

FOUNDATIONS AND PRINCIPLES

Dr. Kenneth Meadors

Foundations and Principles of Ministry I

MIN201

- 1) The Call of God
- 2) Minister in Training and Discipleship
- 3) Humility, Service, Faithfulness
- 4) Able Ministers of the New Testament
- 5) The Character and Nature of God
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LESSON ONE

THE CALLING OF GOD

II Tim. 1:8-9

“who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began” (2 Timothy 1:9

We are saved by the grace of God for his purpose, and this purpose was determined before the foundation of the world.

The greatest calling that we have is the calling from darkness to light:

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath *called you out of darkness into his marvelous light.*” (2 Peter 2:9).

So, our basic purpose and calling is to serve the Lord through our consecrated, dedicated lives for the glory of God. We all have been created or called to praise Him.

We have been called as a special unique people in the earth.

Every individual has a calling in life, but each has a unique calling that no one else can fill. Every Christian has been called to be a minister, but that doesn't mean that everyone has been called to be a pulpit minister. Yet, there are those who have a special calling into one of the five-fold ministry of an apostle, prophet, evangelist, pastor, or teacher.

There are other special ministries or office in the Body of Christ, including those listed in Romans 12—prophecy, ministry, teaching, exhortation, giving, ruling, and mercy.

There are several scriptures which speak of the call of God.

Many are called but few are chosen. (Mat 22:14 KJV)

And we are to make our calling and election sure. (2 Pet 1:10 KJV) Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

We are to abide in the calling that God has called us to.

Certainly, the call of God can be progressive, meaning that we may start out on one level but be promoted to a higher level. The meaning of this scripture is that whatever your special calling or gifting is does not qualify you to move in another dimension other than what you have been called. For example, there are men and women of God who have a special calling or gift

such as a ministry of healing (we all have the power and ability to heal the sick, but there are special giftings). If your special gifting is that of healing, that does not make you an expert in eschatology (even though everyone should have correct theology and/or eschatology, for this can be the paradigm through which you view all the things of God). It was frustrating and confusing to me when I saw the miracles in Kathryn Kuhlman's ministry, and she proceeded to preach "endtimes" from a dispensational point of view, including the any-moment, eminent removal of the church from the earth through a pre-tribulation/millennial rapture.

Another example of someone who needed to stay in their calling was William Branham. He had one of the most profound gift of the Word of Knowledge as well as a special gift for healing the sick. That did not mean that he was God's sole prophet for the endtime. I believe as the result of his not remaining in his primary calling, he fell into error, leading many astray (there are those who baptize in the name of William Branham today!).

FOR I HAVE APPEARED UNTO THEE FOR THIS PURPOSE.

Paul is a prime example of one who was called into a special calling to reveal the Son of God.

"But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto god, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision;..."(Acts 26:16-19).

Paul was to be a witness and minister of the things he had already seen as well as the things yet to happen (prophetic). The first thing we need is deliverance—certainly from the throes of the kingdom of darkness, but also from the opinions of people. Our responsibility is to preach the gospel that will open the eyes of those who are blind—to tell them what is true of them—that Jesus has already redeemed them from their sins. Then finally, we are to be obedient and faithful to this call which comes from heaven.

"But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen;..."(Gal. 1:15).

Jeremiah the prophet was a prime example of one who was called before he was formed in his mother's womb, which certainly indicates that before birth we are considered by God to be a significant person.

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."

God has a unique way of demonstrating His power and glory in the earth. It doesn't come through the powerful and mighty of the earth, but those whom God has called.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are might; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence..." (1 Cor. 1:26-29).

What is interesting is that in the Book of Revelation, there is a special group of people who are most definitely called. Not all who are called respond, and those who respond are not always faithful through it all, enduring to the end. Those who persevere will be overcomers who will rule and reign with Christ on His throne.

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." (Rev. 17:14)

Christ is our reason for living. Everything revolves around Him, for its in Him we live, and move, and have our being (Acts 17:28). All things were created by Him and for Him. Our only purpose in life is to please Him.

We don't live to ourselves or for ourselves.

"For none of us liveth to himself and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord. Whether we live therefore, or die, we are the Lord's" (Rom. 14:7).

"And that he died for all that they which live should not henceforth live unto themselves, but unto him which died for them and rose again" (II Cor. 5:15).

Our first responsibility is to the Lord. The first commandment is to love the Lord, and the second is to love our neighbors. One of the greatest attributes of an individual is to be totally "selfishless." If we have done anything to the least of our brothers, we have done it to the Lord (Matthew 25:40).

There are no accidents or mistakes in the economy of God. There is no such thing as an illegitimate birth, even though one may be born under less than ideal circumstances. None of us had anything to say about our birth—where we were born, to whom we were born, what race, or economic status into which we were born. We have not been born by the will of flesh, but by the will of God (John 1:13). Therefore, there are no insignificant beings in God's sight.

We spend a lifetime trying to determine what our calling is and how we fit into the scheme of things. Remember, first and foremost, we were created for His pleasure. God was looking for someone to fellowship with. That is our first responsibility. If God has a unique calling in serving others in a special way, even as a full time minister of the gospel, it is our responsibility to prepare ourselves for the work of God. The first step in preparation is to

recognize that we are to be disciples (disciplined ones; students of the Word), to study to show ourselves approved (2 Timothy 2:15).

LESSON TWO

DISCIPLESHIP AND BEING MINISTERS IN TRAINING

In what has become known as the Great Commission, we are commanded to go into all the world and teach all nations (Mat. 28:16-20). Teaching is more than some didactic exercise of dissipating facts. It literally means to make disciples of all nations. That means we are to do more than just preach. Preaching is important, and it is through the foolishness of preaching that God has ordained many to come to salvation.

We are to teach men everywhere to observe all things that we ourselves have been taught. Every man, including ourselves, must become students and pupils of the Word of God. We must first be willing to be taught and instructed, and then to go forth and do the same for others.

A disciple is one who has been “disciplined.” Discipline is not being reprimanded as much as it means that we have submitted ourselves to a structured setting of accountability. To train a child does not mean to “punish” them when they do wrong (that may be a part of the process) but to “instruct them,” “guide them,” and to be an example.

WHAT IT TAKES TO BECOME A DISCIPLE OF THE LORD? (Lu. 14:26).

“If any man come to me, and hate not his father, and mother, and wife and children, and brethren, and sisters yea, and his own life, also, HE CANNOT BE MY DISCIPLE.”

"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." (Mat. 10:37-38).

This does not mean for us to hate in the sense of lack of love, but it means “to love less.” We are to love less our flesh and blood as well as ourselves when compared to our love for the Lord.

To love ourselves less means to “lose our lives.” When we lose our lives, we find life—the life of God. What is life, but to become a disciple of Jesus?

“He that findeth his life shall lose it; and he that loseth his life for my sake shall find it”

Whosoever doth not bear his cross and come after me CANNOT BE MY DISCIPLE. So likewise, whosoever he be of you that forsaketh not all that he hath, cannot be my disciple.

LEARN OF ME (Matthew 11:29).

- 1) Come unto me, all ye that labour and are heavy laden and I will give you rest.
- 2) Take my yoke upon you, and learn of men.
- 3) For I am meek and lowly in heart.
- 4) And ye shall find rest unto your souls.
- 5) For my yoke is easy, and my burden is light.

But go ye, and learn what that meaneth, I will have mercy and not sacrifice. For I am not come to call the righteous, but sinners to repentance (Matthew 9:13)

PREPARATION FOR THE MINISTRY

When we first feel the calling of God on our lives, we believe that we must thrust ourselves headlong into the fulltime ministry without giving consideration to preparing ourselves. There is a time and a season for everything and everyone. If you go prematurely without proper preparation, you may not have anything to say when you get there. This is the situation in the story of Ahimaaz. Ahimaaz was the son of Zadok, the order of priesthood. Ahimaaz had a lot of zeal, but not according to knowledge (Romans 10:2). He was ready to run and be about the Master's business, but he had no message.

“Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies. And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day; but this day thou shalt bear no tidings, because the king's son is dead.” (2 Samuel 18:19).

There was a message to be delivered, but apparently Ahimaaz was not the one on this particular occasion. There would be another day for him to run.

Joab commissioned Cushie to go tell the king what we had seen. Cushie was a vessel who had made him ready through proper instruction and preparation. When the time came for him, he was ready, and he had a message.

“Then said Joab to Cushie, Go tell the king what thou hast seen. And Cushie bowed himself unto Joab, and ran (2 Samuel 18:21).

Ahimaaz was determined that he was going to run, but Joab recognized that he had “no tidings ready.” Finally, Joab told Ahimaaz to go ahead. If we continually persist in doing something, God will allow you to run, but to no avail.

Ahimaaz outran Cushie and got to the king first. The watchman on the wall of the king saw Ahimaaz approaching, and the king stated that he was a good man coming with good tidings. When King David asked Ahimaaz what the message was, Ahimaaz declared that all was well. “But is my son Absalom safe? Questioned David. Ahimaaz didn't know the answer. His response was that he saw a great tumult but didn't know what it was. What a tragedy—to see some excitement but to not know what it was about. That is typical of many modern day ministers. All they see and know is the shout or excitement, but they have no substantive message.

The first response of Cushie to the king was that all was well; the Lord had avenged him of all those who rose up against him. In response to the specific question, “How is my son Absalom,” Cushie's correct response was that Absalom was dead. “The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.” (2 Samuel 18:28-31).

There was no question concerning Ahimaaz's calling. He was called, but he was not ready. There would be another day when he would run with a true report. There was to be a time of preparation and a time of proving one's ministry. There is the story of the young man who said that he knew that he was called to preach, because a large "GP" appeared in the clouds. An older minister responded, "I think that meant for you to "Go Plow!"

TIME OF PREPARATION.

There was no question that Moses was called to deliver God's people from Egyptian bondage, but there was a time of preparation. He spent 40 years on the back side of the desert in preparation to deliver God's people.

Jesus prepared himself for 30 years before He began a ministry of 3 ½ years that would impact the world. At the age of 12 years, Jesus had an idea of his mission, but His time was not yet. He remained under the discipline and guidance of his parents until the "time appointed of the Father." To bring an end to the law, Jesus had to fulfill the law. That didn't happen overnight.

Paul was a persecutor of the church but had a miraculous conversion, but he didn't immediately run out to preach. Of course he had been instructed at the feet of Gamaliel as a good Pharisee, but that did not qualify him for the ministry of the gospel of Jesus Christ. Paul spent three years in the desert of Arabia before he even went to Jerusalem to meet the apostles (Galatians 1:17-18).

David was destined to be the ruler of all Israel, but it didn't happen immediately after he was anointed by Samuel the prophet. David was anointed as a lad, but he continued to be faithful to his father's flock. He still had a bear to be killed and a giant to be slain; his time was coming. He remained faithful, loyal, and submissive to King Saul, even though he had already been anointed to be king himself. The time came for him to be anointed a second time, to be king over Judah at the age of 23 years. It was 7 years later that he was anointed to be king over all Israel.

There are many men who were called into a special ministry, but they served as an apprentice to a man of God before their time of ministry came. Elisha received the mantle of Elijah, but he stayed right with Elijah before his time arrived; he would not allow Elijah to get out of his sight. Joshua faithfully served under Moses before he assumed leadership of the children of Israel. Timothy was an understudy to Paul before he became one of the most significant figures of the early church.

UNDER TUTORS AND GOVERNORS (Gal. 4)

We have been called as heirs of God; heirs to the throne to rule and reign with Jesus Christ. Yet, there is a time of training and discipline before the time comes to inherit the throne. As long as one is a child, in training under tutors and governors, he is no different than a servant, though he is to be lord over all. But, there is a time appointed of the Father. There will come a time that you will take your rightful place. In the meantime, that does not mean you are powerless or can do nothing; there is; there is work to do as an apprentice.

PRACTICAL WAYS TO PREPARE YOURSELF FOR THE MINISTRY

- 1) Find a good local church where you can learn; find a good mentor; a pastor that you can join yourself together with, to learn from, and to make yourself available to.
 - i) Kenneth Copeland served his time with Oral Roberts.
 - ii) Buddy Harrison served time with Kenneth Hagin.
- 2) Become a servant; be willing to do what needs to be done; all ministry is born out of a servant's attitude.
 - i) Be willing to take the low seat.
 - ii) Prove yourself faithful in that which is another man's (Lu. 16:12) - *"And if ye have not been faithful in that which is another man's, who shall give you that which is your own?"*
- 3) Have a teachable spirit.
 - i) Don't have the attitude that you know as much as the teacher.
 - ii) Don't assume the attitude that you already know as much as you need to know.
- 4) Become a student.
 - i) II Tim. 2:15 - *"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."*
 - ii) I Peter. 3:15 - *"...and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.."*
 - iii) Learn all you can wherever you can; practice taking notes when you hear a sermon.

LESSON THREE

HUMILITY, SERVICE, FAITHFULNESS

GREATNESS THROUGH HUMILITY

WHO IS THE GREATEST IN THE KINGDOM OF HEAVEN?

“At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them. And said, Verity I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven” (Matthew 18:1-4)

Why did Jesus use little children as an example to teach a lesson on greatness? If we think we're great, we're not. Its one thing to realize who we are in Christ, but we are not sufficient within ourselves. First of all, little children don't think in terms of them being "great."

SOME ATTRIBUTES OF LITTLE CHILDREN

- 1) They love unconditionally.
- 2) They are loyal.
- 3) They have no bias or prejudice; no preconceived judgments or opinions. All of these negative aspects are taught; they are not natural.
- 4) They can be brutally honest; not hypocritical
- 5) They are trusting (until their trust has been betrayed).
- 6) They are quick to forgive; do not harbor bitterness, strife, unforgiveness. They can fight one moment, forget it, and continue on as best friends.
- 7) They are clean, pure, and innocent - not yet contaminated with the world.
- 8) They are humble (no pride, arrogance, haughtiness, feeling of self-importance)

Most behavior is learned; therefore we as parents...

- ✚ Must be careful how we train our children
- ✚ What kind of model do we exhibit?
- ✚ What values do we instill?
- ✚ What do we preach as being important?

EXALTATION THROUGH HUMILITY

- 1) He that humbleth himself shall be exalted...

- 2) Humble yourself under the mighty hand of God that he may exalt you in due season...
- 3) Pr. 15:33 - "...before honour is humility..."
- 4) Mt. 20:26-28 - "But whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."
- 5) Mt. 23:11 - "But he that is greatest among you shall be your servant."
- 6) Phil. 2:8-9 - "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name..."

THE SIN OF PRIDE (Sin of the spirit)

1) Definitions

- ✚ Arrogance - full of unwarranted pride
- ✚ Conceit - exaggerated opinion of self
- ✚ Cockiness - self-confident in an aggressive way
- ✚ Haughty - pride with self and disdain for others

Scriptures on Pride

- 1) Pr. 8:13 - *"The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate."*
- 2) Pr. 11:2 - *"When pride cometh, then cometh shame."*
- 3) Pr. 16:18 - *"Pride goeth before destruction and a haughty spirit before a fall."*
- 4) Pr. 29:23 - *"Man's pride shall bring him low: but honour shall uphold the humble in spirit."*
- 5) James 4:6 - *"...God resisteth the proud, but giveth grace unto the humble."*
- 6) I Tim. 3:6 - *"Not a novice, lest being lifted up with pride he fall into the condemnation of the devil."*
- 7) II Tim. 3:2 - *"Men shall be lovers of their own selves, covetous, boasters, proud..."*

Pride could be a lack of self confidence; not knowing who you really are.

A religious spirit is spiritual pride.

WHAT IS HUMILITY?

- 1) Not bringing attention to ourself
 - ✚ Look what I've done; I'm better than you; spirit of competition
 - ✚ To God be the glory; It's because of Him that we are what we are
- 2) Treating everyone the same
 - ✚ Relating to all people
 - ✚ "Condescend to men of low estate."
- 3) Ability to admit wrong
 - ✚ I blew it; I've sinned
 - ✚ I'm sorry; forgive me

- 4) Ability to forgive though you've been wronged
- 5) Don't let success spoil you

HUMBLING OURSELVES

"Humble yourself under the mighty hand of God..."

"If my people who are called by my name shall humble themselves, pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (II Chr. 7:14)

II Chr. 12:7 - *"And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak."*

II Chr. 32:26 - *"...Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah."*

Ps. 35:13 - *"...I humbled my soul with fasting..."*

THE JOY OF SERVING: HAVING A SERVANT'S HEART

- 1) TO BE GREAT, MUST EXERCISE HUMILITY; TO BE CHIEF, MUST BE AS THOSE WHO SERVE.
 - 1) "Serving" and "humility" go hand in hand.
 - 2) *"But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve" (Lu. 22:26).*
 - 3) Serving is giving; there is joy in giving.
 - 4) *"Or ministry, let us wait on our ministering..." (Rom. 12:7).*
 - 5) Seeking to make someone else's load a little lighter.

- 2) A MINISTER IS A SERVANT; MINISTRY IS SERVING.
 - 1) The Greek word for minister is diakoneo.
 - 2) Four main Greek words:
 - i) Diakoneo - literally means "to be an attendant, to wait upon"
 - (1) To be a servant, attendant, domestic; to serve, wait upon; to minister to one; ministering offices to, to be served, ministered unto.
 - (2) To minister, i.e. supply food and necessities of life; to relieve one's necessities (e.g. by collecting alms), to provide, take care, distribute, the things necessary to sustain life; to take care of the poor and the sick; those who administer the office of a deacon; in Christian churches to serve as deacons.
 - (3) Waiting on someone at table (Luke 22:24-27)
 - (4) Serving someone in general way
 - (a) Mt. 4:11 - angels came to minister to Jesus in the wilderness.

- (b) Mt. 27:55 - Many women ministered unto him (Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's children).
 - (5) Caring or taking care of (Acts 6:2)
 - (6) Helping or supporting someone (Lu. 8:3 - women ministered to Jesus)
 - (7) Translated as the following in the Word of God: minister, serve, administer, office of deacon.
 - ii) Diakonia - service or attendance as a servant.
 - (1) Generally of all manner of service (Heb. 1:14 - angels as ministering spirits, sent forth to minister for them who shall be heirs of salvation).
 - (2) Service necessary for preparation of meal (Lu. 10:40 - Martha serving Jesus; which in this case was not of the greatest essence--not as much as sitting at feet of Jesus)
 - (3) Service or function of all NT ministries
 - (4) Used in the sense of aid, support, or distribution of alms and giving to poor
 - (a) Acts 11:29 - Disciples sent relief unto brethren in Judea
 - (b) Rom. 15:31 - "...that my service which I have for Jerusalem may be accepted of the saints;"
 - (c) II Cor. 8:4 - "*Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.*"
 - (5) Specific ministry in body of Christ (Rom. 12:7 - wait on ministry).
 - (6) Translated: serving, ministry, ministration, relief, office, administrations, ministering
 - iii) Diakonos - waiter, attendant, servant, or minister
 - (1) One who executes the commands of another, especially of a master; a servant, attendant, minister.
 - (a) The servant of a king.
 - (b) A deacon, one who, by virtue of the office assigned to him by the church, cares for the poor and has charge of and distributes the money collected for their use.
 - (c) A waiter, one who serves food and drink.
 - (2) Servant (John 2:5) - "*His mother saith unto the servants, Whatsoever he saith unto you, do it.*" (wedding at Cana)
 - (3) Civil ruler (Rom. 13:4) - "*For he is the minister of God to thee for good...*"
 - (4) Translated: minister, servant, deacon
 - iv) Diako - root word on which other words built (not actually in Bible).
 - (1) To run or to hasten on errands.
- 3) JESUS CAME TO SERVE, NOT TO BE SERVED. "*Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many*" (Mt. 20:28).
- 4) GIVING OURSELVES WHOLLY TO MINISTRY OF THE WORD (ACTS 6:1-4).

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were

neglected in the daily ministrations. then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word."

- 5) FINISHING COURSE WITH JOY. (ACTS 20:24) - *"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."*

FAITHFULNESS

- 1) COMMIT TO FAITHFUL MEN (II TIM. 2:2).
 - 1) *"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also."*
- 2) WHAT IS FAITHFULNESS?
 - 1) Maintaining allegiance to someone or something.
 - 2) Constant; loyal.
 - i) Faithfulness implies continued, steadfast adherence to a person or thing to which one is bound by an oath, duty, obligation.
 - ii) Loyalty implies undeviating allegiance to a person, cause, institution which one feels morally bound to support or defend.
 - iii) Constancy suggests freedom from fickleness in affections or loyalties.
 - 3) Having or showing a strong sense of duty or responsibility.
- 3) WHO THEN IS THAT FAITHFUL AND WISE SERVANT?
 - 1) Luke 12:42-48
 - 2) Luke 16:10 - He that is faithful in that which is least is faithful also in much.
 - 3) Faithful in that which is another's.
 - 4) I Cor. 4:2 - *"It is required in stewards, that a man be found faithful."*
 - 5) I Tim. 3:11 - *"FAITHFUL in all things."*
 - 6) Mat. 25:21 - *"Well done, good and faithful servant."*
- 4) GOD IS FAITHFUL
 - 1) I Cor. 1:9 - *"God is faithful by whom ye were called unto the fellowship of his son Jesus Christ our Lord."*
 - 2) II Tim. 2:13 - *"If we believe not, yet, he abideth faithful; he cannot deny himself."*
 - 3) I Thes. 5:24 - *"Faithful is he that calleth you, who also will do it."*
 - 4) Heb. 10:23 - *"Let us hold fast the profession of our faith without wavering for he is faithful that promised."*
 - 5) I John 1:9 - *"If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."*
- 5) MOSES WAS FAITHFUL AS A SERVANT.
- 6) JESUS WAS FAITHFUL AS A SON OVER HIS HOUSE, WHOSE HOUSE WE

ARE.

LESSON FOUR

ABLE MINISTERS OF THE NEW TESTAMENT

II Cor. 3:6,8

Colossians 1:25-29

- 1) THE OLD VERSUS THE NEW
 - An Old Testament Mindset
 - A New Testament Mindset
- 2) MINISTRATION OF THE SPIRIT VS. MINISTRATION OF DEATH
- 3) ABLE MINISTERS OF NEW TESTAMENT (II Cor. 3:6).
 - 1) Not of the letter (which kills) - II Cor. 3:6.
 - i) Legalism.
 - ii) Harshness; condemnation; critical attitude.
 - iii) Using the Word to hammer someone or to destroy them.
 - iv) Pharisaism - using the letter, not the spirit.
 - 2) But of the spirit (which gives life).
 - 3) To be able ministers of the New Testament, must be ministers of spirit.
- 4) DOES WHAT I MINISTER BRING LIFE OR DEATH?
 - 1) Spirit brings liberty.
 - i) Where the Spirit of the Lord is, there is liberty (II Cor. 3:17).
 - ii) *"The Spirit of the Lord is upon me..."* (Is. 61:1-3).
 - (1) Because he hath anointed me to preach good tidings (good news) unto the meek.
 - (2) He hath sent me to bind up the brokenhearted.
 - (3) To proclaim liberty to the captives, and the opening of the prison to them that are bound.
 - (4) To proclaim the acceptable year of the Lord (year of Jubilee).
 - (5) And the day of vengeance of our God.
 - (6) To appoint unto them that mourn in Zion.
 - (a) To give unto them beauty for ashes.
 - (b) The oil of joy for mourning.
 - (c) The garment of praise for the spirit of heaviness.
 - iii) Creation to be set free (Rom. 8).
 - iv) *"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."* (Gal. 5:1).
 - 2) Spirit gives life.
 - i) *"Words I speak are spirit and life..."* (John 6:63).
 - ii) Spirit quickens or gives life (Rom. 8:10).
 - iii) Spirit quickens mortal body (Rom. 8:11).
 - 3) Spirit gives light or illumination.
 - i) *"Seeing we have this ministry..."* (II Cor. 4:1).
 - (1) Renounced hidden things of dishonesty.
 - (2) Not handling Word of God deceitfully.

- (3) This ministry is one of light.
- ii) That which makes manifest is light ((Eph. 5:13).
 - (1) Light expels darkness.
 - (2) Man of sin or Wicked to be destroyed by brightness of coming of the Lord (II Thes. 2:8).
 - (3) Darkness must be manifested first.
 - (4) You are the light of the world.
- iii) II Cor. 4:6 - *"For God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."*
- iv) Col. 1:12-13 - *"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:..."*
- v) Light represents the spirit of revelation and enlightenment (Eph. 3:17-18) - *"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints..."*
- 4) Spirit changes us from glory to glory (II Co. 3:18) - *"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."*

LESSON FIVE

Understand the Character and Nature of God

THE FATHER'S NATURE

I John 4:7-21

- 1) CAN NOT KNOW GOD'S NATURE UNLESS GOD FIRST REVEALS HIMSELF TO MAN.
 - 1) What kind of God do we serve?
 - 2) What kind of God rules the universe?
 - 3) What are his character qualities?
 - 4) What is His attitude toward His creatures?
 - 5) What limits has He chosen in which to operate and function?

- 2) MOST REVEALING CHARACTERISTIC OF GOD IS HIS IMMUTABILITY.
 - 1) He does not change.
 - 2) Can change mind in relation to judgment, but not in his character, nature, and being.
 - 3) If God is eternal now, He was eternal then.
 - 4) If God is Spirit now, He was Spirit then.
 - 5) If God is light now, He was light then.
 - 6) If God is holy now, he was holy then.
 - 7) If He is just now, he was then.
 - 8) If He is love now, he was then.

- 3) FOUNDATIONAL REVELATION OF THE NATURE OF GOD IS THE CONCEPT OF FATHERHOOD.
 - 1) If God has the heart of a Father now, he did then.
 - 2) Fear not little flock, it is your Father's good pleasure to give you the kingdom (Luke 12:32).
 - 3) Mat. 7:11 - *"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?"*
 - 4) James 1:17 - *"Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."*

- 4) FATHER'S NATURE DEMONSTRATED THROUGH FRUIT OF SPIRIT.
 - 1) Love - God is love.
 - 2) Joy - In his presence is fulness of joy.
 - 3) Peace - He is our peace.

- 4) Longsuffering - love suffers long (with no bitterness, etc.).
 - 5) Gentleness - Eph. 5:9 - Fruit of Spirit is in all goodness and righteousness.
 - 6) Faith - Faith worketh by love.
 - 7) Meekness
 - i) Gal. 6:1 - *"...if man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness."*
 - ii) Eph. 4:1,2 - *"...walk worthy of vocation...with all lowliness and meekness, with longsuffering, forbearing one another in love."*
 - iii) Col. 3:12 - *"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness."*
 - 8) Temperance - Mark of maturity.
- 5) MANIFESTING LOVE.
- 1) Love not in word, but in deed.
 - 2) Yet conversation is important.
 - i) What we say.
 - ii) How we say it.
 - 3) Speaking the truth in love.
 - 4) Wisdom from above (Jas. 3:3).
 - i) First pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.
 - 5) Let all things be done unto edification.
- 6) LOVE IS GOD'S WAY.
- 1) For God so loved the world.
 - 2) By this shall all men know you are my disciples.
 - 3) Know we have passed from death unto life--because we love the brethren.
 - 4) Proof of our recreation--new life.
 - 5) Love is God's nature.
 - 6) Love is fruit of the Spirit.
 - 7) Becoming like God--having his nature.
 - i) I Jn. 4:17 - *"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world."*
 - ii) *"Know we have passed from death unto life because we love the brethren."*
- 7) THIS IS MY COMMANDMENT.
- 1) Lev. 19:18 - *"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord."*
 - 2) Deut. 6:4-5 - *"Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."*
 - 3) John 13:34 - *"A new commandment I give unto you, That ye love one another; as I*

have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

- 4) I Jn. 3:11 - *"For this is the message that ye heard from the beginning, that we should love one another."*
- 8) LOVE IS THE FULFILLMENT OF THE LAW.
 - 1) Ro. 13:8-10 - *"Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law."*
 - 2) Mt. 22:37-40 - *"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."*
 - 3) How can you love God without loving your neighbour? (or wife, or husband).
 - 4) I Jn. 4:20-21 - *"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."*
- 9) SO, WHAT IS LOVE?
 - 1) Love is not just a feeling or emotion.
 - 2) Lust or sex is not love.
 - 3) Love is a decision; love is a commandment.
 - 4) Love is a commitment--loyalty, faithfulness.
 - 5) Love is having the other's best interest at heart.
 - 6) I Co. 13:4-7 - *"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things hopeth all things, endureth all things."*
 - 7) Love is not self-centered or selfish.
 - 8) Speaking the truth in love (loving someone enough to tell them the truth or to confront them).
 - 9) Loving your children enough to discipline them.
- 10) LOVE MUST BE NURTURE.
 - 1) Giving time and attention.
 - 2) Sharing experiences together.
 - 3) Standing together in time of need.
 - 4) Touching, caring, caressing.
- 11) GREATER LOVE HATH NO MAN THAN TO LAY DOWN HIS LIFE FOR A FRIEND.

THE CHARACTER OF GOD REVEALED THROUGH HIS NAMES

Ps. 91:14-16

1) THE NAME OF THE LORD.

- 1) The name of the Lord is a strong tower...they that run into it are saved.
- 2) Ps. 9:10 - *"And they that know thy name will put their trust in thee..."*
- 3) There's no other name under heaven whereby we might be saved.
- 4) God has given Him a name above all names.
- 5) God has made Jesus both Lord and Christ.

2) WHAT IS HIS NAME?

- 1) God? Jehovah? Lord? Lord God?
- 2) Many names of the Lord.
 - i) Wonderful, counsellor, Prince of Peace, Mighty God, Everlasting Father.
 - ii) His name shall be called Jesus, savior of His people.
 - iii) Emmanuel - God is with us.
- 3) Compound names of Jehovah.
 - i) Jehovah-rophe - The Lord our healer.
 - ii) Jehovah-nissi - The Lord our banner.
 - iii) Jehovah-M'kaddesh - The Lord our sanctifier .
 - iv) Jehovah-shalom - The Lord is peace.
 - v) Jehovah-tsidkenu - The Lord our righteousness.
 - vi) Jehovah-rohi - The Lord our shepherd.
 - vii) Jehovah-shammah - The Lord is there.
- 4) Moses - *"Who shall I say sent me?" I AM THAT I AM.*
- 5) Our relationship with God contingent on understanding His name.
- 6) To know His name helps to predict his actions or nature.
- 7) Living God progressively known through actual historical event which he discloses Himself and His purposes.

3) WHAT DOES IT MEAN TO KNOW HIS NAME?

- 1) Our relationship with God contingent on understanding His name.
 - i) To know His name helps to predict his actions or nature.
 - ii) Living God progressively known through actual historical events in which he discloses Himself and His purposes.
 - iii) God reveals Himself according to our need or how he chooses to relate to us.
- 2) In the ancient world, knowledge of a person's name was believed to give one power over that person. A knowledge of the character and attributes of pagan "gods" was thought to enable the worshippers to manipulate or influence the deities in a more effective manner than if name not known
- 3) Name denotes a nature.
- 4) Change of name, change of nature.
 - i) Abram to Abraham.
 - ii) Sarai to Sarah.

- iii) Jacob to Israel.
 - iv) Saul to Paul.
 - 5) One God, many characteristics or roles.
 - 6) I am Kenneth, Mr. Meadors, Dr. Meadors, Rev. Meadors, honey, Kenny, etc.
 - 7) I have title of father, husband, brother, pastor.
- 4) SIX BASIC HEBREW NAMES FOR GOD.
- 1) El
 - i) Generic term for God
 - ii) A god in the widest sense, whether true or false
 - iii) "The strong one", "a mighty being"
 - iv) Vagueness of "el" frustrating, since gave little or no indication of the god's character
 - v) Among Israelites, El often used of their God in describing Him and as an element in compound names
 - vi) Gen. 16:13 - *"And she called the name of the lord that spake unto her, Thou God (El) seest me:..."* (Hagar)
 - 2) Elohim
 - i) Depicts God in the role of Creator, Maker; and Preserver of man and the world
 - ii) Plural for Eloah (42 times in Job)
 - iii) Scriptures
 - (1) Gen. 1:1 - *"In the beginning God (El)..."*
 - iv) Used for "gods"
 - 3) El Shaddai
 - i) Gen. 17:1 - *"...the Lord appeared to Abram, and said unto him, I am the Almighty God (El Shaddai)"*
 - ii) Ex. 6:3 - *I appeared unto Abraham, Isaac, and Jacob as God Almighty..."*
 - iii) God of plenty; more than enough
 - iv) God of blessing and multiplication
 - v) Nourisher - "many breasted one"
 - vi) Overshadower
 - vii) Powerful deity who was able to perform whatever he asserted
 - viii) Served as patriarch's covenant name for God
 - ix) Abrahamic covenant marked by degree of closeness between God and human participants
 - x) Demanded obedience that enabled Abraham to walk in his presence, and live blameless moral and spiritual lives
 - xi) Scriptures
 - (1) Gen. 28:3 - *"And God Almighty (El Shaddai) bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; And give thee the blessing of Abraham, to thee, and to thy seed with thee..."*
 - (2) Gen. 35:11 - *"And God said unto him, I am God Almighty: be fruitful and*

multiply; a nation and a company of nations shall be of thee, and kings shall be of thee, and kings shall come out of thy loins..."

(3) Gen. 48:4 - (Jacob to his sons before sons return to Joseph in Egypt) - *"And God Almighty (El Shaddai) give you mercy before the man..."*

(4) Gen. 48:4 (Jacob to Joseph in Egypt) - *"And Jacob said to Joseph, God Almighty (El Shaddai) appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and give this land to thy seed after thee for an everlasting possession."*

4) El Elyon

i) Most high God; denotes there are other gods or natures.

ii) God of heaven and earth.

iii) God of all the earth (including the Gentiles).

iv) God of mercy, not judgment.

(1) Lam. 3:38 - God of good, not evil--Out of the mouth of the Most High proceedeth not evil and good.

v) God of peace and life

vi) Melchisedec - priest of the Most High God

vii) Jesus a high priest after order of Melchisedec

viii) Three Hebrew Children - Their God was the Most High God -- God of all the earth

ix) Mary - Overshadowed by the power of the Most High

x) Jesus the Son of the Highest

xi) Saints of Most High to possess kingdom

xii) Ye are gods and children of the Most High

xiii) David worshipped El Elyon in Tabernacle

xiv) Sons of David reverted back to Yahweh.

5) HEAR O ISRAEL, THE LORD OUR GOD IS ONE GOD

1) Our Yahweh is the Elohim, and there is only one

6) I WILL SET HIM ON HIGH BECAUSE HE HATH KNOWN MY NAME

1) He shall call upon me and I will answer

2) I will be with him in trouble

3) I will deliver him and honor him.

4) Because thou hast made the Lord (Yahweh) which is my refuge, even the Most High (El Elyon) thy habitation

i) No evil shall befall thee

ii) Neither shall any plague come nigh

iii) Shall give angels charge over thee

5) With long life will I satisfy him and shew him my salvation

6) There is life, grace, mercy, protection

LESSON SIX

FIVE-FOLD MINISTRY

I Cor. 1:21

(Eph 4:8 KJV) Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Eph 4:9 KJV) (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? (Eph 4:10 KJV) He that descended is the same also that ascended up far above all heavens, that he might fill all things.) (Eph 4:11 KJV) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

- A. ***Advantage to church.***
 - 1. Jesus fountainhead of all ministry. There is no ministry outside of Jesus. He is the apostle, prophet, pastor, teacher, and evangelist.
 - 2. Limited in time and space
- B. ***Gave smaller measures in many.***
 - 1. Deposited his apostolic ministry in apostles.
 - 2. Deposited his prophetic ministry in prophets.
- C. ***Five-fold ministry governmental ministries.***
 - 1. Responsibility.
 - 2. Accountability.
 - 3. Authority.
- D. ***Built upon foundation of Apostles and Prophets.*** (Eph 2:20 KJV) And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

DEFINITION OF APOSTLE (apostolos)

apostolos:G652

652. **apostolos**, ap-os'-tol-os; from G649; a delegate; spec. an ambassador of the Gospel; officially a commissioner of Christ ["apostle"] (with miraculous powers):--apostle, messenger, he that is sent.

- E. One who is sent forth.
- F. Ambassador.
- G. Messenger.

PROPHETS: SECOND OF FIVE-FOLD MINISTRY

- 1) Not just confined to Old Testament
- 2) Modern day defined as inspired preaching
- 3) Two words to help understand nature of prophecy
 - i) **Raba** - to bubble up, to gush forth or to pour forth
 - (1) Occurs over 400 times in OT
 - (2) Emphasizes ecstatic nature of prophetic word

- ii) **Nataf** - to drop, to fall as drops of rain
 - (1) Emphasis on divine origin of prophecy
 - 4) **Propheteuo** (Greek) - NT word means "to say or speak forth or fore"
 - i) Forthtelling - speaking for message
 - ii) Foretelling - declaring beforehand something that will surely come to pass
 - 5) **Comparison of prophet and priest.**
 - i) Priest speaks for the people to God.
 - ii) Prophet speaks for God to the people.
 - 6) **MESSAGE OF PROPHET.**
 - 5) **Predictive** - that is, speaking of events in the future.
 - 6) **Directive** -that is not just a Bible teacher in general, but giving specific directions to specific people under a particular circumstance.
 - 7) **Corrective** - when needed, speaking against sin, rebellion, backsliding, false doctrine.
 - 8) **Pastor.**
 - 6) Used once in King James - (Eph. 4:11).
 - 7) From Greek word poimen which occurs 18 times in NT (translated shepherd).
 - 8) Literally means "one who feeds, tends a flock, or keeps sheep."
 - 9) Poimaino - feed; to act as a shepherd.
 - (1) (Acts 20:28 KJV) Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, **to feed the church of God**, which he hath purchased with his own blood.
 - (2) (1 Pet 5:2 KJV) Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;
 - 10) Position of pastor:
 - (1) Position of authority.
 - (a) Rulership and government involved.
 - (b) OT had military and political powers.
 - (2) Position of service.
 - (a) Nourished the flock.
 - (b) Furnished pastures.
 - (c) Well being of souls.
 - (d) Care for and protect.
 - 11) Pattern of pastor.
 - (1) Ps. 23:1. The Lord is my shepherd.
 - (2) 1 Pet. 5:4. When the chief Shepherd shall appear.
 - (3) Return to Shepherd and Bishop of soul (1 Pet. 2:25). (1 Pet 2:25 KJV) For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.
 - (4) Jesus the good shepherd. (John 10:11 KJV) I am the good shepherd: the good shepherd giveth his life for the sheep.
- 5) DEFINING THE MINISTRY OF THE EVANGELIST**
- 5) Shaped by tradition.
 - 6) Definition of terms.
 - 6) **Euaggelizo** (yoo-ang-ghel-ad'zo) - "to announce good news or glad tidings (preach).
 - (1) (Mat 11:4 KJV) Jesus answered and said unto them, Go and show John again those things which ye do hear and see: (Mat 11:5 KJV) The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.
 - (2) (Rom 10:15 KJV) And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!
 - (3) The word preach.
 - 7) **Euaggelion** (yoo-ang-ghel-ee-on) "the gospel or a good message" (gospel).
 - 8) **Euaggelistes** (yoo-ang-ghel-is-tace') - "a preacher or messenger of good news" (evangelist)

- (1) (Acts 21:8 KJV) And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.
- (2) (Eph 4:11 KJV) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
- (3) II Tim. 4:5 - "Do the work of an evangelist"

I. THE MINISTRY OF A TEACHER.

- A. Everything God does on basis of principles of Word.
 1. Successful life of Christian based on word.
 2. Church must be the pillar and ground of truth.
 3. Teaching of word followed every revival.
- B. Scriptures.
 1. (Mat 11:1 KJV) And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.
 2. (Mat 28:19 KJV) Go ye therefore, and teach (*matheheteuo - math-ayt-yoo'-o*) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
 3. (Mark 4:1 KJV) And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.
 4. (Acts 5:42 KJV) And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.
 5. (1 Cor 14:19 KJV) Yet in the church I had rather speak five words with my understanding, that by my voice I might teach (*katecheo - kat-aykheh'o*) others also, than ten thousand words in an unknown tongue.
- C. Great commission included making disciples.
- D. Definition of terms.
 1. didasko - translated doctor or master.
 2. Means to instruct.
 3. Process of explaining or expounding.
 4. Involves instillation of doctrine into others.
- E. Jesus as Master Teacher.
 1. Spoke with anointing and power.
 2. Taught what he received from the Father.

EACH MINISTRY ADDS A DIMENSION.

- 1) Apostle - GOVERNS.
- 2) Prophet - GUIDES.
- 3) Evangelist - GATHERS.
- 4) Pastor - GUARDS.
- 5) Teacher - GROUNDS.

DISTINCTION BETWEEN TEACHING AND PREACHING.

- 1) Mat. 11:1 - "*And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.*"
- 2) Mt. 4:23 - "*And Jesus went about all Galilee, teaching in their synagogues and*

preaching the gospel of the kingdom and healing all manner of sickness and all manner of disease among the people."

- 3) Acts 5:42 - *"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."*
- 4) 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."*

WHAT IS PREACHING?

- 1) Qara' (kaw-raw') (Hebrew) - To call out, cry out, proclaim; to utter a loud sound. To summon, invite, call for, call and commission.
- 2) Kerusso (kay-roos'-so) (Gr.) - To be a herald, to officiate as a herald; to proclaim after the manner of a herald; always with the suggestion of formality, gravity and an authority which must be listened to and obeyed. To publish, proclaim openly: something which has been done; used of the public proclamation of the gospel and matters pertaining to it, made by John the Baptist, by Jesus, by the apostles and other Christian teachers.
- 3) Euaggelizo (yoo-ang-ghel-id'-zo) (Gr.) - To bring good news, to announce glad tidings; used in the OT of any kind of good news; of the joyful tidings of God's kindness, in particular, of the Messianic blessings: in the NT used especially of the glad tidings of the coming kingdom of God, and of the salvation to be obtained in it through Christ, and of what relates to this salvation.
 - Is. 61:1 - *"The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings..."*
 - Luke 4:18 - *"The Spirit of the Lord is upon me, because he hath appointed me to preach the gospel (good news)..."*
 - An exhortation, apparently with force.

THE FOOLISHNESS OF PREACHING.

- 1) I Cor. 1:18 - *"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."*
- 2) I Cor. 1:21 - *"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."*
- 3) Titus 1:3 - *"But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour."*

COMMAND TO PREACH.

- 1) Jonah 3:2 - *"Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee."*
- 2) Mark 16:15 - *"And he said unto them, Go ye into all the world, and preach the gospel to every creature."*
- 3) II Timothy 4:2 - *"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."*

- 4) Mt. 10:7 - *"And as ye go, preach, saying, The kingdom of heaven is at hand."*
- 5) Mt. 10:27 - *"What I tell you in darkness, (that) speak ye in light: and what ye hear in the ear, (that) preach ye upon the housetops."*
- 6) Titus 1:3 - *"But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour."*
- 7) I Cor. 9:16 - *"For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel."*

WHAT WE ARE TO PREACH.

- 1) Luke 9:2 - *"And he sent them to preach the kingdom of God, and to heal the sick."*
- 2) Acts 5:42 - *"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."*
- 3) II Cor. 4:5 - *"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."*
- 4) I Cor. 1:23 - *But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness."*
- 5) I Cor. 1:17 - *"For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect."*
- 6) Gal. 1:8 - *"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."*

NOT WITH ENTICING WORDS, BUT WITH POWER (I Cor. 2:4).

"And my speech and my preaching (was) not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

LESSON SEVEN

THE BIBLE AND THE INSPIRATION OF SCRIPTURE

THE BIBLE: ITS ORIGIN AND AUTHENTICITY

1) HISTORY OF THE BIBLE.

- 1) English word "bible" derived from Greek word "biblion" (a little book).
- 2) Bible consists of the sacred writings making up the OT and the NT.
- 3) Scripture is used in the NT when reference is made to the OT. NT officially canonized in AD 365.
- 4) Hebrew Bible divided into a threefold classification.
 - i) The Law (Torah).
 - ii) The Prophets (Nebhiim).
 - iii) The Writings (Kethubim).
- 5) OT has five sections.
 - i) The Pentateuch.
 - ii) The Poetical Books.
 - iii) The Major Prophets.
 - iv) The Minor Prophets.
 - v) The Historical Books.

2) WRITING OF THE OLD TESTAMENT

- 1) OT books written by men in the Hebrew tradition during a span of about 1000 years.
- 2) Much of OT was compiled by Ezra about 536 B. C., and it is generally assumed that Malachi wrote the last book in Hebrew canon about 400 B.C.
- 3) Tradition holds that the Book of Job may be the oldest book in the OT, and that Moses may have had personal contact with Job while he was in Midian exile.
- 4) Ancient manuscripts.
 - i) The Isaiah scroll in the dead Sea collection was over twenty-three feet long and ten inches wide, made of coarse sheets of parchment sewn together with linen thread.
 - ii) All Bible scrolls were written on separate rolls. Usually the manuscripts were placed in centers of learning, in synagogues, and later, during the reformation period in the sixteenth century, printed Bibles were chained to pulpits, and official readers communicated Bible knowledge to the common people, in the tradition of Ezra (Neh. 8:1-8).
 - iii) Although many old Bible manuscripts have been preserved, many papyrus documents have been lost because moisture causes papyrus to deteriorate. Other manuscripts have been lost, hidden in caves, or burned during the many times when Bible manuscripts were being sought out and destroyed. It is certain that many of the manuscripts which remain were preserved by the saints who risked their lives.

3) THE OLD TESTAMENT CANON.

- 1) The Old Testament books were written by men who were aware of the inspiration of the Scriptures and expressed it by "thus saith the Lord."
- 2) The determining factor of authenticity was based largely upon the sterling character of the writers and the belief that they were God's spokesmen.
- 3) The spiritual benefit which the people received from the ensuing writings corresponded with and confirmed the people's belief in the divine origin of the words.
 - i) Their concepts and precepts actually worked in everyday life (II Tim. 3:16).
 - ii) Probably what made the books authoritative even before the council had accepted them.
- 4) The action taken by councils attested the fact of divine origin, but the council did not initiate the selections; the council merely confirmed the authenticity of the books which the people had accepted over the years.
- 5) Old Testament writings referred to by the authors of the New Testament.
 - i) "The Scriptures," "The Holy Scriptures," "The Law and the Prophets."
 - ii) Mt. 5:17, 17:12, 22:29,40; Luke 16:16, 24:44; John 19:36, 10:34-35, 12:34, 15:25; Acts 13:15, 18:24, 28:23; Romans 1:2; I Corinthians 14:21; II Timothy 3:15; II Peter 1:20.
 - iii) Indicates that Jesus and the apostles had a great regard for the OT.
 - iv) Frequent references in the NT to OT books constitute a closed canon before the NT was canonized.
- 6) In his divine knowledge Jesus knew the Scriptures to be true. They were the source of his authority.
 - i) After his resurrection he reproved those foolish and "slow of heart" who did not believe all that was written in the Scriptures.
 - ii) To Jesus, "Thus it is written" was sufficient.
- 7) At the Rabbinical Council at Jamnia (AD 90-118) the final limit of the OT canon was affirmed and authenticated.

4) THE NEW TESTAMENT CANONIZATION.

- 1) Canon - a measuring rod or standard by which genuinely inspired Bible books were separated from the many spurious, religious writings, which contained biblical truth mixed with heathen philosophy and superstition.
- 2) Canonized books came to mean the "written rule of faith" verified by apostolic sanction
- 3) Twenty-seven books generally accepted by the churches as the authentic books with apostolic authority.
- 4) Jesus attested to the authenticity of the Scriptures in making frequent reference to the OT books as being "the Word of God."
- 5) Jesus established the authority of the NT by his reference to the OT. He referred to Moses, the prophets, the Psalms, and words and incidents of the Scriptures.
- 6) General assumption that NT books were written during first century.
- 7) A problem was in distinguishing between genuine apostolic writings and the

apocryphal or spurious books which were written by men with heretical tendencies.

- 8) What measuring device should be used to determine the true apostolic writings from the spurious?
 - i) Whether book had been written by an apostle or someone close to the apostolic times.
 - (1) No problem with Matthew and John.
 - (2) Mark was close associate of Peter and Luke of Paul.
 - ii) Whether contents of the book were of unquestionable, high spiritual character.
 - iii) Whether the book had received universal approval throughout the church.
 - iv) Whether the book had the aura of divine inspiration.
 - v) During the canonization process some of the New Testament Books were in question for short periods of time.

5) ANCIENT VERSIONS.

- 1) The Septuagint came into being when the Hebrew language had been almost forgotten. The Greek language became the vernacular in most of the eastern Mediterranean world after the conquest of Alexander the Great (334-323 B.C.). The need for a Jewish Bible in the commonly spoken Greek language of the day became so great that a special appeal was made to authorize a translation of the Hebrew Bible into Greek.
- 2) The Vulgate. The OT portion of the Old Latin version had its origin among the Latin-speaking Jews of Carthage in about A.D. 200. The first printed edition of the Vulgate Bible was the Gutenberg Bible. Completed before August 1456 the Gutenberg Bible is believed to be the first book of importance ever printed with movable type.

6) THE ENGLISH VERSIONS OF THE BIBLE.

- 1) John Wycliffe (1320-1384).
 - i) Preached against the spiritual domination of the priesthood and the authority of the pope, advocating the peoples' right to read the Bible in their own language.
 - ii) Made special appeal to the common people and presented Christianity as a personal faith in Christ rather than as a dogmatic system of the Roman Catholic Church.

- iii) Began to send out "poor preachers" to the common people and to translate the Latin into the English of his day.
- 2) William Tyndale (1494-1536).
 - i) Desired to make the Bible available to "every plow boy."
 - ii) Greatly persecuted, tried for heresy, condemned, degraded from holy orders, strangled, and his body burned. His last words were, "Lord, open the King of England's eyes."
 - iii) Life style greatly influenced the renderings in the King James Version of the Bible (1611).
- 3) Miles Coverdale (1488-1568).
 - i) Carried on the torch ignited by Wycliffe.
 - ii) His translation work depended heavily upon the Latin Vulgate and Luther's German Bible, but mostly upon Tyndale's English version.
 - iii) Helped to produce the Great Bible and edited the Coverdale Bible, which became the first complete English Bible in print.
 - iv) To the amazement of the scholarly world, Coverdale's Bible was given royal license by England.
- 4) The King James or Authorized Version (1611).
 - i) Many scholars are agreed that the KJV contains the most beautiful form of English the world has ever known, and that this translation lends itself to memorization.
 - ii) The KJV language and tone set it apart in this age of secularization and materialism.
 - iii) One advantage of the KJV is that 95 percent of such working tools for Bible study as Bible dictionaries, encyclopedias, Bible handbooks, concordances, commentaries, and other helps are keyed to it.
 - iv) As literature, the Authorized Version ranks second to none.
 - v) After all these years and after 500 Bible versions, the KJV still outsells all the other versions combined.
- 5) Other versions.
 - i) The Revised Version (1881-1884).
 - ii) The American Standard Version (1901).
 - iii) Moffatt's Translation (1924-1935).
 - iv) The Smith-Goodspeed Version (1923-1931).
 - v) The Revised Standard Version (1946-1952).
 - vi) The Confraternity Version (1948).
 - vii) The Berkeley Version (1945-1959).
 - viii) The New American Standard Bible (1960-1971).
 - ix) The New English Bible (1961-1970).
 - x) The Amplified Bible (1958-1965).
 - xi) The Good News Bible (1966-1976).
 - xii) The Jerusalem Bible (1966).
 - xiii) The New International Version (1973-1978).
 - xiv) The Living Bible (1962-1971).

(1) A paraphrase - "to say something in different words than the author used"

or a "restatement of the author's thoughts, using different words than he did."

- (2) Reception by the Bible-reading public has been phenomenal, because of freshness and clarity that awakens interest.

CONCLUSION

- 1) The thought of biblical integrity rests on the proposition that the authors of the Bible books had divine illumination.
 - a) Paul - "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II tim. 3:16).
 - b) Peter - "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21).
- 2) Bible authority and its veracity directly connected with the character of the writers.
 - a) If they were "holy men," they were trustworthy and their character was unquestioned.
 - b) This being true, the entire Bible is the infallible Word of God.
- 3) Regardless of any theory of inspiration of how men produced and preserved the Bible, apart from the question of how much is to be interpreted literally and how much figuratively, or what is historical or what may be poetical, we accept the Bible for what it claims to be: the Word of God.

INSPIRATION OF SCRIPTURE

II Tim. 4:2-4; I Tim. 4:1; II Tim. 3:16

- 1) TAKE HEED THAT NO MAN DECEIVE YOU.
 - 1) Deny Jesus come in the flesh.
 - 2) Discredit word of God.
- 2) PURPOSE OF DOCTRINE.
 - 1) Luke 1:1-4.
 - i) To set forth.
 - ii) In order.
 - iii) A declaration.
 - iv) Those things which are most surely believed among us.
 - 2) In age of relativism, need for absolutes.
 - i) God.
 - ii) His Word, His truth, His laws.
 - 3) Doctrines determine:
 - i) Character - what we are.
 - ii) Behavior - what we do.
 - iii) Destiny - where we go.
 - (1) Doctrine determines character. What a person believes greatly affects what he is. Believing affects being, and being affects doing.

- 4) Classification of doctrine - Mt. 16:13-23.
 - i) Thought of God -revealed by Father.
 - ii) Thought of man - some say Elijah, etc.
 - iii) Thought of Satan - get behind me Satan.

- 3) ALL SCRIPTURE GIVEN BY INSPIRATION (II TIM. 3:16).
 - 1) Place of inspiration.
 - i) Revelation - communication of truth which could not be discovered by natural reason--reception of truth.
 - ii) Inspiration - process by which revelation recorded--recording of truth.
 - iii) Illumination - process of Holy Spirit enlightening man's understanding to be able to receive God's revelation--perception of truth.
 - 2) False Theories of Inspiration.
 - i) Natural Theory - written by human genius.
 - ii) Illumination Theory - heightening of man's religious perception.
 - iii) Mechanical Theory - God dictated scriptures (destroys personality of writer).
 - iv) Trance Theory - caught up on trance; wrote word for word.
 - v) Partial theory - contains Word of God; Who is final authority to tell which is inspired?
 - vi) Thought Theory - God gave thought, but allowed them to express in their own words.
 - 3) Plenary-Verbal Inspiration.
 - i) Writers fully inspired even as to their choice of words.
 - ii) Bible is completely the Word of God.

- 4) PROOFS OF INSPIRATION.
 - 1) Miracles.
 - 2) Prophecy and fulfillment.
 - i) Must be uttered before events come to pass.
 - ii) Must be explicit and specific in predictions.
 - iii) Those who utter prophecies should have no part in fulfillment.
 - iv) Events of fulfillment should correspond exactly or accurately with details of the prophecy in all points.

- 5) RESULTS OF INSPIRATION.
 - 1) Genuineness.
 - i) Something is really what it claims it is.
 - ii) Genuine if written by person whose name it bears at the time it claims to have been written.
 - 2) Credibility.
 - i) Entirely truthful on the matter it treats.
 - (1) Jesus confirmed writings of OT.
 - (2) Apostles endorsed OT.
 - (3) Historical records.
 - (4) Archeology.

- ii) Writers of NT witnesses to write and bear testimony of the Christ.
 - 3) Canonicity - measuring rod.
 - i) Ezra gathered OT books into accepted canon.
 - ii) Four broad principles by which NT books tested.
 - (1) As to apostolicity.
 - (a) Written by apostle.
 - (b) Or someone in close relation to an apostle.
 - (2) Contents.
 - (3) Universality - accepted by church in that time.
 - (4) Inspiration.
 - 4) Infallibility - incapable of error.
- 6) THE APOCRYPHA (veiled, secret, or closed).
- 1) Never had place in Hebrew Canon.
 - 2) Written in 400 years between Malachi and John Baptist when there was no inspired prophetic utterances.
 - 3) Reasons for rejection of the Apocrypha as part of the bible canon:
 - i) The books were not in the Hebrew OT and were written after the Hebrew canon was closed.
 - ii) Josephus rejected them as a whole.
 - iii) They were never recognized by the Jews as Hebrew scripture.
 - iv) They were never quoted by Jesus or by anyone else in the New Testament.
 - v) They were never recognized by the early church as having canonical authority nor as having been divinely inspired.
 - vi) When the Bible was translated into Latin (Catholic Bible) in the second century, its OT was translated from the Greek OT (Septuagint) and not the Hebrew.
 - vii) The quality of the writings is inferior to the canonical Scripture. The dignity and integrity of the writers of the canonical books is lacking. Identification of authorship is almost impossible in the Apocryphal Books.
 - 4) Other reasons for rejection:
 - i) Not found in catalogue of Canonical Books during first 4 centuries of the church.
 - ii) Divine inspiration and authority is claimed by none of the writers.
 - iii) None of writers speak with a message from Jehovah.
 - iv) Many books contain many historical, geographical, and chronological errors.
 - v) Teach doctrines and uphold practices which are contrary to canonical scriptures.
 - vi) Lying sanctioned.
 - vii) Suicide and assassination justified.
 - viii) Magical incantations and prayers for dead are taught and approved.

LESSON EIGHT

THE WORD OF GOD

- 1) GOD'S WORD IS HIS REVELATION TO MAN.
 - 1) Logos - The eternal unchanging truth for all men; the universality of God's written word to man.
 - 2) Rhema - The word that comes to an individual for a specific time, place, and specific circumstances.

- 2) LOGOS - THE WRITTEN WORD (REVELATION OF GOD'S WILL).
 - 1) The Bible.
 - 2) Scriptures - II Tim. 3:16 - *"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."*
 - i) Make wise unto salvation.
 - ii) Profitable for doctrine.
 - iii) Reproof and correction.
 - iv) Instruction in righteousness.
 - 3) The Word of God.
 - i) Sword of spirit (Eph. 6:17) - *"And take...the sword of the Spirit, which is the word of God."*
 - ii) Quick (alive) - Heb. 4:12 - *"For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."*

- 3) RHEMA
 - 1) Logos can become Rhema--when quickened.
 - 2) Examples of Rhema.
 - i) Abraham - Gen. 22:2 - *"...Take now thy son, thine only son Isaac, ...and offer him there for a burnt offering..."*
 - ii) Joshua - Josh. 6:1-16 - God's instructions to Joshua concerning Jericho.
 - iii) Gideon - Jud. 7:1-25.
 - iv) Peter - Mt. 14:26-33 (walking on water).
 - 3) Rhema is personalized word--must recognize what God is saying concerning our personal lives.

- 4) GOD PUTS A PREMIUM ON HIS WORD.
 - 1) Ps. 138:2 - *"...for thou hast magnified thy word above all thy name."*
 - 2) His word is forever settled in heaven.
 - 3) His word is the standard by which everything else is measured by.
 - 4) His word is His will.

- 5) Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

- 5) ACTING ON THE WORD OF GOD BRINGS RESULTS.
 - 1) Faith without works is dead.
 - 2) Faith in action.
 - 3) Acts of obedience.

- 6) THE POWER OF THE WORD.
 - 1) The gospel is the power of God unto salvation.
 - 2) How can they hear without a preacher--how can they preach unless they be sent?
 - 3) Word will not return void (Is. 55:10-11) - *"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."*
 - i) Word will be fulfilled.
 - ii) Word forever settled in heaven.

- 7) IMPORTANCE OF THE WORD OF GOD.
 - 1) What do we do with the Word?
 - i) What do we do with all the words spoken in our hearing?
 - ii) What do we do with a lifetime of church experiences?
 - 2) How do we respond to the Word?
 - i) Your attitude toward the Word?
 - ii) How do you consider the Word? Respect for it? Respect for its messenger?
 - 3) The Word is where strength, wisdom, stability come from.
 - 4) Condition of spiritual life, which is dependent upon the Word, determines how we receive the Word.
 - 5) Not drought for meat or drink, but for the hearing (receiving) of the Word of God.

- 8) RECEPTION OF THE WORD (Mt. 13:3-23) (Parable of the sower).
 - 1) Four situations in the parable.
 - i) Wayside.
 - ii) Stony ground.
 - iii) Among thorns.
 - iv) Good ground.
 - 2) Three did receive the Word.
 - 3) Not always just the reception.
 - i) Learn to guard the Word of God.
 - ii) Learn to guard our hearts.
 - iii) Be sure the Word does not become of none effect (i.e., traditions, etc.).

- 9) SEED FELL ON WAYSIDE: FOWLS OF AIR CAME TO DEVOUR.

- 1) Not fertile ground (not even fell on soil, but hard pavement--hard heart).
- 2) Not receptive--did not receive; if received, stolen before leave parking lot.
- 3) Not spiritual sensitivity.
- 4) No ears to hear what the Spirit says.
- 5) Not even aware what is going on.
- 6) Could be distraction to keep from receiving.
- 7) Others have good intentions.
 - i) They have potential; have heart for God; love the Lord.
 - ii) Possibly the next two.

10) SOME FELL ON STONY GROUND; NOT MUCH DEPTH.

- 1) Did receive--in fact, with joy.
- 2) No depth of spiritual life (spirituality dependent upon the Word).
- 3) Could be those who are gullible--jump on anything that sounds exciting.
- 4) Not able to discern or judge by the Word.
- 5) result: Sun came out--scorched it, because no depth of the Word.

11) SOME FELL AMONG THORNS.

- 1) Receptive to the Word; no distractions to hear.
- 2) Good intention--but distractions come in form of thorns choking off growth, productivity, fruitfulness of seed (word) received.
- 3) Distractions.
 - i) Cares of the world (misplaced priorities).
 - (1) Lord, let me go bury my father.
 - (2) Lord, I've married a wife.
 - (3) Lord, I've bought a piece of land.
 - ii) Deceitfulness of riches f(misplaced values).
 - (1) Working to get ahead.
 - (2) Deceitful when robs you of your health--your family.
 - iii) Lust of other things (misplaced affections).
 - (1) Lovest thou me more than these?
 - (2) Set your affection on things above not on things of the earth (Col. 3:2).

12) SOME FELL ON GOOD GROUND: BROUGHT FORTH 30, 60, 100-FOLD.

13) TWO PRINCIPLES OF SOWING AND REAPING.

- 1) First the blade, then the ear, and the full corn in the ear.
 - i) Don't grow up overnight.
 - ii) Don't see full fruit, results, complete answers to prayer overnight.
 - iii) Don't become full grown, mature Christians overnight.
 - iv) Don't move into fullness of ministry overnight.
- 2) Fruit brought forth, put in sickle--harvesttime.

LESSON NINE

FOR THIS PURPOSE WAS THE SON OF GOD MANIFEST

TO DESTROY THE WORKS OF THE DEVIL

I John 3:8

I. JESUS CAME FOR THE SPECIFIC PURPOSE OF DESTROYING THE WORKS OF THE DEVIL.

- A. We are faced with devastation and darkness.
 - 1. World motivated by hatred and greed.
 - 2. Every work vile work of darkness.
 - 3. Escalating war on drugs.
 - 4. Sexual immorality.
 - 5. Sickness and disease.
 - 6. Plagues and pestilences.
- B. We must never forget the thrust and focus of ministry--destroying the works of the devil.
 - 1. Preaching the cross of Christ.
 - 2. Declaring the power of the blood.

II. FOR THIS PURPOSE WAS THE SON OF GOD MANIFEST.

- A. I saw Satan as a bolt of lightning.
- B. No principality or power can stand before our Lord.
- C. *"And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it (the cross)" (Col. 2:15).*

III. IF JESUS TRIUMPHED, WHY IS THERE STILL MANIFESTATION OF POWERS OF DARKNESS?

- A. How long does evil abound? Sickness? Death?
- B. The works of God must be manifest in His body.
 - 1. Christ consists of the Head and the Body.
 - 2. No one person will do it.
 - 3. Quit looking for that one superstar--if Jesus didn't do it, why do we expect any other one individual to do it?
 - 4. It must be the Body of Christ arising in power and unity--to reveal the glory of God.
 - a. To conquer the forces of hell.
 - b. Putting Satan under our feet.
 - 5. I Cor. 15:24-26 - *"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put down*

all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

IV. TIME TO CAST OFF WORKS OF DARKNESS.

- A. Ro. 13:11-12 - *"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."*
- B. Heb. 9:14 - *"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"*

TO BRING LIFE AND THAT MORE ABUNDANTLY

John 10:10

I. JESUS CAME TO DESTROY THE WORKS OF THE DEVIL.

II. I AM COME THAT YOU MIGHT HAVE LIFE--AND THAT MORE ABUNDANTLY.

A. *Two aspects of life.*

- 1. Eternal life - that which is to come.
- 2. Abundantly - that which is.

B. *All of God's life is abundant and eternal.*

Eternal life starts in this life and continues forever. We know that some people have taken hold of eternal life and yet live far below their privileges in this life. They live a life of deprivation, lack, and suffering. Many of these claim salvation for eternal life but are sick in their bodies; live in constant distress and suffering. Salvation should be all encompassing. (Psa 103:3 KJV) Who forgiveth all thine iniquities; who healeth all thy diseases; (Psa 103:4 KJV) Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; (Psa 103:5 KJV) Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

On the other hand, if we are enjoying abundant life in this life, will it cease after this life? Absolutely not! We know that heaven is the fullness of everything we could ever expect or imagine.

- C. (1 Tim 4:8 KJV) For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

III. PREPARING FOR ETERNITY OUR MOST IMPORTANT CONSIDERATION

- A. ***Laboring for that which has eternal value.*** (John 6:27 KJV) 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.

- B. **Laying up treasures in heaven.** (Mat 6:19 KJV) Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: (Mat 6:20 KJV) But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: (Mat 6:21 KJV) For where your treasure is, there will your heart be also.
- C. **Gain the whole world and lose soul--what has a man profiteth?** (Mat 16:26 KJV) For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?
- D. **The fields are white--he that reapeth receiveth wages and gathereth fruit unto life eternal.** (John 4:35 KJV) Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. (John 4:36 KJV) And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

IV. ETERNAL LIFE IS THE PROMISE OF GOD

- A. **The promise of life beyond this life.** (1 Cor 15:19 KJV) If in this life only we have hope in Christ, we are of all men most miserable.
- B. **Eternal Life.**
 - 1. I John 2:25 - "*And this is the promise that he hath promised us, even eternal life.*"
 - 2. Romans 6:23 - "*...but the gift of God is eternal life through Jesus Christ our Lord.*"
- C. **Comes through believing.**
 - 1. John 3:16 - "*...that whosoever believeth in Him should not perish, but have everlasting life.*"
 - 2. John 3:36 - "*He that believeth on the son hath everlasting life: and he that believeth not the son shall not see life.*"
 - 3. John 5:24 - "*Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*"

V. THE "NOW LIFE" SHOULD BE ABUNDANT LIFE.

- A. **El Shaddai - The God of more than enough.**
- B. **Able to do exceedingly and abundantly.** (Eph 3:16 KJV) That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; (Eph 3:17 KJV) That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, (Eph 3:18 KJV) May be able to comprehend with all saints what is the breadth, and length, and depth, and height; (Eph 3:19 KJV) And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. (Eph 3:20 KJV) Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us...
- C. **All fulness is in Christ.**
 - 1. (Eph 4:13 KJV) Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of

Christ:

2. (Col 1:19 KJV) For it pleased the Father that in him should all fulness dwell;
3. (Col 2:9 KJV) For in him dwelleth all the fulness of the Godhead bodily.

D. *Fulness of God dwelleth in our Lord.*

1. John 1:16 - "Of his fulness have all we received."
2. "We are complete in Him."

E. *Complete in all the will of God.* (Col 4:12 KJV) Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

F. *The fulness of the earth is the Lord's.* (Psa 24:1 KJV) A Psalm of David. The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein.

G. *In his presence is fulness of joy.* (Psa 16:11 KJV) Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

VI. PROSPERITY IS ABUNDANT LIVING.

A. *Wish above all things--prosper, be in health.* (3 John 1:2 KJV) Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

1. Prosperity - more than enough
2. Health is God's will
3. Soul prosperity.
 - a. Mental alertness; stable emotions; not tired or lazy mind.
 - b. Good mental health.
 - c. Satan's attack on the mind.
 - d. God has not given us a spirit of fear, but of power, of love, and a sound mind.

B. *Enjoying life to the fullest brings.*

1. Peace and contentment.
2. Long life and length of days.
 - a. (Prov 3:1 KJV) My son, forget not my law; but let thine heart keep my commandments: (Prov 3:2 KJV) For length of days, and long life, and peace, shall they add to thee.
 - b. (Prov 3:13 KJV) Happy is the man that findeth wisdom, and the man that getteth understanding. (Prov 3:14 KJV) For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. (Prov 3:15 KJV) She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. (Prov 3:16 KJV) Length of days is in her right hand; and in her left hand riches and honour.

VII. KNOW IT'S GOD'S WILL FOR US TO BE FULL OF LIFE AND TO BE HEALTHY.

A. *Good health is more than absence of disease.*

1. Not just enough health to get by.
2. Freedom from diseases plus the possession of important positive health attributes that allows us to live lives of quality and quantity.
3. Abundant health to stay healthy, resist diseases, enjoy life, and be a glorious temple of the Holy Spirit.

B. *May need to change our lifestyles.*

VIII. WHY OPTIMAL HEALTH FOR OUR BODIES?

A. *God loves us.*

1. Desires we be happy and healthy.
2. Knows abundant life difficult without optimal health.

B. *Our bodies are God's property.* (1 Cor 6:19 KJV) What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? (1 Cor 6:20 KJV) For ye are bought with a price: therefore *glorify God in your body*, and in your spirit, which are God's.

C. *Wants us to be healthy to serve him and do His work on this earth.*

IX. GUIDELINES FOR HEALTH.

A. *Allow Holy Spirit to control our minds and hearts.*

1. We are to think good wholesome thoughts.
2. Tendency to think of negative, dwell on the problems, focus on aches, pains.
 - a. "I can't do it." - *I can do all things through Christ who strengthens me.*
 - b. "I'm sick." - *By His stripes I am healed.*
 - c. "I'm afraid." - *God has not given me a spirit of fear.*
 - d. "I'm weak." - *The Lord is the strength of my life.*
 - e. "I'm worried and frustrated." - *Cast all your cares upon Him.*
 - f. "I'm depressed." - *In his presence is fulness of joy.*

B. *Biblical behavior pattern for our health.*

1. Rest.
2. Avoidance of damaging input into our bodies.
3. Proper exercise and diet.
4. Safety.
5. Emotional stability.
 - a. Replace fear with faith
 - b. Bitterness with forgiveness and joy.
 - c. Negative emotions with fruit of spirit

X. HE THAT WOULD LOVE LIFE AND SEE GOOD DAYS

A. I Peter 3:10 - *"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil and do good; let him seek peace, and ensure it."*

B. Ps. 34:12-14 - *"What man is he that desireth life, and loveth many days, that he may do good? keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry."*

C. Mal. 2:5-6 - *"My covenant was with him (Levi) of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity."*

D. *The keys to life and good days.*

1. Guarding our tongue
2. Hating evil; departing from evil
3. Pursuing peace
4. Doing good - that men may see your good works
5. Obeying the commandments of the Lord
 - a. Pr. 3:2 - *"My son forget not my law, but let thine heart keep my commandment. For length of days and long life, and peace, shall they add to thee."*
 - b. Pr. 4:20-22 - *"My son, attend to my words...for they are life unto those that find them, and health to all their flesh."*
6. Fear of the Lord
 - a. Pr. 19:23 - *"The fear of the Lord tendeth to life."*
 - b. Pr. 22:4 - *"By humility and the fear of the Lord are riches and honour and life."*
7. Keep thy heart with all diligence; for out of it are the issues of life (Pr. 4:23)
8. Heb. - We have had fathers of our flesh which corrected us...shall we not much rather be in subjection unto the Father of spirits and live?"

XI. I PLACE BEFORE YOU LIFE OR DEATH--CHOOSE LIFE

LESSON TEN

REDEMPTION

The Need for Redemption

Rom. 5:12-19

1. THE REIGN OF SPIRITUAL DEATH

Separation from God

Man ceases to walk in realm of Spirit

Birth of reason

Man's ability severed from God's ability

Redemption more than forgiveness

Giving of new nature

Power over dominion of sin

Man must be freed from nature of Satan before receive nature of God

2. MAN'S NEED FOR ETERNAL LIFE

Only solution to man's needs

Make possible to receive spirit of God

Allow fellowship with the Father

Able to walk in faith realm--live by the word of God

3. WHY JESUS HAD TO DIE

To make us the righteousness of God to partake of divine nature of God

Why did God not just wipe Satan out?

Why did God not just declare us righteous?

Why did Jesus' obedience bring us justification

4. GOD IS A JUST GOD

He deals in righteousness

Must see that penalty is paid

Someone has to pay penalty

Those who reject must be dealt penalty of sin

To set us free from Satan must be on legal grounds

Satan had legal right to earth

Adam gave him that right

"...for it hath been delivered unto me, and to whomsoever I will I give it."

Cannot go against his own nature of righteousness--will deal justly even with Satan

Cannot take advantage of Satan

II Co. 4:2

Have renounced hidden things of dishonesty

Not walking in craftiness

Not handling word of God deceitfully
End does not justify means

God is stronger than the devil

5. LEGALLY, MAN MUST REDEEM MAN

Redeem by paying the penalty of death

Need for God-man

God's son the only one who could pay penalty

When penalty paid, he was declared righteous

We are righteous because we have been identified with him

If this identification is not legal, neither is the identification with Adam legal
which made us subject to the bondage of Satan

We are identified by faith

Crucified with him

Risen with him

Partakers of his divine nature

Partakers of healing

6. GOD'S PLAN OF REDEMPTION DEMANDS REPENTANCE

Metanoeo (met-an-o-eh'-o) (Gr.) - Repentance means to change one's mind for better;
heartily to amend with abhorrence of one's past sins.

"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" (II Pet. 3:9).

Unless you repent, you shall all perish (Lu. 13:3).

John preached repentance.

Repent for the kingdom of heaven is at hand (Mt. 3:2).

John demanded that people should bring forth fruits meet for repentance (Mt. 3:8).

Godly sorrow works repentance to salvation (II Cor. 7:10).

Jesus preached repentance.

Mk. 2:17 - *"...I came not to call the righteous, but sinners to repentance."*

Mt. 4:17 - *"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."*

The disciples preached repentance (Mk. 6:12) - *"And they went out, and preached that men should repent."*

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

Repentance to be preached to all nations.

Lu. 24:47 - *"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."*

Acts 20:21 - *"Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."*

Repentance precedes blessings.

Repentance precedes conversion (Acts 3:19).

Repentance precedes the baptism of the Holy Spirit.

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

Repentance requires the following steps:

Must will to turn things around.

Turn your back on what you are repenting for.

Bring forth fruits of repentance.

Be genuinely sorrow for your sins.

The Plan of Redemption

(Eph 1:7 KJV) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

(Col 1:12 KJV) Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: (Col 1:13 KJV) Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: (Col 1:14 KJV) In whom we have redemption through his blood, even the forgiveness of sins:

(1 Pet 1:18 KJV) 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; (1 Pet 1:19 KJV) But with the precious blood of Christ, as of a lamb without blemish and without spot: (1 Pet 1:20 KJV) Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, (1 Pet 1:21 KJV) Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

REDEEM, REDEMPTION, REDEEMER. To pay the required price to secure the release of a convicted criminal, the process therein involved, and the person making the payment. In early use the idea and the words related to legal and commercial activities. They provided biblical writers with one of the most basic and dynamic images for describing God's saving activity toward mankind.

In the Old Testament Three Hebrew words express the legal and commercial use of the redemptive concept.

Padah was used only in relation to the redemption of persons or other living beings. For example, if a person owned an ox which was known to be dangerous but did not keep the ox secured and the ox gored the son or daughter of a neighbor, both the ox and the owner would be stoned to death. If, however, the father of the slain person offered to accept an amount of money, the owner could pay the redemption price and live (Ex. 21:29-30; compare v. 32). Numbers 18:15-17 shows how religious practice adopted such language.

(Exo 21:29 KJV) But if the ox were wont to push with his horn in time past, and it hath been

testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. (Exo 21:30 KJV) If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

(Exo 21:32 KJV) If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

(Num 18:15 KJV) Every thing that openeth the matrix in all flesh, which they bring unto the LORD, whether it be of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. (Num 18:16 KJV) And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs. (Num 18:17 KJV) But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD.

The Hebrew *ga'al* indicated a redemption price in family members involving the responsibility of a next-of-kin. See Kinsman. God called Jeremiah to demonstrate his confidence in God's promise by going out from Jerusalem to his ancestral village, Anathoth, and acting as next-of-kin to redeem or ransom the family land by paying the redemption price for it (Jer. 32:6-15). Such commercial practices easily passed over into religious concepts. God would redeem Israel from her iniquities.

The third Hebrew word *kipper* or "*cover*" came to extensive use in strictly religious concepts and practices. It is the word from which "Kippur" is derived in "Yom Kippur," Day of Atonement, or Day of Covering, perhaps the most sacred of the holy days in Judaism. The verbal form in the Old Testament is always used in a religious sense such as the covering of sin or the making of atonement for sin. See Atonement. The noun form, however, is sometimes used in the secular sense of a bribe (Amos 5:12) or ransom (Ex. 21:30). In Psalm 49:7-8 it is used in the sense of ransom in association with *padah* (redeem).

The New Testament centers redemption in Jesus Christ.

He purchased the church with His own blood (Acts 20:28). (Acts 20:28 KJV) Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Gave His flesh for the life of the world (John 6:51). (John 6:51 KJV) 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.

As the Good Shepherd laid down His life for His sheep (John 10:11). (John 10:11 KJV) I am the good shepherd: the good shepherd giveth his life for the sheep.

Jesus demonstrated the greatest love by laying down His life for His friends (John 15:13). The purpose of Jesus in the world was to make a deliberate sacrifice of Himself for human sin. He did something sinful people could not do for themselves. He brought hope to sinners, providing redemption from sin and fellowship with the Eternal Father. As the Suffering Servant, His was a costly sacrifice, the shameful and agonizing death of a Roman cross. New Testament redemption thus speaks of substitutionary sacrifice demonstrating divine love and righteousness. It points to a new relationship to God, the dynamic of a new life, God's leniency in the past, and the call for humility for the future.

In other ways and language the centrality of redemption through the death of Jesus Christ is expressed throughout the New Testament from the Lamb of God who lifts up and carries away the sin of the world (John 1:29) to the redeeming Lamb praised by a multitude because He was slain and by His blood redeemed unto God's people of every kindred, tongue, and nation (Rev. 5:8-14).

(Holman Dictionary, by Ray Summers)

MAN'S ACCUSATION OF GOD IN DEALINGS WITH HUMAN RACE

- A. Why created man when knew he would fall?
- B. Why does God send people to hell?
- C. Why does God allow sickness and death and sorrow?

GOD'S VINDICATION.

Adam was master of himself.

Sin, sickness, sorrow or death had no place in God's original plan.

Present condition of society not normal.

Hell prepared for devil and angels and all spiritual criminals.

Did not leave man in this condition--provided a redeemer.

THE PENALTY OF MAN'S SIN.

(Gen 2:17 KJV) But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

(Rom 5:12 KJV) 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: (Rom 5:13 KJV) (For until the law sin was in the world: but sin is not imputed when there is no law. (Rom 5:14 KJV) Nevertheless 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. (Rom 5:15 KJV) 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.

WHAT REDEMPTION MUST INCLUDE.

Adequate payment for Adam's transgression.

1. Our identification with Adam.
2. Threefold problem in establishing man's righteousness.
 - a. God must be righteous in dealing with man--transgression must not be overlooked--penalty must be paid.
 - b. God must be righteous in dealing with Satan--must redeem man on absolute legal grounds.
 - c. Must be just in his dealings by compelling man to pay penalty of sin if they reject his redemption.

Authority to combat and conquer Satan.

Resurrection of man's physical body.

Restoration of earth to Edenic glory and beauty.

Redemption must include New Creation.

Receiving God's life or nature.

Perfect righteousness.

Perfect reconciliation of fellowship.

Must be able to give us full sonship privileges.

GOD MUST PROVIDE REDEEMER.

There is not a man who can represent human race before God.

Must not be under Satan's dominion.

Must walk on this earth perfectly pleasing to the Father.

Must meet Satan in temptation but not yield as Adam and Eve.

Must act as man's substitute.

Man's sin upon him.

Satan's judgment upon him.

Death.

Hell.

Must be greater than Satan to conquer Satan.

Must be man and god - Is. 59:16 - *"And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him."*

JESUS THE ONLY ONE WHO COULD HAVE MET THE REQUIREMENTS

Was victorious in His earth walk.

Victorious in hell; (Col 2:15 KJV) And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

Our identification with man of obedience freed us legally from Satan's authority.

(2 Cor 5:21 KJV) For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

When Jesus paid penalty, he was declared righteous.

That righteousness became man's righteousness.

LESSON ELEVEN

PREACHING THE GOSPEL

Romans 10:13-18. (Rom 10:13 KJV) For whosoever shall call upon the name of the Lord shall be saved. (Rom 10:14 KJV) How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? (Rom 10:15 KJV) And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! (Rom 10:16 KJV) But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? (Rom 10:17 KJV) So then faith cometh by hearing, and hearing by the word of God. (Rom 10:18 KJV) But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

Background Information

GOSPEL is the English word used to translate the Greek word for "good news." Christians use the word to designate the message and story of God's saving activity through the life, ministry, death, and resurrection of God's unique Son Jesus. Although "gospel" translates a Greek word from the New Testament, the concept of good news itself finds its roots in the Hebrew language of the Old Testament.

Originally, the word was used in the Old Testament to describe the report of victory in battle (2 Sam. 4:10). Because the Israelites believed God was actively involved in their lives (including battles and wars) the Hebrew word *bisar* came to have a religious connotation. To proclaim the good news of Israel's success in battle was to proclaim God's triumph over God's enemies. Believing credit for the victory belonged to God, the Israelites' proclamation of the good news of victory was, in fact, proclamation about God.

Development in the New Testament From approximately 300 B.C. until after the time of Christ, Greek was the dominant language of the biblical world. The Greek language crossed geographic and cultural barriers to provide a common tongue for government and commerce. During this same time period thousands of Jews emigrated from Palestine throughout Asia Minor. Consequently, many devout Greek-speaking Jews lived in the lands surrounding the Mediterranean Sea. In fact, many Jews who lived outside Palestine spoke Greek better than they spoke Hebrew. These people eventually translated their Scriptures and the important expressions of their faith into Greek.

As translators performed their work on the Hebrew Bible, the Greek word most commonly used for *bisar* was *euangelizesthai* [From Strong's Concordance: 2097. euaggelizo, yoo-ang-ghel-id'-zo); from G2095 and G32; to announce good news ("evangelize") espec. the gospel:--declare, bring (declare, show) glad (good) tidings, preach (the gospel)]. In its most ancient usage, this Greek verb had many similarities with *bisar*. Like the Hebrew verb,

euangelizesthai was a word used to announce victory in battle. By the time the New Testament was written the usage of euangelizesthai had changed slightly. In later usage the word simply meant "to proclaim."

The Message of the Gospel

The most basic summary of Jesus' preaching appears in Mark 1:15. "The time is fulfilled," He said. "The kingdom of God is at hand: repent ye, and believe the gospel." Mark offers no explanation what the good news is or what information it contains. Those readers who live several centuries after the writing of the New Testament must glean the message from careful study of all its books.

The need for good news assumes a bad situation. The bad situation in which humans find themselves and the reason they need good news is that sin has entered each of their lives (John 8:7; Rom. 3:23). Sin is a power that controls them and shapes their destinies (Rom. 3:9; 6:22). Sin's power must not be underestimated. In fact, humans are helpless by themselves to overcome its grip on their lives (Rom. 7:21-24).

Because humans cannot overcome the power of sin by themselves, God has intervened on their behalf through Jesus. Jesus has come to seek out all persons so they may respond to God's grace (Luke 15:1-10; 19:10). God's grace, which Jesus bears within Himself (John 1:14), overcomes sin's power and offers forgiveness for individual sins (Mark 2:5; Rom. 6:14).

While God offers grace freely to everyone, this grace is not effective in overcoming the power of sin in a person's life until that person accepts it (Matt. 19:20-22; John 1:12). Because Jesus bears God's grace in Himself, grace is accepted only by receiving him (John 14:9-12). The marks of having accepted Jesus are repentance (Luke 13:3) and a changed life (Matt. 3:8; 1 John 1:5-7). The fact that forgiveness, freedom from sin, and a new life are possible is good news. Because all this is possible only through Jesus Christ, His message and His story are called the "gospel."

THE POWER OF THE GOSPEL

Rom. 1:16 - *"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."*

I Cor. 15:1-4 - *"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand:*

- 1. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.*
- 2. For I delivered unto you first of all that which I also received,*
 - a. How that Christ died for our sins according to the scriptures;*
 - b. And that he was buried,*
 - c. And that he rose again the third day according to the scriptures."*

THE PREACHING OF THE GOSPEL SHOULD BRING NECESSARY CHANGES.

A direct connection between the prophets and the New Testament is found in John the Baptist. Appearing in the wilderness, he, like they, issued the call to his own generation for this radical kind of turning. He baptized those who by confessing their sins responded to his invitation (Mark 1:4-5). Likewise, he expected that those who had made this commitment would demonstrate by their actions the change which they had made in their hearts (Luke 3:10-14). He differed, though, from the prophets in that his message of repentance was intricately bound up with his expectation of the imminent coming of the Messiah (Luke 3:15-17; see also Acts 19:4).

The Messiah came also preaching a message of repentance.

(Mark 1:14 KJV) Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, (Mark 1:15 KJV) And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Stressing that all men needed to repent (Luke 13:1-5),

Jesus summoned his followers to turn and become like children (Matt. 18:3).

He defined His ministry in terms of calling sinners to repentance (Luke 5:32).

Moreover, He illustrated His understanding of repentance in the parable of the prodigal who returned to the father (Luke 15:11-32).

Like John, he insisted that the life that was changed was obvious by the "fruit" that it bore (Luke 6:20-45).

Those who were unrepentant were those who rejected Him (Luke 10:8-15; 11:30-32); those who received Him were the truly repentant.

In His name repentance and forgiveness were to be proclaimed to all nations (Luke 24:47).

Acts shows this proclamation was made.

Peter (Acts 2:38; 3:19; 5:31).

Paul (Acts 17:30; 20:21) told Jews and Gentiles alike "that they should repent and turn to God, performing deeds appropriate to repentance" (Acts 26:20 NASB).

The apostolic preaching virtually identified repentance with belief in Christ: both resulted in the forgiveness of sins (Acts 2:38; 10:43).

Bring forth fruit meet for repentance. (Mat 3:4 KJV) And the same John had his

raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. (Mat 3:5 KJV) Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, (Mat 3:6 KJV) And were baptized of him in Jordan, confessing their sins. (Mat 3:7 KJV) But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? (Mat 3:8 KJV) Bring forth therefore fruits meet for repentance:

Necessity of producing fruit.

"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:2).

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8).

"Now the works (fruit) of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21).

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 8)

"Blessed are they that do is commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (Rev. 22:14-15)

THE ANOINTING TO PREACH

Is.61:1 - *"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings*

Unto the meek.

Sent me to bind up the brokenhearted.

To proclaim liberty to the captives,

Opening of the prison to them that are bound.

To proclaim the acceptable year of the Lord.

The proclaim the day of vengeance of our God.

To comfort all that mourn.

To appoint unto them that mourn in Zion.

To give them beauty for ashes.

The oil of joy for mourning.

The garment of praise for the spirit of heaviness.

Luke 4:18 - *"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel..."*

THE SPIRIT OF THE LORD UPON JESUS FOR FOLLOWING:

- To preach the gospel to the poor.
 - To reach a forgotten, lost group.
 - To change a lifestyle.
 - To release prosperity into their lives.
- To heal the brokenhearted.
 - Heal the results of betrayal; rejection.
 - Personal hurts, pains, disappointments.
 - When brokenhearted, don't know if you will ever live again.
- To preach deliverance to the captive.
 - To destroy yokes of bondage.
 - To bring release; joy.
- To restore sight to the blind
 - Physical healing.
 - To see; to open understanding; enlightenment.
- To set at liberty them that are bruised.
 - Hurts or injuries beneath the surface; need for inner healing.
 - Emotional trauma.
- To preach the acceptable year of the Lord--the year of Jubilee.

LESSON TWELVE

PREACHING THE KINGDOM OF GOD

- I. WE HAVE A MISSION--TO PREACH THE GOSPEL OF THE KINGDOM.
- A. ***Preached in all the world.*** (Mat 24:14 KJV) And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.
- B. ***Jesus preached the gospel of the kingdom.***
1. (Mark 1:14 KJV) Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,
 2. (Mat 4:23 KJV) And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.
- II. WHAT IS THE GOSPEL OF THE KINGDOM?
- A. ***Associated with healing all manner of sicknesses and diseases.***
- B. ***It is a gospel of triumph of one kingdom over another.***
1. There are two kingdoms in conflict.
 2. But there is only one Lord; one king; one kingdom.
 3. Our responsibility is to get as many people as possible out of the kingdom of darkness into the kingdom of light.
- C. ***Satan=s domain is one of darkness; ignorance; deception; bondage.***
1. Satan can only operate in deception through ignorance.
 2. If our gospel be hid. (2 Cor 4:3 KJV) But if our gospel be hid, it is hid to them that are lost: (2 Cor 4:4 KJV) In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.
 3. Paul=s mission. (Acts 26:16 KJV) But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; (Acts 26:17 KJV) Delivering thee from the people, and from the Gentiles, unto whom now I send thee, (Acts 26:18 KJV) To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.
- III. GOSPEL OF THE KINGDOM IS MARKED BY POWER AND AUTHORITY.
- A. ***Kingdom of God is in power.*** (1 Cor 4:20 KJV) For the kingdom of God is not in word, but in power.
- B. ***Demonstration of the Spirit and of power.*** (1 Cor 2:4 KJV) And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: (1 Cor 2:5 KJV) That your faith should not stand in

the wisdom of men, but in the power of God.

- C. ***The power of the Holy Spirit is the only force that will bring true transformation.***
1. The only power to change the way people think, live, act, and behave.
 2. The only power that will enable us to live victorious, overcoming lives.
 3. The only force that can give us proper guidance.
 4. The only force that will deliver us from the chains that bind.

IV. JESUS= PREACHING WAS DIFFERENT.

- A. ***Never man spake like this.*** (John 7:45 KJV) Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? (John 7:46 KJV) The officers answered, Never man spake like this man.
- B. ***People noted Jesus preached with authority.***
1. (Mark 1:27 KJV) And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.
 2. (Mat 7:28 KJV) And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: (Mat 7:29 KJV) For he taught them as one having authority, and not as the scribes.
- C. ***Jesus= ministry was characterized by healing and deliverance.***
1. The sick were healed; demons had to flee.
 2. Sickness and disease could not live in His presence, because He was the essence of healing.
 3. Death could not continue its hold, because He was the essence of life.
 4. Demons could not hold their dominion, because Jesus came to destroy the works of the devil.
- D. ***Go and show John.*** (Mat 11:2 KJV) Now when John had heard in the prison the works of Christ, he sent two of his disciples, (Mat 11:3 KJV) And said unto him, Art thou he that should come, or do we look for another? (Mat 11:4 KJV) Jesus answered and said unto them, Go and show John again those things which ye do hear and see: (Mat 11:5 KJV) The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.
- E. ***The Spirit of the Lord is upon me.*** (Luke 4:18 KJV) The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
- F. ***He commissioned the 70 to do the same.*** (Luke 9:1 KJV) Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. (Luke 9:2 KJV) And he sent them to preach the kingdom of God, and to heal the sick.
- G. ***These signs shall follow.*** (Mark 16:17 KJV) And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; (Mark 16:18 KJV) They shall take up serpents; and if they drink any

deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

V. JESUS SETS THE DEMONIACS FREE.

- A. ***He didn't seek them out; they sought him out.***
- B. ***He didn't struggle with them;*** he commanded them to hold their peace. He wasn't going to give them a stage to show off on and to distract from His ministry.
- C. ***They cried out for mercy.*** AWhy have you come to torment us before our time?@

VI. NO DOUBT THE KINGDOM IS COME NIGH YOU.

- A. ***Jesus ministers.*** (Mat 12:22 KJV) Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. (Mat 12:23 KJV) And all the people were amazed, and said, Is not this the son of David?
- B. ***By the power of Beelzebub.*** (Mat 12:24 KJV) But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.
- C. ***A house divided against itself.*** (Mat 12:25 KJV) And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: (Mat 12:26 KJV) And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?
- D. ***Whom do your children?*** (Mat 12:27 KJV) And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.
 - 1. Surely, they do.
 - 2. Surely, you wouldn't admit it was by the power of the devil.
 - 3. If not by the devil, it must be by the power of God; therefore, God still gets the glory.
- E. ***The kingdom is come nigh you.*** (Mat 12:28 KJV) But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.
- F. ***This is the essence of the kingdom of God--power over unclean spirits. This is what the anointing is all about.***

VII. THERE MUST BE A DEMONSTRATION OF THE POWER OF GOD.

- A. ***There must be a Holy Ghost revival.***
- B. ***There is power in the Holy Ghost.*** Simon the soccerer recognized this; he knew something about the supernatural.
- C. ***This is the power that will convince people that God is real; His power if real.***
 - 1. This will be the answer to people=s hunger and desire for the supernatural, which is being sought through other spiritual mediums and channels.
 - 2. There is a lot of interest in the occult, but all that is just a substitute for the real thing.

- D. ***Something must get people=s attention.***
1. Something must break Satan=s hold; to set people free.
 2. It=s time to call things as they are and quit being fearful of offending someone.
 3. Spirit-filled believers have tried so hard to be accepted and not to offend others.
- E. ***If we see a move of God, everybody won=t appreciate it.***
1. The community won=t have any parades in your honor.
 2. Other churches may not get as excited as you.
 3. They may even think you=re a bit fanatical.

VIII. THE MANIAC OF GADARA.

- A. ***He made his home in the tombs.***
1. The region of death and darkness; no light; no life.
 2. He was tormented.
- B. ***The devil would cause him to strip his clothes off.***
1. When you get saved and delivered, the first thing you=ll do is put your clothes on.
 2. That=s what happened in some Third World countries.
- C. ***He could not be held in chains; he broke them.***
- D. ***People of the city had to know who he was.***
- E. ***Jesus delivered him; sent spirits into pigs.***

IX. RESPONSES.

- A. ***The town*** had to know something had happened. They saw the man clothed and in his right mind. Their response: They prayed that Jesus would depart from their city. They liked things the way they were. They didn=t want their economy messed with. Communities make choices based on economics. That=s the reason you have establishments such as gambling, the lottery, liquor laws. It is pure economics. A move of God could adversely affect all of these. Let things be as they are. We=re happy.
1. An exorcism. (Acts 19:13 KJV) Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. (Acts 19:14 KJV) And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. (Acts 19:15 KJV) And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? (Acts 19:16 KJV) And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.
 2. The name of the Lord is magnified. (Acts 19:17 KJV) And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. (Acts 19:18

KJV) And many that believed came, and confessed, and showed their deeds.

3. There is a book burning. (Acts 19:19 KJV) Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.
4. The Word of God grows. (Acts 19:20 KJV) So mightily grew the word of God and prevailed.
5. Our business is hurt. (Acts 19:24 KJV) For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; (Acts 19:25 KJV) Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. (Acts 19:26 KJV) 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: (Acts 19:27 KJV) So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. (Acts 19:28 KJV) And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

B. ***Pharisees (the church bunch).***

1. (Mat 12:24 KJV) But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.
2. Upset that Jesus would heal on the Sabbath.

C. ***The delivered man.***

1. He was so excited, he wanted to stay with Jesus. So excited, want to stay in church all the time. Go from campmeeting to campmeeting.
2. Lord, we're glad to be here. Let us build a memorial. AThere=s someone at the foot of the mountain who needs deliverance.@
3. AGo tell what great things the Lord has done for you.@
4. We should be so excited, we can=t hold our peace--gotta go tell somebody! That=s the key.

D. ***The result--Jesus= fame spread.***

X. THERE IS A REAL CONFLICT.

A. ***There is a real enemy; there is a real devil; there is a real kingdom of darkness.***

1. We wrestle not against flesh and blood; but against principalities, powers, rulers of darkness of this world, spiritual wickedness in high places.
2. Put on the whole armour of God.
3. Our weapons are mighty.

B. ***No fellowship with works of darkness.***

1. (Rom 13:12 KJV) ...let us therefore cast off the works of darkness, and let

- us put on the armour of light.
- 2. (Eph 5:11 KJV) And have no fellowship with the unfruitful works of darkness, but rather reprove them.
- C. ***Greater is He that is within you.***
- D. ***Satan is a defeated foe; Jesus saw Satan as lightning fall from heaven.***

XI. WHAT IS THE KEY?

- A. ***Give no place to the devil.***
 - 1. Don=t give him the slightest foothold; don=t leave a crack in the door.
 - 2. Don=t fool around with questionable practices.
 - 3. Stay away from that which is curious. Don=t seek to fulfill your curiosity.
 - 4. Don=t get in compromising positions.
 - 5. Don=t say, AAh, its no big deal. Everybody knows its only a game.@
 - 6. Don=t support anything that is satanic in nature or that which deifies or glorifies his work.
 - 7. Stay away from movies which deifies or glorifies Satan, darkness, evil, the occult, witchcraft, the supernatural (which usually does not honor God).
 - 8. Stay away from certain music, especially rock groups who are mercenaries of Satan.
- B. ***Develop a relationship with Jesus.***
 - 1. Get genuinely born again.
 - 2. Get filled with the Holy Ghost.
- C. ***Develop a relationship with the Body; stay in fellowship with God=s people.***
- D. ***Utilize all the weapons at our disposal.***
 - 1. The name of Jesus.
 - 2. The blood of Jesus.
 - 3. Combat Satan with the Word of God.
 - 4. Develop a strong prayer life.
- E. ***Develop and practice a proper lifestyle.***

I. WHAT IS THE KINGDOM?

- A. Abstract noun denoting sovereignty, royal power, dominion
 - 1. Denotes a territory or people over whom a king rules
 - 2. Sphere of God's rule
 - 3. The sphere in which at any given time, His rule is acknowledged
 - 4. Seeking willing obedience
- B. When God asserts His rule universally, Kingdom will be in glory; will be manifest to all
- C. Kingdom of God in midst of you--where the King is, there is the kingdom

II. HOW KINGDOM WORKS

- A. Absolute abundance in the Kingdom of God
 - 1. Kingdom a sphere of total possibility

2. God never diminished by circumstances--transcends laws of nature
3. His is total world
 - a. Total health, total life
 - b. Total energy, total strength
 - c. Total provisions
- B. Possible to have total favor with the ruler of that abundance
 1. Jesus increased in wisdom and stature, and in favor with God and man
 2. Grace - the unmerited favor of God
 - a. Brings us into righteousness
 - b. Allows us to stand before God
 - c. If access to Father, have prospect of continuous blessing
 3. When God's blessings are upon us
 - a. Cause us to appear in light that far transcends our natural abilities
 - b. Cause our plans to succeed
 - c. Cause us to be preferred and chosen above others of equal talent
 - d. Protect children; guard property

III. THE KINGDOM OF GOD REPRESENTS THE RIGHTEOUS RULE OF GOD IN THE EARTH

- A. Is. 32:1 "*Behold a king shall reign in righteousness.*"
- B. God should be the center of our activity
 1. Return to harmony with God the creator
 2. In Him we live, move, and have our being
 3. Outside Him is no existence
- C. Should pray that will of God prevail
 1. Should never hesitate to hear voice of God
 2. Should never be ashamed of things of God
 3. Should be witness; talk about things of God
 4. Conversation and fellowship should center more on spiritual matters
 5. Not afraid to be identified with people of God
- D. Lives built on word of God
 1. No failures in God--can do all things through Christ
 2. Marriages doomed to failure outside of God
 3. Lives can be shambles without God
 4. Nation is doomed who forget God
- E. In partnership with God
 1. Have faith in God
 2. Know who He is
 3. Know what He is doing
 4. Trust his favor is upon us
 5. Participate with Him

IV. PROPER WORLD VIEW

- A. This world is not my home

- B. Taking our place
- C. Not using force, but love
- D. Righteousness of God cannot be legislated
- E. Righteous principles must be demonstrated through lifestyle