unjust steward: man & money. Lk.16:1-13
 Parable of the unmerciful steward. The spirit of forgiveness. Mt.18:21-35
 Parable of the wicked husbandmen: Israel's rejection of Jesus' Messiahship. Mt.21:33-46

Duty. (See STEWARDSHIP)

To be a faithful & wise s. Lk.12:42
 To be faithful. Lk.12:42-48; 1 Cor.4:2
 To be forgiving. Mt.18:21-35
 To give & support the ministry of Christ. Lk.8:3
 To labor diligently in the Lord's vineyard. Mt.20:1-16
 To manage & look after God's vineyard. Mt.21:33-46
 To use one's gifts & minister to others. 1 Pt.4:10
 To use one's talents & increase them. Mt.25:14-30

Essential. Must be faithful or face severe consequences. Mt.21:44; 25:30

Fact. Cannot serve God & money or possessions. Lk.16:13

Judgment of the unfaithful s.

To be delivered to the tormentors. Mt.18:34
 To be destroyed & have his possessions given to another. Mt.21:41
 To be separated from the Lord. Lk.12:46-48
 To be stripped of everything & cast into outer darkness. Mt.25:30
 To be stripped of everything & slain. Lk.19:20-27
 To lose all true riches. Lk.16:11
 To lose what was rightfully his own. Lk.16:12

Parable of. Faithful & unfaithful s. A warning: be prepared. Lk.12:41-48
 Reward of the faithful s.
 To be given a great reward. Lk.19:24-26
 To be given just payment. Mt.20:9-10
 To be made ruler of the Lord's household. Lk.12:42-44
 To be made ruler over many things. Mt.25:21, 23

Who the steward is.

Discussed. Lk.12:41-48; 1 Cor.4:1-2
 The manager of the Lord's property. Lk.16:2-3 cp. 16:1-12
 The supervisor of laborers. Mt.20:8, cp. 1-16

STEWARDSHIP (See GIVE - GIVING; STEWARD; TITHE)

Attitude toward.

Basic questions asked about s. 1 Cor.16:1-4
 Distrusting God. Acts 5:1-4
 Fivefold attitude. Mk.6:35-44
 Keeping back. Acts 5:1-4
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Described. As a grace. 2 Cor.8:6-7
 Discussed. Mk.12:41-44; 1 Cor.16:1-4; 2 Cor.8:1-15; 9:1-7; 9:8-15; Heb.7:1-10
 Believers & money. Lk.16:1-13
 Instructions on receiving offerings. 1 Cor.16:2-4
 Question of. The widow's mite. Lk.21:1-4
 Worldly men are examples of s. Lk.16:8

Duty.

Not to misuse money, but to meet the needs of people. Lk.11:42
 To accept compensation. Lk.10:7
 To be committed to helping the needy. Acts 4:32
 To examine one's motive in s. Lk.14:12-14; 2 Cor.9:8-15
 To faithfully use what one has, both gifts & possessions. Lk.16:1-13
 To help others. Lk.16:9
 To give all one is & has above personal necessities. Lk.9:16-17; Acts 4:34-37; 5:1-4
 To give generously. Meet needs unselfishly. Ro.12:13
 To give sacrificially, out of need. Mk.10:21-22; 12:41-44; Lk.21:4 Ph.4:10-19
 To meet the needs of the poor & oppressed. Lk.11:42
 To meet the needs of the minister. Ph.4:10-19
 To revive giving to missions. Ph.4:10-19
 To support ministers. Lk.10:7; 1 Cor.9:1-15; 16:5-9

Double honor. 1 Tim.5:17-20

To trust God & set an example. Lk.9:16-17; 10:4

To trust God, not money. Lk.21:2
 To work so that one will have to give & meet the needs of others. Lk.12:31-34; Eph.4:28

Verses. List of. Mk.10:21-22; 10:23; 10:29-30

Example.

A strong example. The Macedonian church. 2 Cor.8:1-5
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Facts - Principles of.

Discussed. Mk.10:29
 Judged by the amount kept back, not given. Lk.21:3
 Measured by how much one has left. Mk.12:43
 Seeks to have a need met. Mk.12:44
 Wealth determined by God. Lk. 16:10-12; 16:12
 Gift of. Discussed. Ro.12:6-8
 Men who handle the offering. 2 Cor.8:16-24
 Motives for s. Discussed. Lk.14:12-14; 2 Cor.9:8-15
 Necessity.

Christ has a special right to receive tithes. Heb.7:1-10
 Giving is expected. Heb.7:1-10
 Giving is proof of one's love. 1 Jn.3:17

Of the early church.

Gave all beyond necessities to meet the needs of people. Acts 4:34-37
 Repented of hoarding. Acts 4:34-37
 Of the Temple. Christ supported. Reasons. Mt.17:25

Purpose. To gain heavenly treasure. Lk.12:31-34

Results - Rewards.

Determined by s. Lk.16:10-12
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 What giving does. 2 Cor.9:8-15
 Toward ministers. (See **MINISTERS, Financial Support**)
 Ushers. Discussed. 2 Cor.8:16-24
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 Women who supported Jesus. Lk.8:1-3

STILLNESS (See QUIETNESS)

STOICS

Discussed. A school of philosophy in the ancient world. Acts 17:18

STONE (See ROCK; ROCK OF OFFENSE)

Discussed. 1 Pt.2:4-8
 Rolled away at Jesus' tomb. Lk.24:2
 Type - Symbol of. Christ.
 Discussed. Mt.21:42; 21:44; Mk.12:10-11; Lk.20:17-18; Acts 4:11-12
 He is the chief cornerstone. Mt.21:42; 1 Cor.3:11; Eph.2:20-22; 1 Pt.2:4-8
 He is the crushing stone. Mt.21:44
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 Pictures of. Four pictures. Mt.21:44

STONE, WHITE

Discussed. Rev.2:17

STONING

Believers who were stoned.
 Paul. Acts 14:19
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 The prophets. Heb.11:37
 Discussed. Acts 14:19

STONY GROUND

How it receives the gospel. Mt.13:5-6, 20-21

STORMS

Calmed by Jesus.
 Deliverance from fear. Jn.6:16-21
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 The power of Jesus' presence.
 Mt.14:22-33
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 Mt.8:23-27
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STRANGER - STRANGERS

Described as.
 An unbeliever. Eph.2:19
 Believers. 1 Pt.1:1; 2:11
 The Gentiles. Eph.2:19
 Discussed. 1 Pt.2:11

STRENGTH - STRENGTHEN (See POWER)

Meaning. Eph.3:16; 1 Pt.5:10
 Purpose for being strong.
 To be strengthened in the inner man. Eph.3:16
 To bear children. Heb.11:11
 To conquer weakness. Heb.11:33-34
 To fulfill the promises of God.
 Heb.11:17-19, cp. Ro.4:20-21
 To overcome infirmities & weaknesses. 2 Cor.12:9-10
 To preach. 2 Tim.4:17
 To strengthen other believers. Lk.22:32
 Source of s.
 Faith. Heb.11:11
 God's grace. 2 Cor.12:9
 Other believers. Lk.22:32
 Prayer. Lk.22:32
 The Holy Spirit. Eph.3:16
 The Lord. 2 Tim.4:17

STRESS (See ANXIETY)

Cause of sin. Jn.4:16-18

STRIFE (See DIVISION)

Answer to s.
 Being gentle to all men. 2 Tim.2:24
 Heeding the Word of Christ.
 Lk.22:24-27
 Humility. Esteeming others better than oneself. Ph.2:3-4
 Serving others. Lk.22:24-27
 Withdrawing from controversy. 1 Tim.6:4-5
 Withdrawing from false teachers.
 1 Tim.6:3-5
 Meaning. Ro.13:13; Gal.5:19-21;
 Jas.3:14-16
 Result.
 Confusion & evil works. Jas.3:16
 Shall not inherit the kingdom of God.
 Gal.5:19-21
 Source - What causes s.
 Carnality. 1 Cor.3:3
 Controversial questions. 1 Tim.6:4
 False teachers. 1 Tim.6:4, cp. 3-5
 Judging ministers. 1 Cor.3:3-4
 Selfish ambition. Lk.22:24
 The flesh. Gal.5:19-20
 The heart. Jas.3:14
 Unprofitable talk. 2 Tim.2:14

STRIKER

Meaning. 1 Tim.3:2-3

STRIPES

By His stripes, the stripes of Christ, we are healed. 1 Pt.2:24
 Discussed. 2 Cor.6:4-5
 Paul beaten with s. 2 Cor.11:23

STRIVE - STRIVING (See DEDICATION; DILIGENCE; ZEAL)

Duty.
 To s. against sin even to the point of blood. Heb.12:4
 To s. for the faith of the gospel.
 Ph.1:27
 To s. for the incorruptible crown.
 1 Cor.9:25
 To s. in prayer for ministers & for other believers. Ro.15:30
 To s. to enter the narrow gate of life.
 Lk.13:24, cp. Mt.7:13-14
 Of the Holy Spirit. Does not always s. with man. Mt.12:14-16
 Source of energy to s. The working of God within one's heart. Col.1:29

STRONG (See POWER; STRENGTH)

Duty.
 To be s. in the grace that is in Christ Jesus. 2 Tim.2:1
 To be s. in the Lord. Eph.6:10-11
 Meaning. 1 Cor.16:13-14; Eph.6:10-11

STUBBORN (See HARD - HARDNESS; SELF-WILL)

Discussed. Ro.2:6-10
 A person can be s. & self-willed in heart & hearing. Acts 7:51
 Meaning. Ro.2:8
 Verses. List of. Lk.15:11-13; Ro.2:8

STUDENTS

Argue & oppose Stephen. Acts 6:9-10
 Duty. Toward their teachers. Gal.6:6-10

STUDY (See DEVOTION; MEDITATION; WORD OF GOD)

Challenge to. Devotion essential. Three essentials. Mt.13:52
 Duty.
 Not to be lazy & complacent in s.
 Heb.5:11-12
 To meditate & s. Lk.10:41-42
 To move on beyond elementary teachings & grow. Heb.5:11-12
 To s. for comfort & hope. Ro.15:4
 To s. for doctrine, reproof, correction, & instruction in righteousness.
 2 Tim.3:16
 To s. for eternal life & to learn the truth about Christ. Jn.5:39
 To s. for God's approval. 2 Tim.2:15
 To s. to be quiet. 1 Th.4:11
 To s. with a readiness of mind, to see if the gospel is true. Acts 17:11
 Verses. List of. Lk.10:41-42

STUMBLING - STUMBLING BLOCK

Caused by.
 Abusing one's liberty in Christ.
 1 Cor.8:9
 Disobeying the Word of God. 1 Pt.2:8
 Misleading others. Mt.23:13;
 Lk.11:44

Not accepting that Christ Had to be crucified for one's sins. 1 Cor.1:23
 Seeking God & righteousness by some way other than by Christ. Ro.9:31-33; 10:1-4
 The ways one offends others.
 Mt.18:15; Mk.9:42

Discussed. Mt.18:5-10; Lk.17:1-2

Duty.
 Not to offend in questionable activities. Ro.14:1-23; 1 Cor.8:1-13
 To correct offending brothers.
 Mt.18:15-20
 To focus upon not putting a stumbling block in a brother's way. Ro.14:13
 To guard against being a stumbling block. 1 Cor.8:9-11; 10:23-28; 10:30-11:1
 To keep from being a stumbling block. Three ways. Ro.14:13-15
 To love, for love keeps one from being a stumbling block. 1 Jn.2:10
 Example.
 Causing a whole church to stumble.
 Rev.2:14
 Christ keeps one from becoming a stumbling block. Mt.17:27
 Meaning. Mt.5:29; 17:27; Ro.14:13-15
 Verses. List of. Mk.9:42
 Warning against. Mt.18:5-10

SUBJECTION - SUBMIT - SUBMISSION

Believers are to be subject to God.
 To be s. to God's will. Lk.1:26-38; 1:38
 To pray for God's will to be done.
 Mt.6:10
 To s. so totally that God's Word can be fulfilled in their lives. Lk.1:38
 To s. to God & resist the devil. Jas.4:7
 To yield themselves & their body parts totally to the Lord. Ro.6:13
 Duty.
 Believers are to be s. to church leaders.
 Heb.13:17
 Believers are to be s. to other believers. Eph.5:21; 1 Pt.5:5-6
 Believers are to be s. to the minister.
 1 Cor.16:16
 Children are to be s. to their parents.
 Eph.6:1-2; Col.3:20
 Citizens are to be s. to the government.
 Ro.13:1-7; 1 Pt.2:13
 Servants are to be s. to their masters; employees are to be s. to their employers. Eph.6:5-8;
 Col.3:22-25; 1 Pt.2:18-19
 The church is to be s. to Christ.
 Eph.5:24
 The younger are to be s. to the elder.
 1 Pt.5:5-6
 Wives are to be s. to their husbands.
 Eph.5:22-24; Col.3:18; 1 Pt.3:1
 Fact. Creation is subject to the curse & corruption of sin. Ro.8:20
 Meaning. Jas.4:7

SUBSTITUTION

The death of Christ. (See JESUS CHRIST, Death, Substitutionary)

SUCCESS

Formula for s.; laws of s.
 Believing & abiding in Christ.
 Jn.15:5, cp. Jn.3:16; 10:10; Col.2:9-10
 Continuing on, enduring to the end.
 Mt.10:22
 Discussed. Mt.13:12
 Forgetting past failures & pressing on toward the goal. Ph.3:13-14
 Magnifying Christ in one's body.
 Ph.1:20-21
 Not giving in to weariness & never fainting. Gal.6:9
 Obeying the rules already learned.
 Ph.3:16
 Praying according to God's will.
 1 Jn.5:14-15
 Running & controlling oneself & subjecting one's body in order to obtain s. 1 Cor.9:24-27
 The world's view of s. vs. the Lord's view of s. Mk.10:42-43

SUFFERING (See DISEASE; PERSECUTION; SICKNESS; TRIALS - TRIBULATION)

Caused by.
 Not because of sin. Lk.13:1-9; Jn.9:1-3; 11:4
 The sovereign will of God. Jn.9:1-3; 11:1-16, esp. 11:4; 2 Cor.12:7-10
 The ultimate cause. Mt.8:17
 Deliverance.
 By being armed with the mind of Christ. 1 Pt.4:1-6
 By enduring. Heb.11:32-40
 By following Christ's great s.
 1 Pt.2:21-25
 By God's power. Sustains through s.
 2 Cor.1:3-11; 4:7-18
 By Jesus. He bore our diseases & s.
 Mt.8:17
 By not fearing s. Rev.2:10
 By prayer. Prayer that saves the sick.
 Jas.5:14-15
 Creation shall be delivered from s.
 Ro.8:18-27
 How to handle s. 1 Pt.3:3-4:19
 Is assured by God. Ro.8:28-39
 The provision for. 1 Pt.5:10-11
 Described. As a reward. Mk.10:30
 Discussed. Lk.13:1-9; Ro.8:28-39; 2 Cor.1:3-11; 1 Pt.5:10-11
 How the church is to stand up under s.
 1 Pt.5:1-11
 Of the early believers. Heb.11:32-34; 11:35-40
 Of the early church. 1 Pt.4:12
 Of the minister. 1 Cor.4:9-10; 4:11-13
 Duty.
 S. should not keep one from worshipping. Mt.12:9-10
 To be a partaker of Christ's s.
 1 Pt.4:12-19
 To count s. for Christ a privilege. Acts 5:41
 To endure. 2 Cor.6:3-10
 To follow the example of Christ in s.
 1 Pt.1:21
 To minister to those who have need & are in adversity. Mt.25:34-40; Heb.13:3; Jas.1:27
 To put on the mind of Christ. 1 Pt.4:1-6
 To stand up under the fiery trial of s.
 1 Pt.4:12-19

To suffer before violating one's conscience. 1 Pt.2:18-20
 Example. Christ. (See **JESUS CHRIST**, Death, Sufferings of)
 Fact.
 Are sharing in the s. of Christ. 1 Pt.4:12
 God gives a glow of His glory to the s. believer. 1 Pt.4:14
 Meaning. Ro.8:18
 Purpose.
 Discussed. Jn.9:1-3; 11:4
 God's glory. Jn.11:4
 To make one a testimony. 2 Cor.1:3-4
 To teach prayer. Jas.5:14-15
 To test & prove one's faith. 1 Pt.1:7
 What s. does. Ro.5:3-5; 2 Cor.1:3-11
 Why God allows suffering. Mt.8:1-4; 1 Pt.4:12
 Why God does not always heal. Mt.8:1-4
 Why people s. Lk.13:1-9
 Results.
 Assures great reward. Mt.19:29
 Assures salvation. Mt.10:22
 Assures that one shall reign with Christ. 2 Tim.2:12
 Assures that one shall be glorified with Christ. Ro.8:16-18
 Fills up & completes the s. of Christ.
 Mk.10:30
 Reflects the life of Christ in one's body. 2 Cor.4:11
 Self-pity, bitterness, apathy. 2 Cor.1:6
 Will be perfected, established, strengthened & settled. 1 Pt.5:10
 Suffering & sin. Discussed. Jn.9:1-3
 Verses. List of. Ro.8:16-17

SUNDAY (See SABBATH - SUNDAY)

SUPER-SPIRITUALITY

Discussed. 1 Cor.1:12; 4:7; 4:8
 Meaning. Gal.5:26

SUPERSTITION (See ASTROLOGY; SOOTHSAYER; SORCERY)

Astrological charts, fortune telling.
 Jn.19:8-11
 Caused by.
 Twisting the teachings of God's Word (the resurrection). Mt.14:1-2
 Worshipping God in ignorance in the wrong way. Acts 17:22-34; 18:1-6
 Discussed. Acts 14:8-20
 Error of.
 Men fear & respect forces other than God. Jn.19:8-11
 Men seek destiny in forces other than God. Jn.5:2-4
 Fact. Modern man is s. Acts 28:4-9
 Nature of. Acts 14:8-13

SUPPER OF GOD, THE GREAT

Discussed. Lk.14:15-24; Rev.19:17-21
 Parable of. Jesus' invitation--man's excuses. Lk.14:15-24

SUPPLICATION

Meaning. Ph.4:6-7; 1 Tim.2:1

SUPPLY (See NEEDS - NECESSITIES; SATISFACTION, SPIRITUAL)

SUPPLY, DIVINE (See SATISFACTION, SPIRITUAL)

Source of. God. Verses. List of. Jn.6:10-13

SURETY (See ASSURANCE; SECURITY)

SURFEITING

Meaning. Lk.21:34-35

SURRENDER TO GOD (See COMMITMENT; CROSS, DAILY; DEDICATION; HEART)

Absolute s. The arrest of Jesus. Jn.18:1-11
 Cost of. Discussed. Mk.1:9

Duty.

To be so s. that one becomes an instrument in the Lord's hands. Acts 14:3
 To heed & s. to the chastisement of God. Heb.12:5-13
 To s. all for the knowledge of Christ. Ph.3:7-8
 To s. one's life totally to God. Ro.12:1
 To s. to God & not sin. Ro.6:16
 To yield oneself & one's body members to God. Ro.6:13

Essential.

Five e. Jn.18:1-11
 Must live the crucified life with Christ. Lk.9:23; Ro.6:2; 8:36; 2 Cor.4:11 Gal.2:20
 Must s. all that one is & has. Mk.10:21
 To follow Christ. Mt.8:19-20
 Fact. The believer is not his own. Has been bought with a price. 1 Cor.6:20
 Of resources. Essential to meet the world's needs. Mt.14:18-21
 Of the minister. To give himself continually to prayer & to themistry of the Word. Acts 6:4
 What is to be s. Mt.6:9

SUSANNA

Discussed. Supported Jesus. Lk.8:3

SWAYING

Answer to. Mt.11:7
 Sign of weakness. Mt.11:7

SWEARING (See CURSING; OATHS)

Discussed. Mt.5:33-37; 23:16-22; Jas.5:12
 Law governing. Mt.5:33-37
 Results. Weak self-image & spiritual destruction. Mt.5:44
 Wrong of. Jas.5:12

SWELLINGS

Meaning. 2 Cor.12:19-21

SYMPATHY - EMPATHY (See CARE; COMPASSION; LOVE)

Duty.

To be sympathetic. 1 Pt.3:8
 To bear the infirmities of the weak. Ro.15:1
 To labor & support the weak. Acts 20:35
 To remember & help those who suffer. Mt.25:34-40; Heb.13:3; Jas.1:27
 To sacrificially minister to all--no matter who they are. Lk.10:33-35, cp. 30-36
 To show compassion for all men, even enemies. Lk.10:33-37
 To show genuine interest & care. Ro.12:15

To show s. & to help the backslider.
Gal.6:1-3

To show s. to those who have lost loved ones. Jn.11:35-36

Of Jesus Christ.

Discussed. Heb.4:14-16

Feels for man. Feels with every trial & hurt. Heb.4:14-16

Identified with every conceivable experience of men. Lk.2:40

SYNAGOGUE

Discussed. Mt.4:23; Mk.1:21

Fact.

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To experience the very special presence of God. 1 Pt.4:12-14, esp. 14
To honor & glorify Christ. 1 Pt.1:7
To prepare for service. Lk.4:1-2
To prove that a person truly accepts Jesus as the true Messiah. Mk.7:27
To prove that one believes God's promise of the eternal inheritance. Heb.11:8-10, cp. 11:1-40
To prove that one believes the power of Christ. Mt.9:28
To prove the believer's patience & endurance. Jas.1:3, cp. 3-5
To strengthen the believer. Mk.1:12

To teach one patience & endurance. Jas.1:2-4

To test & prove the believer. Jas.1:2; 1:7

Results.
If one sins. Death. Jas.1:14-16
If the believer conquers t.
He is made perfect & complete. Jas.1:4
He is to be blessed. Lk.4:13-15
He is to receive the crown of life. Jas.1:12

When is a person tempted.
After making a major decision. Mk.1:12
Discussed. Mt.4:1-11
During the common affairs of day to day life. 1 Cor.10:13
When a person does not have something & desires it. Jas.4:1-5, cp. Mt.6:24-34
When the heart is drawn by an inner lust toward something. Jas.1:12-13

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TENDER - TENDERHEARTED (See COMPASSION; MERCY; MINISTERING; SYMPATHY)
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Meaning. Eph.4:32
The Lord is full of tender mercy. Jas.5:11

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The t. of the Lord. To stir us to witness. 2 Cor.5:11

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Secretary who wrote Romans for Paul. Ro.16:22

TERTULLUS
The lawyer who represented the religionists against Paul. Acts 24:1-9

TEST - TESTING (See TEMPTATION, Purpose; TRIAL)
Discussed. Every person is being t. Lk.19:11-27; 20:9-18
Duty. To test & prove all things. 1 Th.5:21
Results - Reward.
To receive a great reward of joy & rejoicing in the great day of redemption. 1 Pt.4:12-13
To receive an eternal inheritance. Heb.11:8-10; 11:16; 11:26
To rule & reign with Christ forever. Lk.22:28-30
Will receive the answer to one's need & prayer. Lk.17:14

The purpose of t.
Discussed. 1 Pt.4:12
To bring greater joy & rejoicing to the believer. 1 Pt.4:12-13
To bring praise, honor, & glory to Christ. 1 Pt.1:7
To experience the very special presence of God. 1 Pt.4:12-14, esp. 14
To prove one's patience & endurance. Jas.1:3, cp. 3-4

To prove that one accepts Jesus as the true Messiah. Mk.7:27
To prove that one believes God's promise of the eternal inheritance. Heb.11:8-10, cp. 11:1-40
To prove that one believes the power of Christ. Mt.9:28

The t. of a man is the fruit he bears.
Reveals if a person is a disciple of Christ. Jn.15:8
Reveals if a person is a false teacher. Mt.7:16-20, esp. 16, 20
Reveals if a person truly repents. Mt.3:8
Reveals if a tree is to be cut down & destroyed. Lk.13:7

TESTAMENT, NEW (See COVENANT, NEW)

Discussed. 2 Cor.3:6-18; Heb.8:6-13; 9:15-22
Established between God & man. Mt.26:26-30
Meaning. 2 Cor.3:6

TESTAMENT, OLD (See COVENANT, OLD)

Vs. the new order, the new testament. Lk.16:16; 16:17-18; 2 Cor.3:16-18; Heb.8:6-13; 9:15-22

TESTIMONY (See WITNESS - WITNESSING)

Discussed. 1 Pt.2:11-12
The great eyewitness account of salvation. 2 Pt.1:16-18

Duty.
Not to be ashamed of the t. of our Lord. 2 Tim.1:8
Not to quit. Ph.2:25-30
To be a t. by approaching God like He says--through the sacrifice of blood. Heb.11:4
To be a t. to one's spouse, seeking to save him or her. 1 Cor.7:13-16; 1 Pt.3:1-3
To be examples to all in sharing the Word. 1 Th.1:7-8
To be faithful in stewardship, for it stirs many to faithfulness. 2 Cor.9:2
To be so close to Christ that one cannot help but testify. Acts 4:20
To be the light of the world. Mt.5:14-16; Ph.2:15
To be the salt of the earth. Mt.5:13
To behave righteously so that those who slander us now will glorify God in the day of judgment. 1 Pt.2:11-12
To believe in Christ so strongly that one testifies. 2 Cor.4:13
To have a strong t. Ro.1:8; 3 Jn.3-4, 5-8
To honor employers & supervisors lest the name of God be blasphemed. 1 Tim.6:1
To live above criticism. Ro.14:15-16; 1 Cor.8:9-13
To live what we preach lest the name of God be blasphemed. Ro.2:23-24
To mark good examples. Ph.3:17-21
To testify to every person who asks about our hope in Christ. 1 Pt.3:15
To walk wisely before the lost. Col.4:5
To watch social activities. Ro.14:1-23; 1 Cor.8:1-13; 10:14-11:1

Essential.

For believers to have a good t.
Mt.28:19-20; Acts 1:8; Ro.1:8;
1 Pt.3:15; 3 Jn.3-4, 5-8

For deacons to have a good t. Acts
6:3; 1 Tim.3:8-13

For elders, bishops, & ministers.
1 Tim.3:1-7; Tit.1:5-9

Example.

A devout man, one who obeyed God's
commandment - Ananias. Acts
22:12

A good t. among all. Stood in the truth
- Demetrius. 3 Jn.12

A great believer - Philemon.
Phile.1:1-7

A just & God-fearing man - Cornelius.
Acts 10:22

A lady full of good works - Dorcas.
Acts 9:36-43

A man greatly changed. Phile.1:8-21

A messenger with a good report.
3 Jn.12

A strong faith. Heb.11:32-40

A strong t. Boldness & power. Acts
4:13-14

A young man with a dynamic t. -
Timothy. 16:1-3

Marks of a godly t. 2 Tim.3:10-13

Of hope & perseverance. Heb.11:32-40

Of John. God is revealed. 1 Jn.1:1-5;
5:13-15

Of Paul.

Before a crazed mob. Acts 22:1-21

Triumphant t. of Paul. 2 Tim.4:6-8

Of serving in second place. Ph.2:19-22

Reasons for following. Ph.3:17-21

Some early believers. Tit.3:12-15;

Phile.1:22-24

The believers' great Hall of Fame.

Heb.11:1-40

Power to testify. The Holy Spirit. Acts
1:8; 2:4

Purpose.

To declare the death & resurrection &
coming judgment of Christ. Acts
10:42

To lead people to repentance & faith in
Christ. Acts 20:21

To prove that Jesus is the Messiah.
Acts 18:5

To reconcile men to God. 2 Cor.5:19-20

To tell people what great things Christ
has done for the believer.

Mk.5:18-20

TETRARCH

Meaning. Mt.14:1-14

**THADDAEUS - LABBEUS - JUDAS,
THE APOSTLE, SON OF JAMES**

Discussed. Mk.3:18

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Saved by God. Mt.1:3

**THANKFUL - THANKFULNESS -
THANKSGIVING (See GRATITUDE;
WORSHIP)**

Duty.

To give t. after healing. Only one of
ten lepers. Lk.17:15-19

To give t. in everything. Eph.5:18-21;
1 Th.5:18

To give t. publicly after blessing.
Lk.13:11-13

To give t. to God for His blessings.
Jn.5:13-14

To pray with thanksgiving. Ph.4:6-7

To receive all things with thanksgiv-
ing. 1 Tim.4:3-4

To thank God for always giving us
victory through Christ. 2 Cor.2:14

To thank God for answered prayer.
Jn.11:41

To thank God for believers always.

Eph.1:15-16; Ph.1:3; 1 Th.1:2

To thank God for Christ, God's un-
speakable gift. 2 Cor.9:15

To thank God for food. Jn.6:11

To thank God for His inheritance.

Col.1:12

To thank God for His peace. Col.3:15

To thank God for people receiving the
Word of God as the Word of God.

1 Th.2:13

To thank God for the death of Christ.

1 Cor.11:24

To thank God for the privilege of do-
ing all things for Him. Col.3:17

To thank God for the salvation of be-
lievers. 2 Th.2:13

To thank God for victory over death.
1 Cor.15:57

Meaning. 1 Tim.2:1

Trait of men. Lk.17:15-19

THEOLOGIANS

Impact of Jesus upon. Mk.2:18-22

THEOPHILUS

Discussed. Acts 1:1

Man to whom Luke writes his gospel &
the Book of Acts. Lk.1:3

Recipient of the Book of Acts.

Acts 1:1

THESSALONICA

Discussed. Acts 17:1-9

Visited by Paul on his second mission.

Acts 17:1-9

THEUDAS, THE REVOLUTIONARY

Discussed. Acts 5:36-37

THIEVES - THEFTS (See STEALING)

Behavior - Traits.

Enter & steal from houses. Lk.12:39

Enter houses by some way other than
the door. Jn.10:1

Seek money & possessions instead of
Christ. Mk.14:10-11; Jn.12:6

Steal from travelers. Lk.10:30

Steal, kill, & destroy. Jn.10:10

Caused by - Source of t. The heart.

Mk.7:20-23

Duty.

Not to steal, but to work & give to
meet the needs of the world.

Eph.4:28

Not to steal from masters & em-
ployers, but to show that one can be
trusted. Tit.2:9-10

Not to suffer as a thief.

1 Pt.4:15

Fact. Two t. Crucified with Christ.

Lk.23:32, 39-43

Meaning. Mk.7:22; 1 Cor.6:9-10

Results.

Defiles a man, greatly so. Mk.7:20-23
Shall not inherit the Kingdom of God.
1 Cor.6:9-10

**THINKING, POSITIVE (See
THOUGHTS; MIND)**

THIRST

Duty.

To give food & water to those who t.
Mt.25:33-40

To serve Christ so diligently that one
sometimes goes without food & wa-
ter. 2 Cor.11:27, cp. 23-28

Fact.

Christ thirsted upon the cross.

Jn.19:28

People t. in hell. Lk.16:24

For righteousness. Mt.5:6

**THIRST, SPIRITUAL (See FOOD,
SPIRITUAL; HUNGER, SPIRITUAL;
WATER, LIVING)**

Duty.

To come to Christ & take of the water
of life freely. Rev.22:17

To fill one's t. by coming to Christ.

Jn.7:37-38

To t. after righteousness. Mt.5:6

Results.

One shall be a citizen of heaven &
never t. again. Rev.7:15-17

One's heart shall overflow with rivers
of living water. Jn.7:37-38

Source of satisfaction.

Discussed. Jn.4:10; 4:13-14; 7:37-39

Jesus Christ. Jn.4:10; 4:13-14; 6:34-35;
7:37-39

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Confrontation with Christ. Great convic-
tion & confession. Jn.20:24-29

Discussed. Mk.3:18

Questioned where Jesus was going.

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THORNS

Described as. The world. Mt.13:7, 22

Symbol. Of the curse upon the earth.

Mt.27:29

**THOUGHT - THOUGHTS (See MIND;
WISDOM)**

Duty.

Not to focus upon the necessities of
life but upon God & His righteous-
ness. Mt.6:28-34

To cast down imaginations & subject
every t. to Christ. 2 Cor.10:5

To focus upon Christ & not faint. Heb.12:3

To let the Word of God discern one's
t. Heb.4:12

To meditate upon the Word of God.

1 Tim.4:15

To think soberly, wisely. Ro.12:3

What to think upon. Is clearly spelled
out. Ph.4:8; 2 Cor.10:3-5

Essential.

Must think before building a tower, a
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Positive thinking. Discussed. Ph.4:8-9

Source - power to think positively.
1 Cor.2:16; Ph.2:5

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over all beings of all worlds &
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To control the tongue. Jas.3:6
To guard against worthless talk. Eph.4:29
To lay aside all evil speaking. 1 Pt.2:1
To love in deed & truth, not in word
only. 1 Jn.3:18
To put away all evil speaking. Eph.4:31
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To speak to ourselves in psalms &
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 morally. 1 Cor.7:1-2
 To know that Christ is **t.** by the feel-
 ings of our infirmities. Heb.4:15-16
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 UAL)**
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 needs of man. Mt.15:2; Mk.7:5
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 1 Pt.1:18-19
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 new phase. Mt.16:13-20; 16:21-28
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 SION; RENEW - RENEWAL)**
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- Nature. Perfect unity in the Godhead. Jn.16:14-15
- Revelation of.
 - In Paul's great benediction. 2 Cor.13:14
 - In the baptism of Christ. Mt.3:16
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 - In the statement of faith at baptism. Mt.28:19-20
 - In the teaching ministry of the Holy Spirit. Conforms perfectly with the teaching of Christ. Jn.14:25-26
 - In the work of adoption as sons of God. Gal.4:4-7

TRIUMPH (See VICTORY - VICTORIOUS LIVING)

TRIUMPHAL ENTRY (See JESUS CHRIST, Triumphal Entry)

TROAS

- City where Paul received the vision to evangelize Europe. Acts 16:8-11
- Paul revisited. Acts 20:4-6

TROPHIMUS

- A believer. Discussed. Acts 20:4-6
- Became sick & had to be left behind by Paul. 2 Tim.4:20

TROUBLE

- Deliverance from. Jn.14:1-3
- Meaning. 2 Cor.4:7-9

TROUBLEMAKER

- Vs. peacemaker. Mt.5:9

TRUCEBREAKERS

- Meaning. Ro.1:31; 2 Tim.3:2-4

TRUMPET JUDGMENT

- Events during the great tribulation. Rev.8:1-11:19
- Fifth t. Demonic-like locusts. Rev.8:13-9:11
- First four t. Natural catastrophes. Rev.8:6-12
- Of Revelation. Blasted forth by seven angels. Rev.8:2-5
- Seventh t.
 - An overall picture of things to come. Rev.11:14-19
 - Demonic-like military horsemen. Rev.9:12-21

TRUMPET OF THE LORD

- At the return of the Lord. To sound when He returns. Mt.24:31; 1 Cor.15:51-52; 1 Th.4:16

TRUST - TRUSTED - TRUSTWORTHY

(See **BELIEVE; FAITH**)

- Believers **t.** by Christ. Lk.8:23; 2 Tim.1:12-14
- Duty.
 - To **t.** & commit one's soul to God. 1 Pt.4:19
 - To **t.** God to take care of one's needs & necessities. Mt.6:25-34; Lk.10:4; 12:22-23
 - To **t.** the Lord to keep that which one commits to Him. 2 Tim.1:12
- Meaning. 1 Tim.6:20
- Object of. Trust God, not money. Lk.21:2
- Reasons to **t.**
 - Christ set a dynamic example for us. Trusted & committed His spirit to God who judges righteously. Lk.23:46; 1 Pt.2:23
 - Other believers have set a dynamic example for us. Stephen. Acts 7:59
 - Two reasons. Mt.6:8
- Results.
 - Stirs a willingness to suffer for Christ, an unashamed willingness. 2 Tim.1:12
 - Stirs diligent labor. 1 Tim.4:10
- Verses. List of. Lk.10:4
- Vs. fear. Lk.8:25

TRUSTS, FALSE

- Problem with. False basis. Building a life upon. Lk.6:49

TRUTH - TRUTHFULNESS

- Abuse of. 2 Pt.2:10-22
- Discussed. Jn.8:32; Eph.6:11; 2 Jn.1-2
- The **t.** is Jesus Christ. Jn.14:6; Rev.3:7
- The **t.** is the protection against false teaching. 1 Jn.2:20-21
- Duty.
 - To be established in the **t.** 2 Pt.1:12
 - To be open to the **t.** Jn.4:25
 - To bear witness to the **t.** Acts 26:25
 - To come to the knowledge of the **t.** 1 Tim.2:3-6, esp. 4
 - To gird oneself with **t.** Eph.6:14
 - To handle the **t.** in the right way. 2 Tim.2:15
 - To know the **t.** 1 Jn.2:20-21
 - To obey the **t.** Reasons. Gal.5:7-12; 1 Pt.1:22
 - To share & mark the **t.** Mk.4:21-25
 - To speak **t.** with one's neighbor. Eph.4:25
 - To walk in the **t.** 2 Jn.4; 3 Jn.3-4
- Fact.
 - God created all things for those who believe & know the **t.** 1 Tim.4:3-5, esp. 3
 - T.** cannot be hid. Mk.4:21
 - T.** is concealed. Reason. Lk.8:9-10
 - T.** must be revealed by God. 1 Cor.3:18-20
 - The **t.** will be known someday. Mt.10:26-27
- Meaning. Eph.5:9
 - Jesus Christ is truth & the Word of God is truth. 2 Jn.1-2; 3 Jn.3-4
 - The **t.** is Christ. Jn.14:6
 - The **t.** is the Word of God. Jn.8:32; 17:17-19
 - True vs. false; real vs. unreal. Jn.1:9
- Nature of **t.** **T.** is very narrow. Lk.8:18
- Parable of. Mk.4:21-25

Power of.

- Grows the believer. Eph.4:15, cp. Acts 20:32; 1 Tim.3:16; 1 Pt.2:2-3
- Liberates & sets man free. Jn.8:32
- Purifies the soul. 1 Pt.1:22
- Sanctifies the believer. Jn.17:17-19
- Problems.
 - Blindness to. Mk.6:52
 - Counterfeit **t.** The "seemingly true." Lk.8:18
 - T.** is hid to natural man. The reason why. Lk.10:21
- Reward of. Seekers & achievers receive more. Lk.8:18
- Seek - seeking.
 - Bias against Biblical truth, against Christ & the Bible. Acts 17:11
 - How one is to seek **t.** Lk.11:31
 - To diligently seek **t.** Lk.11:31
- Source.
 - God. 1 Jn.4:6
 - Jesus Christ. Jn.1:14; 14:6; 15:26; 16:13; 18:37; Col.2:9-10;
 - The gospel. Gal.2:5; 2:14
 - The Holy Spirit. Jn.14:17, cp. 1 Cor.2:13
 - The Word of God. Jn.17:17-19
- Spiritual **t.**
 - Hid from the wise & self-sufficient. Mt.11:25-27
 - Many are blind & ignorant to the **t.** Mt.12:11
 - Those who reject the **t.**
 - Are often deceived because they do not love the **t.** 2 Th.2:10
 - Do not obey the **t.** Ro.2:8-9
 - Follow after the flesh & resist the **t.** 2 Tim.3:6-9
 - Often disobey the **t.** because they are deceived. Gal.3:1
 - Seek after the world & are destitute of the **t.** 1 Tim.6:5
 - Serve & worship creation more than the Creator. Ro.1:25
 - Will be damned. 2 Th.2:12
 - Will turn away from the **t.** in the end time. 2 Tim.4:3-4

TRYPHENA & TRYPHOSA

- Two Christian ladies of the early church. Ro.16:12

TUMULTS

- Meaning. 2 Cor.12:19-21

TYCHICUS

- A believer & disciple of Paul who served others. Col.4:7-8
- Discussed. Acts 20:4; Eph.6:21-22; Tit.3:12
- Sent by Paul to minister. 2 Tim.4:12

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- City of. Discussed. Mk.7:24; Acts 21:1-3
- Jesus visited the coasts of Tyre. Mt.15:21
- Paul's seven day mission in Tyre. Acts 21:1-16

U

UNASHAMED (See GUILT; SHAME - SHAMEFUL)

- Duty.
 - To be **u.** of the gospel. Ro.1:16-17; 1:16
 - To have one great hope. To be **u.** Ph.1:20

UNBELIEF (See REJECTION)

- Answer to - Deliverance from.
 - God's faithfulness. He is faithful despite **u.** 2 Tim.2:13
 - Overcome by evidence. Jn.20:26-28; 20:29
 - The rebuke & reproof of Jesus. Mk.16:14
- Caused by.
 - An evil heart. Heb.3:12
 - Being inconsistent & illogical. Mt.12:22-30; 12:26-28; Jn.12:37-41
 - Being obstinate despite the evidence. Acts 4:15-18
 - Being offended by Christ. Offended by four things. Jn.6:59-71
 - Being spiritually blind. Mk.8:10-13
 - Claiming to be too wise to believe in God. Ro.1:22-23
 - Deliberate, wilful unbelief. Mt.13:10-17; 13:13-15
 - Error & misconception. Thinking that one's **u.** voids Christ & God's Word. If a person disbelieves something, he thinks it will not be so. Ro.3:3
 - Failing to hear the voice of Jesus & to follow Him. Jn.10:25-27
 - False teachers who walk after the way of rebellion & unbelief. Jude 11
 - Fearing the loss of one's position, esteem, & livelihood. Mt.12:1-8; 12:10; 16:12; 21:23; 21:25-27; 22:15-22; 22:23-33; 22:34-40; 23:1-12
 - Following after the lusts of Satan. Jn.8:44-45
 - Greed & self-confidence & self-righteousness. Lk.19:47-48
 - Holding a false concept about Jesus. Jn.20:26
 - Is not predestinated or determined by God. Jn.12:39-41
 - Israel's fall. Ro.11:19-24
 - Living a fleshly, sensual life. Mt.13:13-15
 - Loving the darkness of sin. Jn.3:18-20
 - Rebelling against & rejecting the Lordship of Christ. Mt.12:14-16; Jn.6:62
 - Refusing to hear the Word of Christ. Jn.8:42-47
 - Rejecting the clear witness of Jesus Christ. Jn.3:11
 - Rejecting the testimony of believers. Mk.16:14
 - Seeking worldly position & honor. Jn.5:44
 - Self-righteousness. Lk.15:29
 - Six things. Jn.5:40-47
 - Trying to void a fact, truth, or God's Word. Ro.3:3
 - Why men reject. Mk.6:1-6
 - Wilful ignorance. 2 Pt.3:5-7
 - Wilful rejection. Prophesied by Isaiah. Acts 28:25-29
- Discussed. Jn.11:47-57; 12:37-41; Acts 28:25-29
- Example of.
 - Brothers of Christ. Mocked Him. Jn.7:1-9
 - Disciples. In believing Jesus' resurrection. Mk.16:11; 16:13; Lk.24:9-11
 - The hometown of Christ. Mt.13:58; Lk.4:24-27; 4:28-30
 - The religious leaders. (See **RELIGIONISTS**) Jn.11:47-57

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 Are defiled, unclean, impure. Tit.1:16
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 Are enslaved to sin. Jn.8:34; Ro.3:9-19; 3:23
 Are hard-hearted. Mt.13:4
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UNBLAMEABLE

Meaning. Col.1:22

UNBLEMISHED (See **SPOT - SPOT-LESS**)

UNCERTAIN - UNCERTAINTIES (See **ASSURANCE; INSECURITY; INSTABILITY; SECURITY**)

Answer to - Deliverance from **u.**
 By being born again by the Word of the Lord. 1 Pt.1:23-25
 By believing God & developing a strong faith in God's promises. Ro.4:20-21
 By following after Christ with strict discipline & control. 1 Cor.9:24-27, esp. 26
 By placing the anchor of one's hope in Christ. Heb.6:19-21
 By trusting & hoping in God for eternal life. 2 Cor.5:1-10, esp.1
 By trusting the love of Christ. Ro.8:35-39

What is **u.**

Attractiveness, beauty, glory, position, riches. Lk.12:15-21; Jas.1:10; 1 Pt.1:24
 Life. Jas.4:13-15

UNCHANGABLE (See **GOD**, Nature; **JESUS CHRIST**, Nature)

UNCLEAN - UNCLEANNESS (See **DEFILE - DEFILEMENT; SIN; FILTHINESS**)

Attitude toward. By the church. Mk.2:15

Deliverance - Cleansing. Discussed.

Mk.1:40-45

Duty.

Not to touch any **u.** thing, but to live a separated life. 2 Cor.6:17-18

To guard against doing the things that people consider **u.** Ro.14:13-15, esp. 14

To live a moral & clean life. 1 Th.4:6-8

To put to death **u.** Col.3:5-7

Meaning. Ro.1:24-25; 2 Cor.12:19-21;

Gal.5:19-21; Eph.4:17-19; 5:5

UNCONCERN

Results. Prevents compassion. Lk.10:29-37

UNCTION

Equips the believer. 1 Jn.2:20; 2:27

Source. The Holy One. 1 Jn.2:20

UNDEFILED (See CLEAN; MORALITY; PURITY; SPOTLESS)

Duty.

To keep the bed **u.** Heb.13:4

To practice a pure & **u.** religion.

Jas.1:27

Fact.

Christ was **u.**, that is, perfect.

Heb.7:26

The believer's inheritance is eternal & **u.**, that is, perfect. 1 Pt.1:3-4

UNDERSTANDING (See KNOWLEDGE; SPIRITUAL SIGHT; WISDOM)

Duty.

To be filled with all spiritual **u.** Col.1:9

To be fully assured of one's **u.** Col.2:2

To have one's **u.** enlightened, quickened by God. Eph.1:18

To know & experience the peace of God that passes all **u.** Ph.4:7

To love God with all of one's **u.** Mk.12:33

To pray & sing with **u.** 1 Cor.14:15

To **u.** what one preaches & teaches. 1 Cor.14:19

To **u.** what the will of the Lord is. Eph.5:17

Fact.

False teachers do not **u.** what they say. 1 Tim.1:7

Some things in Scripture are hard to **u.** 2 Pt.3:16

Hindrances to.

Being blind to the works of Christ. Mk.6:52

Being ignorant & unstable. 2 Pt.3:16

Having a blind & dark heart. Eph.4:17-19

Not understanding the Word of God. Mt.13:19

Sin. Ro.1:28-32, esp. 31

Spiritual dullness. Lk.9:44-45

Unbelief. Jn.8:43, cp. 42-47

Meaning. Eph.1:18; Col.1:9

Source of - Comes by.

Christ. Lk.24:45; 2 Tim.2:7; 1 Jn.5:20

Creation & faith. Heb.11:3

Creation & nature. Ro.1:20

God quickening the mind. Eph.1:17-21, esp. 17-18

Ministers, preachers, teachers. Acts 26:18, cp. 15-18

Without **u.** Meaning. Ro.1:31; 3:10-12

UNEASY - UNEASINESS (See ANXIETY; IMPATIENCE)

UNEQUALLY YOKED

Discussed. 2 Cor.6:14-16

UNFAITHFUL - UNFAITHFULNESS

(See **FAITHFULNESS; UNBELIEF**)

Caused by.

Ignoring the Lord's return. Lk.12:41-48

Misusing one's gifts & possessions.

Lk.16:1-13, cp. Mt.25:24-30

Failure of. Discussed. Lk.19:15-23

Parable of. Warning. Be prepared.

Lk.12:35-48

UNFAITHFUL AND FAITHFUL STEWARD

Parable of. Lk.12:35-48

UNFORGIVABLE SIN (See SIN)

UNFORGIVENESS (See FORGIVENESS)

Caused by.

Bad feelings. Mt.6:15

Not forgiving others. Mt.6:14-15

Described. Mt.18:22

The spirit & practice of forgiveness.

Mt.18:21-35

UNFRUITFULNESS

Caused by.

False teachers. Jude 12

Loving this world & its life. Jn.12:24-25

Not abiding in the vine. Jn.15:1-8

Sin. Ro.7:5

Worldliness & covetousness & deceitfulness of riches. Mt.13:22; Lk.8:14

Discussed. Mk.11:12-14; 2 Pt.1:8-11

Warning against.

False teachers. Are like trees whose fruit withers. Jude 12

Shall be cut down & burned. Mt.3:10; 7:19; Lk.3:9; Jn.15:6

Shall be judged & condemned.

Mt.21:19; Mk.11:12-14; Lk.13:6-9

Shall be rejected & burned. Heb.6:8

Shall disappoint God & stir His condemnation. Lk.13:6

Shall end in death. Ro.6:21; 7:5

UNGODLY - UNGODLINESS (See GODLESS; LOST, THE; UNBELIEVERS)

Judgment of. (See **JUDGMENT**)

Meaning. Ro.1:18; 5:6-7

Need. To be justified by God. Ro.4:4-5

Warning. God's case against. Ro.1:18-23

UNHOLY

Meaning. 2 Tim.3:2-4

UNION WITH CHRIST (See ABIDE - ABIDING; INDWELLING PRESENCE)

Based upon.

The body of Christ.

Believers are members of Christ's

body, of His flesh & of His bones. Eph.5:30

Believers are the body; Christ is the head. Eph.4:15-16

Believers comprise, make up the

body of Christ upon earth.

1 Cor.12:12-13; 12:27

The death & resurrection of Christ.

Believers are counted dead & risen with Christ. Ro.6:3-10

The exaltation of Christ. Believers sit with Christ in heavenly places.

Eph.2:6, cp. 4-7

The inheritance & glory of Christ. Believers are joint heirs with Christ. Ro.8:16-17

The mind of Christ. Believers have the mind of Christ. 1 Cor.2:16

The righteousness of Christ. Believers are made righteous in Him.

2 Cor.5:21

The rule & reign of Christ. Believers are to rule & reign with Christ.

2 Tim.2:12

The spirit of Christ. Believers are joined to the Lord in one spirit.

1 Cor.6:17, cp. 15-18

Duty.

To abide in Christ & to let Christ abide in us. Jn.15:4-6

To bring forth fruit unto God. This is the very reason why we are married, joined to Christ.

Ro.7:4

To flee immorality, for our bodies are the members of Christ. 1 Cor.6:15-18

To know Christ, the power of His resurrection & the fellowship (union) of His sufferings.

Ph.3:10

To let the gospel abide in us. We continue in Christ if the gospel abides in us. 1 Jn.2:24

To partake of Christ, the bread of life.

Jn.6:56

UNIONS - TRADE GUILDS

Illustration. Corrupt trade **u.** persecute the church. Rev.2:18; 2:20-21

UNITY (See BROTHERHOOD; DIVISION)

Discussed. Jn.17:11; 17:21-22; 17:23; 1 Cor.1:10; Eph.4:1-3; 4:4-6

Duty.

Not to argue or strive over words & false doctrine. 2 Tim.2:14-26

To accept others--not to show any discrimination. Ro.15:5-6

To be of one accord, of one mind. Ph.2:2

To be of one mind & show compassion. 1 Pt.3:8

To be of one mind & to live in peace. 2 Cor.13:11; 1 Pt.3:8

To be perfectly joined together in one mind. 1 Cor.1:10

To seek unity & peace. Eph.4:3

To seek **u.** & to associate with the lowly. Ro.12:16

To share with all who have need. Acts 4:32

To strive for togetherness. Lk.9:1

To strive for **u.**, to stand fast in one spirit. Ph.1:27

To work for harmony. Ro.15:5-6

Nature of the believers' unity.

All barriers are broken down.

Gal.3:28

Believers are one body in Christ.

Jn.17:11, 20-23; Ro.12:4-5;

1 Cor.12:12-3; Eph.3:6; Col.3:8-11

Believers are one fold & have only one Shepherd. Jn.10:16
 Believers are one in spirit even as God & Christ are one. Jn.17:21
 Believers possess one heart & one soul. Acts 4:32
 Is based upon love. Jn.17:23
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 Threefold nature. Jn.17:11
 Purpose for.
 Discussed. Jn.17:21-22
 Reasons why we should keep the **u**.
 Seven reasons. Eph.4:4-6
 To grow into a perfect body of believers. Eph.4:13
 Source - Comes by - Believers are unified by.
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 A forgiving spirit. Mt.18:22
 A true spiritual kinship. Mk.3:34-35
 Becoming one of the sheep of God's flock. Jn.10:14-16
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 God Himself. Jn.17:11, 15, 17, 24
 Humbling one's self. Ph.2:5-11
 Letting God mesh hearts together. Lk.8:21
 Looking to one's rewards. Ph.2:9-11
 Not by flesh, heritage, or will. Lk.8:20
 Partaking of Christ, of the same bread of life. 1 Cor.10:17
 Prayer. Mt.18:19
 Standing fast in one spirit. Ph.1:27
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UNIVERSE

Fact. Injustices shall be rectified. 2 Th.1:6
 Misconceptions about the **u**. Many think it is self-creating & self-sufficient. 2 Pt.3:4; 3:5-7

UNJUST JUDGE

Parable of. Secret of prayer. Perseverance. Lk.18:1-8

UNJUST STEWARD

Parable of. The Christian & money. Lk.16:1-13

UNJUST, THE

Fact.
 Believers are not to have legal disputes settled by the **u**. 1 Cor.6:1
 God blesses the **u**. as well as the just in this life. Mt.5:45
 He that is **u**. in little is **u**. in much. Lk.16:10
 The self-righteous think that they are not as **u**. as other men are. Lk.18:11
 Judgment of.
 Are preserved by God until the day of judgment. 2 Pt.2:9
 Some **u**. will wait too late to repent & face the judgment of God. Rev.22:10-11
 The **u**. will be resurrected from the dead & judged. Acts 24:15
 Salvation of. Christ died for the **u**. 1 Pt.3:18

UNKINDNESS

Duty. To put off **u**. Eph.4:31

UNLEAVENED BREAD, FEAST OF

(See **FEASTS**)Mt.26:17; Lk.22:1

UNLOVED, THE

Fact. Are loved by Jesus Christ & by genuine believers. 2 Jn.1-2

UNMARRIED

Discussed. 1 Cor.7:8-9; 7:25-40

UNMERCIFUL

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UNMERCIFUL SERVANT

Parable of. The spirit & practice of forgiveness. Mt.18:21-35

UNNATURAL AFFECTIONS (See HOMOSEXUALITY)

UNPARDONABLE SIN

Discussed. Mt.12:31-32; Lk.12:10

UNREADINESS

Duty. To watch for the Lord's return. Lk.12:35-48

UNREPROVABLE

Meaning. Col.1:22

UNREST (See ANXIETY)

UNRIGHTEOUSNESS - UNRIGHTEOUS, THE (See SIN; UNGODLY)

Deliverance.
 By Christ & His righteous life. There was no **u**. whatsoever in Christ. Jn.7:18
 God cleanses us from all **u**. if we confess our sins. 1 Jn.1:9
 God is not **u**. to forget our work & labor of love. Heb.6:10
 God will be merciful to a man's **u**. & forgive his sins. Heb.8:12
 Described. As sin. All **u**. is sin. 1 Jn.5:17-18
 Duty.
 Are not to be yoked, not to have fellowship with **u**. 2 Cor.6:14
 Are not to yield our body members to **u**. Ro.6:13

Fact.

False teachers love the wages of **u**. 2 Pt.2:15
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 Warning.
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 God is not **u**. if he takes vengeance. Ro.3:5
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UNRULY

Meaning. Tit.1:10

UNSAVED (See LOST, THE; UNBELIEVERS)

Duty. To reclaim the **u**. Jude 22-23
 Fact. Being saved is not assured. Mt.14:1-14; 18:13
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Meaning. 1 Cor.13:4-7

UNSELFISH - UNSELFISHNESS (See CROSS, DAILY - SELF-DENIAL; HUMILITY)

Duty.
 To be **u**. in all things. 1 Cor.10:23-28; 10:29-11:1
 To give up whatever social functions are necessary to keep from being a stumbling block. 1 Cor.10:23-28; 10:29-11:1
 To seek the welfare of others, not one's own welfare. 1 Cor.10:33

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Meaning. 2 Tim.3:2-4

UNTOUCHABLE

Cleansed. By Jesus. The **u**. must seek Jesus in humility. Lk.5:12-16

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UNWORTHY - UNWORTHINESS

Caused by.
 Humility. Knowing one's place & lot in life. Jn.1:27; Jas.1:9-11
 Realizing one's insignificance before Christ. Mt.25:37; Lk.5:8; Jn.13:8
 Realizing one's terrible sin. 1 Cor.15:9
 Sin. Lk.15:17-19
 Sense of. Example of. Centurion soldier. Mt.8:8; Lk.7:3
 Who is **u**.
 The person who puts Christ second in his life. Mt.10:37
 Those who reject the invitation of God to attend the wedding of His Son, the Lord Jesus Christ. Mt.22:8
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Disciples argued over positions in Christ's government. Lk.22:24-30
The room where Jesus spent the last night with the disciples before His death. Mt.26:17-35; Mk.14:12-25; Lk.22:7-38; Jn.13:1-16:26

URGENT - URGENCY (See OPPORTUNITY; TIME)

Duty.
To go forth & minister. The hour is urgent. Lk.9:59-60; 10:1-4
To grasp the opportunity while one can. Mt.26:10-11
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 - To w. in the Spirit & not in the lusts of the flesh. Gal.5:16-18
 - To w. in truth. 3 Jn.4
 - To w. in wisdom toward unbelievers. Col.4:5
 - To w. worthy of one's vocation & call. Eph.4:1
 - To w. worthy of the Lord. Col.1:10; 1 Th.2:12
- Fact.
 - Believers have been saved to w. in good works. Eph.2:8-10, esp. 10
 - Believers w. in the flesh but they do not war after the flesh. 2 Cor.10:3-5
 - False teachers w. after the flesh. 2 Pt.2:10
 - If one professes God & w. in darkness, he lies. 1 Jn.1:6
 - Mockers w. after their own ungodly lusts. Jude 18

WALKING ON THE WATER

- By Jesus. Jn.6:19-21

WANDERERS (See APOSTASY; BACKSLIDING; DENIAL)

- Caused by.
 - False teachers. 2 Pt.2:15-16; Jude 13
 - Turning aside to empty discussions, speculations, arguments. 1 Tim.1:5-6, esp. 6
- Describes.
 - Believers who go astray. 1 Pt.2:25
 - The depraved nature. Ro.3:10-12

WANT (See NEEDS - NECESSITIES)

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- Meaning. Ro.13:13

WAR (See DIVISION; MURDER; STRIFE)

- Believers' attitude in w. Mk.13:7-8
- Caused by.
 - The antichrist. Rev.6:3-4; 6:7-8
 - The lust of man. Jas.4:1-3
 - The nature of man. Ro.3:15-18
- Discussed. Jas.4:1-3
- Duty.
 - Not to allow license & injustice. Ro.12:18
 - To live in peace if possible. Ro.12:18
- In the end time.
 - Armageddon. Last war upon earth. Rev.19:17-21
 - Predicted.
 - Rumors of w. Mk.13:7-8
 - To intensify in the last days. Lk.21:9-10
 - Sin of. Great s. of man. Ro.3:15-18

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WARN - WARNING

- Against apostasy & drifting away from Christ & other believers. Heb.10:26-39
 - Against being a castaway. 1 Cor.9:27
 - Against being lukewarm & half-committed. Rev.3:14-22
 - Against casting away one's assurance. Heb.10:32-39
 - Against compromise, seduction, immorality, & false teaching. Rev.2:22-23
 - Against falling away. Heb.6:4-8
 - Precautions against. Heb.6:9-20
 - Against false doctrine & worldliness. Rev.2:14-16
 - Against forgetting what one has learned & not holding fast. Rev.3:3
 - Against four dangers. Heb.12:15-17
 - Against losing one's first love. Rev.2:4-5
 - Against missing God's rest. Five reasons. Heb.4:1-13
 - Against neglecting & drifting away from salvation. Heb.2:1-4; 12:15-17
 - Against refusing to hear Jesus Christ--shutting one's ear to the cry of His blood. Heb.12:25-29
 - Against ruining life. The picture of a ruined life. Mt.26:14-16
 - Against spiritual immaturity or falling away. Heb.5:11-6:20
 - Against strange teaching. Heb.13:9-16
 - Against unbelief--against hardening one's heart. Heb.3:7-19
- Duty.
 - To warn against criticizing & judging ministers. 1 Cor.4:14-15
 - To warn every man & to teach every man. Col.1:28
 - To warn everyone night & day. Acts 20:31
 - To warn the unruly. 1 Th.5:14
 - In Revelation.
 - To remain faithful - to hold fast. Rev.2:10; 3:3; 3:11
 - To repent from compromise & idolatry. Rev.2:22-25
 - To repent from deadness. Rev.3:3
 - To repent from worldliness & corruption. Rev.2:16

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The w. of belief. 1 Jn.5:1
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 - To do the w. of God from the heart. Eph.6:6
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 - To give thanks in everything. This is the w. of God. 1 Th.5:18
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 - To live the rest of one's life after the w. of God, not after the lusts of the flesh. 1 Pt.4:2
 - To prove the perfect w. of God. Ro.12:2
 - To silence one's critics by doing good. This is the w. of God. 1 Pt.2:15
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 - To reveal that the claims of Christ are true, that he is of God. Jn.7:17
 - To reward those who endure in doing the w. of God. Heb.10:36
 - To sanctify believers through the offering of the body of Christ. Heb.10:10
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 - Deacons are not to be addicted to w. 1 Tim.3:8
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- Fact.
 - Jesus Christ was charged with being a gluttonous man, a winebibber, & a friend of sinners. Mt.11:19
 - Jesus provided w. for a wedding. Jn.2:1-11; Jn.4:46

- John the Baptist never drank w. Lk.7:33
- The apostles were charged with being drunk with w. at Pentecost. Acts 2:13
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 - To know that it is the holy Scriptures that makes one wise unto salvation. 2 Tim.3:15
 - To pray for w. Eph.1:17; Col.1:9; Jas.1:5
 - To seek w. despite all difficulties. Lk.11:30-32
 - To seek w. diligently. Mt.12:42; Eph.1:17-18
 - To show that one is wise by good behavior. Jas.3:13-18, esp. 13
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 Is not a fable. 2 Pt.1:16
 Man's heart craves God & His Word. 1 Tim.6:4

Fulfilled. (See **PROPHECY**, Fulfilled)

Meaning.
 Is seventeen things. Mk.4:33
 Is truth. Jn.17:17-19

Milk of. Grows a believer. 1 Pt.2:2-3

Nature of.
 Cannot be bound. 2 Tim.2:9
 Endures forever. 1 Pt.1:23
 Is alive & powerful. Heb.4:12
 Is God's **W.** 1 Th.2:13
 Is incorruptible. 1 Pt.1:23
 Is inspired. 2 Tim.3:16; 2 Pt.1:19-21
 Is of God, not of men. 1 Th.2:13
 Is taught to believers by the Holy Spirit. 1 Cor.2:13
 Is the answer to division. 1 Pt.2:1-3
 Is truth. An historical, orderly, accurate account. Lk.1:1-4; Jn.17:17
 Predicts the world's end. 2 Pt.3:1-8
 The great Book of Revelation. Is said to be the **W.** of God. Rev.1:1-3
 The message of preaching. Tit.1:2-3

Power of - Work of.
 Assures & secures the believer. Jn.6:37
 Breaks Satan's power. Mt.17:17-18
 Causes one to be born again. Jas.1:18; 1 Pt.1:23
 Cleanses a person. Jn.15:3; Eph.5:26
 Convicts - pierces the heart. Heb.4:12; Tit.1:9
 Delivers from anxiety, pressure, & stress. Lk.10:38-42
 Destroyed the world in ages past. 2 Pt.2:5

Eleven stirring facts about. Rev.22:6-21
 Gives a knowledge of Christ. Jn.20:14-16; 2 Tim.3:15
 Grows & builds up believers. Acts 20:32; 1 Pt.2:1-3
 Grows & matures people. Heb.5:11-6:2
 Imparts the Holy Spirit. Acts 10:44
 Proves salvation & the deity of Christ. 2 Pt.1:19-21
 Sanctifies the believer. Jn.17:17; Eph.5:26
 Shall never pass away. Mt.24:35
 Stirs belief that Jesus is the Christ. Jn.20:31; Acts 17:2-3; 18:28
 To arouse & produce faith. Ro.10:17
 To bless. Lk.11:28
 To create a new man. 1 Pt.1:23
 To create the world. Heb.11:3
 To destroy the world. 2 Pt.3:5-7; 3:8-10
 To free men. Jn.8:31-32
 To give hope. Col.1:5
 To increase & grow people. Acts 6:7; 12:24; 19:20; 20:28
 To make one wise unto salvation. 2 Tim.3:15
 To save. Is not bound. Acts 13:26; 2 Pt.2:9
 Works effectively in all who believe. 1 Th.2:13

Privilege of. Great privilege to have access to the **W.** Ro.3:1-2

Purpose of. Discussed. 2 Tim.3:16-17

Rejected - Unbelief in.
 Leads to unbelief in Christ. Jn.5:45-46; 5:47; 8:37
 Some seek for a symbolic, mystical meaning in the **W.** Jn.18:19-24
 Verses. List of. Jn.5:45-46; 8:37

Response to.
 Different ways the **W.** is received. Mt.13:1-9
 False vs. true response. Lk.8:4-15
 How men receive the **W.** Mk.4:1-20

Surety of.
 Christ confirms the **W.** with signs. Mk.16:20
 Guaranteed. Lk.18:31
 Never voided or broken. Ro.3:3-5; 9:6
 Nothing can stop the **W.** & its work. 2 Tim.2:9
 Will not return void. Is not bound. Acts 4:2-4

WORDS (See **TONGUE**)

Duty.
 Not to be ashamed of Christ & His **w.** Mk.8:38; Lk.9:26
 Not to preach the gospel with wisdom of **w.** but in the Spirit & power. 1 Cor.1:17; 2:4; 2:13
 Not to preach with flattering, flowery **w.** 1 Th.2:3-6
 Not to strive over **w.**, speculations & arguments that do not profit a person. 2 Tim.2:14
 Not to take away from the **w.** of Revelation. Rev.22:18-19
 To be nourished in the **w.** of faith & doctrine. 1 Tim.4:6
 To comfort one another with the **w.** of the Lord's return. 1 Th.4:18, cp. 13-18
 To consent to & teach the **W.** of Christ. 1 Tim.6:3
 To guard against being deceived with vain, empty **w.** Eph.5:6

To guard against the fair **w.** of false teachers. Ro.16:18
 To hear the **w.** of the gospel. Acts 2:22-24
 To hold fast sound & healthy **w.** 2 Tim.1:13
 To long to hear the **w.** of the gospel. Acts 13:42, cp. 38-42
 To proclaim all the **w.** of the Christian life. Acts 5:20
 To remember the **w.** of the prophets & the commandments of Christ. 2 Pt.3:2
 To speak simple **w.** in church, words easily understood. 1 Cor.14:9, 19
 To turn away from those who reject the **w.** of our witness. Mt.10:14

Facts.
 Heaven is so wonderful that **w.** are inadequate to describe it. 2 Cor.12:4
 The **w.** of a new heaven & earth are true. 2 Pt.3:10-18; Rev.21:5, cp. Rev.21:1-5

Idle. Meaning. Mt.12:36

Warning - Danger of.
 Being ashamed of Christ & His **w.** determine a man's destiny. Mk.8:38; Lk.9:26
 Discussed. 2 Tim.2:14-21
 Exposes one's heart. Mt.12:34-35
 If a person rejects Christ & His **w.**, he shall be judged. Jn.12:47-50, esp. 47-48
 Man's words determine his destiny. Mt.12:31-37
 Unbelief in the O.T. leads to unbelief in Christ's **w.** Jn.5:46-47

WORK OF CHRIST (See **JESUS CHRIST**, Work of - Ministry)

Christ's works.
 Christ completed the work God sent Him to do. Jn.17:4
 Christ did greater **w.** than any other man. Jn.15:24
 Christ was compelled to do the **w.** of God. Jn.9:4
 The very purpose of Christ was to do God's will & to finish God's work. Jn.4:34-38, esp. 34
 The **w.** of Christ convict men. Jn.15:24
 The **w.** of Christ prove that He is the Son of God. Jn.5:17-47; 5:36, cp. Jn.10:25
 The **w.** of Christ were empowered, done by God Himself. Jn.14:10

Discussed. Mt.11:4-6

Duty.
 To believe in Christ. If one believes, he shall do the works of Christ & even greater **w.** Jn.14:12
 To believe in Christ because of His works. Jn.14:10-11
 To believe the **w.** of Christ. Jn.10:37-38

Fact.
 Christ revealed & did the **W.** of God. Jn.5:20; 5:36; 9:4
 The **w.** of Christ stirred people to praise God. Lk.19:37
 The **w.** of Christ stirs people to wonder who He is. Mk.6:14-17

Warning.
 Christ is not able to do many **w.** where questions & unbelief reign. Mt.13:58, cp. 54-58; Mk.6:5-6, cp. 1-6

Failure to repent at the w. of Christ will bring severe judgment. Mt.11:20-24

WORK OF GOD (See **GOD**, Works Of) Duty.

Must not destroy the w. of God in a person's life by being a stumbling block. Ro.14:20-21
To do the w. of God - believe on Christ. Jn.6:29
To speak forth, bear witness to the w. of God. Acts 2:11, cp. 1-13
To work & manifest the w. of God in our lives. Jn.9:1-5

Fact.

Creation is the w. of God's hand. Heb.1:10
God sent Christ to finish God's w. Jn.4:34
God set man over the w. of His hand. Heb.2:7
God showed Israel His w. for forty years in the wilderness. Heb.3:9
God's great w. is the forgiveness of sins through His Son, the Lord Jesus Christ. Acts 13:38-41
God's w. are great & marvelous. Rev.15:3
The great w. of God is to believe on Christ whom God sent. Jn.6:28-29

Warning.

The night is coming when no man can work the w. of God. Jn.9:4
Will finish His w. upon earth & make it a short w. Ro.9:28
Will not be believed by men. Acts 13:41, cp. 38-41

WORK, PHYSICAL OR SECULAR (See **EMPLOYEE; EMPLOYER; EMPLOYMENT**)

Discussed. Col.3:22-4:1

Duty.

To do necessary w. Mt.12:5
To w. with one's one hands. 1 Th.4:11-12
Why God demands that we w. Reasons. 1 Th.4:11-12

WORKING ALL THINGS OUT FOR GOOD (See **ASSURANCE; SECURITY**)

Fact. God works all things out for good to those who love Him. Ro.8:28

WORKMAN

Discussed. Eph.6:5-8; 6:9

WORKS, DEAD AND EVIL

Discussed. W. of the flesh. Gal.5:19-21, cp. 16-21

Duty.

Are not to fellowship with the unfruitful w. of darkness. Eph.5:11
Are to cast off the w. of darkness. Ro.13:12

Fact.

A person is saved from wicked w. by the death of Christ. Col.1:20-22
A person's w. expose his false profession. Shows that he truly denies God. Tit.1:16
Evil & lawless w. disturb the souls of believers. 2 Pt.2:8

W. of men are dead w., unacceptable to God. Heb.9:14

W. of the devil are destroyed by Christ. 1 Jn.3:8

W. of the world are evil. Jn.7:7

W. of the world are of the devil. Jn.8:39-47

Warning.

Envy & strife will stir every evil work. Jas.3:16

Evil w. will bring the judgment of the Lord upon a person. Jude 15

Wicked w. alienate & make us enemies of God. Col.1:21

W. can be dead despite one's profession. Heb.6:1; Rev.3:1

WORKS, GOOD (See **MAN; PERFECT - PERFECTION**)

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To do good w. Jn.3:21; 1 Pt.3:11

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To do greater w. than Jesus. Jn.14:12

To do the w. of God, to believe on Christ. Jn.6:29; 1 Jn.3:23

To give good w. precedence over religious law. Mt.12:5

To give to all who ask or take. Mt.5:40; 5:41; 5:42

To have a faith that does good w. Jas.2:14; 2:17-18, 20, 26

To keep on doing good w. Tit.3:8

To know that a man is not justified by w. Gal.3:1-4:7

To let our good works be seen by men. Mt.5:16

To love one's enemies & do good. Lk.6:35

To move on from the foundation of repentance from dead w. Heb.6:1

To purge one's conscience from dead w. Heb.9:14

To repent from dead w. Heb.6:1

To stir others to love & do good w. Heb.10:24

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To lead men to glorify God. Mt.5:16
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Results.

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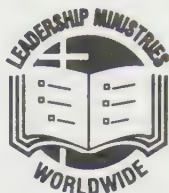
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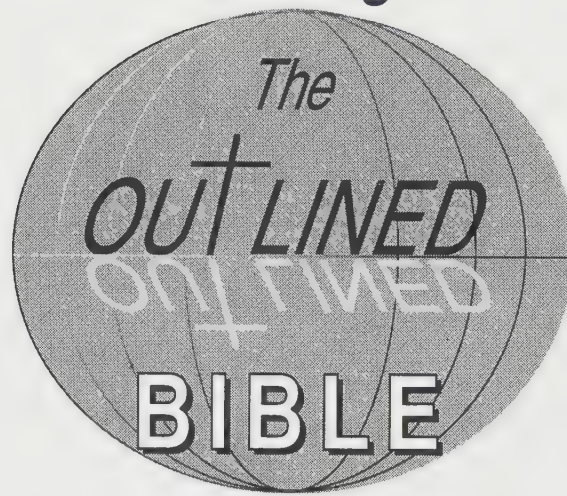


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