

EIGHTEENTH ANNUAL
"LABOURERS TOGETHER WITH GOD"
LECTURESHIP, 2010

PANORAMAS OF REDEMPTION

NORTHWEST FLORIDA SCHOOL OF BIBLICAL STUDIES
Training Laborers for ...

THE HARVEST

"Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

(Luke 10:2)



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**EIGHTEENTH ANNUAL
"LABOURERS TOGETHER WITH GOD"
LECTURESHIP**

February 21-25, 2010

THEME:

**PANORAMAS OF
REDEMPTION**

**Editor:
Alan Adams**

This book is FREE
Presented by the Church of Christ at Milestone

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FORWARD

2010 sounds almost futuristic, but here we are. Eighteenth Annual *Labourers Together With God Lectureship* sounds like too high a number, but here we are. The lectureship promotes and is promoted by the *Northwest Florida School of Biblical Studies*. Both are works of the church of Christ at Milestone.

Panorama is the idea of a sweeping view. The word is built from a prefix which means complete or completely, and another word which means sight or vision. It carries the idea of a complete unobstructed view of something; or, the idea of showing a whole picture by unrolling it a part at a time; and, even yet the idea of a mental picture of a series of images or events.

Moses went up "to the top of Pisgah...and Jehovah showed him all the land" (Deuteronomy 34:1). Via the Bible, we can scale even greater heights which also provides us an unobstructed view of God's "eternal purpose" (Ephesians 3:11). Then again, Scripture begins with "the seed of the woman," and unrolls a part at a time "whatsoever things God prepared for them that love him" (I Corinthians 2:9). Like a slide projector, the Word flashes before us pictures, microcosms, little worlds or epitomes of the whole, each designed "to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things" (Ephesians 3:9).

And so, our theme: *Panoramas of Redemption*. Each lesson is based on "Pisgah" of Scripture which allows a sweeping view of the whole. Each is a little world presentation of the "world to come" (Hebrews 2:5). Our design is to excite awe and build faith; to make each Christian contemplate the amazing purpose of God of which he is a part.

The books are a gift to lectureship attendees. For others, they may be purchased from the publishing company noted below. Audio and video recordings in various formats are available for purchase from brother Jim Greene, <www.jgreencoc-video-ministry.com>.

—Alan Adams, Director
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KENNETH WAYNE BURLESON

Starting from present circumstances, it is easy to take them for granted; yet, looking back at all the twists and turns as to how you got here, it can leave you shaking your head in amazement. It has been so long now that it is hard to think back to a time when Ken Burleson and his family were not a part of ours.

Back in the early eighties (1982-83), he was preaching for the Northside church in Meridian, Mississippi, and

serving as one of her elders. That church was supporting another local work, which was my second tenure with a local church. Brother "B" — as he has long been known to men — was a friend and encourager then, and continues to be down to this day. Northside even went on to sponsor our work in Asia, and stuck with us for the duration, eleven years. Fast forward to 1994, we are stateside, and brother B is preaching for the Ensley (now Milestone) church in Pensacola and directing NWFSBS. We would see each other in various venues for the next several years, until in 2001, he honored me asking me to come to Pensacola and work with the school. Fast forward again, he and I, with others, serve as elders; we both continue to work with the school, though having swapped hats. To quote Andy Griffith, "Ain't life funny?"

Kenneth Wayne Burleson is what his folks named him. He is and shall always be a Mississippi boy. More than fifty years ago he took a bride from his childhood, the lovely Eva Nell, and they have grown into a family of five children and seven grandchildren.

Early on in his married life, he worked as a civil engineer, but determined in the early seventies to become a gospel preacher. While a student at the Memphis School of Preaching (1972-74), he preached for churches in north Mississippi. Upon graduation, he worked with the church in Hamilton, Mississippi (1974-76), and in 1976 he moved to Meridian and worked with the Northside church until 1990 during which year he moved to Pensacola and began his long and profitable tenure with the Ensley/Milestone church, and the Northwest Florida School of Biblical Studies.

But for a telephone call back in 1982, I may never have moved to Mississippi and never have met this good man, my mentor, co-worker, and friend. In his honor, we dedicate this volume.

—Alan Adams, Director

[Click on lesson title to go directly to outline.](#)

TABLE OF CONTENTS

Power to Become Sons of God (John 1:1-14) <i>Bill Davis</i>	6
That Which Satisfied the Lord (Isa. 53:1-12) <i>Victor Eskew</i>	9
No Condemnation (Rom. 8:1-14) <i>Jerry Reynolds</i>	16
The Ministration of the Spirit (II Cor. 3:1-18) <i>Marlin Kilpatrick</i>	20
Make Alive Together with Him (Col. 2:1-15) <i>Kenneth Burleson</i>	23
Bread from Heaven (John 6:41-58) <i>John Carlisto</i>	26
The Word of the Cross (I Cor. 1:17-25) <i>Jimmy Bates</i>	31
Salvation of Your Souls (I Peter 1:3-25) <i>Jeff Bates</i>	36
Blessed and Sealed (Eph. 1:1-14) <i>Sidney White</i>	39
The Redemption of Our Body (Rom. 8:15-39) <i>Tom House</i>	42
The Fellowship of the Mystery (Eph. 3:1-12) <i>Tom Snyder</i>	49
The Wrath of God is Revealed from Heaven (Rom. 1:14-32) <i>Kelly Windham</i>	52
Risen with Chris (Col. 3:1-17) <i>Damon Lundy</i>	57
Passing from Death unto Life (John 5:19-29) <i>Windell Fikes</i>	60
Justifying Atonement (Rom. 5:1-11) <i>Caleb Campbell</i>	63

Grafting of the Wild Olive Tree (Rom. 11:13-32)	
<i>Ben F. Vick, Jr.</i>	66
To Whom Righteousness is Imputed (Rom. 4:1-25)	
<i>Alan Adams</i>	70
The Gift of God, Eternal Life (Rom. 6:1-23)	
<i>Daniel Jones</i>	74
God's Workmanship (Eph. 2:1-18)	
<i>Joel Wheeler</i>	80
Living Water (John 4:1-30)	
<i>Jared Knoll</i>	84
The Reign of Righteousness by Jesus Christ (Rom. 5:12-21)	
<i>David Costello</i>	87
The Ministry of Reconciliation (II Cor. 5:10-21)	
<i>Garland M. Robinson</i>	91
Work Out Your own Salvation (Phil. 2:1-16)	
<i>Virgil Hale</i>	95
The Prize of the High Calling (Phil. 3:8-21)	
<i>Ed White</i>	96
The Whole Armor of God (Eph. 6:10-20)	
<i>Rick Knoll</i>	100
He First Loved Us (I John 4:7-19)	
<i>Paul Curless</i>	104
The Redemption that is In Christ Jesus (Rom. 3:21-31)	
<i>Jim Lewis</i>	110
The Offering of the Body of Jesus (Heb. 10:1-10)	
<i>Charles Blair</i>	114
Names and Addresses of Speakers	119

POWER TO BECOME SONS OF GOD

John 1:1-18

Bill Davis

1. The purpose of the Gospel of John is stated in John 20:30-31
2. This Gospel may be called the Gospel of the Incarnation. The emphasis is on the truth that Jesus Christ is the Word made flesh, the Son of God.
3. John reveals that God through Christ prepared a way whereby mankind can become His children.
4. Questions often abound where spirituality is concerned.
 - a. How can man be right with God?
 - b. What right does sinful humanity have to divine sonship?
 - c. How does the sinner have a right to anything heavenly, holy or pure?
5. The feeble attempts of men through the ages to become worthy of heaven or to become holy have fallen woefully short.
 - a. Men have locked themselves away in monasteries, made pilgrimages, purchased the bones of so-called "saints", lived on limited diets, brutally punished their physical bodies; all in an attempt to attain the divine nature, to attain sonship.
 - b. One desperate soul by the name of Simeon Stylites (390-459), spent 37 years on top of a stone pillar over 50 feet high, alone, trying to become holy.
6. John 1:12 actually gives us the answer to man's predicament. Divine sonship is available to all those who will act upon God's plan.

DISCUSSION:

I. THIS SONSHIP HAS A DIVINE AUTHOR.

- A. This is no ordinary author – Heb. 12:2.
 1. The word "author" (*archegon*) – (marg. beginner) – means properly the source, or cause of anything; or one who makes a beginning. (Barnes)
- B. The Son pre-existed with the Father. vs.1-2
 1. The Son of God pre-dates time itself. Col. 1:17
 2. This is why we cannot accept the Catholic statement that Mary is the mother of God. "He is before all things..."
 - a. He is before Mary.
 - b. He is before Adam.
 - c. He is before all humans.
 - d. He is before the angels.
 - e. He is before the planets.
 - f. He is before the stars.
 - g. He is before the solar system.

3. Mary may have bore a body for our Lord but she is not the mother of God. Heb 10:5
- C. God's plan of redemption pre-dates time.
Eph. 1:3-7, 10-11; 1 Peter 1:20; Rev 13:8
- D. The Son is God. v.1
 1. Barnes: There is no evidence that John intended to use the word "God" in an inferior sense. It is not "the Word was a god," or "the Word was 'like God'," but the Word "was God."
a. Jesus is full and complete deity, not a lesser being or a created god.
 2. Heb. 1:8
- E. The Son is Creator of all things. v.3
1. Col. 1:16; Eph. 3:9; Heb. 1:2; Heb. 1:10
- F. The Son is the Life giver. vs.4-5, 9
 1. He is the source of spiritual life. John 3:36
 2. In Him is eternal life. 1 John 1:2
a. (JFB) "that eternal life" —Greek, "the life which is eternal." As the Epistle begins, so it ends with "eternal life," which we shall ever enjoy with, and in, Him who is "the life eternal."
- G. The Son came in the flesh. v.14
 1. He is real, not a phantom.
 2. John is not going on hearsay when he declares the reality of Christ. 1 John 1:1
a. Coffman: "Word of life," meaning Jesus Christ. John is speaking here of the apostolic eyewitnesses of Christ.
 3. Peter was an eyewitness just as John. 2 Peter 1:16
 4. He is the source of truth. John 1:14, 17
a. There is no spiritual truth without Jesus Christ. John 14:6
b. Men have looked for truth in the writings and sayings of Buddha, Joseph Smith, Brigham Young, the Dalai Lama, Mary Baker Eddy and the Koran only to be disappointed, deceived or confused.

II. THE SON WAS DECLARED.

- A. The Son had a witness.
 1. John the apostle relates how John the immerser bore witness of the Light. John 1:6-8, 15
a. There had been no prophetic voice for over four hundred years. Suddenly, John comes preaching with authority. He was sent from God. He had a message from God.
b. Foretold by Isaiah. Isa. 40:3
- B. In declaring the Son, John infers this sonship. John 1:29

1. Sin separates man from God. Isa. 59:2
2. But Jesus came as the repairer of the breach as John reminds us. 1 John 4:10

III. THIS SONSHIP MUST BE ACTED UPON.

- A. There are errors taught concerning sonship.
 1. Some misinterpret "received him" as though it all ends at that point. They read into the text: "as many as received him are sons of God."
 2. They teach believing alone produces sonship.
 3. Denominations treat "receiving Christ" as a magic formula.
- B. What does "received him" mean?
 1. It is receiving or accepting the claims of Christ. It is receiving or accepting what Christ taught.
 2. John is giving us a contrast here in these passages. John 1:11-12
 - a. The Jews as a whole rejected Christ (c.f. John 5:18; 10:33). Therefore they had no "right" to become sons of God.
 - b. This refutes the Dispensationalist belief that the Jews are God's people because of natural birth.
 - c. A spiritual birth is required in order to become a child of God. This is the point Jesus makes with Nicodemus. John 3:3, 5
 3. Those who reject Christ cannot be children of God.
- C. Upon receiving Christ, we then have the right to become children of God. John 1:12
 1. The words "to become" (*ginomai*) mean to become something a person is not. When a person receives Christ, that person is given the power or right to become something he is not—a child of God. (WS)
 2. Believing gives one the privilege, the opportunity to become a child of God.
 3. The word "right" signifies both authority and ability. (JFB)
 4. Sonship is a privilege to the believing. That is, upon believing they then have the privilege to become a child of God. John 1:12
- D. Faith alone is not enough to save us.
 1. Nowhere in Scripture is a doctrine of faith alone taught.
 2. What the Scripture does show us is that all who put faith in Christ are not saved. John 12:42-43
 3. Belief must be followed by action. John 8:31-32; Acts 2:41-42
- E. The believing one must act upon God's plan of salvation:
 1. One must hear the truth – Rom. 10:17

2. One must believe the truth — Mark 16:16
3. One must repent — Luke 13:3,5; 24:47
4. One must confess Christ — Matt. 10:32-33
5. One must be Baptized — Mark 16:16; Acts 2:38; Gal. 3:27; 1 Peter 3:21
- F. The privilege of being born of God. John 1:13
 1. Not of blood — one does not become a child of God by physical birth.
 2. Not of flesh — not by human impulse or desire.
 3. Not of the will of man ---- not a human decision.
 4. But of God — spiritual birth is only possible through God's plan. cf. John 3:5; Titus 3:5

CONCLUSION:

1. God, through Christ, provided a marvelous opportunity for all mankind to receive divine sonship.
2. It is now up to mankind to act upon God's plan of salvation.

THAT WHICH SATISFIED THE LORD

Isaiah 53:1-12

Victor M. Eskew

1. The title of our lesson comes from Isaiah 53:11.
He shall see of the travail of his soul, and shall be satisfied.
 - a. God is said to be looking upon His suffering servant.
 - 1) He sees the travail of His soul.
 - 2) That travail brings satisfaction.
 - a) Strong (7646): fill to satisfaction, have enough, fill, be full, have plenty of, be satisfied, satisfy.
 - b) BDB: to be satisfied, be filled, have one's full.
 - b. To understand this verse, we must first go back to the beginning of time.
 - 1) God created Adam and Eve and placed them in the Garden of Eden (Gen. 2:8, 18-24).
 - 2) He gave man a command concerning the trees of the Garden (Gen. 2:16-17). The command ended with the words: "thou shalt surely die."
 - 3) In Genesis 3:6, man eats of the forbidden tree, but he does not die the death suggested in Genesis 2:17.
 - a) That death was to be a bloody, violent, physical death.

- b) Why didn't he die? A lamb had been prepared before the foundation of the world to die on man's behalf.
- c. I Peter 1:18-20, *"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you."*
- 2. When God saw the travail of the Lamb of God, He was satisfied. Divine justice was met. The price for sin was settled forever.
- 3. The prophet Isaiah reveals in detail some of the things God saw. In this lesson, we want to detail some of these things for us.

DISCUSSION:

I. GOD SAW THE LAW-BREAKERS.

- A. Our transgressions (Isa. 53:5, 8, 12).
 - 1. Strong (6588): a revolt, rebellion
 - 2. BDB: rebellion
- B. Our iniquities (Isa. 53:5, 6, 11).
 - 1. Strong (5771): perversity, moral evil
 - 2. BDB: perversity, depravity
- C. Like sheep have gone astray (Isa. 53:6).
 - 1. Strong (8582): to vacillate, reel, stray, to err, to be out of the way
 - 2. BDB: to err, to wander
 - 3. Mark 9:36
- D. Every one turned to his own way (Isa. 53:6).
 - 1. Strong (1870): his own course of life or mode of action
 - 2. BDB: road, way, path, course of life and moral character
 - 3. Jer. 10:23
- E. Sin (Isa. 53:10, 12).
 - 1. Strong (2399): crime
 - 2. BDB: sin
 - 3. Rom. 3:23

II. GOD SAW THE LORD.

- A. When we say, "the Lord," we mean the God-man, Jesus Christ.
- B. Four statements that indicate His deity:
 - 1. A tender plant (Isa. 53:2).
 - a. Strong (3126): a sucker, hence a twig
 - b. BDB: sucker, suckling, sapling, young plant
 - c. In the field of horticulture, there are three varieties of plants: hardy, half-hardy, and tender. The tender plant is one that originates in a place that is far from the location in which it is being planted. The soil is

not congenial and the climate is not favorable to the plant. Jesus was a tender plant. He was not native to the earth (John 8:23). This world's climate in many ways was foreign to His homeland.

2. A root out of a dry ground (Isa. 53:2).
 - a. A root growing in a parched desert, a solitary place, a wilderness.
 - b. A root growing out of the dry barren earth.
3. Done no violence (Isa. 53:9).
 - a. The Lord manifested the divine quality of long-suffering.
 - b. I Peter 2:22-23
4. Neither was any deceit in his mouth (Isa. 53:9).
 - a. In all His suffering, our Lord never committed one sin.
 - b. He remained sinless His entire life (Heb. 4:15; 7:26; I Peter 2:22).
- C. Statements regarding his humanity:
 1. He has no unique form (Isa. 53:2).
 - a. Strong (8389): figure or appearance
 - b. BDB: shape, figure, appearance
 - c. John 18:3-6
 2. He has no comeliness (Isa. 53:2).
 - a. Strong (1926): magnificence, ornament, splendor, beauty
 - b. BDB: ornament, splendor, honor, majesty
 - c. Quite unlike other national deliverers: Joseph (Gen. 39:6) and David (I Sam. 16:18)
 3. A man of sorrows (Isa. 53:3).
 - a. Literally: "a man of pains"
 - b. "My soul is exceeding sorrowful, even unto death" (Matt. 26:38).
 4. Acquainted with grief (Isa. 53:3).
 5. Cut off from the land of the living (Isa. 53:8).
 6. Made his grave with the wicked (Isa. 53:9).
 7. Death (Isa. 53:9, 12).
 - a. To die, the spirit must separate from the body (James 2:26). At the cross, Jesus commended His spirit unto God, while the body remained on the cross (Luke 23:46).
 - b. The word "death" is plural. It possibly indicates the many facets associated with the death of the Lord.
- D. Phil. 2:5-8

III. GOD SAW THE LAMB (Isa. 53:7).

"...he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

- A. Lambs had been used in sacrifices for centuries among the Jewish people.
 - 1. Abraham offered a ram on Mt. Moriah (Gen. 22:7-8,13).
 - 2. The Jews offered the paschal lamb on the night before their release from Egypt (Exo. 12:3-5,21).
 - 3. The first born were redeemed with lambs (Exo. 13:13).
 - 4. Lambs were sacrificed every morning and every evening at the door of the tabernacle (Exo. 29:38-39).
 - 5. Peace offerings (Lev. 3:7), sin offerings (Lev. 4:32), and trespass offerings (Lev. 5:6), all involved the offering of a lamb.
 - 6. Purifying and cleansing ceremonies also involved the sacrifice of lambs (Lev. 12:6; 14:10).
 - 7. Many other aspects of Judaism involved the use of lambs.
- B. As a lamb, Jesus would be offered as a sin offering (Isa. 53:10). *"...thou shalt make his soul an offering for sin..."*
 - 1. His blood would bring the forgiveness of sins (Matt. 26:28; Eph. 1:7; Col. 1:14; Rev. 1:5).
 - 2. His sacrifice would differ from the lambs of the past.
 - a. He was not an animal, but a human being (Phil. 2:5-8).
 - b. His offering would only be made one time for all (Heb. 7:27; 9:28; 10:10; I Peter 3:18).
 - 3. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

IV. GOD SAW THE LABOR.

- A. Despised of men (Isa. 53:3).
 - 1. Strong (959): disesteem
 - 2. BDB: hold in contempt, disdain, to be despicable, vile and worthless
- B. Rejected of men (Isa. 53:3).
 - 1. Strong (2310): vacant, ceasing, destitute
 - 2. BDB: rejected
- C. Surely he hath borne our griefs, iniquities, sins (Isa. 53:4, 11, 12).
 - 1. Strong (5375): to bear up, carry away
 - 2. BDB: to lift, bear up, carry off
- D. Carried our sorrows (Isa. 53:4).
 - 1. Strong (5445): carry
 - 2. BDB: to bear, bear a load, drag oneself along
- E. Stricken (Isa. 53:4, 8).
 - 1. Strong (5060, 5061): violently to strike (punish, defeat, destroy)
 - 2. BDB: to strike, be defeated

- F. Smitten of God (Isa. 53:4).
1. Strong (5221): to strike, give wounds, punish, slaughter, slay
 2. BDB: to strike, smite, hit, beat, slay, kill
 3. The Jews had a horror of what they called "the strike of God." It denoted leprosy on many occasions (Ex.: Miriam, King Uzziah, and Gehazi).
 4. Jesus was smitten of God. He was struck with the horrible disease of sin (II Cor. 5:21).
- G. Afflicted (Isa. 53:4, 7).
1. Strong (6031): abased, humbled, weakened
 2. BDB: to afflict, oppress, humble, be bowed down, become low, be downcast, be humiliated, weakened
- H. Wounded (Isa. 53:5).
1. Strong (2490): wound
 2. BDB: to wound fatally, bore through, pierce
- I. Bruised (Isa. 53:5, 10).
1. Strong (1792): to crumble, to bruise, beat to pieces
 2. BDB: to crush, be shattered
- J. Chastisement (Isa. 53:5).
1. Strong (4148): chastisement, correction, discipline, rebuke
 2. BDB: discipline, chastening, correction
- K. Stripes (Isa. 53:3).
1. Strong (2250): bound with stripes, black or blue mark
 2. BDB: bruise, stripe, wound, blow
- L. The Lord laid on him the iniquity of us all (Isa. 53:6).
- M. He was oppressed (Isa. 53:7).
1. Strong (5065): to drive (an animal) to tax, harass, tyrannize
 2. BDB: to press, drive, exert demanding pressure
- N. He was taken from prison and judgment (Isa. 53:8).
- O. Cut off from the land of the living (Isa. 53:8).
- P. Put to grief (Isa. 53:10).
1. Strong (2470): rubbed, worn, to be weak, to grieve, to be made sick
 2. BDB: to become weak, to be sick, to be grieved, tired
- Q. Poured out his soul unto death (Isa. 53:12).
1. Strong (6168): to make bare, to empty, pour out
 2. BDB: to pour out, to empty
- R. Numbered with the transgressors (Isa. 53:12).
- S. Made intercession for the transgressors (Isa. 53:12).
1. Strong (6293): to impinge, make intercession
 2. BDB: to encounter, to entreat, to request, to make intercession

V. GOD SAW THE LEGACY.

- A. He shall see his seed, he shall prolong his days (Isa. 53:10).
 - 1. He was cut off from the land of the living, but now His days are prolonged.
 - 2. Here, we see the resurrection of Jesus.
 - 3. Acts 2:24, *"Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."*
 - 4. At this very moment, He sits upon the throne of His glory as prophet, priest, and king by the power of an endless life (Heb. 7:16).
- B. The pleasure of the Lord shall prosper in his hand (Isa. 53:10).
 - 1. Note the beginning of Isaiah 53:10: "It pleased the Lord to bruise him." God saw the death of His Son as the only means whereby He could save sinful man. Thus, it pleased Him to bruise him (See. Gen. 3:15).
 - 2. That act would now bring prosperity. It would accomplish that which it was designed to do (Col. 1:21-22; Heb. 2:9,14-15; 9:15; I Peter 3:18). And you, that were sometime alienated and enemies in our minds by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unprovable in his sight.
- C. He shall see the travail of his soul, and shall be satisfied (Isa. 53:11).
 - 1. Sin has as its consequence, death (Ezek. 18:20).
 - 2. As the Judge of the earth, God must exact justice.
 - 3. When God saw the physical, violent, bloody death of Jesus on Calvary, justice was satisfied.
 - 4. Rom. 3:23-26, *"For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."*
- D. By his knowledge shall my righteous servant justify many (Isa. 53:11).
 - 1. Justify
 - a. Strong (6663): to make right, to cleanse, to clear
 - b. BDB: to be put or made right, to declare righteous
 - 2. Notice that "knowledge" is part of the justification process.
 - a. We must come to know Him, the Son of God (John 17:3). And this is life eternal, that they might know

thee the only true God, and Jesus Christ, whom thou hast sent.

1) NOTE: We prove that we know Him by keeping His commandments. I John 2:3-5, *“And hereby we do know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is no in him. But whoso keep his word, in him verily is the love of God perfected: hereby know we that we are in him.”*

2) Paul had the desire deep within him to know Jesus Christ (Phil. 3:10). That I may know him...

- b. We must know the truth to be set free (John 8:32).
- c. The new man is renewed in knowledge after the image of him that created him (Col. 3:10).
- d. God wants all men to be saved and to come unto the knowledge of the truth (I Tim. 2:4).
- e. We receive all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue (II Peter 1:3).
- f. We escape the pollutions of the world through the knowledge of our Lord and Savior Jesus Christ (II Peter 2:20).

CONCLUSION:

1. After seeing all of these things, the Lord divided His suffering servant a portion with the great and allowed Him to divide the spoil with the strong (Isa. 53:12).
 2. Man, however, has the tendency not to believe the prophet's report (Isa. 53:1). Thus, they turn their faces from the Lord's servant (Isa. 53:3).
 3. This is sad in light of the fact that we live on the fulfillment side of this prophecy.
 - a. We can know and should know that all has been fulfilled in Jesus' atoning death.
 - b. In Acts 8, the Ethiopian eunuch read from Isaiah 53 (Acts 8:32-33; Isa. 53:7-8). Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus (Acts 8:35).
 - c. It takes the ignorant, the stubborn, the hard-hearted, and the rebellious to turn from the crucified Savior and from the benefits of His work on Calvary.
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No CONDEMNATION

Romans 8:1-14

Gerald R. Reynolds

1. "No Condemnation" (v.1), is a wonderful and glorious expression of redemption.
 - a. Picture, if you will, the wretched sinner, ridden with guilt, sorrow and shame, facing death (eternal separation from God). Then picture him hearing the glorious verdict: "No condemnation" (7:24-25).
 - b. Those of us who are in Christ can thank God through Jesus Christ our Lord.
 - c. Paul, using himself, presents the condition of every Jew living under the Mosaic Law.
 - 1) The Law of Moses was never intended as a means of deliverance from sin (Heb. 7:19; 8:7-8).
 - 2) While the spirit of man desired to keep the law, the flesh was weak and when sin occurred it brought death (Rom. 6:23; James 1:14-15).
 - 3) The law defined sin but did not grant deliverance from sin, only in Christ is there no condemnation (Rom. 3:20-23).
2. Consider these points for our study of the assigned topic: "NO CONDEMNATION"
 - a. THE PROMISE
 - b. THE PLACE
 - c. THE PROVISIONS
 - d. THE PROMISE HAS CONDITIONS

DISCUSSION:

- I. **THE PROMISE — "NO CONDEMNATION" (SENTENCE OF DEATH).**
 - A. Man was and is under the sentence of death. It began in the Garden of Eden when sin entered into the world and continues to this day (Rom. 5:12; Heb. 9:27).
 1. Sin separates man from God (Gen. 3; Isa. 59:1,2).
 2. The book of Romans, as well as the entire Old Testament, points to Christ for deliverance (redemption).
 - B. There are various statements made of the promise throughout the Old Testament. The earliest (Gen. 3:15) predicted the destruction of Satan's power over death as it pointed to Christ and His resurrection.
 - C. Many others followed, here are but a few: Genesis 12:1-3; 22:18; 26:4; 28:14; and Job 19:25.
 - D. There are dark clouds and multitudes of suffering, death, and sadness along the way because of sin, but there are also rays of hope through the promises and types that were

given. These gave hope and gladness to those during the Old Testament.

- E. There is not a greater chapter in all the Bible than Romans 8 to deliver our thoughts from the valley of death and despair to the mountain peak of glory.
 1. Consider brother Robert R. Taylor's statement on Romans 8: "We are removed from the doom and gloom of the clouds into the sunlit radiance of crystal clear truth that leaps lovingly from the printed page and into the hungry heart of the sincere seeker for salvation in Christ." (Robert R. Taylor, *The Book of Romans*, Eighth Annual Spiritual Sword Lectureship, 1983, page 120).
 2. We have all been in that valley of death and despair. We should cherish the promise — "No Condemnation."

II. THE PLACE — IN CHRIST.

- A. Not Found outside of Christ.
 1. Gentile people were condemned (Rom. 1:32). Paul showed the condition of the Gentile; the law of sin and death condemned them.
 2. The Jew had the law given by Moses, and yet did not keep it (Rom. 2:1-2).
 3. In Romans 3 the conclusion is drawn: "As it is written, There is none righteous, no, not one;" (v.10) "For all have sinned, come short of the glory of God." (v.23)
 4. "The wages of sin is death" (Rom. 6:23); It is a sad picture to behold.
- B. Now let's look at the picture again with Christ in the picture.
 1. *"Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood"* (Rom. 3:24-25a).
 2. Rom. 6:23, *"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."*
- C. The place for no condemnation is "in Christ Jesus" (Rom. 6:3,4; Gal. 3:27).
- D. All accountable people who are not in Christ are condemned and face the sentence of death.
- E. Many will be condemned. The multitude are following the broad-way to destruction (Matt. 7:13,14).

III. THE PROVISIONS.

- A. Through the Law of the Spirit of Life in Christ Jesus (Rom. 8:2).
 1. "The Law of the Spirit" is the same as the gospel in Rom. 1:16.

2. The saving truth shall make you free (John 8:32)
 3. The Spirit of life has a law or rule of action.
 4. Man has a rule of action to live by (Gal. 6:2; James 1:25).
 5. When man complies with the law of the Spirit, it produces life in Christ Jesus.
- B. Provision of the Mosaic Law was powerless to remove sin. The purpose (or provision) of the Law of Moses was not to deliver one from sin, but to identify sin. The law pointed to Christ and His new covenant (Heb. 7:19; 8:7-8).
1. The Law of Moses defined sin, but did not deliver the sinner from sin.
 2. The weakness was not in the law itself, but in the weakness of man (flesh) to keep it (Rom. 8:3).
 3. The Law: You sin — you die!
- C. The Provision of God in sending His Son in likeness of sinful flesh (Rom. 8:3).
1. God's plan for redemption included the coming of Christ. The law pointed to Him through the animal sacrifices, but it was not possible for them to remove sin (Heb. 10:3-4; 9:12).
 2. The law demanded righteousness. The law reached its purpose or aim in Christ the sinless Son of God (Rom. 10:4-5; I Peter 2:22).
 3. Never was there before Christ, or since, a sinless perfect man.
 4. Every accountable person has said, thought, or has done something contrary to the will of God.
 5. The righteous requirement of the law (fulfilled by Christ) is fulfilled in them that are in Christ, who walk not after the flesh but walk according to the Spirit (v.4).
- D. Without the provision of Christ, we would all be lost and under the sentence of death. The provision was made, "There is therefore now no Condemnation to them which are in Christ Jesus."

IV. THE PROMISE HAS CONDITIONS.

- A. Paul presents a number of contrasts: Condemnation (implied), "No Condemnation" (v.1); "flesh" — "Spirit" (v.1); "law of the Spirit of life" — "law of sin and death" (v.2); "carnally minded" — "spiritually minded" (v.6); "body is dead" — "Spirit is life" (v.10).
- B. He begins with the contrast between the flesh and Spirit (Rom. 8:1,4-9). [Though not stated in ASV, it is stated in v.4]
1. We all follow one of two manners of life: Flesh dominates one manner of life and Spirit dominates the other manner of life.

2. These two involve our interests: Flesh is attracted to earthly, fleshly attractions; Spirit is attracted to spiritual things (Col. 3:1-2; Rom. 12:2).
 3. Every accountable person falls under one of these two defined categories.
 4. Those in Christ who have no condemnation must walk after the Spirit (by the direction of the Spirit through the word), and not after the flesh.
 5. One must follow the directions of the Holy Spirit given in His word to become a Christian and in living the Christian life.
- C. The Carnal Mind or the Spiritual Mind (vs.6,7)
1. *"Carnally minded is death but the spiritually minded is life and peace"* (Rom. 8:6).
 2. Those who serve carnal interests will pursue a disposition toward the ways of the world (I Cor. 3:1-3; Gal. 5:19-21; Eph. 5:3-5).
 3. Those who are "spiritually minded" will pursue a life of fulfilling the fruit of Spirit and the Christian graces and will resist the devil and the things of world (Gal. 5:22,23; II Peter 1:5-11; I John 2:15-17; Rom. 12:1-2; James 4:7-10).
 4. They put off the old man and put on the new man in walking the newness of life (Eph. 4:22ff; Rom. 6:4)
 5. Those with a carnal mind serve fleshly interests and are enemies of God (Rom. 8:7; James 4:4).
- D. Paul makes it clear that one in Christ who has the Spirit of Christ cannot be a debtor to the flesh, and live after the flesh (Rom. 8:9-12).
- E. These conditions must be properly placed in our lives. We are debtors either to the flesh or to the Spirit. We owe our service to the Spirit and not to the flesh because the law of the Spirit of life is to rule our lives.
1. We are guided and controlled by the Spirit through the word (Rom. 8:14). Consider "walk" and "led" (Rom. 8:1, 4, 14; Gal. 5:18). One led by the Spirit will walk in the Spirit.
 2. One led by the spirit walks as the Spirit directs. It is to be a continuous walk.
- F. If we live after the flesh, we die. If we through the Spirit put to death the deeds of the body, we shall live (Rom. 8:13).

CONCLUSION:

1. The glorious announcement of redemption is given in Romans 8. The Promise: "There is therefore now no condemnation."
2. This glorious promise is based upon the provisions that have been made and the conditions of the promise being met.

3. We have before us Condemnation or No Condemnation, Flesh and Spirit, and Death or Life. Which will you choose?
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"THE MINISTRATION OF THE SPIRIT"

II Corinthians 3:1-18

Marlin Kilpatrick

1. Our text for the assigned study is 2 Corinthians 3:1-18.
2. The background of our assigned text to which Paul alludes is Exodus 34:29-35.
3. The 1st century church needed reminding that the old covenant had been abolished.
 - a. The old covenant was abolished by the death of Christ (Col. 2:14).
 - b. When the old covenant was abolished, the new covenant began (cf. Jer. 31:31-34).
4. Paul uses the phrase "...the ministration of the spirit..." with reference to the New Testament.
5. A panoramic view of our redemption by "the ministration of the spirit" is seen in that:
 - a. It changes our hearts.
 - b. It gives spiritual life.
 - c. It exceeds in glory, when compared with the Old Covenant.
 - d. It produces freedom.

DISCUSSION:

I. IT CHANGES OUR HEARTS. 3:1-3

- A. The Old/New Testaments are contrasted.
 1. The Old Testament: "tables of stone," — its physical aspects.
 2. The New Testament: "fleshly tables of the heart," — its spiritual aspects.
 3. This is figurative language, but it demonstrates objective truth.
- B. The New Testament is addressed to man's heart for his salvation. cf. Rom. 10:9,10
 1. It was prophesied by Jeremiah. Jer. 31:31-34
 2. It demands faith to please God. Heb. 11:6; Rom. 10:9, 10,17
 3. It requires repentance to demonstrate a change of heart. Acts 17:30

4. It requires a public confession of our faith. Acts 8:35-37
5. It commands baptism for the remission of sins. Acts 2:38
- C. The Christian's change of heart is demonstrated by his faithfulness. Rev. 2:10

II. IT GIVES SPIRITUAL LIFE. 3:4-6

- A. The "letter killeth" is contrasted with "the spirit."
 1. The Old Testament could only reveal man's sinfulness.
 - a. The old law was designed to make man aware of his sin. Rom. 7:7-10
 - b. There was no provision for man's forgiveness of his sins. cf. Heb. 10:4
 2. The "letter" stated the problem of sin, but did not contain the remedy.
 3. The phrase "the spirit" speaks of the New Testament, it realizes man's need.
 - a. The problem of sin is recognized. cf. Luke 19:10; Rom. 3:23
 - b. The answer is provided in God's grace. Heb. 2:9
 - c. God's grace is extended to man through the Gospel. Titus 2:11,12
- B. Spiritual life begins with the spiritual seed. cf. Luke 8:11; John 6:63
 1. The alien sinner is begotten by the seed, the word of God. cf. James 1:18
 2. The alien sinner is "born again." John 3:3-5
 - a. He is "born of water and of the Spirit."
 - b. In the "new birth" the human spirit is renewed. cf. Titus 3:5
- C. The Christian life is continued by bearing the "fruit of the Spirit." Gal. 5:22,23
 1. To bear "the fruit of the Spirit," one must abide in the Vine. John 15:1-7
 2. Those who "bear the fruit of the Spirit" are "walking in the light." 1 John 1:7
- D. The "ministration of the spirit" (N.T.) makes this life possible.

III. IT EXCEEDS IN GLORY WHEN COMPARED WITH THE OLD TESTAMENT. 3:7-11

- A. The "glory" of the Old Covenant was inferior to that of the New Covenant. vs.7,8
 1. The "glory" of the Old Covenant is seen in its:
 - a. Temple's construction as viewed from the physical.
 - b. Priesthood — limited to the tribe of Levi.
 - c. Worship — offering of animal sacrifices.
 2. This "glory" "...was to be done away." v.8

- B. The "glory" of the New Testament exceeds in glory over the Old Testament. vs.9-11
 - 1. The "glory" of the New Testament is seen in that:
 - a. The church is now the temple of God. cf. 1 Cor. 6:19,20; Eph. 2:19-22
 - b. All Christians are now "kings and priest unto God." Rev. 1:6
 - c. Our worship emphasizes the spiritual. cf. John 4:24
 - 2. It's permanence. v.11; Dan. 2:44

IV. IT PRODUCES LIBERTY. 3:12-18

- A. To appreciate our Christian liberty, we must first see the confused state of the Jews.
 - 1. Unconverted Jews were still trying to follow the Old Covenant. vs.12-15
 - a. The Old Covenant was abolished. v.13
 - b. The mind of the Jew was blinded. v.4
 - c. Satan was in the "mind-blinding" business. cf. 2 Cor. 4:3,4
 - 2. Moses' veil was upon his face, but the Jews veil was upon their heart. v.15
- B. New Testament Christians have been liberated from the Old Covenant.
 - 1. Christ became our Liberator by giving us his law of liberty. v.16 Gal. 5:1; James 1:25
 - 2. We must not use our "liberty" as an excuse for sinning. cf. Gal. 5:13
- C. Our "liberty" allows us to be changed from "glory to glory." v.18
 - 1. This changed is effected by our looking into God's mirror, his word. James 1:25
 - 2. Unlike the Jew, the Christian, within his liberty, looks with "open face." v.18
 - 3. We become more and more like the One we observe in God's mirror.
 - a. This change from "glory to glory" is a development of our holy character. cf. 1 Peter 1:15,16
 - b. Proof of our spiritual development is seen in our bearing the fruit of the Spirit. cf. Gal. 5:22,23

CONCLUSION:

- 1. When we survey the New Testament, we see a panoramic view of our redemption.
 - 2. The New Testament, reveals our need for salvation.
 - 3. Obedience to the Gospel of Christ is the only means to assure us the hope of heaven.
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MADE ALIVE TOGETHER WITH HIM

Colossians 2:1-15

Kenneth Burleson

1. To be made alive is to be redeemed. Eph. 1:7; 2:1,5; Col. 1:14; 2:13
2. This takes place in baptism. Col. 2:12
3. Being made alive is only the beginning.
4. Those redeemed had many things to face and overcome to maintain their present state.

DISCUSSION:

I. PAUL'S CONCERN FOR THE CHURCH AT COLOSSE AND NEIGHBORING CHURCHES. vs. 1-3

- A. His concern was not only for those with whom he was acquainted but with those he had not seen. v. 1
 1. Another example of Paul's concern. II Cor. 11:28
 2. This should be the concern of every Gospel preacher.
- B. He was concerned about their comfort. v. 2
 1. To the Thessalonians he said, "Wherefore comfort one another with these words." I Thess. 4:18
 2. He also, sought comfort for other brethren. II Cor. 1:3,4; Phil. 2:1-3
 3. He describes the things that will bring comfort. v. 2
 - a. "Being knit together in love." John 13:34, 35; I Peter 1:22; 2:17; I Cor. 13:13
 - b. "Full assurance of understanding." Eph. 5:17
 - c. "To the acknowledgment of the mystery of God and of the Father, and of Christ."
 4. It is IN Christ that all the treasures of wisdom and knowledge are hidden.
 - a. "In whom" — In Christ
 - b. In Him we have "redemption." Eph. 1:7; Col. 1:14; Rom. 3:24. "Forgiveness." Eph. 1:7; Col. 1:14. "All spiritual blessings." Eph. 1:3. "Made alive." Eph. 2:1,5; Col. 2:13

II. PAUL DESCRIBES HOW THEY CAN MAINTAIN BEING ALIVE IN CHRIST.

- A. He warns against deceivers. v. 4,5
 1. Teachers are to warn. Eph. 4:14; I John 4:1
 2. The reason Paul warned them. v. 5
 - a. Paul was joyful over their steadfastness of faith.
 - b. His concern was that they may allow their steadfastness to be broken down by the deceiving teachers.

- B. He encourages them to walk the Christian walk. v. 6,7
1. Walk in Him.
 - a. "As ye received Christ Jesus the Lord." v. 6
 - 1) Receive Him doctrinally and as Lord.
 - 2) When you receive Him ye become sons of God, upon obedience. John 1:11,12
 - a) You also, receive the promise of eternal inheritance. Heb. 9:15; I John 2:25.
 - b) The hope of eternal life. Titus 1:2
 - c) And joint-heirs with Christ. Rom. 8:17
 - b. "So walk ye in Him. v.6
 - 1) As He is the way, the truth and the life. Jn. 14:6
 - 2) Walk in His commandments.
 2. The conditions of this walk. v.7
 - a. "Rooted" – Firmly planted. Eph. 3:17
 - b. "Built up" – edified. Acts 20:32
 - c. "Stablished in the Faith." To make firm.
 - d. "Abounding therein with thanksgiving." Col. 4:2
 - 1) Our faith must overflow with thanksgiving.
 - 2) Thanksgiving denotes gratitude.
 - 3) When we are thoughtful we are thankful.
- C. He warns them about being spoiled through philosophy and vain deceit after the traditions of men, after the rudiments of the world and not after Christ.
1. This philosophy is connected with "vain deceit."
 2. This philosophy originated with the traditions of men.
 3. It was after the rudiments of the world.
 - a. They belonged to the world.
 - b. The beggarly elements, done away in Christ.
 4. Worthless because Christ was not the author.
 5. It was very dangerous because it could make spoil of them. It could have an enslaving effect.
- D. "For in Him dwelleth all the fulness of the Godhead bodily." v.9
1. Those who are made alive are complete in Him because He is the fulness of the Godhead. v.10
 2. One can remain in the state of being alive in Christ because in Christ dwelleth all the fulness of the Godhead.
 3. We can be in Him and remain in Him because in Him is the fulness of authority, power, deity and the judgment.

III. HOW HAD THEY BEEN MADE ALIVE. vs. 10-13

- A. They were made alive in Christ.
1. Circumcision not made with hands. v.11
 2. Putting off the body of sins by the circumcision by Christ. v.11; II Cor. 5:17

3. How? Buried with Him in baptism. In baptism we put off the old man and put on the new man. v.12; II Cor. 5:17
 - a. Baptized into Christ. Gal. 3:27
 - b. The Romans obeyed the form of doctrine. Rom. 6:17,18
 - c. Doctrine — the death, burial and resurrection of Christ. I Cor. 15:1-4
 - d. Form — Baptism. Rom. 6:3-5
4. Made alive in Him at the same time we are washed, sanctified and justified. I Cor. 6:11
5. All of this puts one into Christ. All spiritual blessings are in Christ. Eph. 1:3. In Christ we have redemption and forgiveness of sins. Eph. 1:7; Col. 1:14
- B. When all of this has been accomplished in the individual that was dead in sins is now made alive. v.13

IV. **BLOTTING OUT THE OLD LAW AND BRINGING IN THE NEW LAW TO MAKE ALIVE THOSE WHO HAD BEEN SPIRITUALLY DEAD. vs.14,15**

- A. The law of Moses is that which is referred to in this passage.
- B. It was, “against us, contrary to us” v. 14
 1. Peter called it a “yoke.” Acts 15:10
 2. Paul called a “yoke of bondage.” Gal. 5:1
- C. It was “blotted out,” taken away, and “nailed to His cross.” v.14
 1. It was temporary. Gal. 3:23-25
 2. The significance is seen in the redemptive work of Christ.
- D. “And having spoiled principalities and powers.” v.15
 1. The redemptive work of Christ “spoiled” Satan’s plans.
 2. Satan had held men captive.
- E. “He made a show of them openly, triumphing over them in it.” v.15
 1. The cross of Christ gave the victory.
 2. The cross was a scene of triumph.
 3. He removed the condemning power of the law of Moses.

CONCLUSION:

1. These passages relate to the theme: “Panoramas of Redemption” and also to the common theme of redemption.
 - a. The law of Moses was “blotted out” for the law of Christ to be valid, so, that those spiritually dead might be made alive. Redemption.
 - b. These passages teach us how to be made alive and how to remain in this state.

2. To be made alive is to be redeemed.
Eph. 1:7; 2:1,5; Col. 1:14; 2:13
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BREAD FROM HEAVEN

John 6:41-58

John Carliso

1. What a remarkable thing it must have been being a Jew and hearing from your youth about the wonderful things that God had done in times past.
 - a. The account of Jehovah doing great wonders before that pagan Pharaoh, proving that He was the Lord of lords and God of gods.
 - b. Emancipating the Hebrew people and taking them through the Sinai toward the fulfilling of the promise made to the father of Israel.
 - c. How exciting to hear of the sojourners marching across dessert conditions and yet being miraculously cared for.
 - d. One can only imagine the sermons that inspired them and gave them a sense of pride that they were Jews (maybe even some envy that they had not experienced this wonderful pilgrimage).
 - e. Oh, if only they had been there, they would truly know God's love for them — the miracles that accompanied them; durable clothing that would never disintegrate, quail that fell from the sky, and that wonderful manna like coriander bread with a hint of honey.
 - f. But where had God been? For 400 years the Hebrew God had remained silent. Now the Jewish nation is being overrun with Roman influence. Was there justice for the faithful?
2. By John chapter 6, the reputation of Jesus has grown. The crowds gathered to hear what this new prophet would reveal.
 - a. In Tiberias, He fed a great multitude with the scrapes of a young boy (9-12).
 - b. Was he the one sent to deliver Israel from Roman pressure and begin the imperial campaign that would make Israel the greatest power of all times? They try to make him king. But, before they can force him to be their king, he disappears from their grasp (15).

- c. Than Jesus petitioned his father for an entire night and walked across the sea of Galilee to comfort a panicking boat of his disciples.
- d. The next day when the crowd of spectators found Jesus on the other side of the sea they wondered how he had crossed knowing he had no ship.
- e. It is here that Jesus reveals the true heart of his “followers”.
 - 1) They had only followed for the food that was given (26).
 - 2) We can see as this scene plays out, the faithlessness of this crowd.

DISCUSSION:

1. DISTINGUISHING GOD'S GIFT.

- A. Eph. 2:6-8
 - 1. Among many other things, Paul is saying that Jesus is the gift. It is Jesus that epitomized and offered grace and faith.
 - 2. This is the great trial, as easy as it is. Will we recognize the gift and receive it properly?
- B. Jesus reminds them of the pettiness of solely living for the carnal and temporary. John 6:27, *“Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.”*
 - 1. He also reminds them as he begins his teaching of His credentials.
 - 2. Just as he had tried to clarify in the last chapter that He had many witnesses, He again points them to the miracles which proved his heavenly representation.
 - 3. You see, just as a king's signet proved the royal source of a letter, so the miracles that Jesus worked showed the divine source of Jesus.
- C. The problem — The people loved the physical manifestation of the miracles (decomposing food) but ignored the true gift — Jesus Himself and the words that He spoke (the everlasting sustenance).
- D. Is it a break-through?
 - 1. Finally they petition the right request (34).
 - 2. Knowing this crowd, you can just hear the wheels spinning. “Oh, he's offering us something better than bread and fish. Okay, we'll take it.”
 - a. Of course, Jesus had been feeding them the whole time, and they didn't recognize it.
 - b. It's like putting a 12 course meal before someone, who just ignores it and then asks, “When is supper going to be ready?”

- c. The meal was prepared (Gal 4:4) and served (Luke 24:39).
- E. 35-40 Jesus explains that he is the bread of eternal life that if "sought" and "believed in," offers spiritual protection.
 - 1. Notice that in six verses, they never made it past the first phrase.
 - 2. What a warning this is for us today. Isa. 55:9, *"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. It difficult to see God's truths when we are 'smarter than God.'"*

II. DISCONTENT WITH GOD'S GIFT.

- A. How can this man be the bread of Heaven? *"Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?"*⁴²
 - 1. Though God had sealed his prophet, the message was not very impressive to the Jews.
 - 2. This man was born of a man and women. Well, they were half correct.
 - 3. How can he be putting himself above us? What a delusion of grandeur.
 - 4. Jesus clarifies that he was certainly not on their level and that they must be raised to come to the father's standard (44).
- B. What was it that they would not do (45).
 - 1. Jesus quotes Isaiah, Jeremiah, and Micah for whom these Jews had great respect to try and get it through their heads that this was God's plan from the beginning.
 - 2. What was God's plan that these Jews were thwarting? Preaching was God's plan.
 - a. But preaching is not enough — one must *hear* (be taught).
 - b. One must understand what they hear (learn).
 - c. One must obey the words of the Gospel (come unto me).
 - 3. Has anything changed? Aren't the multitudes still refusing to obey the preaching of God's word because they know better? We often hear men say:
 - a. Certainly there is more than one way to get to heaven.
 - b. The apostles were men just like we, and must have been wrong about some things.
 - c. If you say you have to be baptized to be saved than salvation is earned.

III. DIGESTING GOD'S GIFT.

- A. What does it take to stomach the bread of life? We can almost see the faces of the Jews present as they draw the flesh of Christ to their lips in disgust.
 1. Believing
 - a. (47) Jesus teaches "belief only".
 - 1) Why didn't Jesus say, "hear, believe, confess, and be baptized?"
 - 2) We need to understand that these kinds of statements do not eliminate other requirements, but encompass them.
 - 3) Believe is sufficient for salvation.
 - 4) But this command does not eliminate works. In fact, look at verse 29 of this same chapter.
 2. Feasting
 - a. Notice, Jesus is not just asking them to acknowledge that he is a feast before them. They're actually expected to eat and drink of Him. John 6:48-51, *"I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."*
 - b. Ignorantly, many religious people who cannot seem to see the figurative language here demand that the "sacrament of the Lord's Supper" be understood here and that transubstantiation must be a reality.
 - 1) It was this same ignorance that these Jews suffered (52).
 - 2) Those who see this as a weekly sacrament that allows the Christian to charge themselves up on the grace of God through the Lord's Supper, miss the true beauty of feasting upon the Messiah.
- B. Jesus is not petitioning cannibals. Look to the context. He is requesting man to devour continually his teaching. (Read 53-58)
- C. How do we know that Jesus spoke concerning a feast upon his words? (60-66)
 1. Those who went away did so because they said His teaching was "an hard saying, who can hear it?"
 - a. The law of rationality says that one must only consider to be truth that which is warranted by evidence. We have already mentioned the miracles as evidence.

- b. But Jesus says there will even be something greater to come — the resurrection and ascension. What does that have to do with this question?
 - c. Jesus continued to give proof that He had eternal life to give. If Jesus could ascend to heaven after being put to death, then He proved that the spirit outlived the body, and that He had the power to preserve the spirit.
 - d. What is His conclusion? My words are spirit and life. That is to say, they enrich the spirit with life, which if devoured, will never end.
 - e. To the doubter Jesus says, "no man can come unto me, except it were given unto him of my Father." What is "it"? Life. How did God give it? Spiritual words.
2. But those who continued feasting on the Savior day after day did so in the light of Simon's great understanding (67-68).
 - 1) It is so refreshing to know that some present did understand what Jesus was saying.
 - 2) Peter knew that as hard as Jesus' saying may have been, they were the pure teaching of God.
 - 3) Peter knew that it was the life of Christ that offers salvation. Rom. 5:10, *"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."*

CONCLUSION:

1. May we thirst and hunger after righteousness.
2. May we see that righteousness was manifested and epitomized in Christ and if we want eternal life we must salivate after his flesh and blood.
3. You know there are many times that we put pure nutrients before our children to which they turn up their little noses.
 - a. Yet as adults, hopefully we learn that if we are to get a complete diet enriched with the vitamins and minerals that our bodies need, we have to swallow things that are less appealing.
 - b. So, must we carry this same attitude to God's word. He has promised us that with every doctrine we will be molded into his image. Yet not all of his teachings may immediately console us.
4. Too many people turn from the teachings of Jesus because they (the scriptures) condemn, discomfort, or even turn our stomachs.
5. But Jesus is the bread of Life and we eat and drink of Him when we acknowledge His word as truth.

6. Therefore, in the words of the apostle Paul, 1 Cor. 5:7,8, *“For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”*

THE WORD OF THE CROSS

I Corinthians 1:17-25

Jimmy W. Bates

1. *“For Christ sent me not to baptize, but to preach the gospel: Not in wisdom of words, lest the cross of Christ should be made void. ¹⁸For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God. ¹⁹For it is written, ‘I will destroy the wisdom of the wise, and the discernment of the discerning will I bring to naught.’ ²⁰Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of the world? ²¹For seeing that in the wisdom of God the world through it’s wisdom knew not God, it was God’s good pleasure through the foolishness of the preaching to save them that believe. ²²Seeing that Jews ask for signs, and Greeks seek after wisdom: ²³but we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; ²⁴but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. ²⁵Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.”* (ASV, I Cor. 1:17-25)
2. Brief Analysis of our text:
 - a. Context: division – brethren calling themselves after Paul and others. Lest he be accused of baptizing in his own name, Paul was thankful he had only baptized Crispus, Gaius, and the household of Stephanas at Corinth (I Cor.1:10-16).
 - b. In the interest of saving souls, Paul’s mission was to preach the Gospel, not to baptize. Baptizing occurs only when people hear and obey the Gospel (1:17).
 - 1) At the center of Paul’s preaching was the “cross of Christ” (vs.17,18). He preached “Christ crucified” (vs.23; compare II Cor.2:2; I Cor. 15:1-4); the “word of the cross” (vs.18 ASV).

- 2) He did not preach words of human or worldly wisdom which would not save, as the cross of Christ would be made of none effect by such preaching.
- c. Worldly wisdom versus God's wisdom (vs. 18-25).
 - 1) Two basic attitudes toward the preaching of the "word of the cross" (v.8):
 - a) To some, based on their own worldly wisdom, it's foolish – they reject it and perish.
 - b) To those who accept heavenly wisdom, it's the power of God (Rom. 1:16). They receive and obey it and are saved.
 - 2) God's wisdom shown in His scheme of redemption centered in the cross and the preaching of Christ crucified has made foolish and destroyed the wisdom of this world (1:19-24).
 - 3) The *perceived* foolishness of God is wiser than men; and the *perceived* weakness of God is stronger than men (1:25).
3. Let us now observe the "**word of the cross**" as it relates to God's plan of redemption for lost man.

DISCUSSION:

I. THE CROSS — AT THE CENTER OF GOD'S SCHEME OF REDEMPTION FOR MAN.

- A. The Cross – God's remedy for the sin problem.
 1. The entrance of sin – (Gen. 2:16,17; 3:1-6).
 - a. Sin is transgression of God's law (I John 3:4).
 - b. Sin has always been man's greatest problem.
 2. Sin brought consequences:
 - a. Fear and guilt – running from God (Gen. 3:7,8).
 - b. Condemnation/separation/death (Gen. 3; Rom. 5:12; 6:23; Ezek. 18:20; II Thess. 1:7-9; Isa. 59:1,2).
 - c. Sin lead to the corruption of the world (Gen. 6; I John 2:15-17; 5:19).
- B. To deal with sin – God promised the cross.
 1. Gen. 3:15, "*And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*"
 2. The idea of one being bruised for our iniquities was again mentioned in Isa. 53:1-10, referring to the cross of Christ and events surrounding it.
 3. Gen. 12:1-3, God's promise to Abraham involved the Cross (Gal. 3:16).
- C. The animal sacrifices of the Old Testament were typical of (pointed to) the Cross of Christ.
 1. No remission of sin without the shedding of blood (Heb. 9:22).

2. Blood of animals was only typical and could not take away sins (Heb. 10:1-4).
3. The blood of Christ was necessary for redemption (Heb. 9:12-15).
- D. In the fullness of time (some 4,000 years after God's promise in Gen. 3:15), Christ, the Savior came (Gal. 4:4,5).
 1. He fulfilled all the prophecies and all the types and shadows of the old law (Matt. 5:17,18); took it out of the way and nailed it to the cross (Col. 2:14); reconciling both Jew and Gentile unto God in one body (Eph. 2:16).
 2. After Jesus' personal ministry on earth, He finished the work He came to the earth to accomplish. He suffered and died, shedding His blood on a Roman Cross; was raised from the dead on the third day; ascended back to the right hand of God in heaven; established His Kingdom/Church whose mission is to preach the Gospel, the word of the cross to every person in all the world (John 18; Acts 2; Mark 16:15,16; I Cor. 1:18).

II. A PICTURE OF THE CROSS IN GENESIS 22:1-14 — ABRAHAM OFFERING HIS SON ISAAC:

- A. v.2 — Offer "thine only son" (of promise).
 1. Pictures God offering His only Son (Christ).
 2. Many sons of God, but only one "only begotten Son" (Jn. 3:16).
 3. The son "whom thou lovest."
- B. v.6 — "...took the wood of the burnt offering, and laid it upon Isaac his son..."
 1. The iniquities of all mankind were laid on Christ (Isa. 53:4-6,12; Rom. 5:8).
 2. I Peter 2:24, "*...bare our sins in his own body on the tree...*"
- C. v.7 — "...where is the lamb?"
 1. God's only Son — only lamb to take away the sins of the world (Heb. 10:1-4; 9:22,28).
 2. John 1:29; I Cor. 5:7
- D. v.8 — "...God will provide..."
 1. God gave Christ (John 3:16).
 2. God provided redemption for lost man in and through Christ (Eph. 1:4,7).
- E. vs.9-12 — Isaac was laid on the altar.
 1. Christ was hanged on a tree (I Peter 2:24).
 2. He laid down His life for us (John 10:15,17-18; I John 3:16).
- F. v.13 — A ram offered instead of Isaac.
 1. Christ was offered instead of you and me.
 2. Heb. 2:9; Gal. 2:20; Rom. 5:8; II Cor. 5:21

III. THE CROSS PROVIDED ATONEMENT:

- A. Atonement allowed God to extend mercy to man (Rom. 3:23-26).
 - 1. Sin separated man from God, thus he was in need of a way for his sin to be removed (forgiven) so that fellowship with God could be restored.
 - 2. God is a just, righteous, and holy God – He could not just ignore sin.
 - a. It was necessary for God to maintain His righteousness and justice while extending mercy to lost man.
 - b. The cross was God's way of making it possible to forgive man and bring him back in fellowship and remain just and holy (Rom. 3:26).
- B. Atonement required blood – the blood of Christ.
 - 1. It required one without sin to voluntarily give his blood as a substitution before God for the death that was due the sinner.
 - a. Where could such a sinless one be found?
 - b. Not one on earth (Rom. 3:23).
 - 2. God's own Son was the only Person who had the capacity to bear in His own body the sins of the world (I Peter 2:24; II Cor. 5:21).
 - 3. If He became an atonement for sin, He would have to come to earth and live as a man (Phil. 2:5-9). He would be despised and rejected of men, a man of sorrows and acquainted with grief. He would have to bear our griefs and carry our sorrows. Then He would have to be smitten of God, wounded for our transgression and bruised for our iniquities (Isa. 53:3-5).
 - 4. Looking down from heaven, Jesus Christ saw this world doomed, damned and bound for hell. He saw lost man struggling beneath the load of sin.
 - 5. He left His heavenly abode and came to this earth and took upon Himself the form of human flesh and blood that He might die and shed His blood for our sins.
- C. God's acceptance of the atoning blood of Christ as being complete and sufficient is evident in the fact that Christ ascended back to heaven and sat down at God's right hand (Heb. 1:3; 8:1; 10:12; 12:2).
- D. The New Testament sets forth the necessity of the Atoning Blood of Christ.
 - 1. The New Testament (new covenant) ratified by His blood (Matt. 26:26-28; I Cor. 11:25,26; Heb. 13:20).
 - 2. The New Testament church purchased with His blood (Acts 20:28; I Cor. 6:20; Eph. 5:23).
 - 3. The Lord's Supper – Memorial of His sacrifice on the cross (Acts 2:42; I Cor. 10:16-21; 11:24-30).

4. The Remission of Sins by His blood (Matt. 26:28; Heb. 9:22; Rom. 3:25; I John 1:7; Rev. 1:5; 7:14).
5. Redemption by His blood (Eph. 1:7; Col. 1:14; Heb. 9:12; I Peter 1:18-20).
6. Reconciliation by His blood (Eph. 2:13-16; Col. 1:20).
7. Justification by His blood (Rom. 5:9).
8. The necessity of applying His blood shows the necessity of Baptism:
 - a. One must come in contact with and apply the atoning blood of Christ to receive its benefits.
 - b. Christ shed His blood in His death (John 19:34).
 - c. The blood is contacted and applied when one is baptized into the death of Christ (Rom. 6:1-5).
 - 1) It is not the water that provides spiritual cleansing, it is the blood of Christ.
 - 2) In being baptized into the death of Christ, the Romans had obeyed that form of doctrine (Rom. 6:17,18), which is the death, burial, and resurrection of Christ (I Cor. 15:3,4), being then made free from sin.
 - 3) In baptism, our sins are remitted or washed away by the blood of Christ (Acts 2:38; 22:16).
 - 4) We are baptized into Christ (Gal. 3:26, 27), into His spiritual body, the church (Eph. 1:22, 23), which was purchased with the blood of Christ (Acts 20:28).
 - 5) When one applies the blood of Christ in Baptism, he is redeemed, reconciled, justified, saved.

CONCLUSION:

1. Our hope of heaven is in the cross of Christ. If Jesus had not gone to the cross and died in our stead we would have NO HOPE!
 2. The Cross is the “center piece” of the Gospel. To preach the Gospel is to preach the Word of the Cross.
 3. May every Gospel preacher today truly “hide himself behind the cross” and preach Christ and Him Crucified!
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SALVATION OF YOUR SOULS

I Peter 1:3-25

Jeff Bates

1. Countless lives are lost each year in the United States and across the world as a result of natural disasters such as hurricanes, tornados, tsunamis, etc.
 - a. Some of these individuals lose their lives because they had no warning of coming danger, or some lose their lives while working to save others.
 - b. Many of these lives are lost unnecessarily because people fail to take the necessary precautions.
 - 1) Not accepting the eminent danger, they fail to escape while they have the opportunity.
 - 2) They do not realize their need to be saved from physical death until it is too late.
2. Jesus stated that many souls will be eternally lost, and few will be eternally saved. (Matt. 7:13,14)
 - a. Is this true because of some failure in God's plan to save mankind? Absolutely not. His is a "perfect law of liberty." (James 1:25)
 - b. It is true because of the failures of individuals.
3. Souls will be lost because they never grasp an understanding of their need to be saved from sin and spiritual death until it is too late.
4. Souls will be lost because, although some individuals understand their need to be saved, they reject God's plan to save them.
5. Let us consider the principles concerning the salvation of our souls taught in 1 Peter 1:3-25.

DISCUSSION:

I. EVERY INDIVIDUAL WHO IS ACCOUNTABLE TO GOD FOR THEIR SINS HAS A NEED FOR SALVATION.

- A. There are souls who have no need of salvation because the individual is not accountable to God for sins.
 1. Infants and children have no need of salvation. (Matt. 18:1-4; 19:14; Mark 10:14,15; Luke 18:16,17).
 2. Individuals who, because of birth defects, disease, or physical harm to the brain, never mature mentally and have no need of salvation. One must be mentally able to grasp the Biblical concept of right and wrong to be accountable to God for sins.
- B. All who are accountable to God have a need to be redeemed from their empty, useless manner of life. (1 Peter 1:18)

1. It is a vain life because the “rewards” of that life are temporary (Heb. 11:24-26), and because there will be no reward from God (Matt. 6:2,5,16).
2. This applies to all, because all have sinned. (Rom. 3:23)
3. It is the desire for worldliness that is passed “by tradition” from one generation to the next, not the sin itself. (1 Peter 1:18; Ezek. 18:20)
- C. The sin committed by every individual accountable to God will bring certain spiritual death apart from God’s plan to save us. (Isa. 59:1,2; Rom. 6:23)
- D. Whether or not one realizes it, he/she has the need to be saved from this spiritual death.

II. WE CAN REJOICE IN THE FACT THAT GOD HAS MADE A WAY THAT EACH OF US CAN BE SAVED FROM SPIRITUAL DEATH — THE CONSEQUENCES OF SIN. (1 Peter 1:5,6)

- A. God has given us hope through Jesus Christ. (1 Peter 1:3)
- B. We rejoice with a joy unspeakable, a joy that will never be attained through worldliness. (1 Peter 1:8,9)
- C. An individual can be saved from spiritual death through no other but Jesus Christ our Savior and Lord. (Acts 4:10-12)
- D. He allowed his blood to be shed to provide the sacrifice necessary to cleanse our sins and save our souls. (1 Peter 1:18-20; Rev. 1:5)
- E. The salvation of our souls is offered through the grace and mercy of God. (1 Peter 1:3,10,13)

III. ALTHOUGH THE SALVATION OF OUR SOULS IS A GIFT OF GOD, IT IS A CONDITIONAL GIFT. NOTE THE CONDITIONS WE MUST MEET TO RECEIVE GOD’S GIFT OF SALVATION.

- A. One must have **faith**. (1 Peter 1:5,9)
 1. Faith in God. (1 Peter 1:21; Heb. 11:6)
 2. Faith in Jesus Christ as one’s Lord and Savior. (1 Peter 1:8; John 8:24)
 3. This faith is not merely acknowledging belief in God and Christ. (James 2:19,24)
 4. This is a faith demonstrated by obedience. (James 2:18, 21-24)
- B. One must be born again by the word of God. (1 Peter 1:23)
 1. One must learn the truth of the Gospel of Jesus Christ. (1 Peter 1:23-25; John 8:32)
 2. Through faith (which was discussed in a previous point), one must **repent** of sin. (Luke 13:3,5; Acts 17:30)
 3. One must make a verbal **confession** of faith in Jesus Christ as Lord and Savior. (Rom. 10:9,10; Acts 8:37)

4. One must be **immersed in water** for the purpose of receiving the remission of sins through contact with the cleansing blood of Jesus Christ. (John 3:3-5; Acts 2:38)
 - a. The blood of Jesus cleanses our sins (Rev. 1:5). How? When? After one has been baptized (Acts 22:16).
 - b. One is baptized into the death of Jesus Christ (Rom. 6:3). What is the significance? Jesus' blood was shed in his death (John 19:34), so one contacts the blood by being baptized into Jesus' death.
 - c. One arises from being immersed in the waters of scriptural baptism to "walk a new life" (Rom. 6:4) having been born again spiritually. (Gal. 3:26,27)
 - d. Baptism saves us, not that the water cleanses the body, but that the blood of Jesus cleanses the soul of sin. (1 Peter 3:21)
- C. We must then be **obedient** children of God. (1 Peter 1:14)
 1. We must not conform to the ways of the world, as so many do. (1 Peter 1:14; Rom. 12:1,2)
 2. Our attitude and actions is to be changed to be likened unto that of Jesus Christ. (Rom. 12:2; Phil. 2:5)
 3. We are to be holy, even as God is holy. (1 Peter 1:15,16)
 4. We must live in awe, reverence, and respect of God and of the will of God. (1 Peter 1:17)
- D. We are to fervently love our brethren with a pure heart. (1 Peter 1:22; 1 John 2:10,11; 3:10-18; 4:7-21; 5:1,2)
- E. We must endure temptations, trials, and persecutions and not allow our faith to waver. (1 Peter 1:6,7; James 1:2-4; Heb. 10:22,23)

CONCLUSION:

1. God has reserved for us in heaven a perfect, permanent inheritance. (1 Peter 1:4)
 2. We must keep in control of our thoughts, words, and actions. (1 Peter 1:13)
 3. All physical things are temporary, and will be destroyed; but all spiritual things are permanent. (1 Peter 1:24)
 4. The word of the Lord, including his precious promises, will abide and endure forever. (1 Peter 1:23-25)
 5. Have you sought the salvation of your soul from death through obedience to the Gospel of our Lord and Savior Jesus Christ? If not, why are you procrastinating — risking your eternity?
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BLESSED AND SEALED

Ephesians 1:1-14

Sidney White

1. Book written to brethren in Ephesus.
 - a. Ephesus
 - 1) City of luxury, sexual vice, seat of goddess Diana.
 - 2) Prominent occupation was the making of shrines. Acts 19:24
 - b. Church in Ephesus
 - 1) Needed strong conviction to exist in that environment.
 - 2) Established about AD 54 by Paul, and had great success. Acts 19:18-20
 - c. Purpose of writing
 - 1) To cause them to become more active in their faith.
 - 2) To give them a greater concept of the church.
 - 3) To exalt the church as the body of Christ.
 - 4) To encourage faithfulness.
2. Key thoughts in the book of Ephesians:
 - a. Spiritual blessings in Christ. 1:3
 - b. The blood of Christ in salvation. 1:7
 - c. Christ is the head of the church. 1:22-23
 - d. Grace is the ground of salvation. 2:8
 - e. Cannot glorify God out of the church. 3:21
 - f. Encouragement of unity. chapter 4
 - g. Christ is the savior of the body. 5:23
3. Key words in the book of Ephesians
 - a. "In Christ" ("in him", "in whom").
 - b. "Church" — 9 times.
 - c. "Body" — 9 times.
4. Chapter headings
 - a. One body, ch. 1
 - b. One man, ch. 2
 - c. One family, ch. 3
 - d. One building, ch. 4
 - e. One marriage, ch. 5
 - f. One warfare, ch. 6
5. This lesson deals with the first 14 verses of chapter 1, "Blessed and Sealed", and how that relates to redemption and salvation.

DISCUSSION:

1. CHAPTER ONE SHOWS THE BLESSINGS OF BEING IN CHRIST.
 - A. Verses where such reference is made (1,3,4,6,7,10,11,12, 13,20).

- B. Being in Christ is equivalent to being in the body of Christ; baptized into Christ/into one body. Gal. 3:27; I Cor. 12:13
- C. Being in the body of Christ is equivalent to being in the church. Eph. 1:22-23
- D. Just one Christ, just one body, just one church where these blessings are found. Gal.3:26-27; Rom.6:3-4; I Cor. 12:13
- E. Would answer the question, "Exactly what is so wonderful about Christianity?"

II. CONSIDER THE WRITER OF THIS LETTER (APOSTLE PAUL).

- A. First consider his background and past history. Acts 7:58; 8:1-3; 9:1-2
- B. Then consider the latter part of his life.
- C. Surely he could appreciate the matter of redemption and salvation as he writes about such a great theme.
- D. Seems he never got over his amazement that God chose him.

III. CONSIDER THE RECIPIENTS OF THE LETTER (BRETHREN IN THE CHURCH AT EPHESUS).

- A. "Saints" – sanctified, set apart people. cf. 2 Cor. 6:14-17
- B. "Faithful in Christ" – same people as "saints". cf. Col. 1:1,13; Rom. 6:3-16
- C. Yet, 2:1-2,11,12; They should appreciate what has been done for them (redeemed, forgiven).
- D. cf. v.4; "holy," "without blame."

IV. ALL SPIRITUAL BLESSINGS IN CHRIST. v.3

- A. In Christ, in Him, in Whom, etc. at least a dozen times in Eph.1, and are told how to get there; Gal.3:26-27; Rom.6:3-4
- B. "Redemption" by precious blood of Christ; v.7; cf. I Peter 1:18-19
- C. "Forgiveness" v.7
- D. Verse 7 gives just two in a long list of spiritual blessings available in Christ.

V. "IN CHRIST."

- A. All spiritual blessing (noted earlier). v.3
- B. "Chosen in Him"; v.4 (elected, selected)
 - 1. Conditional or unconditional election?
 - 2. If unconditional
 - a. Either universal salvation; Titus 2:11-12; I Tim. 2:4; 2 Peter 3:9
 - b. Or, God is responsible for men who are lost; cf. I Tim. 2:4

3. If conditional, how does God choose?
 - a. Chose the place ("in Christ"). Eph. 1:3; Gal. 3:26-27
 - b. Chose the means (called by the Gospel). 2 Thess. 2:13-14
 - c. Chose to give man a choice. 2 Thess. 1:7-9; Rom. 6:13,16
- C. "Accepted in the beloved" v.6
 1. In the world, lost, alienated from God. Eph. 2:12-13
 2. In Christ, reconciled to God. Eph. 2:16-17
- D. Redeemed in Christ. v.7
 1. Sin, a form of bondage. Rom. 6:17
 2. In Christ, bought from sin by the blood of Christ; I Peter 1:18-19 (Christ gave His life as a ransom for sin, Matt. 20:28).
- E. Forgiven in Christ. v.7
 1. Sin not only enslaves, but also condemns.
 2. Forgiveness means the guilt is removed and peace is now in its place. Rom. 5:1; 8:1

VI. "YE ARE SEALED." v.13

- A. The Spirit has made known the word of truth. Eph. 1:13; John 16:13
- B. That word of truth reveals the good news of salvation. Eph. 1:13
- C. Those who obey have the promise of salvation.
- D. Acts 19:1-8, Ephesian brethren received a miraculous manifestation
- E. While no miraculous manifestation today, we know that if we do what they did, the same thing will result — redemption, salvation.
- F. "Earnest of our inheritance" —
 1. A part of the full amount to be paid later.
 2. We enjoy salvation now, with the assurance that the promised inheritance will come in time (in eternity).

CONCLUSION:

1. What a great encouragement to know what we have in Christ.
 2. How grateful we should be that God, through the Spirit, has revealed that word of truth.
 3. How careful we should be to make the right choice relative to that word.
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THE REDEMPTION OF OUR BODY

Romans 8:23

Tom House

1. When examining any section of scripture, if elements are removed from their context, the meaning can become obscure.
 2. The passage under consideration has often been subjected to such ill treatment that many fail to grasp its true significance.
 3. For instance, the subject of redemption is normally perceived in context with eternal salvation. Heb. 9:12
 - a. That, notwithstanding, the subject is primarily discussed in connection with the soul, not the body. 1 Peter 1:9
 - b. In addition, most Bible students are aware of the fact that the physical body of man will not enter heaven. 1 Cor. 15:50
 - 1) This would be logical, considering the fact that God is spirit. John 4:24; Matt. 16:17
 - 2) Likewise, the one through whom our redemption is procured left the realm of the "spirit" to become "flesh and blood."
 - a) He became flesh (John 1:14); which, by the very nature of the structure of the phrase suggests that He existed prior to the fleshly transformation. John 1:15; 8:58; Heb. 2:14
 - b) Then, when the fullness of His work on earth was finished, He ascended back to the right hand of God; thus returning to the realm of the spirit. Acts 1
 - 3) Since the Lord is the 'first-fruits of those who slept' (1 Cor. 15:20,23), we, as well, will be raised; and in the resurrection, 'we will be changed' (1 Cor. 15:51-55).
 - 4) Those, of course, who believed and obeyed, will be raised first. John 5:28-29; 1 Thess. 4:16
 - 5) If there is to be glory in one's death, it is to have died in Christ; for those having done so, the added significance to the event will be to 'rise first.'
 - 6) Hence, it is imperative that one be 'in Christ,' i.e., spiritually redeemed.
4. Redemption, therefore, is something to presently pursue; for it may only be acquired while in the body.
5. Yet still, according to the apostle Paul, there is a 'redemption' of the body; and it is the design of this lesson to examine its significance.

DISCUSSION:

- I. **SOME PRIMARY QUESTIONS REGARDING REDEMPTION.**
 - A. What does it mean to be redeemed?

1. The word 'redeem' is defined in the English dictionary as 'to buy back, to ransom, to rescue, to pay the penalty of.'
2. Vine defines the Greek word *apolutrosis* (Rom. 8:23), as 'literally, a releasing for (i.e., on payment of) a ransom.'
 - a. It is used in regard 'to deliverance of the people of God at the coming of Christ with His glorified saints in a cloud with power and great glory (Luke 21:28), a redemption to be accomplished at the 'outshining of His *parousia* (2 Thess. 2:8) — His second Advent.'
 - b. Also, 'the deliverance of the believer from the presence and power of sin, and of his body from bondage to corruption, at the coming of the Lord Jesus.' Rom. 8:23
 - c. Strong defines the term as 'the act of ransom in full, salvation, deliverance.'
 - d. Thayer defines *apolutrosis* as 'deliverance of the body from frailty and mortality.'
- B. Why is redemption necessary?
 1. The soul needs redeeming because of the effect that sin has inflicted on it.
 2. Sin, of course, has the capacity to presently enslave man in response to his willingness to allow it. Rom. 6:16-18
 3. The consequence of such enslavement is spiritual death. Ezek. 18:4,20; James 1:13-15; Rom. 3:23
 4. Yet, since the discussion concerns the body, also note that because of sin, the curse enacted upon the body is death. Gen. 3:22-24; Eccl. 3:18-20; Eccl. 12:7
- C. How is redemption acquired?
 1. The provision of redemption was paid in the gift of Christ. John 3:16; Eph. 2:8
 2. The redemptive price was the Lord's blood. Eph. 1:7; 1 Peter 1:18-19
- D. But again, since the physical body will not enter heaven, then what of Paul's statement regarding the redemption of the body?

II. THE ROLE OF THE BODY IN REDEMPTION.

- A. It seems rather obvious that the body plays a significant role in the redemption of the soul. Rom. 12:1-2
- B. Please note some of the important aspects of the body's significance:
 1. The body of man was made in the image of God. Gen. 1:26-27
 2. The body is the instrument by which one may:
 - a. Willingly fulfill God's commands. Gal. 2:20
 - b. Or, he may choose to reject or neglect to obey.

3. The consequence of man's choice will not only determine the destiny of the soul, but will determine what will happen to the body in the day of redemption of the body.
 4. It is not only logical, but it is God's intent to make provision for the body of the believer to overcome the effect of sin in his body.
- C. To illustrate the importance of the body in context with the discussion, consider it from the inception of its existence. Gen. 2
1. Man was created a composite being:
 - a. From the dust of the earth — the physical, material part.
 - b. Added to the material was the 'breath of life' (v.7), or a living 'spirit' (James 2:26).
 - c. The combination of the two thereby making man 'a living soul.' v.7
 2. In the garden of Eden, God provides all necessities for man's existence.
 3. Such provisions included the trees of the garden for their food. Gen. 2:9
 - a. Every tree was pleasant to the eyes, and their fruit was pleasant to the taste.
 - b. There were two particular trees which were distinguished from all the others:
 - 1) The 'tree of life' was in the midst of the garden.
 - 2) The 'tree of knowledge of good and evil,' which was prohibited from their use.
 - c. The 'tree of life' was of such property that it would enable man to enjoy perpetual existence. Gen. 3:22
 - d. Conversely, to touch or partake of the 'tree of knowledge of good and evil,' resulted in death. Gen. 2:17
 4. When man took of 'the tree of knowledge of good and evil,' the very thing which God had proclaimed happened — man died.
 5. The Bible student is aware of the fact that the death was spiritual; in that there was a separation in the fellowship which had existed between God and man.
 6. However, the effect that the sin had on man's physical body is not to be overlooked.
 7. In context with the events, note the curse upon the serpent, which includes in its fulfillment the first of the Messianic prophecies. Gen. 3:15
 - a. Note the passage states that the serpent (Satan), would 'bruise' the 'heel' of the 'seed' (Christ).
 - b. But the 'seed' would 'bruise' Satan's 'head.'
 - c. Note the use of the terms 'heel' and 'head.'

- 1) The word 'head' is used in context with authority or power, and as it pertains to the visage of the human body it is the uppermost extremity of the body.
 - 2) Satan's power will be exerted to the point that it inflicts injury to the 'heel' of Christ (the lowest extremity of the body); the figurative characterization to the literal death of Christ.
 - 3) However, the Lord's injury is short-lived, in that the Father will raise up Christ from the grave, thus inflicting a crushing blow to the 'head' of Satan, thereby demonstrating the Lord's power over Satan and his grandest weapon — death.
8. Hence, the reference to the resurrection comes to play in the discussion, for Jesus is declared as the 'firstfruits of them that slept.' 1 Cor. 15:20-23
- a. Since all will be raised (John 5:28-29), destinies will be determined by what one did in the body (2 Cor. 5:10).
 - b. As the passage in John 5 states, those 'that have done good' will be raised 'unto life;' for they will have access to the spiritual 'tree of life.'
 - c. While those that have 'done evil,' will be raised unto damnation.

III. UNDERSTANDING THE CONTEXT.

- A. Whatever is meant by 'the redemption of the body' must be understood in the context of Romans 8.
- B. Paul was establishing the case that the Law of Moses was no longer in effect, and chapter 8 is the completing section of the argument.
 1. The argument was that the Law of Moses could not make one free from the law of sin and death.
 - a. The law of sin and death is the curse man has brought upon himself as the result of sin. Heb. 9:27
 - b. Since all die physically, man is considered to be in bondage to that law.
 - c. From the spiritual perspective, since all sin (Rom. 3:23), all are subject to the 'wage' of sin, which is spiritual separation from God. Rom. 6:23
 2. Hence Paul's point is that only the Gospel of Christ could bring liberty from the bondage. Rom. 1:16; 8:1-2
 - a. Consequently, since now, only those in Christ are 'sons of God,' the language in the text which relates to the present hope is exclusive to the Christian.

- b. Paul is affirming, therefore, that to adhere to a system which has been removed by the death of Christ, there is no provision of hope.
- C. The 'hope' about which Paul speaks is not limited to the redemption of the soul; for as is seen in the context of Romans 8, he will argue that the same hope the Christian has in Christ is connected to another aspect of the Christian's redemption..
 - 1. In verse 11, Paul introduces the subject of the Christian's hope — the resurrection.
 - a. The apostle affirms that the Father raised Jesus from the dead; a pivotal point to the Gospel message.
 - b. The hope for the Christian lies in the truth of the Gospel; for He who had the power to raise Jesus will also 'quicken your mortal bodies.'
 - 1) The word 'quicken' is from *zoopoieo*, meaning to 'vitalize, make alive, give life.'
 - 2) It should be obvious, by virtue of the context that he is not referring to one's present state of physical life, for he is speaking to those presently living.
 - 2. In verses 17 and 18, Paul speaks of the Christian's glory which was yet to be revealed.
 - 3. Then in verse 19, he mentions the glory in context with the Christian's 'earnest expectation.'
 - 4. In verses 19-22, Paul will employ the terms 'creature' and 'creation,' which relate to the Christian; individually and collectively.
 - 5. Then in verse 20, he puts the Christian's existence into a comprehensive perspective.
 - a. He states that the 'creation' (in the context, those who are believers), are subject to 'vanity.'
 - 1) The 'vanity' would seem to indicate all that which is consistent with the frailties and problems with human mortality.
 - 2) These things, as sometimes rather unpleasant, are not things we would prefer for ourselves, but because of our sin, God has determined from Eden that it should be so.
 - b. The fact that one is a Christian does not immune him from the tribulations of the flesh or from death.
 - 1) Paul notes in subsequent verses, the fact that the 'creation' 'groans' and 'travails.' vs. 22-23
 - 2) The apostle speaks in similar terms in 2 Cor. 5.
 - a) Man's present 'earthly house' is described as a 'tabernacle.' (*skene* — tent or temporary dwelling place).

- b) While in this 'tabernacle' 'we groan,' because it is subjected to deterioration. (The 'vanity' of Rom. 8:20)
 - c. Paul will add that those with the 'first-fruits of the Spirit' also 'groan.'
 - 1) He is speaking of himself as an apostle, in addition to the other apostles who had been the first to have had the outpouring of the Spirit upon them.
 - 2) The point being, that regardless of their having been endowed with spiritual power, this did not immune them from mortality.
- 6. However, Paul notes in verse 21, that 'the creature' (the Christian), would be 'delivered' from 'bondage of corruption,' 'into the glorious liberty.'
 - a. It must be understood, that all will be raised (John 5:28-29), but the distinction between the obedient believer and the alien, is that the alien will not be delivered to 'the glorious liberty.'
 - b. In fact, the wicked will be raised 'unto damnation.' John 5:29
 - c. On the other hand, the faithful Christian will be raised 'unto life (John 5:29), which is synonymous with 'the glorious liberty.'

IV. WHAT THEN, IS THE REDEMPTION OF THE BODY?

- A. Even though the body is subject to dissolution (2 Cor. 5), Paul states that the Christian has a confidence of an eternal building.
- B. The Christian's confidence is defined by an 'earnest expectation,' or 'hope.' Phil 1:20-25
- C. The 'earnest expectation,' or 'hope,' is the same as the 'waiting for' as found in the text. Rom. 8:23
- D. The question is, what is it for which we wait?
 - 1. Paul states he was waiting for the 'adoption,' which is a compound word from *huios*, 'a son,' and *thesis*, meaning, 'a placing.'
 - 2. The word *huiiothesia* is only used by Paul, and is defined as including "the blessed state looked for in the future life after the visible return of Christ from heaven; hence, to 'wait for adoption,' i.e., the consummate condition of the sons of God, which render it evident that they are sons of God." (Thayer).
 - 3. It is this 'adoption' that Paul defines as 'the redemption of the body.'

- E. This redemption is by definition, a clear reference to the resurrection; hence, consider some fundamental aspects of the resurrection.
1. The body of man will be raised from the grave.
 - a. Those in the 'graves' 'shall come forth.' John 5:28-29
 - b. What is in the grave which will 'come forth?'
 2. The precedent for this event was established in Christ.
 - a. Was His body raised?
 - b. What was it that Thomas touched? John 20:26-29
 3. The obvious conclusion is that our bodies will be reanimated and then they will be changed. 1 Cor. 15:51-54
 4. Consider, when Jesus ascended (Acts 1), what did the apostles see?
 - a. They saw the physical body with which they had spent the previous fifty days subsequent to his resurrection, ascend into the heavens.
 - b. Since flesh and blood cannot enter heaven, and since Jesus went back to heaven, it follows that at some point prior to reaching His destination, he was changed.
- F. Since Paul states that he was awaiting 'the adoption,' was he wishing to die?
1. Not necessarily, He simply anticipates being with the Lord, which is a better existence. 2 Cor. 5:6-8; Phil 1:23-24
 2. Likewise, he is looking forward to putting on the 'new house,' because being absent from the body, or this present 'tabernacle,' means being with the Lord.
- G. So, what is the 'new' body to be?
1. John states that we do not know, but that when the Lord appears, we shall be like Him. 1 John 3:2
 2. Paul adds that God will 'give it a body as it pleases Him.' 1 Cor. 15:35,38,49
 3. The 'redemption of the body,' will evidently be evidenced in the changing of the body from the corruptible to the incorruptible. 1 Cor. 15
 4. For the Christian, it will be a spiritual body fit to dwell eternally in the presence of the Father.
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THE FELLOWSHIP OF THE MYSTERY

Ephesians 3:1-12

Tom Snyder

1. There are some key words in Ephesians chapter two that are explained in Ephesians chapter three:
 - a. v.14, *both one*
 - b. v.15, *one new man*
 - c. v.16, *reconcile...one body*
 - d. v.18, *one Spirit*
 - e. v.19, *fellow citizen...household*
 - f. v.21, *fitly framed*
 - g. v.22, *builded together*
2. The bringing together of Jew and Gentile was not a spur-of-the-moment, artificial arrangement of key men within the church.
3. The unity of Jew and Gentile is of God and existed in His mind from eternity.
4. Eph. 3:1-12 is often used to show the process of inspiration. While it offers an insight on inspiration, its ultimate purpose is to show the divine fiat of bringing about the scheme of redemption to the whole world. Hence the unity of chapter two.
5. This discussion is framed in the first person, where Paul shows his part in this great scheme — *The Fellowship of the Mystery*:
 - a. Paul's **place** — *a prisoner*
 - b. Paul's **apostleship** — *a steward*
 - c. Paul's **assignment** — *a minister*
 - d. Paul's **work** — *a preacher*

DISCUSSION:

1. PAUL'S PLACE — A PRISONER, v.1.

- A. If we were with Paul we would be in a prison with him; but the type of prisoner Paul spoke of was not of man but of Jesus Christ—for you Gentiles.
- B. Many a soul could be thankful for men like Paul who, armed with faith, were willing to suffer for what they believed in.
- C. The great commission told the disciples to go into all the world—to every creature, but once this finally took place, it caused controversy that threatened the unity of the church.
- D. The Jews in essence asked, "What right do the Gentiles have within the borders of our God's fellowship?" Gentiles have always been second place: there are Jews, and then everyone else.
- E. Paul was persecuted, now in prison, largely due to preaching to the Gentiles.

II. PAUL'S APOSTLESHIP — A STEWARD, vs.2-5.

- A. Paul as a prisoner goes back to Paul as an apostle, chosen of Jesus and entrusted with a gift of God. Acts 26:7,17-20
 - 1. The word "dispensation" deals with the management of a household or of household affairs.
 - 2. Paul was saying that he was placed by God in the position of a manager or overseer; he was a steward.
- B. Paul was faithful to this work. 1 Cor. 4:2
- C. In verses 2-5, Paul is showing the things he was practicing and teaching were not of his own mind but of the Lord's. Paul shows:
 - 1. God's **method** of giving this grace, v.2, "*me to you-ward*"
 - 2. God's **mode** of giving this grace, v.3, "*revelation...words*"
 - 3. God's **manner** of giving this grace, v.4, *read, understand, knowledge*
 - 4. God's **manager** of giving this grace, v.5, *revelation: from man to man by the Spirit.*
- D. This means Paul's work to the Gentiles was not his own, but he was faithfully carrying out as a steward the directions of God.

III. PAUL'S ASSIGNMENT — A MINISTER, vs. 6-7.

- A. To Paul, God assigned the preaching to the Gentiles. Gal. 2:7-8
- B. The results of God's gift are seen in three terms, v.6:
 - 1. Gentiles are **fellowheirs**. This is a compound word, *with+inheritance*, hence joint-heirs, or co-heirs. Used in Heb. 11:9 of Isaac and Jacob.
 - 2. **Of the same body**. This is a compound word, *with+body*
 - 3. **Partakers** of his promise. This also is a compound word, *with+partaker*
 - 4. This unity is in Christ by the Gospel. Jesus made this unity possible (Eph. 2:13-20) and it comes through our obedience to the Gospel (Eph. 1:13).
- C. Origin of this gift, v.7:
 - 1. Paul was but a minister or a servant.
 - 2. It came through the power of God, "the effectual working of his power:"
 - a. Effectual — speaks of energy; efficiency.
 - b. Power is the potency — power inherent of God and His working.
 - c. These words together speak of this being the finger of God at work.
- D. The choice of the Gentiles was God's and God's alone. This choice is seen by the gift of tongues (languages) which came upon the Gentiles—not by the laying on of the hands of the Apostles, but directly from God. Acts 11:14-18; 15:12

- E. "What God has joined together let not man put asunder." It was God that forever joined the Jew and Gentile by the same power and same Gospel.

IV. PAUL'S WORK — A PREACHER, vs.8-12.

- A. v.8, Paul's humility is seen in the statement, "least of all saints."
- B. v.9, The work of Paul is declared:
1. Make all see what is the mystery.
 2. What made this a mystery? It was hid in God, a place where the best efforts of man could not discover it. Hence it must be revealed.
 3. Mystery implies purpose and planning, as opposed to a spontaneous hodge-podge, inherent of trial and error.
 4. It was a mystery, but now revealed. Eph. 1:9; 6:19; Col. 1:26,27
- C. v.10, The things of this mystery are of glorious intent:
1. If they extend to heaven with its principalities and powers, should it not be of even more interest to us of lower estate?
 2. The revelation of this mystery shows to all throughout all eternity the manifold wisdom of God:
 - a. This knowledge comes as we understand the nature and purpose of the church — something that should silence those who see no importance in the church.
 - b. The glory and grandeur of the church is a divine revelation of wisdom. This cannot be said of institutions of men.
 - c. Hence we need to know about this church of Christ.
 3. Paul showed the greatness of the church throughout this book:
 - a. She is the body of Christ, 1:22-23.
 - b. She is the glory of God, 3:21.
 - c. She is the saved, 5:23.
 - d. She is the love of Jesus, 5:25.
 - e. She is the pure people presented to God, 5:27.
 - f. She is bride of Christ. 5:32.
- D. v.11, The origin of this purpose:
1. We find it to be the eternal purpose. 1 Peter 1:9-12
 2. This plan had many great and notable people: Abraham, Moses, Aaron, David, et al. These were mere parts toward something perfect. Jesus was the purpose and the executioner of this for redemption.
- E. v.12, Results of the revelation of the mystery.
1. Two things we have through faith in Christ:
 - a. Boldness — free and fearless confidence.
 - b. Access — admission with confidence to God.

2. We know the difficulty in approaching a dignitary:
 - a. We are reminded of the "party-crashers" showing up at presidential functions with no invitation.
 - b. We see in the palace of the Medes and Persians that even a wife could not at anytime just approach her husband/king. Esther 4:11
 - c. Israel, because of fear, did not want access to God. Exodus 20:19
 - d. Yet in Christ, in the church, we have both boldness and access with confidence.

CONCLUSION:

1. One lesson to be learned is that the only thing that separates man from God is sin. Hence the only reason for not accepting a brother in fellowship is that of sin. It is not money, language, skin color, social standing, custom.
2. What a panoramic view of redemption.
3. Men of ages past, like Abraham, Isaac, Jacob, Joseph, Moses, Joshua, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel and others, only "...having seen them afar off, and were persuaded of them, and embraced them...." We are the benefactors of the promise.
4. These were Jews, but the fulfillment of the promise goes into all the world. Rev 5:9-13

THE WRATH OF GOD IS REVEALED FROM HEAVEN

Romans 1:14-32

Kelly Windham

1. With the advancement of technology, cell phones allow us to do just about anything, but this causes us to be distracted from everything else that is around us.
2. Each waking moment we live, we run the chance of becoming distracted from the Gospel and focusing on worldly, materialistic pleasures.
 - a. It is so easy to be distracted from God and focus on unrighteousness.

- b. In Romans 1:14-32, the Apostle Paul writes about how humanity cast God out of their lives and became distracted with unrighteousness.
- 3. Within this context, we see God's "Panorama of Redemption" for unrighteous humanity.
 - a. Panorama means an unobstructed or complete view of an area in every direction.
 - b. This is what we see in this context:
 - 1) We see the digression into sin.
 - 2) We see God's wrath.
 - 3) We see God's plan of redemption.
 - 4) We see the need to preach the Gospel.
 - c. It is a complete 360 degree panoramic view of God's wrath and man's redemption.
- 4. In this lesson, we want to notice how being distracted by sin has brought on the wrath God, but God's justice does not stop there. We have a loving, jealous God who is longsuffering and merciful towards us. Through obedience to the Gospel, we have the blood of Christ to appease God's wrath. We will notice the unobstructed view of God's plan of redemption from Romans chapter one.
- 5. Within the panoramic view of redemption, we see...

DISCUSSION:

I. THE DIGRESSION INTO SIN.

- A. Redemption would not be needed if we did not commit sin.
 - 1. Sin is when we transgress against the law of God.
 - 2. When we are distracted from righteousness, we focus on the pleasures of sin.
- B. In verses 18-32, the writer describes how they were distracted with sin and digressed into ungodliness and unrighteousness.
- C. Notice the description of the digression of man.
 - 1. In verse 18, the Scriptures describe how these people are ungodly and unrighteous.
 - 2. These people were first distracted by unrighteousness and then consumed by ungodliness.
 - a. Unrighteousness is a failure to regard the rights of other people.
 - b. The unrighteous person disregards the rights of others by committing sin after sin against their fellow neighbor.
 - c. As a person is distracted with unrighteousness, they will quickly digress into ungodliness.
 - 1) Their ungodliness showed itself through disrespect toward God.

- 2) They were profane in their actions, lives, and example toward their neighbor.
 - 3) We must guard ourselves against ungodliness.
- D. Notice the digression into sins.
1. They hinder the truth in unrighteousness (v.18).
 - a. When we are distracted by sin, we tend to ignore or forget about truth.
 - b. We hinder the truth in unrighteousness because we want nothing to do with it.
 2. They glorified not God (v.21).
 - a. They had the truth and knowledge about God, but they did not revere him.
 - b. They sinned against God by ignoring him and replacing God with something else.
 - c. Thus, they became ungrateful towards God.
 3. They accepted worldly wisdom (vs.22,28).
 - a. James 3:13-18 explains the difference between godly wisdom and worldly wisdom.
 - b. They chose to be distracted with worldly wisdom.
 - c. When we hinder the truth, we allow our own foolish reasoning to become our wisdom.
 - d. When we do not retain the knowledge of God, we develop a reprobate mind and reject God (v.28).
 4. They turned to idolatry (vs.23,25).
 - a. In rejecting God and his truth, their foolish wisdom has caused them to digress to the point of idolatry.
 - b. They changed the truth of God into a lie, and worshiped and served the creature more than the creator (v.25).
 5. Distracted by their own lust, God gave them up to uncleanness (vs.24,26-27).
 6. Their reprobate minds caused them to be filled with all unrighteousness (vs.28-31).
 - a. In 29-32, Paul records that these people were guilty of twenty-three specific sins.
 - b. Notice the phrase "being filled with all..." in verse 29, these people did not just dabble with sin, but they were fully engulfed in it. They were professional sinners.
 - c. Notice the twenty-two sins and their meanings:
 - 1) Fornication refers to any illicit sexual intercourse.
 - 2) Wickedness refers to a vicious desire to injure someone.
 - 3) Covetousness is an excessive, unlawful desire, perhaps for money or another person's possessions.

- 4) Maliciousness is deep hatred that motivates one to do harm against another person.
 - 5) Full of envy refers to the feeling of jealousy over the success of another person.
 - 6) Murder is the taking of innocent human life.
 - 7) Debate refers to strife, a result of malice.
 - 8) Deceit refers to dishonest motives or practices that results in misleading someone.
 - 9) Malignity is telling the worst possible construction on the words and actions of others so as to make them look bad.
 - 10) Whisperers refers to gossips.
 - 11) Backbiters refers to talking good to a person's face, but speaking evil behind their back.
 - 12) Haters of God refers to making no pretense of religious faith; they not only deny the existence of God, but assert a hatred for the very concept of God.
 - 13) Despiteful refers to a violent and rebellious character.
 - 14) Proud is being vain or haughty; thinking too highly of yourself and degrading the other person.
 - 15) Boasters refers to bragging to make oneself appear to be better than they are.
 - 16) Inventors of evil things refers to seeking new ways to do wrong things.
 - 17) Disobedient to parents refers to indifference toward the authority and/or wishes of the parents.
 - 18) Without understanding refers to those who have closed their minds to spiritual matters and are no longer able to discern between good and evil.
 - 19) Covenant breakers refers breaking of a contract or agreement, not being concerned about our vows.
 - 20) Without natural affection refers to being hard-hearted toward their fellow man, especially family.
 - 21) Implacable refers to being unforgiving.
 - 22) Unmerciful refers to a lack of compassion.
- E. Paul condemns those who take pleasure in participating in or consenting to the committing these sins...vs. 32.
- F. Paul writes in verse 32 that those who commit these sins are worthy of death; therefore, we see that the wrath of God is justified. (cf. Rom. 6:23)

II. THE WRATH OF GOD.

- A. Rom. 1:18, "*For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;*"
- B. God has many attributes such as his holiness, justice, wrath, and love, etc.
 - 1. God's holiness cannot have a relationship with us if we are in sin.
 - 2. God's justice demands payment for sin (cf. Rom. 6:23).
 - 3. God's wrath is upon all sinners (cf. 2 Thess. 1:8).
 - 4. Yet, God's love sent his son to die on the cross to redeem us from sin (cf. John 3:16).
- C. The wrath of God defined:
 - 1. As the justice of God directed to all those who have disrespected and violated his law.
 - 2. The wrath of God is carried out legally, not emotionally.
 - 3. For example, the wrath of the law is imposed on a criminal legally, not emotionally. The courts pronounce impartial judgment based upon the law, not by their personal opinion or emotion.
- D. How has God's wrath been revealed?
 - 1. Rom. 1:18 "*the wrath of God is revealed from heaven.*"
 - 2. References to all the occurrences in the Old Testament of which the wrath of God was carried out upon a sinful generation, such as the Flood, Sodom and Gomorrah, etc.
 - 3. The wrath of God does not happen immediately when a sin occurs, but God is longsuffering, hoping the sinner may repent (cf. 2 Peter 3:9); however, when the sinner does not repent, he must face the wrath of God.
- E. It is God's longsuffering and mercy that offers appeasement for God's wrath.

III. GOD'S PLAN OF REDEMPTION.

- A. Because of sin, the sinner must pay the wages of sin or face the legal execution of God's wrath (cf. Rom. 6:23).
 - 1. Sin is powerful enough to separate us from God and bring spiritual death (cf. Isa. 59:1-2; Rom. 6:23).
 - 2. Because of God's holiness, sin separates from God.
- B. Just as powerful as sin is, the Gospel is even more powerful.
 - 1. The Gospel is God's power to redeem us from sin, but much importantly, it saves us from wrath of God. v.16
 - 2. The Gospel is powerful enough to cleanse us from sin and reunite us in fellowship to God.
 - 3. Rom. 1:16, "...Power..." – Greek *dunamis*.
 - a. From this word we get our word for dynamite.
 - b. Notice in the text, the power comes from and belongs to God. It describes the Gospel of Christ.

- c. Without the Gospel, we would have to face the wrath of God.

IV. THE NEED TO PREACH THE GOSPEL.

- A. As Christians, we obey the Gospel and have experienced the power of the Gospel.
- B. By understanding and experiencing it, we have an obligation to preach the Gospel. v.14
- C. Like Paul, we need to be ready to preach and to teach the Gospel to everyone. v.15
- D. But to do this, we must study and be ready always to give an answer (cf. 2 Tim, 2:15; 1 Peter 3:15).
- E. As Christians, we understand sin, God's wrath, God's power, and God's forgiveness; hence, we must preach to everyone (cf. 2 Tim. 4:2).

CONCLUSION:

1. The wrath of God is revealed from heaven and within it we see the panoramic view of redemption.
 2. We have noticed how humanity's distraction and digression into sin has brought on the wrath of God, but our merciful God has offered us salvation.
 3. If you have been distracted by the pleasures of sin, then the only fate you have is the wrath of God on Judgment Day.
 4. If you have obeyed the Gospel, then you will hear "Well done, Good and faithful servant."
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RISEN WITH CHRIST

Colossians 3:1-17

Damon Lundy

1. What does it mean to be risen with Christ?
2. Are there any changes that must be made for those risen with Christ?
3. Indeed there are changes that need to be made, which we'll consider in a broad way.

DISCUSSION:

1. IN WHAT WAY ARE WE RISEN WITH CHRIST (v.1)?

- A. Why was there a need for us to be risen?
 1. Because we were dead in our sins (Col. 2:13; Eph. 2:1-3).

2. Because we were without Christ (Eph. 2:12). Not just the idea of Christ being absent in our lives, but we were outside of Christ.
3. Because we were without hope (Eph. 2:12; I Thess. 4:13-14).
 - a. Hope. Thayer defines it in the Christian sense as "joyful & confident expectation of eternal salvation."
 - b. The Ethiopian Eunuch is an excellent example of one with Christian hope (Acts 8:39).
4. Because we were without God (Eph. 2:12; 4:17-19).
 - a. Sins and iniquities cause a separation from God (Isa. 59:2).
 - b. This separation causes us to wither and will result in our being cast into Hell (John 15:6).
- B. We were risen with Christ through baptism (Col. 2:12; Rom. 6:3-5).
 1. Baptism is the means by which we enter into Christ (Rom. 6:3; Gal. 3:27; I Cor. 12:12-13).
 2. By Baptism, we are no longer dead, but quickened (made alive) and described as being raised up in Christ Jesus (Eph. 2:4-7).
 3. And now, being in Christ, we are made nigh to God by the blood of Christ. We now have peace and hope for we are saved (Eph. 2:13-18).
 - a. Our hope is because of the Gospel of Christ (Col. 1:23).
 - b. Our hope is for salvation (I Thess. 5:8).
 - c. Our hope is in Heaven (Col. 1:5).

II. THE CHARGE THAT MUST BE FOLLOWED IF ONE HAS BEEN RISEN WITH CHRIST (vs.1-3).

- A. Seek those things which are above.
 1. The old man of sin is dead (Rom. 6:6); now we are new creatures (II Cor. 5:17).
 2. We must not seek after the old man of sin in the future, but after those things which are heavenly.
- B. Set your affection on things above, not on things on the earth.
 1. The word "affection" is more clearly understood as "mind".
 2. We must set or train our minds to think on things above, on spiritual things.
 3. We also must train our minds to not think on earthly or material things.
 4. In other words, we must train ourselves to not love the world, neither the things that are in the world (I John 2:15-17).

III. BEING RISEN WITH CHRIST DEMANDS A CHANGE IN OUR LIVES BY PUTTING (CASTING) OFF SIN (vs.5-11).

- A. Mortify therefore your members (v.5-7).
 - 1. Mortify. Perschbacher defines this term in the Greek as “to put to death, kill, to deaden.” Thayer defines it as “to make dead, to put to death, slay” and specifically references Col. 3:5 as “to deprive of power, destroy the strength of, i.e. the evil desire lurking in the members (of the body).”
 - 2. Members. Perschbacher and Thayer both define this term as “a member, limb, any part of the body.”
 - 3. Therefore, we are to put to death all fleshly desires that cause the fleshly sins as enumerated in verse 5 and would cause us to become children of disobedience just as we were before being raised with Christ (vs.6-7).
- B. Additional exhortation is given to put off other sins as well (vs.8-9; cf. Rom. 6:12-13).
- C. The sins listed in this passage of Scripture are the same as the works of the flesh (Gal. 5:19-21); the commission of these will prevent us from being saved.
- D. A practice of these sins will hinder us from taking on the image of Christ, which can only be achieved by a renewal in knowledge of God’s word (v.10; Eph. 4:20-25).

IV. BEING RISEN WITH CHRIST DEMANDS A CHANGE IN OUR LIVES BY PRACTICING GOOD THINGS (vs.12-17).

- A. Exhortation is given to “put on” these good things which are enumerated (vs.12-14).
- B. The good things listed in this passage are the same as the fruits of the Spirit (Gal. 5:22-23).
- C. As we strive to cast off the sinful desires of the flesh and couple that with a deeper knowledge of God’s word through a constant study of it, our lives will begin to take on the image of Christ as manifested by these fruits of the Spirit.
- D. Let the word of Christ dwell in you richly in all wisdom.
 - 1. This can only be accomplished when we study the word of God.
 - 2. When we know God’s word deeply, it will be a part of our being, a part of our existence. We can’t imagine life without God and His word. The word of God will be in us and a part of us just as surely as anything we truly love.
 - 3. The extent to which the word of Christ dwells in a Christian, determines the degree to which that Christian will practice these fruits of the Spirit.
- E. A Christian’s life must be governed by the authority of God (v.17).
 - 1. It is this authority which demands a change in our lives.

2. Every word we speak, every thought we ponder, every deed we do must be with approval from God.
3. Anything less is transgression of the law, is sin (I John 3:4) and will be brought into Judgment (II Cor. 5:10).

CONCLUSION:

1. We have studied what it means to be risen with Christ; i.e., to be baptized into Christ.
2. We have considered the changes that must be made in each Christian.
3. We must quit practicing sin and begin practicing that which is pure and good (cf. Phil. 4:8-9).
4. If ye then be risen with Christ, seek those things which are above.

PASSING FROM DEATH UNTO LIFE

John 5:19-29

Windell R. Fikes

¹⁹Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. ²⁰For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he show him, that ye may marvel. ²¹For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will. ²²For neither doth the Father judge any man, but he hath given all judgment unto the Son; ²³that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him. ²⁴Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. ²⁵Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. ²⁶For as the Father hath life in himself, even so gave he to the Son also to have life in himself: ²⁷and he gave him authority to execute judgment, because he is a son of man. ²⁸Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, ²⁹and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment. (John 5:19-29, ASV)

1. Background occurrences

- a. Jesus came from Galilee to Jerusalem (5:1). Attends a feast of the Jews, (5:1) likely the Passover (cf. Jn. 2:13; 6:4; 13:1).
- b. Jesus heals a man with an infirmity [38 years] on the Sabbath Day (5:5-9).
- c. Jesus makes Himself equal with God (5:18).
- d. Jews are angry (5:16, 18).
 - 1) Accuse Jesus of breaking the Sabbath (16).
 - 2) Making himself equal with God (18).

DISCUSSION:**I. JESUS DECLARES HIMSELF TO BE THE SON OF GOD AND EQUAL WITH GOD (5:19-23; 1:1-2,14; 17:10,21).**

- A. Father and Son can each do the same work (19).
- B. Jesus possessed Deity as God (20; Phil. 2:5-11).
- C. Father and Son could and did raise the dead (21).
 - 1. God raised the dead.
 - a. Widow of Zarephath's son (1 Kings 17:8-24).
 - b. Shunammite child (2 Kings 4:32-37).
 - 2. Jesus raised the dead.
 - a. Widow of Nain's son (Luke 7:11-17).
 - b. Lazarus — dead 4 days (John 11:17-48).
- D. Jesus has authority to be judge (John 5:22,27; 8:15-16; 2 Tim. 4:1; 1 Peter 4:5; Acts 17:30-31).
- E. Father and Son honored equally (22-23).

II. PASSED OUT OF DEATH INTO LIFE (24).

Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. (John 5:24, ASV)

- A. Verily, verily — significant words by Jesus.
 - 1. Occurs about 25 times in John's Gospel.
 - 2. Used only by Jesus.
 - 3. They always appear at beginning of sentence.
 - 4. "Verily" means truly, certainly and doubled, denotes the vital nature of that which immediately follows (Pts. 1, 2, 3, 4 quotes Com. on John by Guy N. Woods; pg 104).
- B. To believe on the Father is to believe on the Son, i.e. if one does not believe on the Father he will not believe on the Son; nor can one believe on the Son without believing on the Father (the previous verses establish the equality of the Father and Son in all things).
- C. Eternal life is conditional (24).
 - 1. Hear the Word.
 - 2. Believe the Word.
 - 3. Hath eternal life.

4. Cometh not into judgment.
5. Hath passed out of death.
6. Into eternal life.
 - a. Conditions of John 5:24 do not contradict conditions in John 6:45.
 - 1) Taught of God
 - 2) Heard from the Father
 - 3) Learned
 - 4) Cometh
7. Redemption is through Christ's blood (John 19:34; Eph. 1:7).
- D. Calvinists often cite John 5:24 to prove their "salvation by faith only doctrine."
 1. Faith without works is Dead (James 2:22, 24, 26).
 2. "Faith only" [KJV] is mentioned once in the NT and it is preceded by NOT – "not by faith only" (James 2:24).
 - a. "Devils believe" (James 2:19) – are they saved?
 - b. "Rulers believed" (John 12:42) – but would not confess it. Were they saved?
 3. "Faith only" advocates reject the command to be baptized in order to be saved (Mark 16:16).
 4. What is the difference in these three "faith only" "believers?" Answer, no difference, neither are obedient and neither are acceptable to God.

III. TWO RESURRECTIONS.

- A. The dead shall hear His voice (5:25).
 1. Those "dead in sin" will hear, believe, obey and be saved; figuratively resurrected from being dead in trespasses and sin (Eph 2:1).
- B. Final resurrection – All will arise at the blink of an eye (5:28-29; 1 Cor. 15:50-52).
 1. Resurrection of all the righteous to eternal life (5:29a; Matt. 25:46b).
 2. Resurrection of all evil ones to judgment (John 5:29b; Matt. 25:46a).

CONCLUSION:

1. Jesus and God are both equal and all powerful in every way.
 2. Salvation and redemption is obtained through faith and obedience to the voice of Jesus.
 3. Those dead in sin can come to life by hearing the voice of Jesus.
 4. All that are in the graves shall arise at the final day.
 5. All those who will hear the voice of Jesus and obey it will pass out of death, sin and darkness into eternal life.
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JUSTIFYING ATONEMENT

Romans 5:1-11

Caleb Campbell

1. There is no greater theme that man could ever explore than the story of redemption found in the pages of the Scriptures.
2. It is a special privilege to be able to study one of the great aspects of that theme — *Justifying Atonement*.
3. For a background of our text, the reader is encouraged to consult the lessons in this book that come from the earlier chapters of Romans.
4. In studying Romans 5:1-11, we are reminded of:

DISCUSSION:

I. THE NEED FOR ATONEMENT.

A. We were Sinners (v.8).

1. The original word is a form of *hamartolos* (#268).
 - a. It describes those who are “especially wicked” or “stained” [*Thayer via E-Sword*].
 - b. Note also “ungodly” in v.6.
2. Did God create man in that state?
 - a. Gen. 1:27,31; Deut. 32:4
 - b. God forbid we ever claim God was responsible for our -lost condition!
3. How, then, did man become sinful?
 - a. By personally violating the law of God (I John 3:4).
 - b. That is how Adam and Eve became sinful (Gen. 2:16-17; 3:1-13; Rom. 5:12a).
 - c. That is how every person since has become sinful (James 1:13-15).
 - d. The number and nature of sins do no matter (Luke 7:36-50; James 2:10).
4. Because of that sin, the world stood guilty and condemned before the throne of Almighty God (Rom. 3:9-23).

B. We were Separated (v.10).

1. “Enemies” is from a form of *echthros* (#2190).
 - a. It denotes those “hateful” and “at enmity” [*Thayer via E-Sword*].
 - b. The same word is used of the devil in Matt. 13:39.
2. Why so extreme? That is the consequence of sin! cf. Isa. 59:2; Col. 1:21.
3. In contrast to sinful man, God is infinitely holy (Deut. 32:4; Isa. 6:3-5; I John 1:5).
4. Thus, God cannot accept or tolerate the sinful (Psa. 5:5; Hab. 1:13).

5. The grim reality is that a world condemned in sin has no access to God.
- C. We were without Strength (v.6).
 1. The Greek phrase is a form of *asthenes* (#772).
 - a. It means "weak" or "feeble" [*Thayer* via *E-Sword*].
 - b. It also suggests being helpless or powerless (Acts 4:9).
 2. Not only was the world condemned and separated by sin, but it was completely incapable of changing its condition!
 - a. Man could not come up with a plan to save himself (Titus 3:5; Eph. 2:8).
 - b. Nor could man pay a price great enough to remove the guilt and penalty of sin (Matt. 18:24-25).
- D. In view of this, the world cried out for an answer to its sins!
 1. The collective cry of humanity was that of Luke 18:13.
 2. For the creation to stand right before its Creator, it needed a way to have its sins covered, its transgressions absolved, and its guilt removed.
 3. The world needed atonement!

II. THE MEANS OF ATONEMENT.

- A. Notice every time Paul mentions man's need for atonement, he immediately follows with God's means of atonement:
 1. "*When we were yet without strength, Christ died for the ungodly*" (v.6).
 2. "*While we were yet sinners, Christ died for us*" (v.8).
 3. "*When we were enemies, the death of His Son*" (v.10).
 4. When man needed atonement, God provided the cross of His own Son.
- B. At first glance, the matter of atonement seems extremely simple.
 1. Generally, the Bible speaks often of the Creator's love for His creation (I John 4:8; Psalms 100:3-5).
 2. Specifically, the Bible indicates clearly that God wants all men to be delivered from the guilt and consequences of sin (Ezekiel 33:11; II Peter 3:9).
 3. Given those things, it would seem God could simply choose to overlook the guilt of humanity and accept it in spite of its sins.
- C. That said, just as God is infinite in His love, He is infinite in His justice. Deuteronomy 32:4; Psalm 89:14
 1. A human ruler or government without justice is corrupt and sure to crumble.
 2. How much more with divine government and rule! cf. Genesis 18:25
 3. For man to stand in righteousness rather than filth, and to approach God in innocence rather than guilt, a penalty had to be paid for sin.

- D. Knowing that, the just Justifier (Rom. 3:26) devised a plan to atone for man's sins.
 - 1. The plan was in place before sin ever became a reality (Eph. 3:11; I Peter 1:20).
 - 2. As v.9a implies, it enabled man to avoid punishment through the shedding of blood and the offering of sacrifice.
 - 3. It was seen first in Patriarchy (Gen. 2:17 and 3:21; 22:13; Job 1:5).
 - 4. It was seen then throughout the history of Israel (Exo. 12:13; Lev. 1:5; 16:1ff).
- E. That leads us to Romans chapter 5.
 - 1. As great as those sacrifices were for teaching the concept of atonement and preparing the world for Christ, they could never fully answer man's sins (Heb. 10:1-4).
 - 2. For justice to be served, a human being would have to shed His blood for our sins and give His life in our place.
 - 3. That is why God clothed Himself in flesh (John 1:1-3,14; II Cor. 8:9; Gal. 4:4; Phil. 2:5-6; Heb. 2:14).
 - a. That is why He went through all the rigors of life but remained sinless in so doing (John 8:46; Heb. 4:15; I Peter 2:22).
 - 4. That is why He then went to the cross.
 - a. He shed *His* blood to cover *our* sins (v.9).
 - b. He gave *His* life for *our* offences (v.8).
 - c. And He did so because He loves us (v.8; John 3:16; I John 4:9-10).

III. THE STRENGTH OF ATONEMENT.

- A. We have Pardon (v.1,9).
 - 1. To be justified is to be counted as righteous and free from guilt. Isa. 53:4-12; II Cor. 5:21
 - 2. There is no joy that can compare to that of being justified before God! cf. Acts 8:39; 16:34; 5:41
 - 3. To enjoy Matt. 18:27; Isa. 1:18; Heb. 10:17; Eph. 1:6
- B. We have Peace (v.1-2,10-11).
 - 1. What was it that separated us from God? Isa. 59:2; Col. 1:21
 - 2. If God no longer holds those things against us, we can again enjoy reconciliation and fellowship with the God of Heaven!
 - 3. Consider the example of II Chron. 29:5-9,23-24; 30:13-16, 20.
 - 4. In the same manner, we live in view of Rom. 8:28; Heb. 13:5-6; Phil. 4:7.

5. Before the cross, sin stood between God and man (Isa. 59:2); but, since the cross, Christ has stood between God and man (I Tim. 2:5).
 6. Thus, we can approach the God of Heaven at any time through His Son and our Savior, Jesus Christ (Heb. 7:25).
- C. We have a Promise (v.2-5,10).
1. The same God who provided pardon for our past and peace for our present has made a promise for our future.
 2. Whereas both Gentile (Rom. 1:32) and Jew (Rom. 2:5) deserve condemnation and wrath, they can escape it because of the atoning blood of Jesus Christ (v.9).
 3. How great to one day hear the words of John 8:11.

CONCLUSION:

1. What a wonderful topic — *Justifying Atonement!*
2. Though this lesson has dealt with atonement and justification for the world as a whole, let us close by remembering it is a most *personal* topic (I Tim. 1:15; I Cor. 8:11; Cor. 5:10).
3. Romans 5 is clear that justification can only come through faith in Christ (v.1-2).
4. That faith, in the context of both Romans and the entire N.T., is one that causes man to act in obedience (4:16-22; 6:1-4,16-18).
5. If you have not, by faith, obeyed the One who gave *His* life for *your* offences, do not delay! Why face God's wrath when you can enjoy His favor?

GRAFTING OF THE WILD OLIVE TREE

Romans 11:13-32

Ben F. Vick, Jr.

1. The grafting of the wild olive tree is a unique panorama of redemption.
2. Grafting is only mentioned in this place in the Bible and is applied to conversion.
3. Dungan in Hermeneutics: "This allegory has given more trouble to exegetes than any other in the Bible, and it should certainly be managed with care." (p.264)
4. We want to consider:
 - a. The practice of grafting.
 - b. The peculiar people of God in time past: the Jews.

- c. The privileges of being grafted into the olive tree.
- d. Things the passage does not teach.

DISCUSSION:

I. THE PRACTICE OF GRAFTING

- A. Grafting is a method of plant propagation widely used in agriculture and horticulture where tissues of one plant are fused with those of another. It is commonly used in propagating trees and shrubs. Maybe one plant has a good root system; this would be called the stock. Another plant may be selected for its stems, flowers or fruit. A shoot, or cutting, is taken from it; and it is called a scion. The tissue of the scion and of the root must be placed in contact with each other. But the tissues must be kept alive until the graft takes place, usually a period of weeks. [My wife Lois' grandfather took Japanese persimmons and grafted them into wild persimmon trees.]
- B. Grafting with detached scions was in use by the Chinese before 2000 B.C. It was common practice in ancient Greece.
- C. The purpose for grafting may vary:
 - 1. Dwarfing
 - 2. Ease of propagation
 - 3. Hybrid breeding
 - 4. Hardiness
 - 5. Sturdiness
 - 6. Pollen source
 - 7. Repair
 - 8. Change cultivars (an organism and especially one of an agricultural or horticultural variety or strain originating and persistent under cultivation).
 - 9. Maintain consistency
 - 10. Curiosity
- D. If one were to eat a Bartlett pear and then plant the seeds from it, each seed would produce a pear tree alright, which would bloom and produce pears, but just as the ten children from the same parents can all be different from each other and their parents, so the pears would be different from the Bartlett pears you ate and from each other. So, in order to insure having a real Bartlett pear as you ate, you would graft the scion of the Bartlett pear to some stock of a pear.

II. PECULIAR PEOPLE OF GOD IN TIME PAST: ISRAEL/ JEWS.

- A. Israel was God's chosen people for 1500 years (Exo. 19:5-7; Deut. 7:6-8).
 - 1. God had delivered them from Egyptian bondage.
 - 2. Led by cloud and pillar of fire (Exo. 13:21-22).

3. Food provided; clothes and shoes did not wear out as they wandered in the wilderness 40 years (Exo. 16; Deut. 29:5).
4. Gave them the Law at Sinai (Exo. 20; Deut. 15:2-3).
- B. Unto them were committed the oracles of God (Rom. 3:1-2; 9:1-5).
- C. Prophets sent unto them betimes, trying to get them to turn from their evil practices (II Chron. 36:15-16).
- D. Brought them back into the land of Canaan after 70 years of captivity in Babylon (Ezra, Neh.).
- E. Since they were God's special people through whom the Messiah was to come (and did), they began to look down their proverbial noses at any who were not Jews. There was a fierce hatred and bigotry against other nations, ethnic groups.
 1. John 4:9, the Samaritan woman: "The Jews have no dealings with the Samaritans."
 2. "It is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation." Peter (Acts 10:28).
 3. When the Gospel was preached to the Gentiles, the Jews were filled with envy (Acts 13:45ff).
 4. The Jewish mob in Jerusalem listened to Paul's defense until he told of God's having sent him to the Gentiles (Acts 22:21-23).
 5. Even Peter demonstrated his prejudice and had to be rebuked by Paul (Gal. 2:11-14).
- F. However the Old Testament prophets pointed to the time when the Gentiles would be brought into the new kingdom (Gen. 22:18; Isa. 2:2-3; Rom. 15:8-12; Amos 9:11 quoted by James in Acts 15:16-18).
- G. Jesus spoke of other sheep and the time when there would be one fold (John 10:16).
- H. Yet, the Jews, in the main, rejected Christ, putting him to death (John 1:11-12; Matt. 21:33-46; Matt. 27:22-25; Acts 2:22; Isa. 53).
- I. The Gospel went first to the Jews, then to the Gentiles (Rom. 1:16; Acts 13:47-48).
- J. In the text we read of Paul's having turned his attention to the Gentiles that he might "provoke to emulation" his own flesh (Jewish brethren) in order to save some of them.
 1. "Provoke to emulation" — stimulate alongside; excite to rivalry.
 2. A young lady might date Bob in order to make Joe jealous.
 3. In our efforts to reach others, we should not forget our own.

III. THE PRIVILEGES OF BEING GRAFTED INTO THE OLIVE TREE.

- A. "Grafted" refers to conversion. A figure applied to both Gentile and Jewish conversion (Rom. 11:17, 23-24).
- B. "Grafted in among them." Unity. Once Jew and Gentile, but now one in Christ (Gal. 3:26-27; Eph. 2:11-17). Jesus spoke of one fold (John 10:16).
- C. "Partakest of the root and fatness of the olive tree." Lit. reads: "of the root of the richness." The spiritual blessings in Christ are under consideration (Eph. 1:3). To name a few:
 - 1. Forgiveness of sins (Rom. 11:27; Acts 2:38; I John 1:7).
 - 2. Hope of eternal life (Titus 1:2; I John 2:25).
 - 3. Reconciliation (Rom. 11:15; 2 Cor. 5:18-21).
 - 4. Redemption (Col. 1:13-14; Eph. 1:7).
 - 5. Justification (I Cor. 6:11; Rom. 5:1,9).
 - 6. Sanctification (I Cor. 6:11; Eph. 5:26).
 - 7. Fellowship (I John 1:3; Matt. 28:19-20; I John 1:7).

IV. PREMONISHMENT TO WILD OLIVE TREE GRAFTED:

- A. Premonishment. Rare word which means forewarning, warn in advance.
- B. Boast not against the Jews; do not gloat over the fact that some of the natural branches (Jews) were broken off and you were grafted in. The root (Jewish nation) bears you, not you the Jewish nation.
 - 1. They (Jews) were broken off by unbelief.
 - 2. You stand by faith.
- C. Be not highminded, but fear (11:20).
 - 1. If God spared not the natural branches (Jews), take heed, lest he also not spare you.
 - 2. Behold the Nature of God: Goodness and Severity.
 - a. Toward them who fell (Jews) — severity.
 - b. Toward thee (Gentiles) — goodness (conditional).
 - 3. If thou continue in his goodness (conditional).
 - 4. If the Jews continue not in unbelief, they shall be grafted in again. God is able to graft them in again (Rom. 11:23).
 - 5. If the wild olive tree can be grafted in, contrary to nature (usually one grafts the better into the good), how much more easily can the natural branches be grafted.
- D. "Fullness of the Gentiles."

Now, if we must deal in suppositions, and must draw conclusions about "until," why not suppose things that are in harmony with what actually occurred? As the church became more and more made up of Gentile members, hardness among the Jews increased until the church became almost, if not entirely, Gentile in membership — until the fullness of the Gentiles came in; then the hardness

among the Jews apparently became complete. If this is not what Paul meant, it is, at least, what really occurred. And aside from inspired interpretations, are not developments the best commentary on a prophecy? Whiteside, Commentary on Romans, p.240.

V. THE PASSAGE DOES NOT TEACH:

- A. The beginning of the church in the days of the Patriarchs: Abraham, Isaac and Jacob. This is pressing the figure beyond its intended purpose.
- B. That Israel as a nation will be converted instantly at the second Coming of Christ. A careful study of Romans 11:26: *"And so all Israel shall be saved"* would help one's understanding along this line.
 1. "So" adverb of manner. In the same way Gentiles are converted.
 2. Gentiles are converted individually, personally. So will any Jew.
 3. Gentiles are converted by obedience to the Gospel; so will any Jew (Rom. 1:16).

CONCLUSION:

1. The rejection of the Gospel by the Jews gave opportunity for the Gentiles to obey the Gospel.
 2. The Gentile Christians must be on guard because they can cease to continue in God's goodness and be cut off.
 3. Jews can cease from their unbelief and be converted.
-

TO WHOM RIGHTEOUSNESS IS IMPUTED

Romans 4:1-25

Alan Adams

1. How often do we hear people trying to justify themselves or some other?
 - a. "I'm not as bad as he is" (cf. Luke 18:11).
 - b. "Nobody is perfect — What I am, what I do, is sufficient" (cf. Gen. 4:5).
 - c. "I do a lot of good things, too" (Rom. 3:10-20).
 - d. (cf. II Cor. 10:12)
2. The Book of Romans is undoubtedly the most conceptual section of Scripture.

- a. Faith, obedience, gospel ©. 1).
- b. Judgment, work of the law, conscience ©. 2).
- c. No justification through works of the law; justification through faith; grace, redemption; propitiation, blood ©. 3); et al.
- 3. Clearly there are things, ideas, we must know in order to be saved.
 - a. A simple poll — “Are you justified?” “When and how did it happen?” — will show that most; and, not a few Christians, do not understand the doctrine of justification.
 - b. What does it mean? Why is it needed?
 - c. Who justifies? Who is justified?
 - d. At what point is one justified?
- 4. Abraham is “the father of all them that believe...that righteousness might be reckoned [imputed, KJV] unto them” (Rom. 4:11).
 - a. Abraham was justified because he took God at His word and acted out of that trust; thus, by God was Abraham’s faith “reckoned...for righteousness” (Rom. 4:9).
 - b. But, it was “not written for his sake alone, that it was reckoned unto him” (v. 23).
 - c. Like Abraham, we are challenged to believe and act “being fully assured that what [God has] promised, he [is] able also to perform” (v. 21).
- 5. God’s reckoning righteousness to Abraham was not just for him, but “but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead” (vs.24,25).

DISCUSSION:

I. ABRAHAM’S RECKONING — RIGHTEOUSNESS (Rom. 4:1-10).

- A. The concept of “reckoning” [Gr., *logidzomai*]
 - 1. Eleven times in Romans 4, ASV (3,4,5,6,8,9,10,11,22, 23,24).
 - 2. Sometimes in the KJV: counted, imputed, which are both synonymous with “reckon.”
- B. The concept of “righteousness” [Gr., *dikaiousune*] — thirty times in Romans.
 - 1. The right behavior that God requires of people (2:8; I John 3:10).
 - 2. Herein is man’s fundamental problem (cf. 3:10; 6:20).
- C. The cause of righteousness.
 - 1. By metonymy, the phrase, “the righteousness of God,” especially in Romans, refers to the means, the plan, by which God makes the unrighteous righteous (cf. 1:17; 10:1-3).
 - 2. It is God who “justifieth the ungodly” (4:5).

D. The conduit of righteous.

1. Not by "works."

a. In this case specifically, works of the Law of Moses (3:20,28).

1) His faith was reckoned for righteousness (vs.1,2).

2) His righteousness was "reckoned to him" before he was circumcised (vs.9,10); thus, it was not connected to the Law of Moses.

—Note: Chronology is important as regards salvation.

b. In principle, not by works of law per se (cf. 3:21; 4:15; cf. cf. C. 7; 10:5).

1) He obtained nothing "according to the flesh" (v.1); that is, he was not "justified by works" (v.2).

2) There has never been a time, including now, when man has not been under divine law (cf. 5:13).

3) Man under God's law sadly comes to know sin (cf. C. 7); and, no amount of his other good works can make that go away.

2. By grace —

a. Thus, God has made a way, a plan, by which transgressors can yet be reckoned righteous (4:4-8).

b. God has given us a way; it is by His grace (v. 4).

c. This grace, this is not a license from law; rather, it allows for the non-reckoning of our sins and iniquities (cf. 6,7).

d. In other words, "The Lord does not reckon sin, but does reckon righteousness, to the person whose sins are forgiven" [Whiteside].

3. By obedient faith —

a. Abraham "believed God, and it was reckoned unto him for righteousness" (4:3).

b. This is a comprehensive statement indicative of Abraham's life.

1) By faith, when called to leave his homeland, Abraham obeyed (Heb. 11:8).

2) By faith, he built altars and worshiped God (Gen. 12, 13).

3) He was dubbed by Melchizedek as "Abram of God most high" (14:19).

4) This man's reckoned righteousness was because of persistent and consistent willingness to take God at His word and do whatever God told him.

II. ABRAHAM'S REPRODUCTION — ALL THE SEED (Rom. 4:11-17).

- A. The extent of his fatherhood — “father of all them that believe” (vs.11,12).
- B. The means of his generation —
 - 1. From the standpoint of his offspring:
 - Obedient faith: “walk in the steps of that faith our father Abraham” (v.12).
 - 2. From the standpoint of God's plan (vs.13-17):
 - a. Not through the Law of Moses. — “not through the law was the promise to Abraham or to his seed.”
 - b. It is rather through God's promise — “a father of many nations have I made thee.”
 - c. It is by grace through faith — “it is of faith, that it may be according to grace.”

III. ABRAHAM'S REQUISITE — HE BELIEVED GOD (Rom. 4:17-21).

- A. His assimilation. He had concluded that:
 - 1. God can give life to the dead (v.17).
 - 2. God can call things that are not as though they were (v.17).
 - 3. God can perform whatever He has promised (v.21).
- B. His actions. Based on what he had assimilated about God, and what told him to do, He:
 - 1. Believed against hope (v.18).
 - 2. Considered the reality of both his and Sarah's longtime infertility (v.19).
 - 3. He did not allow perceptions to weaken his faith (v.19).
 - 4. He stayed focused on God's promise (v.20).
 - 5. He “waxed strong through faith,” which faith was manifested in his and Sarah's making a child (vs.20,21).
 - 6. He gave glory to God (v.20).

IV. ABRAHAM'S BEQUEST — FOR OUR SAKE ALSO (Rom. 4:22-25).

- A. Our father, a flawed sinner, like us all, had righteousness reckoned to him through his obedient faith.
- B. We, his children, enjoy this same blessing when:
 - 1. We believe on God who raised Jesus from the dead; and,
 - 2. Believe on Jesus who was “delivered for our trespasses and raised for our justification.”

CONCLUSION:

- 1. The marvelous Book of Romans opens and closes with the concept of “obedience of faith” (1:5; 16:26).

2. It shows that this is the only way by which sinners can be reckoned as righteous.
3. It exemplifies this reckoning faith in the person of Abraham.
4. Let each of us determine to spend our lives walking in the steps of that faith of our father Abraham.

THE GIFT OF GOD, ETERNAL LIFE

Romans 6:1-23

Daniel Jones

1. The theme of our Lectureship this week is the *Panoramas of Redemption*.
2. In other words, we are looking at redemption as though we are looking at a wide view screen.
3. It's one thing to view redemption in terms of the Gospel and our obedience to it, however; there is more to it that meets the eye.
4. This lesson deals with God's gift to us, eternal life from Rom. 6.
5. Though often overlooked for such, it has the summation of God's plan of salvation.
6. In this text we see man's problem, God's grace, redemption through obedience or the yielding to Christ, and the teaching which brings man into a state of deliverance.
7. What we want to do now is to look at three main ideas in the text and draw out not only what Paul is bringing to their remembrance, but ultimately a portion of the bigger picture of redemption.

DISCUSSION:

1. A DISTORTED VIEW OF GRACE.

A. Man's Perception of Grace.

1. Rom. 5:20, where sin abounded grace abounded much more.
 - a. From this passage man has derived a misunderstanding of grace.
 - b. God's grace is like a giant umbrella large enough to cover all sin.
 - c. Man has perverted the concept of grace to justify self gratification.
2. Rom. 11:5, a remnant according to the election of grace.
 - a. Calvinistic sugar stick.
 - 1) God has elected the saved according to grace.

- 2) Those who are elected are heaven bound despite manner of life.
- b. Similar view in Catholicism: sin, confession, hail Mary, cycle continues.
- B. Paul Alludes to This Problem.
 1. He gives an answer.
 - a. First by asking a question (6:1). It is a logical question to which he gives a logical answer.
 - b. His answer is "God forbid." This shows how strongly he opposes this concept.
 2. Can one who is dead to sin live therein?
 - a. Can a man who is physically dead continue to live in this world?
 - 1) Logic and reasoning tells us that it is an impossibility.
 - 2) The same principle applies to being dead to sin.
 - b. The body of sin dies or is destroyed in baptism (Rom. 6:6) and cannot continue to live.
- C. The Truth About Grace.
 1. Grace has it's roots in love.
 - a. John 3:16, *"for God so love the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life."*
 - b. Rom. 3:24, *"being justified freely by His grace through the redemption that is in Christ Jesus."*
 - c. Rom. 5:15, the gift by the grace of one Man, Jesus Christ, abounded to many.
 2. Grace has it's limits.
 - a. Through grace, we have Jesus through whom we have redemption.
 - 1) Heb. 10:10, Jesus is the once for all sacrifice.
 - 2) Heb. 10:26, *"For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."*
 - b. Gal. 5:4, says we can fall from grace.

II. DEAD TO SIN, ALIVE IN CHRIST.

- A. Baptized Into Christ's Death.
 1. One must die before he can live.
 - a. Rom. 6:6, *"our old man was crucified with him, that the body of sin might be destroyed."*
 - b. Eph. 4:22, *"That ye put off the former conversation of the old man which is corrupt according to the deceitful lusts."*
 - c. 1 Cor. 15:36, *"Thou fool, that which thou sowest is not quickened, except it die."*

- 1) Paul is dealing with those who are ignorant of the resurrection to come.
- 2) He applies it to the new man in Christ.
- 3) The old must die before the new man can be made alive.
2. One must die in baptism.
 - a. Rom. 6:3, *"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"*
 - b. Baptism is a burial in which the sinful man is put to death.
 - c. There are no other means by which we to die than that of immersion.
 - 1) The so called "sinner's prayer" will not do it.
 - 2) Simply repenting will not do it.
 - 3) Accepting Jesus as your personal Lord and Savior won't do it.
 - 4) Rambling in gibberish, also called tongues by some, certainly will not suffice.
- B. We Are Resurrected Into Newness of Life.
 1. We are raised with Christ.
 - a. 2 Cor. 5:17, *"Therefore if any man be in Christ, he is a new creature (creation, ASV): old things are passed away; behold all things are become anew."*
 - 1) Being in Christ is the same as being buried with Christ.
 - 2) Being in Christ is the same as putting on Christ through baptism.
 - b. Eph. 2:5, *"Even when we were dead in sins, hath quickened us together with Christ."*
 - 1) One who is quickened is made alive.
 - 2) From the Greek *zoopoieo* (dzo-op-eh-o')
 - c. If the old man is crucified and the corrupt body destroyed in baptism, it is logical the new man is resurrected and made alive.
 2. We are alive in Christ.
 - a. Gal. 2:20, *"I am crucified with Christ nevertheless I live, yet not I but Christ liveth in me."*
 - 1) If we die in Christ we certainly are alive in Christ.
 - 2) Christ is not the administrator of death but of life.
 - 3) John 10:10, *"I am come that they might have life and that they might have it more abundantly."*
 - b. If we are alive in Christ, he is the light within us.
 - 1) Light and darkness cannot occupy the same space.
 - 2) Go into a dark room, turn on a light and there is no more darkness.
 - 3) God is light, in him is no darkness. (1 John 1:5)

- 4) Christ is part of the Godhead, thus He, too, is light and if we are alive in Him we are alive in the light.

III. SLAVES TO SIN, SERVANTS OF CHRIST.

A. Yield To Sin, Serve Sin.

1. Sin reigns in the mortal bodies of those whom it has enslaved.
 - a. Sin is personified as a tyrant whose realm of influence is the human body. (Lipscomb)
 - 1) The lusts of the body are the mechanisms by which it works.
 - 2) As long as the individual allows his/her desires to be controlled by sin he/she is a slave.
 - 3) So long as sin reigns, the desires thereof will be strong enough to compel one to obey it.
 - b. Those who are slaves to sin present their members as instruments of unrighteousness.
 - 1) Presenting one's members is to render them to the service of sin.
 - 2) Sin seeks to obtain control over one's body thus calls an army of lusts to win mastery.
 - 3) It doesn't fight fair or follow any rules of war.
2. To serve sin is to serve Satan.
 - a. To lend ourselves to sin is to obey Satan and become one of his servants.
 - 1) Even Christians can serve sin and if they do they become servants thereof.
 - 2) A choice must be made, serve Christ or serve sin.
 - 3) Matt. 6:24, *"No man can serve two masters; for he either he will hate the one, and love the other; or he will hold to the one, and despise the other. Ye cannot serve God and mammon."*
 - b. This demonstrates the universal law.
 - 1) This law states that a man is what he does.
 - 2) If a man lies, he is a liar and will continue to lie.
 - 3) Sin has power over him and has dimmed his heart.
3. The soul that sinneth it shall die. (Ezek. 18:20)
 - a. John 8:24, *"I said therefore unto you that ye shall die in your sins..."*
 - b. Rom. 6:23, *"For the wages of sin is death..."*

B. Yield To Christ, Serve Christ.

1. Obeying from the heart is yielding to Christ.
 - a. Man's heart is his internal spiritual being where his "intellect," "affections" and "will" abide.

- b. It is here that the character of men is developed and grown.
 - 1) It cannot be by nature, as behavior is learned.
 - 2) Perhaps this is why the elderly are instructed to teach the younger and parents are to train the children in the Lord. (Titus 2:1-5; Eph.6:4; Prov. 22:6; Deut. 6:6,7)
 - c. To obey from the heart is to bring one's mind, emotions and will under submission to Christ.
 - 1) Whereas sin deceives in order to ensnare one's will, mind and emotions, Christ offers the choice and exercise of one's free will.
 - 2) This is the true measure of man when he can cast aside self and take up his cross and submit to Jesus Christ.
 - 3) It's one thing to force someone into submission but it's another for someone to voluntarily yield his will and mind over to someone else.
 - d. It is through the body or earthen vessel that one manifests his or her submission and obedience.
 - 1) James 1:22, *"But be ye doers of the word, and not hearers only, deceiving your own selves."*
 - 2) Obedience demands action.
 - 3) John 14:15, *"If ye love me, keep my commandments."*
 - 2. Obeying that "form of doctrine" which includes the death, burial and resurrection of Christ.
 - a. The form of doctrine includes several factors.
 - 1) We die to sin and are quickened by our faith.
 - 2) We are buried in baptism where the old sinful man is put off.
 - 3) We then are raised in Christ to walk in newness of life.
 - b. Paul views them as being slaves delivered from this master to that form of teaching.
 - 1) It is similar to the transferring of slaves from one master to the next.
 - 2) Christians were once slaves to sin but now have been delivered to that form of doctrine and are to now be obedient to it from now on.
 - 3) Be ye faithful unto death and I will give you the crown of life. (Rev. 2:10)

C. Being Freed By That "Form of Doctrine" We Are To Be Servants of Righteousness.

 - 1. Obeying that form of doctrine has made us free.
 - a. Dying to sin has freed us from it. (Rom. 6:7)

- 1) Putting off the corrupt man of sin through baptism, we die to sin.
- 2) We no longer have fellowship with sin in our lives.
- b. Those who are dead to sin no longer serve sin.
 - 1) Sin has no more dominion over those who have died to it.
 - 2) It no longer has control over the will, mind and emotions of men.
 - 3) It has been replaced with the word of God to have rule in one's life.
2. Submitting to that form of doctrine demands being a servant of righteousness.
 - a. Christians are obligated to obey righteousness.
 - 1) One cannot live a sinful and righteous life at the same time.
 - 2) Remember, Jesus said you cannot serve two masters.
 - 3) God makes the demand but offers the choice of whom you will serve.
 - 4) Matt.4:10- thou shalt worship the Lord thy God and him only shalt thou serve.
 - b. When we were servants of sin we felt no obligation to do righteousness.
 - 1) Slaves of sin feel no obligation to do the work of the Lord.
 - 2) There is no desire nor sense of duty to do good or to obey the Gospel.
 - 3) As stated before, sin only desires more sin.

CONCLUSION:

1. When we were servants of sin we were free from righteousness.
2. We did things that when we reflect upon them ought to make us feel ashamed.
3. Our fruit was that of death.
4. However; being made free from sin we are servants of the Most High God and have our fruits unto holiness and our end is that of everlasting or eternal life.
5. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.
6. Let us never abuse God's grace; rather, let us use that grace as a reminder of where we were and whom we served and how through our submitting to Christ we were made free to serve Him.

GOD'S WORKMANSHIP

Ephesians 2:1-18

Joel Wheeler

1. It is an honor and privilege to participate in this great lecture-ship and with the eldership, the congregation and school.
2. The book of Ephesians magnifies the body which is the church and Christ is the head (Eph. 1:22-23).
 - a. Christ is the head of the body which is the church (Eph. 1:22-23).
 - b. The church is subject to Christ (Eph. 5:24).
3. It was God's plan from the beginning to save those in the church.

DISCUSSION:

I. MAN'S CONDITION BEFORE CHRIST. (2:1-3,12)

- A. Man is dead in sins and trespasses without Christ. (v.1)
 1. There is no hope without Christ, being "dead in trespasses and sins."
 2. Man is not born sinful. Ezek. 18:20 says that sin is not transmitted from father to son nor from the son to the father, but that everyone is responsible for his own soul.
 3. Trespasses (Greek: *paraptoma*) "To fall by the wayside."
 4. "The wages of sin is death" (Rom 6:23). Paul didn't say the inherited sin is death.
- B. Without Christ we are without strength. (v.2)
 1. Man is in a state of helplessness, he cannot save himself (Jer. 10:23).
 2. *"For when we were yet without strength, in due time Christ died for the ungodly"* (Rom. 5:6).
 3. *"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace"* (Rom. 8:5-6).
 4. Satan is as a roaring lion, ready to devour anyone he is able (1 Peter 5:8).
 5. Man's temptation turns lust, then into sin (James 1:13-15).
- C. Without Christ, we walk according to the course of this world. (v. 2)
 1. Satan is the god of this world (2 Cor. 4:4), and he offered to Jesus "all the kingdoms of the world" (Matt. 4:8).
 2. One that is without Christ is taking a course of action to follow after Satan.
 3. *"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of*

God was manifested, that he might destroy the works of the devil" (1 John 3:8).

4. The lust of the flesh, the lust of the eyes and the pride of life is what Satan uses to draw us away from God (v.3, i.e. 1 John 2:15-16).
5. The spirit of rebellion, Humanism says there is no God.
- D. By nature the children of wrath. (v. 3)
 1. Children of wrath, today's world of terrorism, murder, violent crimes.
 2. Try walking down the inner city of Detroit, or New York City on Saturday night around 11:00 p.m.
 3. Does this mean we have no choice? Does it mean we are born reprobates as Calvinism teaches? Answer: NO!
 4. The term "nature" can be understood as "a mode of feeling and acting which by long habit has become nature." (Thayer)
 5. The Gentiles had a long practicing habit of doing the things in the Law of Moses (Rom. 2:14).
- E. The penalty for walking the course of the world.
 1. God is longsuffering but will not allow sin to continue (2 Peter 3:8-9; Rom. 1:26).
 2. Those who take pleasure in the things of the world will suffer the wrath of God (Rom. 1:32).
 3. God desires man to repent of his wickedness (Acts 17:30) and judgment is coming (Acts 17:31; 2 Cor. 5:10-11).

II. MAN'S TRANSFORMATION BY THE POWER OF GOD.

- A. God is rich in mercy. (v.4)
 1. God's justice demands punishment for sin. (Rom. 6:23)
 2. But mercy is not getting what one deserves.
 3. "For God hath concluded them all in unbelief, that he might have mercy upon all" (Rom. 11:32).
- B. God as raised us from death to life by His mercy and grace.
 1. The power that raised Christ from the dead is the power that makes us come alive.
 2. *"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3-4).*
 3. Notice one goes from death to being raised! From death to life.
 4. To sit in heavenly places (v.6). This resurrection makes us a new creation (2 Cor. 5:17). (Notice the elevation)

III. MAN'S SALVATION IS COMPOSED OF TWO SIDES.

- A. Grace is God's part in saving man. (v.8)
 - 1. Grace is "unmerited or unearned favor."
 - 2. The grace of God has appeared to all men (Titus 2:11).
 - 3. God does not want anyone to be lost; therefore, He provided a way to escape eternal punishment. 1 Tim. 2:4
- B. Faith is man's part. (v.8)
 - 1. Man cannot be saved unless he has faith (Heb. 11:6).
 - 2. The definition of faith can be seen by the life of Abraham. James 2:21
 - 3. Faith is not just an acknowledgment of God, it is belief mixed with obedience.
 - 4. Faith is not just belief, because even the demons believe and tremble. James 2:19
 - 5. Abel, Enoch, Noah, Abraham, Sara, Moses, etc. were all saved by an active obedient faith. Heb. 11
 - 6. We are not saved by faith alone. James 2:17
- C. Man cannot be saved without God's grace and he cannot be saved without an obedient faith.

IV. GOD'S WORKMANSHIP IS ACCOMPLISHED IN CHRIST.

- A. Workmanship (*poyaymah*) defined as a thing made, fabric.
 - 1. We were dead (v.1) in sin and resurrected a new creature.
 - 2. The mission of Christ was to save man from eternal punishment. Luke 19:10
 - 3. The Gospel of Christ is God's power to save us from sin. Rom. 1:16
- B. Christ redeemed us.
 - 1. We are not saved by good works or works we do on our own. Eph. 2:9
 - 2. It is the blood of Christ that has redeemed us. Eph. 1:7
 - 3. Redeemed means "to loosen or to buy back."
 - 4. The redemption takes place because of God's grace. Rom. 3:24
 - 5. Once "aliens" and without Christ are now brought near by the blood of Christ. v.13

V. GOD'S WORKMANSHIP BRINGS GLORY TO HIM.

- A. Man's purpose is to glorify and serve God.
 - 1. *"That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ"* (Rom. 15:6).
 - 2. Solomon knew the Judgment is coming and man's purpose is to "fear God and keep His commandments" (Eccl. 12:13-14).

- B. God wants His people to be active in good works.
 - 1. Jesus stated that the purpose of our light was to glorify the Father (Matt. 5:16).
 - 2. Paul commanded for us to “walk worthy of the vocation” (Eph. 4:1).
- C. One living in sin and immorality does not bring glory to God. (v. 11)
 - 1. *“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul”* (1 Peter 2:11).
 - 2. Gentiles were known for their immorality.
- D. The workmanship of God means all nations are brought together in Christ Jesus (vs.15-16).
 - 1. It does not matter what nationality, race, gender, social status, all are saved the same way (Gal. 3:26-27).
 - 2. The prophecy of Isaiah is that “all nations” can come to the kingdom of God (Isa. 2:1-4).
- E. God’s workmanship is bound together by UNITY.
 - 1. It by the Holy Spirit that we have access to salvation.
 - 2. The unity of the Spirit means that Christians are not to be divided.
 - 3. There is but ONE: Body, Spirit, Hope, Lord, Faith, Baptism, God and Father (Eph. 4:3-6).
 - 4. God’s workmanship is that man is saved in ONE body, not many bodies (Eph. 1:22-23; 4:4; Col. 1:18).
 - 5. God is not divided, His scheme of redemption is not divided, and neither should His people be divided.

CONCLUSION:

- 1. One who is outside of Christ is lost.
 - 2. Christ redeemed us by His blood.
 - 3. God’s workmanship is the ONE church which has been purchased with His blood (Acts 20:28).
-

LIVING WATER

John 4:1-30

Jared Knoll

1. Civilizations and water have always been linked. Everywhere man has gone he has either carried water or settled in close proximity.
 - a. The Mesopotamia, "The Cradle of Civilization" means two rivers or between the rivers (that is the Tigris and Euphrates).
 - b. Genesis 2 – the Garden of Eden and its river(s).
 - c. The Nile, Jordan, Abana, Arnon, Chebar, Pharpar are a few that were important to the peoples of the Old and New Testament.
 - d. These rivers and many others were the first "highways" and the river beds were of sovereign possession.
2. The dependence of the human body upon water:
 - a. Depending on body size, the content of water is between 55 and 78% – every cell and organ needs it to function.
 - b. It serves as a lubricant, the basis of saliva and fluids surrounding the joints.
 - c. It regulates body temperature.
 - d. Obviously, the water consumed by the body must not contain too many contaminants or impurities such as metal, salts and oxides.
 - e. Lack of ample water causes imbalance of body fluids, causing dehydration which if severe enough can cause death. (Without water, even the healthiest person could not be expected to live beyond three to five days).
3. Jesus, he who created the earth and its inhabitants, is well aware of its need for water. Jesus, who himself sat thirsty at Jacob's well, was aware of the desire of the thirsty for a drink of water. Such knowledge was transformed into a spiritual lesson to a Samaritan woman who had come with the purpose of drawing water (John 4:1-30).

DISCUSSION:

1. **THE SIGNIFICANCE OF "LIVING WATER" — WHAT IT MEANS IN CONTEXT.**
 - A. Perhaps in our present circumstance the point of water is not so emphatic. Our supply is vast but theirs was not so much.
 1. During the summer and autumn their small streams and rivulets would dry up and their supply of water was dependent upon wells or waters preserved in cisterns, pools or marshes which would/could become stagnant.

2. Such water would/could be lukewarm, bacteria filled, dirty, etc.
3. "Living Water" was the opposite of this stagnant water – but in her understanding, such water was seasonal at best and not permanent.
- B. Jesus used the term "Living Water" metaphorically:
 1. To denote salvation, redemption, spiritual life in fellowship with God.
 2. It had been used before (Jer. 2:13; 17:13; Zech. 14:8)
 3. Similar expressions: living God, living bread (John 6:51), living way (Heb. 10:20), living hope (I Peter 1:3).
- C. Observations about this Living Water: (John 4:14)
 1. Completely satisfies: "Shall never thirst" – but many like Solomon (Ecclesiastes) are searching for satisfaction, meaning in this life, like a man lost in the desert hopelessly searching for water in every mirage. They need Jesus (John 7:37, 38; Eccl. 12:13).
 2. A constant supply in every season: "well of water springing up" – but many despair without hope especially in dire circumstance or extreme turmoil (Heb. 13:5,6).
 3. Sustains to life eternal (Rev. 7:17; 22:1,2).
- D. Such a metaphor could be grasped adequately so as to comprehend:
 1. She had come to the well to draw water – a task done often.
 2. She had desire for this water of which Jesus spoke.
 3. She had understanding that Christ was able and willing to supply it.

II. THE SOURCE OF "LIVING WATER" — JESUS POSSESSES THE WATER RIGHTS.

- A. Throughout history, I consider particularly the settling of the West, water rights have been points of contention among man. The man or ranch that held the water rights had the authority to determine how or to whom that water would be distributed.
- B. Jesus has the right to regulate who receives the Living Water.
 1. Jesus was no respecter of persons – His offering was to a Samaritan woman (Acts 10:34, 35).
 2. He did say though that she should "ask" (John 4:10).
 3. He also said she would have to "drink" (John 4:14).
 4. When she did ask, Jesus addressed the subject of morality as well as worship in answer to her question (John 4:16-26).

- C. Some people get upset, even down right mad, because they want access to the Living Water on their terms but they don't possess the water rights.
 - 1. Jesus is the author of eternal salvation (Heb. 5:8,9) – "...unto all them that obey Him."
 - 2. Jesus is not arbitrary in His provision, rather His word is the regulation manual that tells us how – everyone in the same way has access to the Living Water (John 12:48; James 1:25).
 - 3. We must seek and ask to drink through obedience (Matt. 7:21-27).

III. THE SANITATION OF LIVING WATER—THE DEMANDS IT PLACES UPON THE PARTAKERS.

- A. The point here is not how to keep the Living Water pure, it is the purity which it demands in us.
 - 1. When Jesus was petitioned by the Samaritan woman, notice two subjects that were introduced (John 4:16-24).
 - 2. First, the subject of her domestic situation – five husbands and now a "live-in."
 - 3. Secondly, the subject introduced by her regarding worship – Who and How?
- B. The first subject regarded moral purity and the second religious purity – both of which are demanded of the partakers of Living Water.
- C. In addition, it created the desire to dispense this water to others (John 4:28-30, 39-42).

IV. THE SEQUESTRATION OF THE LIVING WATER—THE CONSEQUENCE IN FAILING TO DRINK.

- A. No matter how badly needed, some just won't drink. – The rejection of the Pharisees is what brought Jesus to the well on this occasion (John 4:1-13).
 - B. Others won't drink because they simply don't know what they have had offered to them nor to what they have access – Like the woman at the beginning of her conversation, they don't know (John 4:10, "If thou knewest..." but you don't; "thou wouldest have asked..." but you didn't).
 - C. Consider the sad irony then of being refused a "drop of water" (Luke 16:24) or the contrast of "flaming fire" and "lake of fire" (II Thess. 1:8; Rev. 20:15; 21:8).
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THE REIGN OF RIGHTEOUSNESS BY JESUS CHRIST

Romans 5:12-21

David Costello

1. THE BLESSINGS OF JUSTIFICATION (1-11).

Paul, having declared the “justification” that is by faith, now makes known the blessings of this justification.

a. BLESSING #1: PEACE AND ACCESS.

Rom. 5:1-2, *“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: ²By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.”*

The book of Romans was a pattern – according to Romans 1:16-18. It was a pattern of God’s Righteousness for man. There is a rather lengthy list of blessings that come to those who continue to follow the pattern of faith.

Paul remains true to that theme here at the beginning of chapter 5: “Therefore being justified by faith.” We are righteous...we are made right with God by the pattern or system of faith God has provided. When we are reconciled with God and He treats us as if the offense was never committed, this leads to two notable benefits:

- 1) There is peace with God. While it might be beyond human capability to explain the peace of God, possessing that peace is a promise God made (Phil. 4:6-7).
- 2) There is power with God. We have access to God and His grace. Can I stand? Absolutely.

b. BLESSING #2: PATIENCE AND ANTICIPATION.

Rom. 5:3-5, *“And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; ⁴And patience, experience; and experience, hope: ⁵And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”*

What about those times when our peace is threatened? What about all of those times when our lives are tormented by problems that arise? Where is our peace then? There is still cause for rejoicing in hope. We can glory even in tribulations.

- 1) We are assured of joy in anticipating God’s glory (v.2).
- 2) We are assured glory in tribulation, knowing it results in more hope (vs.3-4).
 - a) For tribulation produces patience (perseverance) (v.3b)
 - b) Patience develops experience (character) (v.4a).
 - c) Experience gives way to hope (v.4b).

3) We are assured our hope will not be disappointed (v.5), as it was poured out by the Spirit.

c. BLESSING #3: PURCHASE AND ASSURANCE.

Rom. 5:6-8, *"For when we were yet without strength, in due time Christ died for the ungodly. ⁷For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. ⁸But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."*

Christ died for sinners just like you and me. God demonstrated His love for us in giving us the gift of His Son.

d. BLESSING #4: PURITY AND ATONEMENT.

Rom. 5:9-11, *"Much more then, being now justified by His blood, we shall be saved from wrath through Him. ¹⁰For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life. ¹¹And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."* Finally, there was salvation from wrath, God's wrath. All of this is made possible when we are reconciled to God through the death of His Son and should be the basis for endless rejoicing (vs.10-11).

1) Through Jesus, we have been justified by His blood (v.9).

2) Saved by His life, we were reconciled by His death (v.10).

We love the discussion of reconciliation. Reconciliation is the act of bringing peace between two parties (e.g., man and God). Reconciliation is the will of God and the work of Christ (I Tim. 2:3-5).

3) Saved, we have the basis for rejoicing (v.11).

2. LESSON TEXT: Rom. 12:12-21, *"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: ¹³(For until the law sin was in the world: but sin is not imputed when there is no law. ¹⁴Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. ¹⁵But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. ¹⁶And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. ¹⁷For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) ¹⁸Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. ¹⁹For as by one man's*

disobedience many were made sinners, so by the obedience of one shall many be made righteous."

3. OBJECTIVE. The reign of righteousness by Jesus Christ.

DISCUSSION:

I. THE CONSEQUENCES OF SIN.

Rom. 5:12-14, *"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: ¹³(For until the law sin was in the world: but sin is not imputed when there is no law. ¹⁴Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."*

The entrance of sin has reeked havoc on the human race. Though not deemed to be such a serious concern: sin is a big deal. Sin is "missing the mark" (Rom. 3:23). Sin is transgressing the will of God (I John 3:4). Sin is going beyond that which is commanded (II John 9-11).

II. THE COMPARISON OF CHRIST AND ADAM.

Rom. 5:15-19, *"But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. ¹⁶And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. ¹⁷For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) ¹⁸Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. ¹⁹For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."*

A. ADAM AND THE CONSEQUENCES OF HIS ACTIONS (vs.12-14).

1. Through Adam, sin entered the world, and death as a consequence (v.12).
 - a. Death spread, for all sinned (v.12; Rom. 3:23).
 - b. From the time of Adam to Moses, death reigned, even over those who had not sinned like Adam did (vs.13-14).

B. ADAM AND CHRIST COMPARED (vs.15-19).

1. Adam's offense brought death to all men, Christ's grace abounds even more (v.15).

2. One offense produced the judgment of condemnation, but many offenses produced the free gift of justification (v.16).
3. By Adam's offense death reigns, but those who receive the gift of righteousness will reign in life through Christ (v.17).
4. Summary (v.18-19).
 - a. Through Adam's offense, judgment came to all men, resulting in condemnation (v.18).
 - b. Through Christ's act, grace came to all, resulting in justification of life (v.18).
 - c. By Adam's disobedience, many were made sinners (v.19).
 - d. By Christ's obedience, many will be made righteous (v.19).

III. THE CORONATION OF JESUS CHRIST.

Rom. 5:20-21, *"Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: ²¹That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."*

A. THE REIGN OF SIN.

Paul explained the relationship of the law, sin, and grace. The law entered that sin might abound, but grace abounds much more (v.20).

B. THE RULE OF THE SAVIOR.

The reign of righteousness by Jesus Christ. Just as sin reigned in death, so grace reigns through righteousness to eternal life through Christ (v.21).

CONCLUSION:

1. The consequences of sin was dreadful.
 - a. Adam was conquered by sin.
 - b. Jesus was the conqueror of sin.
 - c. Jesus came to bring men eternal life.
 2. Why not accept the reign of the Savior?
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THE MINISTRY OF RECONCILIATION

II Corinthians 5:10-21

Garland M. Robinson

II Cor. 5:18, "*And all things [are] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the **ministry of reconciliation.***"

1. Reconciliation:
 - a. Strong's: "exchange (figuratively, adjustment), i.e. restoration to (the divine) favor:—atonement, reconciliation(-ing)."
 - b. Reconciliation identifies that process that puts one back in good standing with God.
2. When babies are born, they are innocent, they have never sinned, nor have they known sin.
 - a. They are "one with God" — they are pure.
 - b. As children grow and mature, they reach a point where they sin.
3. Sin causes separation from God. Isa. 59:1-2; Rom. 8:7
 - a. When one dies separated from God, he is lost eternally.
 - b. God does not want that. It grieves God for just one person to be lost. I Tim. 2:4; 2 Peter 3:9
 - c. God has made a way for sinful men to be saved from the penalty and punishment of their sins.
4. Sinners can be forgiven of their sins.
 - a. That (sin) which caused the separation from God can be removed.
 - b. Sinners can be forgiven and thereby *reconciled* to God.
 - 1) This process is called *reconciliation*.
 - 2) It is also called redemption, justification.
5. **Reconciliation** is the subject of our lesson.

DISCUSSION:

I. SIN ENTERED THE WORLD THROUGH MAN.

- A. Of all God's creation, man is unique.
 1. Every living creature was made (created) and given life on the fifth and sixth days of creation (Gen. 1:20-25).
 2. The last creature to be made was man (Gen. 1:26-31).
 3. God placed within man a "spirit." That is, He made man in His own image.
 - a. This is a consciousness, an awareness, that no other creature possesses.
 - b. It is the ability to think, process information and make decisions.
 - c. It is the ability to know right from wrong — a moral aptitude.

- B. Eve, and then Adam, soon made a wrong decision and sinned, separating themselves from God.
 - 1. Sin entered the world and death passed upon all men for all have sinned (Rom. 5:12).
 - 2. We all stand in this same condition together for we all have sinned (Rom. 3:10,23).

II. THE PENALTY/PUNISHMENT FOR SIN IS ETERNAL DAMNATION — SUFFERING IN HELL.

- A. Many passages tell us this is so.
 - Dan. 12:2, *"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame [and] everlasting contempt."*
 - Matt. 10:28, *"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."*
 - Matt. 18:8, *"Wherefore if thy hand or thy foot offend thee, cut them off, and cast [them] from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire."*
 - Matt. 25:41,46, *"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: ... ⁴⁶And these shall go away into everlasting punishment: but the righteous into life eternal."*
 - Matt. 13:49,50, *"So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, ... ⁵⁰And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."*
 - Rev. 14:11, *"And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night..."*
 - Heb. 10:31, *"[It is] a fearful thing to fall into the hands of the living God."*
- B. Punishment is future. The passages above show this is so. Luke 3:7, Jesus warned of *"the wrath to come."*

III. GOD DEEMED MANKIND WORTHY OF BEING SAVED.

- A. God had a plan to save sinful man.
 - 1. This plan was made even before sin entered the world.
 - Eph. 1:4, *"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:"*
 - I Peter 1:20, *"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,"*
 - 2. God's plan began to be revealed with the first sin.

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

B. God's justice — His holiness, His righteousness — demands payment for sins.

1. Man can't possibly pay the debt.

2. God's great love motivated Him to do that which would make our reconciliation unto Him possible.

Eph. 2:4, *"But God, who is rich in mercy, for his great love wherewith he loved us."*

3. Jesus stands in our place and pays the debt on our behalf.

a. His sinless life and blood *satisfies* God's justice and wrath. Matt. 20:28

b. His atoning blood is the *cost* of divine propitiation. Rom. 3:24-25

c. His blood is the *means* of reconciliation. Eph. 1:7

d. His blood is the *avenue* of peace with God. Col. 1:2

e. His redeeming blood is our *access* to the riches of his grace. Eph. 1:7

f. The word "atonement" is similar to "reconciliation." Sinners are made "at one" with God.

I John 2:2, *"And he is the propitiation for our sins: and not for ours only, but also for [the sins of] the whole world."*

4. Only when the debt is satisfied by the blood sacrifice of Christ is a sinner's reconciliation unto God achieved.

IV. LINGERING DEATH MAKES THE TASK URGENT.

A. II Cor. 5:11, *"Knowing therefore the terror of the Lord, we persuade men...."*

Psalm 76:7, *"Thou, [even] thou, [art] to be feared: and who may stand in thy sight when once thou art angry?"*

Ezek. 18:30, *"Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn [yourselves] from all your transgressions; so iniquity shall not be your ruin."*

Nahum 1:6, *"Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him."*

Col. 1:28, *"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."*

B. The love of Christ "constraineth" us to do His will. v.14

1. "Properly means, to hold together, to press together, to shut up; then to press on, urge, impel, or excite. Here it

means, that the impelling, or exciting motive in the labours and self-denials of Paul, was the love of Christ — the love which he had showed to the children of men."

2. We are compelled to preach and teach the blessed Gospel.
- C. If one died for (instead of, in place of) all, then were all dead. v.14
- D. Christ died for ALL.
Heb. 2:9; John 3:16; 1 Tim. 2:6; Matt. 20:28; 1 John 2:2

V. THE APOSTLES WERE GIVEN THE MINISTRY OF RECONCILIATION.

- A. Acts 18:4, *"And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks."*

Acts 19:26, *"Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:"*

I Thess. 2:4, *"But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."*

II Tim. 2:26, *"And [that] they may recover themselves out of the snare of the devil, who are taken captive by him at his will."*

Acts 20:19-27, Paul was so zealous to carry out the Gospel

- B. Salvation is offered to all.

Isa. 55:1; Mark 16:16; John 7:37; Rev. 22:17

- C. God, through, in and by Christ was reconciling the world unto himself (2 Cor. 5:19).

1. This brings God great pleasure.

2. Luke 15:7, *"I say unto you...joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."*

CONCLUSION:

1. The penalty of sin is eternal damnation; therefore, the work is urgent.
2. We take great care in trying to save people from destruction.
Jude 1:23, *"And others save with fear, pulling [them] out of the fire; hating even the garment spotted by the flesh."*
3. "Sin" brought about the "need" of reconciliation.
4. The "blood" of Jesus was the "price paid" for reconciliation.
5. "Obedience" to the Gospel of Christ is the "means" to reconciliation.
6. As Christians, and especially preachers of the Gospel, we have the task — the service — to help souls be reconciled to God.

WORK OUT YOUR OWN SALVATION

Philippians 2:1-16

Virgil Hale

1. The book of Philippians was written by the inspired apostle Paul.
2. We read about the events that took place in Philippi in (Acts 16).
3. Lydia and her household were converted, as well as the jailor and his household.
4. This letter is written to the congregation that was established there.
5. These brethren were admonished to be “of one accord, of one mind” (v.2).
6. They were told, “Let this mind be in you, which was also in Christ Jesus...”
7. All should bow in submission to Christ and confess Him as Lord (vs.9-11).
8. In verse 12 we read, “...work out your own salvation with fear and trembling.” We want to give special attention to this verse.

DISCUSSION:

I. THE SALVATION REFERRED TO.

- A. There are many salvations mentioned in the Bible.
 1. Noah and his family from the flood.
 2. Israel being saved out of Egypt.
- B. Baptism saves from past sins (Mark 16:16; 1 Peter 3:21).
- C. Eventually we can have eternal salvation in heaven (1 Peter 1:4; 2 Peter 1:11).

II. WE NEED TO REALIZE THAT ONE CAN BE SAVED, THEN LOST.

- A. The Jews are an example (1 Cor. 10:11-12; Heb. 3:12-19).
- B. Peter warned (1 Peter 5:8; 2 Peter 1:5-10; 2:20-22).
- C. Demas is an example (Philemon 24; Col. 4:14; 2 Tim. 4:10).

III. ONE MUST WORK AFTER BECOMING A MEMBER OF THE CHURCH.

- A. Many prefer ease and pleasure (Eph. 2:10; Titus 3:8).
- B. The householder hired “labourers into his vineyard” (Matt. 20:1). He did not hire “loafers.”
- C. All of us have talents, some have more than others.
 1. The Lord only expects us to do what we can. Note: Matt. 25:14-30
 2. Also the man with 2 sons (Matt. 21:28-30).
 - a. Please note that he said “today”
 - b. Now (today) is all of the time that we have.

3. Even Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." John 9:4

IV. WORK CONSIDERED.

- A. If we hire someone, there are three things that we expect:
 1. Faithfulness in the work.
 2. An abundance of work.
 3. A devotion to the work.
- B. The Lord expects:
 1. Faithfulness in the work (Matt. 24:13; Rev. 2:10).
 2. An abundance of work (1 Cor. 15:58).
 3. A devotion to the work (Matt. 6:33; Rom. 12:1-2).

V. HOW MUCH SHOULD WE DO?

- A. Far too many have the "get by" attitude.
- B. 1 Peter 4:17-18; Heb. 2:1-3

VI. "WITH FEAR AND TREMBLING."

- A. If we are not saved, God's grace has been bestowed in vain.
- B. 1 Cor. 15:10; Titus 2:11-15; 2 Cor. 6:1
- C. Many consider only the love and mercy of God.
 1. Heb. 10:31; 12:29; 2 Thess. 1:7-9; Matt. 25:46
 2. Please note: 1 Peter 4:17-18

CONCLUSION:

1. Have you obeyed the Gospel of Christ?
2. Are you truly "Walking in the light?"
3. Are there things that need correcting in your life?
4. NOW is the only time we have to prepare for eternity.
5. "Work out your own salvation with fear and trembling."

THE PRIZE OF THE HIGH CALLING

Philippians 3:8-21

Ed White

1. When we first read about the apostle Paul, he was a persecutor of Christianity. Acts 8:1; 9:1; 1 Tim. 1:13
2. The Lord saw in Paul a man who could be of great value to the cause of Christianity. Acts 9:1-18

3. Following Paul's conversion, he became a valiant soldier of the cross.
4. Paul suffered much for the cause of Christianity, even imprisoned. II Cor. 11:20-28
5. In our text (Phil. 3:8-21), Paul writes from a prison cell to the saints at Philippi to encourage them to press forward and don't forget their calling and the redemption in Christ they enjoy due to their answering that calling.

DISCUSSION:

- I. **A LOOK AT PAUL'S PAST ACCOMPLISHMENTS. Phil. 3:1-7**
 - A. He had excelled in the Jewish religion.
 - B. Of those who took pride in the fact that they were of the lineage of Abraham, Paul could boast with the best. Phil. 3:4-6
 - C. He was educated at the feet of Gamaliel. Acts 22:3
 - D. But once Paul became a Christian, he writes, "*But what things were gain to me, those I counted loss for Christ.*" Phil. 3:7
 1. He counted all these things as nothing, that he might gain Christ.
 2. He had quit trying to be made righteous according to the law, but to be made righteous by faith in Christ. Phil. 3:9
 - E. Paul now considers his status as a Christian far above and beyond any privilege he might have given up or lost. Phil. 3:7; cf. also Heb. 11:24-26
- II. **RICHES IN CHRIST GREATER THAN IN MOSES' LAW. Phil. 3:8-9**
 - A. Paul had exchanged that which was now worthless for a treasure of great wealth. cf. Matt. 13:45-46; 16:26
 - B. Robert Taylor, Jr. wrote: "Gladly and gratefully Paul said a permanent good-bye to all he formerly counted dear. By his ardent acceptance of Christianity he lost the power and prestige of a high place in Judaism. He lost the fellowship and friendship of all Judaistic colleagues. Friends forsook him. They considered him a traitor against long established and traditionally-bound Judaism, the hallowed religion of their forefathers. In all probability his family would have considered him a renegade from conversion onward. He left pay for poverty, security for suffering, popularity for persecution, applause for adversity...."
 - C. To be found in Christ is the golden crown of the Christian life. Phil. 3:9
 1. One gets into Christ by being baptized into Him. Gal. 3:26,27; Rom. 6:3-4

2. This is what Paul had done. Acts 9:18; 22:16
- D. The righteousness spoken of in verse 9 could not be obtained by the works of the law. cf. Col. 2:14
 1. For one to seek redemption by the law of Moses would mean righteousness of his own. This, an individual could not do.
 2. Righteousness that is justifiable must be obtained through faith in Christ Jesus. cf. Heb. 11:6; Acts 15:9; Rom. 10:17
 3. Righteousness of God is obtained through obedience of God's commandments.
 4. "...all thy commandments are righteous" (Psa. 119:172).
 - a. Man's redemption is not obtained by works of the Law.
 - b. Thus, Paul had turned his back on that which he had "mastered" in order to gain Christ and the prize that was set before him. cf. Matt. 10:37-39

III. **PRESSING TOWARD THAT NEVER-ENDING PRIZE.** **Phil. 3:10-14**

- A. Paul had two things in mind: Christ and Heaven.
- B. Gaining that "prize" involved four things:
 1. "Knowing Christ" (v. 10) — gaining a greater knowledge of Christ. cf. Heb. 8:11
 2. Knowing "the power of his resurrection" (v. 10) — the power His risen life gives to those who have been raised with him.
 - a. This encourages the Christian to strive diligently, reaching forth toward that eternal crown, knowing that one day we too will be raised.
 - b. This helps us live that faithful and victorious life. cf. Phil. 1:21; 4:13; Gal. 2:20; II Cor. 2:14
 3. Knowing "the fellowship of his sufferings" (v.10) — Paul was willing to suffer with Christ if that is what it took to gain the heavenly prize.
 - a. Redemption in Christ involves fellowship with Him in all points...his obedient life, his sufferings, his death and his resurrection.
 - b. "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven" (Matt. 5:10).
 - c. Christians must be willing to suffer for the cause of Christ. cf. Phil. 1:29; II Tim. 3:12; II Cor. 11:23-28
 4. "Made conformable unto his death" (v. 10) — Paul was willing to empty himself, die the martyr's death if necessary, to gain the prize set before him.

- a. We all should be willing to suffer if necessary. I Peter 4:1-2
 - b. Do we appreciate our redemption enough to follow Paul? cf. I Cor. 11:1
 - c. There are many who are conformed to the world. Rom. 12:2
 - d. Paul turned is back on the world and became "crucified with Christ." Gal. 2:20
- C. Paul wished to live a Christ centered, Christ controlled life!
- 1. He had not yet reached the spiritual maturity he desired. Phil. 3:12,13
 - 2. He was pressing on, as a runner in a race, to lay hold of the prize.
 - 3. Christianity is a growing religion. I Peter 2:2; II Peter 3:18; II Tim. 2:15
- D. A prize awaits those who have been redeemed by the blood of Christ.
- 1. The "mark" is that goal or target we strive for. cf. II Tim. 4:6-8
 - 2. To reach that goal, one must "fight the good fight of faith." II Tim. 2:3; I Tim. 6:12
 - 3. Reaching that goal and gaining that prize was the one supreme end of the great apostle's life. cf. II Tim. 4:7,8
- E. God calls men to be saved from sin. Phil. 3:14
- 1. God had called Paul and Paul answered that call. Acts 9
 - 2. God calls all men by the Gospel. II Thess. 2:14; Matt. 11:28-30; Matt. 7:24-25
 - 3. This calling is a "high calling" or "heavenly calling."
 - 4. Men are called out of darkness into fellowship with Christ. I Peter 2:9
 - 5. This call is from heaven to heaven.
 - 6. Song: "This World Is Not My Home."

IV. THE WAY TO GAIN THE HEAVENLY PRIZE. Phil. 3:15-21

- A. "Walk by the same rule." Phil. 3:16
- 1. God does indeed have a rule or standard to guide us to the heavenly reward!
 - 2. That rule/standard is God's Word. cf. John 12:48
- B. Follow Paul as he follows Christ. Phil. 3:17; I Cor. 11:1
- C. Mark (identify) those who follow Paul and follow their example. Phil. 3:17
- D. Be prepared and look for the coming of our Lord and Saviour Jesus Christ. Phil. 3:20

CONCLUSION:

1. Paul gladly answered the heavenly calling (Acts 9) and gave his life in service to God. II Cor. 12:15; II Tim. 4:6-8
 2. The Christian life is a race and the Christian is a runner pressing toward the goal, that heavenly prize.
 3. There is a prize to be received by those who have been redeemed by the precious blood of Jesus. cf. I Peter 1:3-4
 4. Song: "Heaven Will Surely Be Worth It All."
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THE WHOLE ARMOR OF GOD

Ephesians 6:10-20

Rick Knoll

1. The theme of this year's lectureship is exciting to me.
 - a. Just think of all of the topics which lend themselves to the beautiful thought of redemption.
 - b. How all of these lessons show what God has done for mankind's salvation and not one thing could be omitted from His plan.
2. When I contemplated the idea of "Panoramas" I thought immediately of Moses in Deuteronomy 34.
 - a. When God lead him to the top of Pisgah.
 - b. He could see all of the land which was promised to Abraham, Isaac, and Jacob.
 - c. "I have caused thee to see it with thine eyes." v.4
 - d. So many only heard about the Promised Land having never seen it, let alone enter in.
3. Redemption is so similar.
 - a. Many have heard about it. Matt. 13:9
 - b. Some have gotten close to it. Matt. 13:20
 - c. Some have even tasted it. Matt. 13:22
 - d. Some have simply abandoned it. II Peter 2:20
4. Putting on the Whole Armor of God is not just a suggestion but a necessity to the Christian in order to endure the wiles of the devil.
 - a. A command which is to help us through to the end.
 - b. A command to help the Christian contend earnestly for the faith Jude 3.
5. In our study we will look at:
 - a. Why Paul wrote to the Ephesians.
 - b. What we are to put on.

- c. Why we are to put it on.
- d. How the whole armor of God relates to redemption.

DISCUSSION:

I. WHY PAUL WROTE TO THE EPHESIANS.

- A. Ephesus was the perfect location to preach and spread the Gospel.
 - 1. Located between Rome and the east.
 - 2. It was the perfect place where the Gospel could spread out from.
 - a. One of the seven churches in Asia.
 - b. Center of trade with the sea port and roads.
 - c. Many roads feeding to the main route in which people would hear the truth and take it with them to others.
- B. Paul had spent 3 years building the church up. Acts 20:31
 - 1. Ephesus would be a logical place to fortify the saints in the area.
 - 2. Information could be easily passed on to others.
- C. Paul reminded the church of where they:
 - 1. Were — In darkness without God, no hope. Eph. 2:11-12
 - 2. Are — In Christ. Eph. 2:13-22
 - 3. How to persevere on.
 - a. Not being deceived. Eph. 5:6
 - b. By walking as children of light. Eph. 5:8

II. WHAT ARE WE TO PUT ON?

- A. The whole armor of God which includes. vs.14-20
 - 1. Truth (v.14a). Jesus said truth is what would make us free. John 8:32
 - a. The truth frees us from the power of Satan when obeyed.
 - b. God's truth gives freedom from sin and death.
 - c. Truth sanctifies because the word is truth. John 17:17
 - 2. Righteousness (v.14b).
 - a. Righteousness is the act of doing right.
 - b. Righteousness comes by being free from sin. Rom. 6:18
 - c. We must be a doer not just hearer. James 1:22
 - 3. The Gospel (v.15).
 - a. The truth of the Gospel must continue (be maintained) with us, the church. Gal. 2:5
 - b. Is the power of God unto salvation. Rom. 1:16
 - c. It is obedience to the Gospel which brings peace between man and God. Phil. 4:7
 - 4. Faith (v.16).
 - a. Faith is vital to salvation. Heb. 11:6

- b. Easy to obtain. Rom. 10:17
 - c. Must work in conjunction with works of obedience or it is dead. James 2:24-26
- 5. Salvation (v.17a).
 - a. Work out your own salvation with fear and trembling. Phil. 2:12
 - b. Make use of all means and faithfulness practicing all duties daily in order to work out our salvation.
 - c. It is the hope of final salvation which enables us to contend with the foe.
- 6. Word of God (v.17b).
 - a. Required for studying and showing ourselves approved. II Tim. 2:15
 - b. The means by which our Savior overcame the tempter in the wilderness. Matt 4:1-11
- 7. Prayer (v.18).
 - a. Jesus said "men ought always to pray, and not to faint." Luke 18:1
 - b. Paul said pray without ceasing. I Thess. 5:17
 - c. Power of prayer. Matt. 26:53
- 8. Teach/speak (vs.19,20).
 - a. Go into all the world. Mark 16:15
 - b. Preach the word. II Tim. 4:2
 - c. Paul to Timothy, "*Things that thou hast heard of me...commit thou to faithful men, who shall be able to teach others also.*" II Tim 2:2
- B. Must not go into battle partially dressed.
 - 1. Doing so would be like making sand bags without the bags.
 - a. Jesus likened it to building a house on the sand. Matt 7:26,27
 - b. God's plan of redemption will only be successful if we do all we can to obey.
 - c. His commandments are not grievous. I John 5:3
 - 2. We must stand, always ready to spring into action.
 - a. By being prepared for life or death. Phil. 1:21
 - b. By being steadfast, always abounding. I Cor. 15:58

III. WHY MUST WE PUT ON THE WHOLE ARMOR OF GOD?

- A. Because there is a battle for our soul going on.
 - 1. The devil will stop at nothing to cause us to fall.
 - a. He is like a roaring lion seeking to devour. I Pet. 5:8
 - b. Does not matter who he tries to conquer, even God's son. Matt. 4:1-11
 - 2. Between our redemption and death, there will be a constant conflict.
 - a. The devil is not content with losing us to God.

- b. We must resist and fight continually against him.
- B. Fighting the battle while going partially protected is to commit spiritual suicide.
- C. We are not ignorant of the devil's wiles.
 - 1. Satan has various ways to deceive.
 - 2. He will attack when we are at our weakest.
 - a. Esau sold birthright. Gen. 25:31-34
 - b. Christ after forty days without eating. Matt. 4:1-4
 - 3. We need not be ignorant of his devices. II Cor. 2:11
 - 4. Some of his tools are:
 - a. The use of false teaching. II Cor. 4:3-4
 - b. Luring people to indulge in things they ought not. Eph. 2:1-3

IV. HOW DOES THE WHOLE ARMOR OF GOD RELATE TO REDEMPTION?

- A. Every piece of armor protects us from attack.
 - 1. Just like all of the spiritual gifts were for the benefit of all. I Cor. 12:7
 - 2. The different elements of the armor together protect us as a whole.
 - 3. Only God's armor can protect us against the tempter.
 - 4. After all it is the armor of God.
 - 5. For without me ye can do nothing. John 15:5
- B. The armor helps us maintain our redemptive state.
 - 1. The evil one wants to take away our salvation.
 - a. By getting us to weaken our resolve.
 - b. By getting us to diminish our convictions.
 - 2. The child of God would do well to remember at one time we were lost.
 - a. But now we have washed away our sins in the blood of the lamb.
 - b. Now we must continue to walk in the light if we are to receive the continual cleansing. I John 1:7-9
 - 3. As each soldier puts on the armor of God, the church as a whole gets stronger.
 - a. They are able to watch together. Gal. 6:1
 - b. As they march forward, shields of faith in one hand sword of the spirit in the other, the devil doesn't stand a chance.

CONCLUSION:

- 1. We must look upon ourselves as the soldiers of Christ marching into a continual battle against the prince of this world.
 - 2. Putting on the whole armor of God is what will help us fight the good fight of faith and keep the redeemed for the Lord's appearing. II Tim. 4:6-8
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HE FIRST LOVED US

I John 4:7-19

Paul Curless

1. The word "love" has become a great part of our vocabulary.
2. People often use love to describe their affections toward spouse, relative, or a close friend.
 - a. Love is also used to describe man's affection toward Deity.
 - b. Americans often remark how they love their pickup trucks (especially in Tennessee) and apple pie, so it is apparent the word love is used very loosely and can have a variety of meanings.
3. Everyone desires to be loved and usually proclaims to love someone or something.
4. Some, hopefully not many, (so-called) youth ministers are instilling in our young people that Bible love would include "overlooking or tolerating" certain worldly activities of the younger generation. After all, you're only young once, so enjoy life; and get along and have fun with whomever. I fear some would advocate the older Gospel preachers are so negative and condemning, so narrow minded, and so out of touch with reality.
5. Today, as before, there seems to be a "love movement" among the younger generation.
6. There is a great deal of misunderstanding concerning the subject of love, especially Bible love, and what better place to go to find out about the *agape* love God has for his children than an epistle of love, from the Apostle of love, John (I John 4:7-19).

DISCUSSION:

1. HISTORY OF THE AUTHOR AND THE BOOK OF FIRST JOHN.

- A. Information about the author, John.
 1. His name means, "Jehovah is gracious."
 2. Son of Zebedee and Salome (Mark 1:20; Luke 5:10).
 3. Brother of James, the apostle.
 4. Was a fisherman but a man of position and means.
 - a. Had hired servants (Mark 1:20).
 - b. Owned his home (John 18:27).
 5. One of the pillars in the Jerusalem church (Acts 15; Gal. 2:9).
 6. Referred to as the Apostle of Love.
 - a. Why? Because he says so much about love.
 - b. Informs us of what true love really is.
 7. He enjoyed the closeness with the Lord Jesus.
 - a. One of the inner-circle, Peter, James, and John (Matt. 17:1-8; 26:36,37).

b. It is suggested that Jesus loved John more than the rest:

- 1) "The beloved disciple."
 - 2) "The disciple whom Jesus loved" (John 19:26).
 - 3) The Lord asked him to keep his mother, Mary (John 19:26,27).
8. After the destruction of Jerusalem, John settled in Ephesus, staying there until his death.
 9. He was the last of the apostles to die, being near 100 years of age and dying a natural death.
 10. He authored the Gospel according to John, three epistles that bear his name and the Revelation.

B. Information about the book of I John.

1. It is called the "Epistle of Love" because the word "Love" (or some form thereof) appears 51 times in the book.
2. Time of writing: Between 90-96 A.D.
3. To whom written: probably a general, circular letter to the churches of Asia where he was well-known.
4. John wrote to refute the false teachers.
5. He also wrote to strengthen the faith of Christians in the Gospel of Jesus Christ.
6. He taught of true love which brings us to our assigned topic, "HE FIRST LOVED US" (I John 4:7-19).

II. DIVINE LOVE HAS ALWAYS BEEN AVAILABLE TO ALL.

A. "In the beginning God (Hebrew word *elohim* — meaning God in the plural) created the heaven and the earth" (Gen. 1:1). In verse 26 of this chapter we read where, "*God said, Let us make man in our image, after our likeness.*"

1. God had a plan from the foundation of the world that all who were in the Kingdom (the church) would be blessed (Matt. 25:34).

a. As God the Father loved Christ the Son, before the foundation of the world (John 17:24); he also loved us by providing a plan where his creation could be saved.

b. God's plan was finished before the foundation of the world (Heb. 4:3); as to where salvation could be obtainable and the hope of heaven a reality.

B. Our heavenly Father loved us by providing the perfect sacrifice even before the foundation of the world; "*who verily was foreordained before the foundation of the world...*" (I Peter 1:20).

1. God foreordained the death of Christ before the world begin.
2. Revelation 13:8 makes mention of the Lamb slain from the foundation of the world.

- a. So God had a plan, which required great love toward man-kind, his creation, by offering his only begotten Son (I John 4:9).
- b. The phrase "only begotten" appears several times in the Bible; it's from the Greek word *monogenas*; *mono* =only and *genas*=begotten. There are Bible liberals and skeptics, even in the Lord's church who deny this correct rendering of the Greek. Someone has said "only begotten" signifies, "the-only-one-of-its-kind."
3. Those who have the proper love toward one another and toward God knoweth God (I John 4:7,8). All those born of God must love, because God is love.
 - a. On the other hand, he who knows not God does not love.
 - b. One may say he loves God but if one is not willing to obey God's instructions; his love is as phony as a three dollar bill. Jesus said, *"And why call ye me, Lord, Lord, and do not the things which I say?"* (Luke 6:46)
 - c. True love requires one who calls upon the name of the Lord to obey him. Matt. 7:21-23; Heb. 5:8,9; Acts 22:16
 - d. If one truly loves God, one will obey him, *"If ye love me, keep my commandments"* (John 14:15).
 - e. Only those who love God and obey him are his friends, *"Ye are my friends, if ye do whatsoever I command you"* (John 15:14).
- C. Some people refer to John 3:16 as, "The golden text of the Bible."
 1. It is a wonderful verse and unfortunately very misunderstood in the religious world. *"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."*
 2. It is true, God's love is universal, and salvation is conditional.
 3. Let's look at the phrase, "whosoever believeth" and remember the Bible speaks of two kinds of belief:
 - a. Inactive, John 12:42, *"Nevertheless among the chief Pharisees they did not confess him, lest they should be put out of the synagogue."*
 - b. Also James 2:19, *"Thou believest that there is one God; thou doest well: the devils also believe, and tremble."*
 - c. Active, Gal, 5:6, *"For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by (working through) love."*

- d. Now let's look at John 3:36 from the ASV., "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him."
 - 1) The obedience under consideration is "Gospel obedience" (2 Thess. 1:7-9); which includes baptism (Rom. 6:1-6).
 - 2) One should not think the Apostle John has ruled out repentance and/or baptism, "*For this is the love of God, that we keep his commandments: and his commandments are not grievous*" (1 John 5:3).
4. The phrase "should not perish" is used twice: verses 15 and 16.
 - a. The word "perish" is full of meaning. "*I tell you, nay: but, except ye repent ye shall all likewise perish*" (Luke 13:3).
 - b. "*But Peter said unto him, thy money perish with thee...*" (Acts 8:20).
 - c. "*The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance*" (2 Peter 3:9).
 - d. In these examples, "perish" is the opposite of being saved. One should never forget that without God's love and the sacrifice of his only begotten Son, all man-kind shall *perish*.
5. The phrase "should not" also reminds the serious Bible student that God's love has a restraining influence about it (Rom. 2:4). Truth will lead one to repentance.
 - a. The text does not say "shall not perish."
 - b. The bottom line is that if one truly believes God and his Word (which is complete, 2 Tim. 3:16,17), they will obey the teaching recorded therein.
6. God's love brings to us "Eternal Life."
 - a. Eternal life is more than an eternal existence.
 - b. It is the great promise of the Gospel (John 10:10).
 - c. It is a promise now, and to be enjoyed in the world to come (1 John 2:25; Titus 1:2).

III. HE FIRST LOVED US BY PROVIDING THE PERFECT SIN OFFERING.

- A. Christ is the propitiation for our sins (1 John 4:10).
 1. The word propitiation simply means: "A way to render God favorable to man."
 - a. Christ's death — the propitiation makes it possible for all men to be saved (Heb. 2:8,9); and salvation becomes a reality to all who allow themselves to be

reconciled to God through obedience (2 Cor. 5:19-21). Verse 21 of 2 Cor. 5 says, "*For he (God) hath made him (Christ) to be sin (offering) for us, who knew no sin; that we might be made the righteousness of God in him.*" Also Romans 5:8-10 speaks of how we were made right with God.

- b. We as faithful Christians are to continue walking in his steps (1 Peter 2:21); loving God, one another, and our neighbors as ourselves (Mark 12:31), which is not always easy.
2. All those who are of God must love one another and that love is shown, "*...neither in tongue; but in deed and in truth*" (1 John 3:18). In other words, our love must not show itself in empty expressions, but by our actions.

IV. TO KNOW CHRIST IS TO HAVE SEEN THE FATHER.

A. Christ and the Father are one.

1. "*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one*" (1 John 5:7).
 - a. The Godhead, consisting of the Father, Son, and Holy Spirit who are united in thought and purpose and have coexisted from eternity.
 - b. John 1:1,14, "*In the beginning was the Word, and the Word was with God and the Word was God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*"

B. No one has seen God, the Father at any time (1 John 4:12).

1. The bottom line is no man has seen God the Father, but through the Son (John 1:18).
2. But by Jesus, God has been revealed or made known (John 14:9).
3. Though God is not seen with the eye, this does not mean that he is not near us; on the contrary, he is so near he abides in us (1 John 3:24). Providing "*...If we love one another, God dwelleth in us, and his love is perfected in us*" (1 John 4:12).
4. There is no reason for anyone to deny the existence of God if they know Jesus and his word.

V. GOD DWELLS ONLY IN THOSE WHO OBEY.

A. "*Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God*" (1 John 4:15).

1. Many religious people mistakenly interpret this verse as saying all one needs to do is acknowledge Jesus as the Son of God or believe in Jesus and they are saved.

2. Jesus said (Luke 6:46), *"And why call ye me, Lord, Lord, and do not the things which I say?"*
3. One cannot give lip service only and expect God to be dwelling in him and he in God.
4. Jesus sets the record straight in Matthew 7:21-23, *"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."*
5. Very little love is shown with mere lip service; Jesus makes it crystal clear, *"...If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him"* (John 14:23).
 - a. God abides in us as we obey his teaching of the Gospel truth, only then do we enjoy fellowship with him and other faithful Christians.
- B. True love of God will cause one to obey truth which saves (I Peter 1:22,23; James 1:21,22).
 1. As we live upon this earth, having obeyed the Gospel, always obeying God's will, loving one another, and our neighbor, repenting when need be; rest assured we need not fear the judgment of Christ (Acts 17:30,31; John 12:48; 2 Cor. 5:10).
 2. Let us never forget true love is expressed in our treatment of others (Matt. 25:34-40).

CONCLUSION:

1. Let us look at a few things we've learned in this lesson.
 2. Because of God's love for us, he had a plan before the world begin to save man-kind.
 3. His Divine Love is available to all.
 4. God loved us by providing the perfect Sin offering, and Jesus needed to die in order for mankind to have opportunity to be saved (Heb. 9:22).
 5. God dwells in those who obey — through the word.
 6. The faithful Christian need not fear the Judgment.
 7. The death of Christ continues to give mankind hope today.
 8. To sum it all up, *"We love him, because he first loved us"* (I John 4:19).
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THE REDEMPTION THAT IS IN CHRIST JESUS

Romans 3:21-31

Jim Lewis

1. Paul demonstrated conclusively in Romans chapters one and two that both Gentile and Jew are under sin.
 - a. The Gentiles, filled with all unrighteousness, stood worthy of the judgment of God (1:29,32).
 - b. The Jews, filled with self-righteousness, and who made boast of having God's law, dishonored God by breaking God's law (2:17, 23).
 - c. In reality, they were ignorant of God's righteousness (Rom. 10:3).
 - d. Both needed redemption and that redemption is only in the Christ.
2. The great and essential elements of salvation could only be provided by God. We find these in Romans 3:21-31. What are they?
 - a. Redemption is in Christ. Jesus is our redeemer (Heb. 9:12), and the ransom paid (Matt. 20:28; 1 Peter 1:18,19).
 - b. The redeemed are justified — pronounced or declared a person not guilty. It is God that justifies (Rom. 8:33).
 - c. Redemption is available only by the grace of God. Grace is God's favor bestowed gratuitously.
 - d. Redemption is obtained through faith in Christ Jesus. Faith is a belief in all that is taught by God. It is taking God at His word.
 - e. Redemption requires obedience to the law of Faith, the Gospel.
 - f. Redemption requires propitiation to atone for our sins. Christ is our propitiation (Heb. 9:12).
3. From Romans 3:21-31 we learn that Redemption in Christ is apart from the law; it declares the righteousness of God; it excludes all boasting of man; and establishes both God's law and man's faith.

DISCUSSION:

1. **REDEMPTION IN CHRIST IS APART FROM LAW. (Rom. 3:21-23)**
 - A. Law did not/does not provide redemption.
 1. God provides redemption and only in Christ.
 2. His law is the means through which man may receive redemption.

- B. The righteousness of God is now manifested.
 - 1. It is manifested through the Gospel. Rom. 1:16,17; 10:1-3
 - 2. The Gospel is God's plan for making man righteous.
- C. It is witnessed by the law and the prophets.
 - 1. Abraham is an example. Rom. 4:13-15
 - 2. Paul also references Hosea and Isaiah. Rom. 9:25-33
- D. It is *only* by faith of Jesus Christ.
 - 1. No other source.
 - 2. All have same need because all have sinned.

II. REDEMPTION IN CHRIST DECLARES THE RIGHTEOUSNESS OF GOD. (Rom. 3:24-26)

- A. We are freely (Gr., *dorean*, gratuitously) justified:
 - 1. By His grace.
 - 2. Through the redemption that is in Christ Jesus.
- B. God "set forth" Jesus to be a propitiation through [the] faith in his blood.
 - 1. "Set forth" (Gr. *proetheto*), "To purpose, to design or to set forth publicly." (Rienecker/Rogers, Linguistic Key To The New Testament, p. 356). It is closely associated with "to declare" (Gr. *eis endexis*) meaning "demonstration, sign, proof." (Ibid.)
 - a. God Himself designed the plan wherein the Christ was publicly displayed in the eyes of all as the atoning sacrifice for man's sins. He was openly declared to be the propitiation.
 - b. John 3:16; Isaiah 53:4-6; Note v.6 — "The LORD hath laid on him the iniquity of us all."
 - 2. The word *propitiation* (Gr. *ilasterion*) means that which expiates to be invested with propitiatory power. (The Analytical Greek Lexicon, Zondervan Publishing House, Grand Rapids, Mich., 1970.)
 - a. The publican prayed, "God be merciful (*hilasthete*) to me a sinner" (Luke 18:13). His plea literally was for God to be propitious, to expiate (absolve, purge) his sins.
 - b. Hebrews 9:5 speaks of the mercy seat (*ilastarion*) which was the covering of the ark of the covenant. This is where God manifested His presence between the Cherubim. It was here that the blood of the sacrifice was brought and sprinkled on and before for the sin offering (Lev. 16).
- C. The pathway to the mercy of God is paved with the blood of His only begotten Son.
 - 1. It is only "through [the] faith in his blood" that this sin offering can be effective.

2. It is through the system of faith, viz., the Gospel, that access is made to the blood of Christ. Cf. Galatians 3:23,25,26, where the definite article is absent in the English, but not in the Greek.
- D. Through Christ, God declares His righteousness for the remission of sins that are past.
 1. Berry's Interlinear is helpful here. The phrase "for the remission of sins that are past" is rendered, "in respect of the passing by the that had before taken place sins."
 2. God had passed by the sins that had taken place without exacting penalty for the sins. He did so, and could do so justifiably, because of the eventual atonement for those sins being made by the blood of Christ.
 3. The declaration is made through the Gospel (cf. Rom. 1:16,17).
 4. God is declared just in that the penalty is now exacted in the offering of His son.
 5. God is declared the justifier in that He, only He, could and did provide the ransom to redeem the sinner(s).

III. REDEMPTION IN CHRIST EXCLUDES MAN'S BOASTING. (Rom. 3:27-28)

- A. Man is not justified by a law of works.
 1. Only one who has perfectly kept the law could so boast as one not needing redemption.
 2. No man has perfectly kept the law and therefore cannot boast thereof (v.23).
 3. Since man has no grounds upon which he can boast, he must admit and submit to the fact that his justification/redemption depends upon another, viz., God!
- B. Man is justified by a law of faith.
 1. This is Paul's conclusion to his affirmation that the righteousness of God is manifested through the redemption that is in Christ Jesus (v.24).
 2. This righteousness is by faith in Christ Jesus (v.22).
 3. This faith in Christ Jesus is through the faith, or system of faith (Rom. 1:16, the Gospel); wherein we walk (4:12); by which we are justified (5:1); and through which we enter into Christ (Gal. 3:26,27; Rom. 6:3-4).

IV. REDEMPTION IN CHRIST ESTABLISHES BOTH LAW AND FAITH. (Rom. 3:29-31)

- A. Redemption is wholly from the one God, who is no respecter of persons.
 1. Cf. Acts 10:34,35
 2. God justifies Jew and Gentile by faith and through [the] faith.

3. Cf. Rom. 1:17. “... *the righteousness of God is revealed from faith unto faith.*”
 - a. “From” (Gr., *ek*, out) — indicating point of origin.
 - b. “Unto” (Gr., *eis*, toward) — indicating the point reached or entered, faith.
 - c. Thus, out of belief of Jesus, and in moving forward in obedience to that which is believed, i.e., the Gospel, one becomes recipient of the redemption which is in Christ Jesus.
- B. Justification by faith and through [the] faith does not prohibit law.
 1. It does exclude “law keeping” as a basis of claiming justification.
 2. Justification/redemption issues forth only from the grace of God and that through faith in the blood of His Son (v.25).
 3. He, who disclaims law altogether, has, in his disclaimer, established a law, i.e., a law which says a man is not accountable to law. In so doing he refutes his own disclaimer.
- C. Our faith of Jesus Christ leads us to obedience of God’s law.
 1. In obeying His will, we enter into Christ, wherein is salvation. 2 Tim. 2:10; Eph. 1:7
 2. In obeying His will, we demonstrate or establish the very purpose of God’s law of faith—that we might be justified freely by his grace through the redemption that in is in Christ Jesus.

CONCLUSION:

1. By the grace of God we have redemption, but only in Christ Jesus.
 2. By the righteousness of God, revealed in the Gospel, redemption is offered to all alike.
 3. Every sinner that hears, believes and obeys the Gospel of Christ enters into Christ wherein is redemption.
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THE OFFERING OF THE BODY OF JESUS

Hebrews 10:1-10

Charles Blair

1. The redemption of the soul of man has many foundation principles which need to be understood. In this study we shall strive to lay the foundation of some of these principles in order for us to understand how much God loves us. It is a love which is difficult to grasp in our times because of the abuse of language.
2. If I strive to convert a soul to the Lord, and in my efforts, I try to convince him of the love of God.
3. When the potential convert hears the words about the love of God, more than likely he will interpret it to mean that God loves me so much that He will not hold me accountable. May God bless our study in such a way that we come to the conclusion about the depth of God's love for us all.

DISCUSSION:

1. **WE BEGIN WITH THE FOUNDATION PRINCIPLE OF JUSTICE:**
 - A. Justice defined has many ideas to express its meaning.
 1. The quality of being righteous.
 2. Impartiality, fairness.
 3. Reward or penalty as deserved.
 4. All of these and similar ideas is what we look for in the courts of our land. We want to see justice applied to those who have broken the law.
 - B. Who defines what is just in our society?
 1. Is it not defined by the laws written by man to create a civilized society?
 2. We may struggle with the idea of punishment, but if a society is governed by law, there must at some point be a means to punish the wrong doer.
 3. Rom. 13:4
 - C. At times we have been moved by the actions of individuals from different cultures and countries, as they committed crimes against humanity itself.
 1. Here are a few examples which we would know. Men like Hitler, Stalin, Mao Tse-tung and of more recent times, Saddam Hussein.
 2. If you were on a jury, what would your verdict be? The death penalty would be the voice of reasonable men.
 3. God made a covenant with mankind through Noah, after the flood, in which God declared that whoever murders, shall be put to death (Gen. 9:6).

4. What if the actions are not of this horrible nature?
- D. What about a teenager who steals a DVD from Wal-Mart?
 1. We may argue about the kind of punishment, but reasonable people know that such a violation of the law requires justice in the sense of punishment of some kind.
- E. What if no law is broken?
 1. A little child lies to her mother about the lamp which got broken.
 2. Does justice demand some kind of action on the part of the parent? It certainly does.

II. WHO DECIDES WHAT JUSTICE DEMANDS?

- A. We would answer immediately, God would make that decision. John 12:48
- B. God is not a man but a Spirit and therefore as the Creator, He would decide what justice demands.
I Sam. 15:29; Isa. 55:8,9; Malachi 3:6; John 4:24
- C. Here is an important distinction which we must see as we consider the realm of justice.
 1. If someone came to me and spoke of their dear departed mother and reveals that she was a good woman who raised her children right. The thing is, she died never having been baptized, now preacher what do you think?
 2. If you appeal to my emotions and feelings, I would say, "oh, I would let her slide."
 3. Here then is the distinction; I am not God and I cannot make laws which God has not made nor overlook laws which God has laid down.
 4. The destiny of the soul of man rests with God and not with what judgment we might make.

III. LET US LAY ANOTHER FOUNDATION PRINCIPLE AT THIS POINT. THE PLAN BY THE GODHEAD FOR THE SALVATION OF MAN WAS BEFORE ADAM EVER HAD BREATHED INTO HIM, THE BREATH OF LIFE:

- A. Titus 1:2, "before the world began"
- B. Eph. 3:9-11, the eternal purpose.
- C. Before Adam was ever created, God knew "how" He would save mankind.
- D. This scheme of redemption planned by God called for all sins to be paid for in such a way that the justice of God would be satisfied.
- E. It is here that we must be careful about our language in speaking of these matters.
 1. Acts 17:30 speaks about God winking at sin.

2. We should never reach the conclusion from that statement that sin did not have to be paid for because the justice of God demanded that it should be. I John 2:2
3. The sins of the whole world implies all the sins which have ever been or ever will be committed.
4. Hebrews 9:15 shows all sins that were committed before Christ died and all sins which are committed after His death. I Peter 2:24

IV. GOD REQUIRED BLOOD BE SHED. IT WAS HIS DECISION THAT BLOOD BE THE MEANS OF REDEEMING MAN FROM HIS SINS:

A. Heb. 9:22

B. What kind of blood?

1. It could not be the blood of animals. Heb. 10:4
2. Some claim today that God used evolution to bring about man. If such is true, then why could not an animal die in our place?
3. Man, not animals, was made in the image and likeness of God.
4. Leviticus 17:11
5. No angel could have met the requirement because angels do not have blood.
6. The plan by God was for a Man to die. But which man?
 - a. Hebrews 9:7, The High Priest went in once a year into the most holy place with the blood of animals and he made this offering on the day of atonement, not only for the people but for his sins also.
 - b. Hebrews 4:15 states that Jesus was "without sin."
 - c. Jesus is the only One who could have been offered for our sins.

V. THE PLAN BY GOD WAS AT THE RIGHT TIME, HIS ONLY BEGOTTEN SON WOULD DIE FOR ALL MANKIND AND THAT THROUGH HIS SUFFERING AND THE SHEDDING OF HIS BLOOD, GOD WOULD BE SATISFIED — JUSTICE WOULD HAVE BEEN SERVED:

A. Isa. 53:11; Matt. 26:28; Eph. 1:7

B. In the ages of the past, we see Abraham on a three day journey to a mountain in the land of Moriah.

1. It was here that God demanded the death of Abraham's son, Isaac.
2. God stopped Abraham from killing his son and provided a ram caught in the thicket for the sacrifice. Gen. 22:13
3. Now, may I speak of the love of God for all of us.
4. On a given day outside the walls of Jerusalem, Jesus died on the cross for us; there was no "ram" in the

thicket. No good man could have died for us. No angel could have gone to the cross.

5. The plan which was eternal, before the world began, called for the willing death of the Son of God, Jesus the Christ. John 3:16

VI. WHAT WAS WRONG WITH THE LAW WHICH GOD GAVE TO MOSES ON MOUNT SINAI? THE PROBLEM WAS THAT LAW, REQUIRING THE BLOOD OF ANIMALS, COULD NOT SOLVE THE SIN PROBLEM:

- A. That law was a "shadow" and not the substance. Heb. 10:1
- B. The Israelite needed that animal daily, weekly, monthly, yearly as a means to deal with the sin in his life.
- C. For example, during the feast of tabernacles, 199 animals were killed in that week as recorded in Numbers 29:12-38.
- D. That Israelite seeing that animal, always had a consciousness or an awareness of his sins.
- E. He needed that animal's blood for his perfection or completeness.
- F. God's plan called for the removal of that law, needing the blood of animals and replace it with the law of Christ which had the blood of Jesus. Col. 2:14; Heb. 8:13

VII. THE THING WHICH MADE THE SACRIFICE OF JESUS WORK WAS HIS WILLINGNESS TO COME TO EARTH AND BECOME A MAN IN ORDER TO DIE IN OUR PLACE:

- A. Phil. 2:7,8; I Tim. 3:16; Heb. 10:7,9
- B. God gave Him a body, the body of a Man. Jesus was tempted like we are and yet He never sinned.
- C. God had no pleasure in the death of those animals because justice could not be served by the death of those animals.
- D. What pleased the Father was the death of the Son because through that offering, all men who chose to, can be sanctified (Heb. 10:10).

CONCLUSION:

1. Jesus died and paid the price for all sins, from Adam to the end of the world. We would like to say, that all men therefore will be saved because the price has been paid; the reality however, is that all men will not choose to contact the blood which cleanses our souls of sin: Zech. 13:1; Acts 22:16; Rev. 1:5
2. It is God who will meet-out the punishment which justice demands. II Thess. 1:8,9
3. Because of the offering of Jesus on the cross, He tasted spiritual death for all of us in order that God might be both just and

justifier of the souls which come before Him. Psalm 22:1; Rom. 3:26

4. Will you chose even now to accept the redemption planned by God before the world began; accept that redemption by contacting the blood of Christ in water. Rom. 6:3,4
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