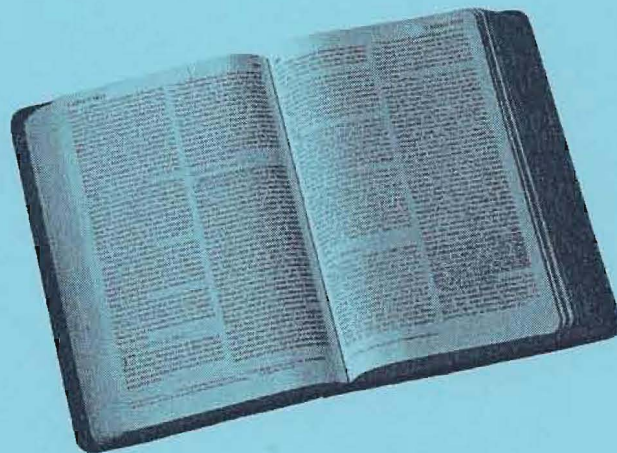


*26th Annual
Biblical Viewpoints
Lectureship*

November 5th-9th, 2006

*Calling Bible Things
By Bible Names*



*Hosted By:
Elizabethton Church of Christ
137 East "C" Street
Elizabethton, Tennessee 37643*

Directors: Clayton Winters and Eddy Craft

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TABLE OF CONTENTS

What's In A Name? <i>Clayton Winters</i>	1
The Name of the Lord <i>Roby Ellis</i>	4
Moses: Drawn Out <i>Moises Pinedo</i>	10
Joshua/Jesus: Jehovah Is Salvation <i>Don Iverson</i>	13
Achan: Troubler <i>Wesley Simons</i>	16
Samuel: Heard of God <i>Eddy Craft</i>	24
David: Beloved <i>David Pharr</i>	27
Elijah: My God Is Jehovah <i>Benny Burns</i>	31
Daniel: Judgment of God <i>Dan Bailey</i>	33
Jerusalem: Habitation of Peace <i>Clifford Newell, Jr.</i>	36
Names of the Church <i>Tim Canup</i>	41

What's In A Name?

Clayton Winters

Sunday AM, November 5, 2006

26th Annual Biblical Viewpoints Lectureship

I. DEITY INHERENT IN NAMES OF GOD

- A. *Elohiym* (God), the third word in our Bible: the plurality of Deity.
 - 1. Let us make man in *our* image, after *our* likeness (Gen. 1:26).
 - 2. Both Jesus and the Holy Spirit were with God in the beginning, and participated in the creation (Gen. 1:2; John 1:1-3; Col. 1:16-17; Eph. 3:9; Heb. 1:2).
 - 3. The Three make up one Deity (1 John 5:7)
- B. *YHWH* (Jehovah): the I Am, the eternal existent one; omnipotent, omniscient, and omnipresent (Exo. 3:13-14).
- C. *Shaddai*: almighty, all-powerful (Gen. 17:1).

II. DESIGN INHERENT IN THE NAME OF ADAM

- A. Adam (man): a term applied to both Adam and Eve.

Gen. 5:1-2: This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.
- B. It depicted design and intent in their creation: *And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him* (Gen. 2:18-22).
- C. It illustrates God's original design for the marriage: *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh* (Gen. 2:23-25).
- D. It shows their interdependency in reproductive roles: *Be fruitful and multiply, and replenish the earth* (Gen. 1:28; see also 1 Cor. 11:11-12).
- E. He serves as a type of the last Adam who came to reverse the results of the first Adam's fall.
 - 1. A figure of Christ (Rom. 5:14).
 - 2. Sin entered by Adam; the free gift of grace came through Jesus Christ (Rom.

5:15-17).

3. Adam's disobedience made many sinners; Jesus' obedience made many righteous (Rom. 5:17-21).
4. The first Adam was made a living soul; the last Adam a quickening spirit (1 Cor. 15:45).
5. The first is of the earth; the second is from heaven (1 Cor. 14:15).
6. By Adam came death; by Christ came the resurrection from the dead (1 Cor. 15:21-22)

III. REDEMPTION INHERENT IN OTHER BIBLICAL NAMES

A. This list must both start and end with Christ.

1. He is the Antitype of Adam (Rom.); the Seed of the woman (Gen. 3:15; Gal. 3:16); the Shiloh from Judah (Gen. 49:10); the Star from Jacob (Num. 24:17); the Immanuel of the virgin (Isa. 7:14); the Root out of dry ground (Isa. 53:2); the Branch (Zech. 6:12-13); the Sun of righteousness (Mal. 4:2); the Lamb of God (John 1:21); the Lion of Judah (Rev. 5:5); the Messiah (John 1:41); and the Savior (Mat. 1:21).
2. After His name was added, genealogical records served no purpose and soon became extinct (Eph. 1:10; 1 Tim. 1:4). Now, the only line that can be established is through Him (Gal. 3:26-29).

B. Abraham: progenitor of the Holy People in the redemptive process

1. His name means high or exalted father, no doubt because he was the father of the Israelite people (Gen. 12:1-2)
2. More than that, though, he became the father of many nations, especially of the Holy Nation of believers in Christ (Rom. 4:11-16; 1 Pet. 2:9).
 - (a) As the father of all believers, God gave him, through his seed, the great redemptive promise of spiritual blessings in Christ (Gen. 12:3; Gal. 3:6-9,14-16).
 - (b) His importance was such that his family became an allegory of the two covenants: the one from Sinai, and the other one from Jerusalem (Gal. 4:22-31).

- (c) In eternity his bosom stands figuratively as the place of rest for departed righteous spirits (Luke 16:19-31); and the righteous are promised the right to sit with him in the kingdom of heaven (Mat. 8:11).
- B. Jacob renamed Israel (Gen. 32:28). His twelve sons would form the basis for inheritance in the promised land, and the structure upon which the nation was built. Of such significance were they in the developing of God's plan that their names are inscribed on the gates of the new Jerusalem which descended from God as a bride prepared for her husband (Rev. 21:12)
- C. King David, the man after God's own heart. His reign in Jerusalem typified the Kingdom of Heaven; and it was His throne, figuratively speaking, upon which the Messiah would sit (2 Sam. 7:12-14; Isa. 9:7; Luke 1:31-33; Acts 2:29-37; Heb. 1:8-13).
- D. The twelve apostles. They sit on twelve thrones, judging the twelve tribes of Israel (Mat. 19:28). By inspiration they were to deliver the message of salvation to the world (John 14:26; 16:13; Mat. 28:18-20; Luke 24:44-47; Acts 1:8; 2 Cor. 5:18-20). They were martyred for the cause of Christ, but will live forever in our hearts; also, their names will be inscribed on the twelve foundations supporting the wall of the eternal city (Rev. 21:14).
- E. The name Christian.
1. Designated in prophecy as the new name of God's people (Isa. 62:1-2).
 2. Disciples were first called by this name at Antioch (Acts 11:26).
 3. Paul almost persuaded Agrippa to become a Christian (Acts 26-28).
 4. Peter said we should glorify God on behalf of this name (1 Pet. 4:16).
 5. No one can speak the name Christian without giving honor to Christ (Col. 3:17; Acts 4:11-12).

The Name of the LORD

ROBY ELLIS

Sunday AM, November 5, 2005
26th Annual Biblical Viewpoints Lectureship

Lesson Text: Exodus 3:13–15

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? ¹⁴ And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. ¹⁵ And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

Introduction

- A. In this context, God reveals to Moses how that he will deliver Israel from Egyptian captivity. When Moses asks the name of “the God of [their] fathers,” God replies with the simple affirmation, “I AM.”
- B. The LORD’s name was introduced to Moses in this passage by God Himself.
 1. The name of God is actually a verb, first given in the first person form אֶהְיֶה (*Ehyeh*), meaning “I am,” or “I exist” (v 14).
 2. Jehovah then tells Moses to reveal His name to Israel in the third person form יְהוָה (YHWH), v 15), meaning quite simply, “He is!”
 3. This name had not been known by the patriarchs (Ex. 6:3).
- C. In the Hebrew tongue, the name of God is יְהוָה (YHWH), approximated by the pronunciation *Jehovah* in the ASV.
 1. At some point in the history of Israel, superstitious Jews, proposing to be pious, ceased from articulating this name or even writing it.
 2. Since the Hebrew language has no vowels, tradition alone dictates how a word is to be pronounced, and, as a result of this superstition, the correct pronunciation is today unknown.
- D. With this mentality regarding the name of God in place, it is a little easier to understand why the Jews took up stones to stone Jesus when He used the divine

name with reference to Himself in John 8:58.

- E. Though the Hebrews have been over-zealous in keeping the prohibition of taking the LORD's name in vain (which we will discuss more later), we would do well to exhibit a similar respect for His name in the church today!

Discussion

- I. In the OT, Jehovah chose a place to put His name.
 - A. Just before Israel entered Canaan, Jehovah promised that He would select a place from among there tribes where He would cause His great name to dwell (Deut. 12:1–14), and only here could sacrifices be offered to God.
 - B. This was the place in which Israel was expected to observe all of the feasts instituted by God (Deut. 14, 16:1–16, 26).
 - C. The place God hallowed was Jerusalem (1 Kings 11:36), where He placed His name at the conclusion of Solomon's construction of the Temple (1 Kings 9:3).
 - D. Isaiah prophesied of the hope of returning to the place of Jehovah's name after the great captivity which was to come upon them (Isa. 18:7). Nehemiah tells of the fulfillment of this prophecy (1:9).
- II. The name of the LORD is described in several ways.
 - A. The name of the LORD is a strong tower (Pro. 18:10).
 - 1. A tower is a symbol of security and strength.
 - 2. A tower is a great location from which to fight.
 - B. The name of the LORD is hallowed (Matt. 6:9).
 - 1. The verb translated "to hallow" is the Greek ἁγιάζω (*hagiazō*), which means "to separate from profane things and dedicate to God" (*cf.* Acts 13:1).
 - 2. From this word the adjective ἅγιος (*hagios*) is derived, meaning "holy" or "set apart." When used as a noun, this word is typically rendered "saint."
 - C. The name of the LORD is blessed (Job 1:21, Ps. 113:2, Dan. 2:20).
 - 1. The Hebrew word is *barak*, meaning "to bless" or "to kneel down."
 - 2. "At the name of Jesus every knee should bow..." (Php. 2:10).
 - 3. "Every knee shall bow to me..." (Rom. 14:11).

- D. The name of the LORD is the greatest name of all (Heb. 6:13–20).
 - E. Clearly the name of the LORD is something great and precious, and, as we shall discuss further, something that we should never use lightly.
- III. The Bible speaks of things that the LORD has done for His name's sake and also of things that we must do for His name's sake.
- A. For His name's sake, the LORD...
 - 1. Will not forsake us (1 Sam. 12:22) or destroy us out of anger (Isa. 48:9ff, Num. 14:11–21).
 - 2. Will lead and guide us in the way we should go (Ps. 23:3).
 - 3. Will deliver us from our enemies (Ezk. 20:9ff).
 - 4. Saved us (Ps. 106:8) from our sins (1 John 2:12).
 - B. For His name's sake, we...
 - 1. Will be hated of all men (Matt. 10:22) and all nations (Matt. 24:9).
 - 2. Will forsake family and possessions (Matt. 19:29).
 - 3. Will suffer persecution (Luke 21:12–17, John 15:18–21, Acts 5:41).
 - 4. Will labor, as did the Ephesian church (Rev. 2:3).
 - C. Just as He did for the children of Israel, the LORD has done great things for us because we bear His name (Acts 11:26).
 - D. We should never cease to give glory to the mighty name of old that we wear!
 - E. Just what *are* we doing for His name's sake?
 - 1. The LORD went to great lengths to glorify His name, including Jesus' death on the cross (John 12:23–33, 17:1–5)!
 - 2. Are we glorifying that great name, or are we shamefully disgracing it?
- IV. Thou shalt not take the name of the LORD thy God in vain.
- A. In the first 11 verses of Exodus 20, we read the first four commandments, these regarding Israel's relationship with Jehovah.
 - 1. In these commandments, God instructs Israel concerning the proper attitude of man in the presence of God.

- i. He begins by confirming that He (using His proper name) was greater than they in that He had delivered them from Egyptian bondage (v 2).
 - ii. He proceeds to inform them that He will not compete for their homage with other (false) gods (v 3).
 - 2. In the following 6 verses (12–17), God instructs Israel concerning their relationship with their fellow-man.
 - B. In v 7, Israel is commanded never to vainly use the LORD's name (Jehovah).
 - 1. The Hebrew word for *vain* means “worthless” or “empty of meaning.”
 - 2. Israel was not to use the name Jehovah without good reason.
 - C. This warning was repeated along with the rest of the Law before entrance into the land of Canaan (Deut. 5:11).
 - D. Israel was commanded never to take an oath in Jehovah's name without intention of performing it (Lev. 19:12, cf. Ecc. 5:1–5).
 - E. Examples of taking Jehovah's name in vain are over-abundant.
 - 1. Israel's enemies were guilty of such (Ps. 139:20).
 - 2. The old prophet prophesied falsely in the name of the LORD (1 Kings 13:18).
 - 3. Rabshekah spoke falsely in the name of the LORD (2 Kings 18:25).
 - 4. Hananiah falsely prophesied in the name of the LORD (Jer. 28:1–9).
 - F. Punishment for violation of this commandment was severe (Lev. 24:10–16, 23).
 - G. May we never be found guilty of profaning “that worthy name by which we are called” (Jas. 2:7)!
- V. “Blessed is he that cometh in the name of the LORD” (Ps. 118:26)!
- A. David was blessed with victory over Goliath, because he came in the name of the LORD God of Israel (1 Sam. 17:45).
 - B. During the triumphal entry of Jesus into the city of Jerusalem at the beginning of the Feast of Unleavened Bread (the last week before His crucifixion), a number of people greeted Jesus by shouting this refrain (Luke 19:35–40).
 - C. Later in the week, Jesus quoted this refrain when He prophesied the impending doom and destruction of the city where Jehovah had chosen to place His name (Matt.

23:37–39).

D. Today those who are genuinely blessed are those who are able to “preach the gospel of peace, and bring glad tidings of good things” (Rom. 10:15).

VI. Do all in the name of the Lord (Col. 3:17).

A. Pray in the name of the Lord.

1. Jesus told His disciples that He would grant requests made in His name in order that the Father might be glorified (John 14:13–14).

2. The Holy Spirit would follow Jesus in His name (John 14:25–26), bringing them into remembrance of the things He had taught them (v 26, John 16:13).

3. Jesus later tells His disciples that God will answer their prayers when offered in His name (John 16:23–27).

B. Speak in the name of the LORD.

1. Jeremiah could not restrain himself from speaking in His name (Jer. 20:9).

2. Peter and John spoke in this name even after being commanded twice by men not to do so (Acts 4:18, 5:40).

3. Most importantly, even Jesus, the Son of God, spoke, not in His own name, but in the name of the Father who sent Him (Deut. 18:18–19, John 7:16).

C. Worship the name of the LORD!

1. Sing unto the name of the LORD (Ps. 7:17).

2. Praise the name of the LORD (Ps. 113:1, Ps. 145:21).

3. Give thanks to the name of the LORD (Ps. 122:4).

D. “Rejoice in the Lord always: and again I say, Rejoice” (Philip. 4:4).

Conclusion

A. What’s in a name?

1. In the name of Jehovah one finds salvation.

2. In the name of Jehovah one finds security.

3. In the name of Jehovah one finds strength.

B. Whose name are you wearing, and whose name are you declaring?

1. Many people wear clothing that advertises a brand name or an athletic club.
 2. While we should have more respect for the name of the LORD than to sport it this way on articles of clothing, do we exhibit the qualities of our Lord who dwells within us (Gal. 2:12)?
- C. Have you been baptized in the name of the Father, Son, and Holy Spirit?
1. Jesus commanded baptism in His name (Matt. 28:19).
 2. Peter commanded baptism in Jesus' name (Acts 2:38, 10:48).
 3. Paul commanded baptism in Jesus' name among the Gentiles (Acts 19:5).
- D. Great as the name of Jesus is, it cannot save anyone without obedient faith (Matt. 7:23).
1. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven" (Matt. 7:21).
 2. "Many will say to [Jesus] in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works" (Matt. 7:22)?
- E. As Jesus said, "Glorify thy name" (John 12:28), let us also strive to glorify this great and worthy name with the lives we live for Jehovah our God!

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Moses: (Drawn Out)

Moisés Pinedo

Sunday PM, November 5, 2006

26th Annual Biblical Viewpoints Lectureship

I. Introduction

A. Names are important.

B. The name *Mosheh* means “drawn out” (Exodus 2:1-10). The phrase “drawn out” not only gives us the meaning of the name “Moses,” but it outlines the whole life of Moses.

II. Moses Was “Drawn out” of Death

*“And he said, “When you do the duties of a midwife for the Hebrew women, and see them on the birthstools, **if it is a son, then you shall kill him; but if it is a daughter, then she shall live**” (Exodus 1:15, emp. added).*

A. He found **grace** in the eyes of the Lord (Acts 7:20a).

1. Grace is free, but not cheap (Isaiah 53:4-6).
2. Grace is free, but not unconditional (Romans 3:24-26).
3. God showed His grace and mercy toward Moses since he was a baby, but Moses only appropriated this grace when he came to God (Exodus 3).

B. He found **life** when he was “set out” for death (Acts 7:21).

1. God gave us life when we were dead in sins (Ephesians 2:1).
2. Like the prodigal son, when we decide to come to the Father, we can find life again (Luke 15:24a).

III. Moses Was “Drawn out” of Egypt

*“By faith **he forsook Egypt**, not fearing the wrath of the king; for he endured as seeing Him who is invisible” (Hebrews 10:27, emp. added).*

A. What did leaving Egypt mean for Moses?

1. Leaving Egypt meant leaving a place of comfort.
 - a. Due to the Nile River, Egypt was a fertile strip in a desert region.
 - b. Abraham went to Egypt when a famine struck Negev (Genesis 12:10).
 - c. Jacob sent his family to Egypt when a greater famine arrived (Genesis 42).
 - d. By Joseph’s time, almost all the land of Egypt and its people belonged to the

Egyptian government (Genesis 47:13-26).

e. By Moses' time, Egypt was a very rich and culturally advanced country (Acts 7:22).

2. Leaving Egypt meant leaving fame and honor (Hebrews 11:24).

B. What does it take to leave Egypt?

1. It takes rejection of the pleasures of sin (Hebrews 10: 25).

a. Christians must not love the pleasures of sin (1 John 2:15-17).

b. Christians are to hate sin. The only thing the Bible teaches us to hate is sin (Amos 5:15a; cf. Romans 12:9b).

c. God hates sin (Isaiah 59:1-2; cf. Proverbs 6:16-19).

2. It takes love for God and His blessings.

a. As Moses left Egypt putting his eyes in "Him who is invisible" (Hebrews 11:27), we must "look unto Jesus" (Hebrews 12:2).

b. As Moses "looked to the reward" (Hebrews 11:26), we must look for "the prize of the upward call of God" (Philippians 3:14).

IV. Moses Was "Drawn out" to Egypt

"Then the LORD said to him, "Take your sandals off your feet, for the place where you stand is holy ground. I have surely seen the oppression of My people who are in Egypt; I have heard their groaning and have come down to deliver them. And now come, I will send you to Egypt" (Acts 7:33-34, emp. added).

A. God did not want for Moses to live a sedentary "good" life, but to live an active godly life.

a. Christians are not people who separate themselves from the world to meditate in a lonely place (John 17:15).

b. God wants us to approach "Egypt" with a new attitude. We are in this world, but we are not from this world (John 15:19).

B. God wanted for Moses to help others to be "drawn out" from Egypt.

1. As Moses was called from Egypt to be sent to Egypt, Christians are called from the world to be sent to the world (John 17:18).

2. Christians are called to reconcile the world with God (2 Corinthians 5:20).

V. Conclusion

- A. Christians are people who have been “drawn out” of death.
- B. Christians are people who have been “drawn out” from this world.
- C. Christians are people who have a great responsibility to help “drawn out” others from this world.

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Jehovah Is Salvation

Don Iverson,

Monday PM, November 6, 2006

26th Annual Biblical Viewpoints Lectureship

INTRODUCTION: The topic assigned to me is...Joshua/Jesus: JEHOVAH is salvation. 'There is none other name under heaven given among men whereby we must be saved' (Acts 4:12). This lesson will focus on the fact that our salvation, like Israel's, can only be found in JEHOVAH God (Ex. 14:30–31).

- A. What is the connection between the Old Testament name, "Joshua" and "Jesus?"
1. Dr. James Price, professor of Hebrew, article titled, The Names Yeshua and Yehoshua, writes, "Yehoshua in the Septuagint Two things indicate that Yehoshua is the proper Hebrew name for Jesus:
 - (1) In the Greek Translation of the OT known as the Septuagint (LXX), the name Joshua is rendered *Iasous* = Jesus.
 - (2) In the NT, Joshua is mentioned twice (Acts 7:45; Heb 4:8), and in both places the Greek NT spells the name *Iasous* = Jesus. Thus the Greek *Iasous* is the equivalent of Hebrew *Yehoshua.*"
 2. Ruben Barrett, in an article titled, The History of the Name "JESUS", writes, "We can follow the development of this name by looking at references to Joshua the son of Nun, Yehoshua (YHWH is salvation [*Encyclopaedia Judaica* 2]) which has the Divine Name attached as a prefix. Yehoshua was the common name for Joshua, but in later Biblical times the name was shortened to the form Yeshua. This is evidenced in Nehemiah 8:17 where, in reference to Joshua, the Hebrew text [The Masoretic Text as preserved in *Biblia Hebraica Stuttgartensia*] reads Yeshua in place of Yehoshua. The Septuagint [*Septuaginta*], an ancient Greek translation of the Hebrew Scriptures, renders Joshua's name as Iasous in the Nehemiah passage as well as throughout the book of Joshua. In transliterating to Greek, there is no "sh" sound, and this kind of noun requires an "-s" ending. Iasous was the result. In the New Testament there are two references to Joshua, Acts 7:45 and Hebrews 4:8. In both of these places the Greek [*The Greek New Testament*, 3rd ed.] uses the form

Jesus, which most translations render as Joshua. The King James Version, however, mistakenly translates it as Jesus in both cases. But in all other cases it does refer to Jesus.”

- B. Joshua was given this name by Moses (Numbers 13:16), “Jehovah is salvation.”
 - 1. Joshua was a man of great faith (Num. 14:6-8).
 - 2. Joshua was completely dedicated (Num. 32:12).
 - 3. Joshua was a man of great courage (Josh. 10:25).
 - 4. Joshua was obedient (Josh. 11:15).
 - 5. Joshua delivered God’s people to the promised land (Josh. 1:1, 2).
 - C. Joshua was the *type* (figure) of that which was to come (Lk. 4:18; Joel 2:32).
- I. SALVATION IS IN THE NAME OF JESUS CHRIST (John 3:14-17)
- A. As a Peacemaker, Jesus gave us salvation (Rom. 5:1; Eph. 2:14; Col. 1:20).
 - 1. Because of sin, we were enemies of God (Eph. 2:2).
 - 2. By *grace* (Eph. 2:8), through Jesus’ blood (Eph. 2:13), we are *made nigh*.
 - 3. He is our *reconciler* (Eph. 2:16).
 - B. As a Redeemer, Jesus gave us salvation (Rev. 5:9; Gal. 3:13; Tit. 2:14).
 - 1. We have been bought with a price (I Cor. 6:20).
 - 2. The price was not corruptible things (I Pet. 1:18).
 - C. Jesus Christ is the “*Captain*” of our salvation (Heb. 2:10).
 - 1. He accomplished this through *suffering*.
 - 2. Our Captain is our example (I Pet. 2:21).
 - D. Jesus is salvation to the whole world (Rev. 7:9, 10).
 - 1. Salvation is not just for the white, black, or brown races.
 - 2. God knows and loves every soul (II Pet. 3:9; Is. 52:10, 15).
 - 3. Why don’t we preach “World Evangelism” any more?
- II. SALVATION IS NOT FOUND IN ANY OTHER NAME (Acts 4:12).
- A. Diana of the Ephesians (Acts 19:28).
 - B. There is no salvation in *Jupiter* or *Mercurius* (Acts 14:12).

- C. There is no salvation in *Vishnu, Rama, or Krishna*.
 - 1. An offering of coconut water cannot wash away sins.
 - 2. Only the most precious element on earth, Jesus' blood, will *satisfy* (Is. 53:11)
- D. There is no salvation in Buddha.
- E. There is no salvation in Mohammed.
- F. Like Paul at Athens, our spirit should be stirred (Acts 17:16).
 - 1. The world remains in ignorance of their loving Creator.
 - 2. If we do not share the message of salvation, we are undoubtedly the most selfish people on God's earth.

CONCLUSION: We cannot neglect such a great salvation (Heb. 2:3).

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THEME: *To show there are consequences to sin, and that we must rid sin from our lives.*

INTRODUCTION:

1. "But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out" (Numbers 32:23).
2. I suppose most of us have, at one time or another committed a sin and tried to hide it, only to have that sin find us out?
3. This was the case for Achan, an Israelite who had sinned against God in Joshua 7.
4. THE VICTORY OVER JERICHO.
5. No doubt the conquering of Jericho, their first victory in their conquest of Canaan, gave the Israelites great confidence and joy. Unfortunately, the hearts of the Israelites soon melted like ice because of one man's disobedience (7:5).
6. What are some lessons that we can learn from this event, and how may these lessons help us in our lives today?

I. ISRAEL'S COMPENSATION (vs. 1-5).

- A. Joshua 7:1-5 But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel. [2] And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Bethel, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai. [3] And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few. [4] So there went up thither of the people about three thousand men: and they fled before the men of Ai. [5] And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

- B. Israel's compensation for Achan's sin was a defeat at *Ai*.
1. Imagine the confidence they had following their victory at Jericho.
 2. Joshua sent men in to spy out *Ai* (v.2).
 3. The spies reported to Joshua and pointed out that *Ai* is small; thus, only three thousand soldiers would be needed (v. 3).
 4. Surprisingly, they were defeated at *Ai*, and thirty-six men were killed (vs 4-5).
- C. Why *did* God punish all of Israel for one man's sin?
1. Verse 1 points out that one transgressor against the curse on Jericho brought the guilt and punishment of such treachery upon the whole nation.
 2. JOSHUA 6:18- "And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it."
 3. Thus, Israel's compensation for Achan's *sin* was a defeat at *Ai*.
- D. We learn from these verses that the compensation for our sin not only has an affect on us, but *it* will also have an affect on those around us.
1. Romans 6:23- "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."
 2. I Corinthians 5:6-7- "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?"
 - a. Sin, like a little yeast, can affect the whole batch; i.e., the whole church.
 - b. The church at Corinth apparently felt as though one mans' sin could not affect the whole congregation; i.e., it would do no harm to the church.
 - c. However, sin, uncorrected, can invade the whole body, just as leaven permeates a whole batch of dough (Matthew 13:33).
- E. A church can no more tolerate sin in its members without becoming contaminated, than one can take fire into his bosom without his clothes being

burned (Proverbs 6:27). As Christians, we must keep in mind that the sins we commit will not only affect us, but can affect and harm the church (divide the church and produce hypocrites).

II. JOSHUA'S COMPLAINT (vs. 6-9).

- A. Joshua 7:6-9 And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads. [7] And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan! [8] O Lord, what shall I say, when Israel turneth their backs before their enemies! [9] For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?
- B. The tragedy of defeat produced low morale among the Israelites and it greatly troubled their leader.
1. With their overwhelming success at Jericho, Joshua could not understand why they had been defeated.
 2. Momentarily forgetting his own commission (1:5), he feared that God had forsaken Israel.
 3. Most of all, he feared the revival of hope among the Canaanites and the dishonoring of God's character.
 4. But God responded by saying that the defeat was not because of His unfaithfulness, but to Israel's sin.
 5. Isaiah 59:1-2- "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear."
- C. Despite his complaints, Joshua did do the right thing by humbling himself before God and going to Him in prayer.
1. Joshua went to God in deep humility and sorrow to receive instructions.

2. When Joshua first went against Ai (7:3), he did not consult God but relied on the strength of his army to defeat the small city. How often do we forget God when things are going well?
 3. Only after Israel was defeated, did they turn to God in prayer!
- D. Our complaints toward God and each other can become minimal if we learn some valuable truths from this text.
1. Too often we, like Joshua, rely solely on our own skills and strength when the task before us seems easy, and then we go to God only when the obstacles seem too great. Consulting Him, even when we are on a winning streak, may save us from grave mistakes or misjudgments.
 2. When our lives fall apart, we too should turn to God for direction and help. In humility, we should pour our hearts out to Him knowing He will help us.
 3. "God is our refuge and strength, a very present help in trouble" (Psa. 46:1).

III. **GOD'S COMMAND (vs. 10-15)**

- A. And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? [11] Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. [12] Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you. [13] Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you. [14] In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household

which the Lord shall take shall come man by man. [15] And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.

- B. Joshua discovered that God had not forsaken Israel; Israel had forsaken Him.
1. ***GOD REVEALS THE REALITY OR PERVERSITY OF SIN (v. 10-11).*** They had sinned, broken God's covenant, disobeyed, stolen, misappropriated and concealed that which was not theirs.
 2. ***SIN'S RESULT OR DEFEAT (v. 12).*** People who did such things could not stand before their enemies.
 3. ***REMEDY FOR REMOVING SIN (v. 13-14).*** Those who persisted in such practices could never have God with them; thus, they had to be destroyed.
- C. God commands Joshua to remove the sin that was within the camp and then He gives him detailed instructions on how this was to be done.
1. The first step in restoring fellowship with God was for the people to "*sanctify themselves*" (v. 13).
 2. Secondly, lots were used in determining the guilty party.
 3. Thirdly, the guilty party was to be destroyed.
- D. God, through His Word, has revealed unto us specific instructions on how we, individually, are to remove sin from our lives.
1. We must first sanctify ourselves; i.e., be set apart from the world (John 17:17).
 2. This is done when we give our lives to Jesus Christ through faithful obedience.
 3. Baptism puts us in to Christ (Galatians 3:27); i.e., His death (Romans 6:3-4), and there our sins are removed (Acts 2:38).
 4. Thus, to enjoy the blessings of Christ and the cleansing power of His blood (I John 1:7), we must follow the commands of God.
- E. Also given are instructions by which the church is to follow in ridding sin.

1. Like Israel of old, sin has no place within the church and it must be "purged out" (I Corinthians 5:7-8; II Thes. 3:6).
2. God has revealed unto us the guidelines we must follow in removing sin.
 - a. *ACTIONS WE ARE TO TAKE* (Matt. 18: 15-20; Lk.17:3; II Thes. 3:15).
 - b. *ATTITUDES WE ARE TO HAVE* (Galatians 6:1).
 - c. *AWARDS FOR TURNING A BROTHER FROM ERROR* (James 5:19-20).

IV. JUDGMENT'S COMPLETION (vs. 16-26).

- A. So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken: [17] And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken: [18] And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken. [19] And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me. [20] And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: [21] When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it. [22] So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. [23] And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord. [24] And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. [25] And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day.

And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. [26] And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.

- B. Achan is revealed as being the guilty party; thus, he confesses his sin.
- C. The sequence of Achan's temptation and sin, as described in v. 21, is instructive.
 - 1. Achan's confession sets forth the three well-worn steps to ruin:
 - a. **He saw.**
 - b. **He coveted.**
 - c. **He took.**
 - 2. It also reveals that he used an inadequate method of dealing with sin; i.e., he tried to hide it.
 - 3. This is not the first time that one has dealt with sin by this means.
 - a. **Remember Adam and Eve (Genesis 3:6ff)?**
 - b. **Remember David (II Samuel 11:2-4)?**
- D. Judgment's completion is seen when Achan and his family were killed. The items they had taken from Jericho were destroyed.
- E. Brethren, if we think for one minute we can sin and get away with it, we are deceiving ourselves! We may hide and deny our sin, but God knows! Our sin might bring us excitement and temporary thrills, but that is all it will be, temporary (Hebrews 11:25)!
- F. Judgment's completion will be witnessed by all one day! On that great day, we will all stand before the judgment seat of Christ and give an account for what we have done while here on earth (Romans 14:10; II Corinthians 5:10).
- F. The Word will be that which will judge us (John 12:48, and those who have obeyed will go into everlasting life and those who rejected it into everlasting destruction (Matthew 25:46; John 5:28-29; I John 2:17).

CONCLUSION

1. Many lessons can be learned from Achan and his sin.
 2. Today, we have learned:
 - a. The **COMPENSATION** for sin has an affect on many.
 - b. Our **COMPLAINTS** are often a direct result of our own failures.
 - c. God's **COMMANDS** are not to be ignored.
 - d. Judgment's **COMPLETION** will be witnessed by all on the Last Day.
 3. Don't make the same mistake Achan made!
 4. Follow God's Word and adhere to His instructions. Avoid temptation and sin.
 5. Repent of sin AS SOON AS POSSIBLE!
- * Some of this material was borrowed from an unknown source.

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Samuel: Heard Of God

Eddy Craft

Tuesday PM, November 7, 2006
26th Annual Biblical Viewpoints Lectureship

Thesis: This lesson will focus on prayer. It will be seen that Samuel's birth was in answer to the prayer of his godly mother. It will also be seen how that the prayers of this one righteous man brought about deliverance of an entire nation.

The name Samuel means: heard, asked of God or appointed by God. Samuel's name constantly reminded him of the power of prayer and the necessity of maintaining holy intimacy with God. We will take a closer look at this later in our lesson.

Samuel's ministry was of a fourfold nature prophet, intercessor, priest and judge. As a prophet of the Lord his faithfulness was a rebuke to the unfaithfulness of Eli. To the end of his days Samuel exercised the office of prophet and his ministry was not in vain. Under his pronouncements Israel renounced her idolatry and shook off the bondage of the Philistines. As an intercessor and priest the exercises of priestly functions are proved by his intercession (I Sam. 7:9), offering sacrifices (I Sam. 7:9-10), benediction (I Sam. 10:17,25), and by anointing kings (I Sam. 10:1; 16:13). As a judge it is said that he judged Israel all the days of his life.

Samuel's birth was in answer to the prayer of his faithful mother.

“And she was in bitterness of soul, and prayed unto the Lord, and wept sore. [11] And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head” (1 Samuel 1:10-11).

Throughout the life of Samuel many people were on his prayer list as the following points out: “And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord. [6] And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh. [7] And when the Philistines heard that the

children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. [8] And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines” (1 Samuel 7:5-8).

Samuel prayed because of the appointment of a king to rule over Israel. *“But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord” (1 Samuel 8:6).* His constant prayer for the sins of the people would help to turn them around.

“Is it not wheat harvest to day? I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king 19 And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king. 23 Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way” (1 Samuel 12:17,19,23).

Samuel viewed it as a sin not to pray for the people of God. We can learn a great lesson relative to prayer. How many times has someone said to you, *“Put me on your prayer list?”* We need to be praying for the people of God. Samuel is indeed a great example when it comes to prayer.

The New Testament also teaches the importance of prayer. Luke 18:1 *“And he spake a parable unto them to this end, that men ought always to pray, and not to faint.”* Jesus’ disciples wanted Him to teach them to pray. When I think of being on some ones prayer list, there is no greater honor, than to be on the Lord’s Prayer list. When the disciples were in the eye of the storm Jesus was praying for them (John 6:15-21). Peter was on the Lord’s Prayer list. Luke 22:31-32 *“And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: [32] **But I have prayed for thee**, that thy faith fail not: and when thou art converted, strengthen thy brethren.”* What a comfort it must have been to know that the Lord was praying for him. I take great pleasure in knowing that he is praying for me

as well. John 17:20-21 “Neither pray I for these alone, **but for them also which shall believe on me through their word; [21] That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.” We are on the Lord’s Prayer list!**

We are to love and pray for our enemies, Matthew 5:44 “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.”

The Bible teaches us to pray always. 1 Thessalonians. 5:17 “Pray without ceasing.” Samuel set a great example for us to follow as well as our Lord. How often do you pray? When you pray do you ask in faith believing your prayer will be answered? Some verses that we need to keep in mind as we study the importance of prayer are the following:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. [6] But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. [7] For let not that man think that he shall receive any thing of the Lord (James 1:5-7).

Too many times we pray but we don’t believe that the Lord will answer our prayers. It is a waste of time to pray if we are double minded.

Thank God for men like Samuel and his mother who were a praying people.

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David: A Man After God's Own Heart

(I Sam. 13:14; Acts 13:22-23)

David Pharr

Tuesday PM, November 7, 2006

26th Annual Biblical Viewpoints Lectureship

1. Only two men enjoy the distinction of having the Lord say of them that their names were to be great—Abram (Gen. 12:2) and David (II Sam. 7:9). We are impressed with the story of their lives, and perhaps think it was their earthly success and prevailing character which made their names “great.” It is, however, their place in the unfolding of the scheme of redemption that gives them significance. So, Matthew begins the ancestry of Jesus with reference to these two men (Matt. 1:1).
2. Most are familiar with the reference to David being a “man after God’s own heart,” which is usually assumed to refer to his saintly character. While we have no objection to that observation, more careful consideration may show that there is a more profound application—that it has reference to David’s place in the Messianic line.
 - I. The text in I Samuel 13 points not only to David’s replacement of Saul, but more especially to the change in royal lines.
 - A. From before the foundation of the world God knew every step in his plan for bringing a Savior into the world (I Pet. 1:20; et al; cf. Acts 15:18). The first announcement was in Genesis 3:15 and with Seth was begun the Messianic line. (Seth, the Messianic line; Shem, the Messianic race; Abraham, the Messianic seed; Jacob, the Messianic nation; Judah, the Messianic tribe; and David, the Messianic dynasty.)
 - B. The story of the unfolding of the plan has a series of crises, any one of which would appear to have interrupted the line, but in every case the providence of God assured its continuance. (Some examples: Babel; Sarah childless; Mt. Moriah; Egypt; Athaliah; Hezekiah; Esther.) In order for God to keep his promise, which began in the Garden, which was declared to Abraham and David, it was necessary that there be the proper male child of the right race, nation, tribe and family in every generation for 4000 years. That this would be in spite of wars, famine, natural disasters, national apostasy, and the entire

nation being in foreign captivity twice in their national history. Only the providence of God could make it happen.

- C. Notice especially Paul's explanation in Acts 13:22-23. "... I have found David the son of Jesse, a man after mine own heart, **which shall fulfil all my will**. Of this man's seed hath God according to his promise raised unto Israel a Savior, Jesus . . ." Don't overlook the connection of fulfilling the will of God in the choice of David and the coming of the Savior, Jesus.
1. The will of God was that the ruler be of Judah (Gen. 49:10; Heb. 7:14; Rom. 5:5). (There is a very interesting explanation in I Chronicles 5:1-2 as to why the genealogy of Judah is given first, though Reuben was the oldest.)
 2. Saul of Benjamin a king *after the people's heart*, not after God's own heart (I Sam. 8:5ff; 12:13. "Now therefore behold the king whom ye have chosen, and whom ye have desired!")
 3. While Samuel's explanation of the difference between Saul and the new king to be chosen was in the matter of Saul's disobedience, the larger purpose was that God never intended the Messianic lineage to run through Benjamin.

(I am sure you understand that the story of David and all the texts that show his place in the divine scheme would take far more than can be covered in one lesson. We will concentrate, therefore, on:)

- II. God's purpose in the line of David was announced by Nathan the prophet in II Sam. 7.
 - A. Review the background, which was David's desire to build a temple.
 - B. There is a play on the word "house," which is applied first to the physical building (temple) and then to David's family, i.e., his descendants (vv. 11ff). From David came Solomon and an earthly dynasty which lasted almost 500 years, but which came to an abrupt end with the removal of Jehoichin (see Jere. 22:28-30). This shows that the temporal throne was not the supreme significance of the prophecy.

- C. Instead it pointed to the Messianic kingdom of Christ. Recall the frequent references to Jesus being “the son of David” (Acts 13:22; Luke 1:31-33; Rom. 1:4; et al).

. . . Also the LORD telleth thee that he will make thee an house. 12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever. . . . 16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever (II Sam 7:11-16).

- D. This was interpreted to be a promise, a prophecy, and an oath (Psa. 89:3-4, 35f; 132:11; cf. Isa. 9:6-7).

(The study of prophecies can be very profitable. It may also be abused by wild speculations.

We are thankful that:)

- III. There can be no doubt as to the meaning of the promise because we have a New Testament explanation.
- A. Every feature of the doctrine of premillennialism is false, and none of it more absurd than their interpretation of the prophecy in II Samuel 7. (The system starts with a erroneous view of Revelation 20 and tries to interpret everything else in the Bible to fit that misconception.) It is held that the prophecy involved a literal throne in literal Jerusalem from which Christ would rule over a literal earthly kingdom. *
- B. The truth is that the prophecy was fulfilled when Christ took his place on `his throne at the Father’s own right hand in heaven. It is a spiritual throne, not earthly and political.
- C. In Peter’s sermon in Acts 2 we have an inspired commentary on the promises given to David. Literal truths are often expressed in figurative terms; hence, it is not unusual for prophecies to be stated in earthly terms, but to have spiritual meanings. In a few verses Peter completely refutes the errors of premillennialism.

1. It was to be fulfilled while David was still in the grave, which Peter says was the case at the time of Pentecost (Acts 2:29).
2. Peter shows that Jesus was of the seed of David “according to the flesh” (Acts 2:30). The prophecy of Jeremiah 22:28-30 says that none descended through the Davidic line would ever be on the (earthly) throne in Judah (see Matt. 1:11).
3. It was also shown that the resurrection of Christ was with the purpose of his coming to the throne (Acts 2:30-32).
4. The location is named. “This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool” (Acts 2:32-35).
5. Here is brought in another prophecy from David (Psalm 110:1; cf. Psa. 110:4; Zech. 6:12-13; I Cor. 15:23-26)..

D. The mighty conclusion of Peter’s explanation comes in Acts 2:36. The response is in verses 37-41

Conclusion:

Some may lack interest in what is often regarded as so much dull history. Some will remember and appreciate these ancient persons and events more than others. We would hope, however, that one thing would be especially imprinted upon our hearts. That is, that we are here now with the opportunity of eternal salvation, not by some accident of history, but by the perfect work of God down through the ages.

[David R. Pharr/1506 Springsteen Rd./ Rock Hill, SC. 29730 *Note: for a careful study of the errors of premillennialism, including chapters on “Christ on David’s Throne” and “The Kingdom in History,” see the author’s book, *Thy Kingdom Come*, published by Publishing Designs, Inc., \$8:95.]

"Elijah's God Was Jehovah"

Benny Burns

Wednesday PM, November 8, 2006

26th Annual Biblical Viewpoints Lectureship

I. TEXT: I KINGS 17: 1-16 (story thereof)

- A. The first time we find Elijah in the Bible
- B. He was an O.T. prophet that had great truths revealed to him and far reaching influence even into the N.T.
- C. Elijah, the Tishbite: Elias, and Eliah (context)
 - 1. I Kings 17:2 "...was a man who heard the word of the Lord." (nine + times)
 - 2. Kings 18:36 "...was an obedient servant of God."
 - 3. I Kings 21:19-20 "...was a prophet who told it like it was."
 - 4. I Kings 19:4 "...was a man subject to like passions as we are."
 - 5. I Kings 17:21-23 "...was a man of prayer that believed God was able."
 - 6. I Kings 17:24 "...was a man of God whose mouth was full of the word of God."
 - 7. II Kings 2:11 "...was a man of God that went to heaven."

II. ELIJAH WAS A MAN OF GOD WHO KNEW HOW TO PRAY. James 5:16-18

- A. I Kings 17:1-7 was an O.T. shadow of this passage in James 5.
- B. Elias (Elijah) was an example of a praying, righteous man, whose prayer availed much.
 - 1. God had told him what to pray.
 - 2. The prayer was inspired by God.
 - 3. The prayer was heard by God.
 - 4. The prayer was answered by God.
 - 5. I John 5:14-15 needs to be studied, understood, and applied to our lives.
- C. God answers prayer many ways:
 - 1. NO!
 - 2. YES!
 - 3. WAIT AWHILE!

4. RIGHT THE OPPOSITE!
5. 10,000 TIMES BETTER!

III. ELIJAH WAS A MAN OF GOD WHO HAD TO DEAL WITH A MEAN WOMAN.

- A. I Kings 21:25 Jezebel stirred up her husband, King Ahab.
1. Naboth lost his vineyard and his life because of her.
 2. She cost Ahab his life and also her own.
 3. The name, Jezebel, to this day is a most disgusting one.
- B. Elijah was sitting under the juniper bush, discouraged, depressed, woe is me, and all alone, because of Jezebel.
- C. A good woman is worth her weight in gold, but a wicked woman is worse than Satan himself. (humor)
- D. The woman's place in the church today is of great importance.

IV. ELIJAH WAS AN OLD TESTAMENT CHARACTER THAT THE HOLY SPIRIT USED IN THE NEW TESTAMENT TO TEACH GREAT TRUTHS.

- A. Bible scholars and commentators have described Elijah in colorful language.
1. "The Prophet of Fire"
 2. "The Man who Dared to Stand Alone"
 3. "The Mightiest of the Prophets"
 4. "The Most Outstanding of the Prophets"
 5. "A Rugged, Inflexible Champion of God"
 6. "The Masterbuilder on the Rock of Faith"
 7. "The Loneliest and Grandest Man in the Old Testament"
- B. Note some New Testament passages:
1. Matt. 17:1-13 Elias? Elijah? John the Baptist? Mal. 4:5-6
 2. Matt. 16:13-18
 3. Hebrews 11:32-40 Elijah, even though not mentioned by name is implied therein.
- C. Elijah, what a study! We could go with him to Mt. Carmel or study the miracles he performed, an inexhaustible storehouse of truth.

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Daniel -- The Judgment of God

Dan C. Bailey

Wednesday, November 8th

26th Annual Biblical Viewpoints Lectureship

Introduction

1. What a privilege, what a joy, what an honor to be able to preach the word of the Living God! I am thankful to God and to my good brethren for the invitation to preach on the subject, "Daniel - The Judgment of God."
2. The name "Daniel" means "judgment of God." In 606 BC, Daniel and his companions Hananiah, Mishael, and Azariah, along with others of Judah and Jerusalem, were taken into Babylonian captivity. This captivity lasted until the decree of Cyrus in 536 BC (II Chronicles 38:22-23; Ezra 1:1-4). God specifically foretold and ordained that the Babylonian captivity would last for seventy years. We read in Jeremiah 25:11, "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years." And again in Jeremiah 29:10, "For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place."
3. It is my assignment to discuss this great judgment that came upon God's people for their many sins and hardness of heart. Oh, how important it is for us to know about the judgment of God and that we shall surely reap what we sow (Galatians 6:7-9).

I. Israel was warned about the judgment.

A. Deut. 11:26-32 -- "26 Behold, I set before you this day a blessing and a curse; 27

A blessing, if ye obey the commandments of the LORD your God, which I command you this day: 28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. 29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal. 30 Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over

Always
2
choices

{ Rev. 22:14 - two choices
Ps. 9:17
Mt. 7:13-14

33

Lk 13:24

plads

Heb. 11:6-8 Am I really living a zealous Christian life?

against Gilgal, beside the plains of Moreh? 31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein. 32 And ye shall observe to do all the statutes and judgments which I set before you this day."

B. There was no excuse for Israel's disobedience! The warning was clear, plain, and simple. Most importantly it was from God, our Creator. (Eccles. 12:1; Psalm 119:9; Eccles. 12:7; Heb. 9:27-28; Eccles. 12:13-14). *How do you remember God? by loving & serving him*

Deut. 27:16
setteth light;
dishonor your
father &
mother

In Deut. 27:11-13, Moses charged the children of Israel to stand upon Mount Gerizim and Mount Ebal when they crossed Jordan and entered into the west side of Canaan. The Levites were to speak with a loud voice and read the curses and blessings which would fall upon the children of Israel (Deut. 27-28). This actually took place when they reached the land of Canaan on the west side (Joshua 8:32-35). (Please read all of Deuteronomy 29-30). *ch. 28 - 2 choices - we decide*

II. Warnings were ignored.

- A. Prophets like Jeremiah, preached the word of God, but the warnings concerning repentance and judgment were ignored. Even today many brethren refuse to wake up to love and serve God as they should.
- B. Israel forsook God. Jeremiah 2:5-13.
- C. The solution was to turn to God. Jeremiah 4:1-2. "If thou wilt return, O Israel, saith the LORD, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove. 2 And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory."
- D. God gave them a prophetic warning of the coming judgment. Jeremiah 4:5-31.
- E. Israel refused to confess her sins and to return to God.
 - 1. Jeremiah 5:1-3 -- "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it.
 - 2 And though they say, The LORD liveth; surely they swear falsely.

- 3 O LORD, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.”
2. 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.”
3. Proverbs 28:13 -- “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.”

III. There is a great day of judgment coming.

- A. II Corinthians 5:10
- B. Romans 14:11-12
- C. Revelation 20:11-15

IV. Are you ready for the judgment day?

- A. Acts 2:36-38
- B. Romans 10:9-10
- C. Mark 16:15-16
- D. Revelation 3:14-22
- E. Matthew 11:28-30

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Jerusalem: Habitation of Peace

Clifford Newell, Jr.

Thursday PM, November 9, 2006
26th Annual Biblical Viewpoints Lectureship

Text: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate (Mat. 23:37-38).

I. INTRODUCTION.

- A. It was Socrates who said, "To use words wrongly or indefinitely is not merely an error in itself, it creates error in the soul."
- B. Among the people of generations past as well as today, there were and is a lack of moral insight and courage.
- C. Basically, the problem is a failure to call things by their right names.
- D. A failure to call Bible things by Bible names has introduced many problems with religious people.
 - 1. Miss the virgin birth and you have missed the Son of God (Isa. 7:14 and Mat. 1:18-25).
 - 2. Misapply the church and you wind up with denominationalism (Eph. 1:22-23).
 - 3. Mistake baptism and you have a senseless application of being cleansed (1 Pet. 3:21).
- E. The Bible points out that men stand out for what they are!

II. DISCUSSION.

- A. Jerusalem: The Physical Point.
 - 1. Jerusalem is first mentioned in Genesis, "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God" "In Salem also is his tabernacle, and his dwelling place in Zion" (Gen. 14:18 and Psa. 76:2).
 - 2. The Jebusites, who occupied the city prior to the time of David, called it Jebus: "But the man would not tarry that night, but he rose up and

departed, and came over against Jebus, which is Jerusalem; and there were with him two asses saddled, his concubine also was with him” (Jud. 19:10).

3. When the city was taken by the Israelites during the tenth century B.C. it became known as “the city of David” or Jerusalem (1 Kin. 14:31).
4. The etymology of Jerusalem [Heb. *Yerushalaim*] is uncertain.
5. Some scholars have suggested “possession of peace,” others say “foundation of peace,” some interpret it as “city of peace,” or “city of Salim” which referred to an ancient Canaanite deity.
6. Secondary names that are applied to Jerusalem are: “Ariel” (Isa. 29:1); “the holy city” (Mat. 4:5).

B. Jerusalem: The Fortunate and Forfeited Point.

1. But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: (Deu. 12:5).
2. Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes (Luke 19:42).
3. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death (Luke 23:28-32).
4. How tragic! The world’s most holy city, the city in which God chose to place His name became rebellious and defiant.
5. God’s people became so disobedient that He withdrew His presence from among them (Eze. 11:22-23).

6. Beloved, take heed for we can become as disobedient as they became.
 7. To demonstrate that Israel was no longer God's people, He destroyed Jerusalem! (Mat. 24).
- C. Jerusalem: The Separation Point.
1. When we understand "Jerusalem" one will see that it is the pivotal point.
 2. Allegory (Gal. 4:22-26).
 - a. Shows a distinction between the Old and New law.
 - b. Shows a distinction between bondage and freedom.
 - c. Shows a distinction between physical Jerusalem and spiritual Jerusalem.
 3. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days" (Col. 2:14-16).
 - a. What was against us? The handwriting of ordinances, i.e., the Old Testament. What did He do? Because it was against us, it was nailed to His cross.
 - b. Man was not able to keep the law for it provided no provisions for man's sin (Rom. 7:24-25).
 4. "For the priesthood being changed, there is made of necessity a change also of the law" (Heb. 7:12).
 - a. Shows a distinction between the Old and New law.
 - b. Shows a distinction between bondage and freedom.
 - c. Shows a distinction between physical Jerusalem and spiritual Jerusalem.
 - d. Further, some say that we are not under law, if the Hebrews writer stated there was to be a change in the law?
- D. Jerusalem: The Starting and Saving Point.

1. Isaiah said, "And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem" (Isa. 2:2-3). When we understand "Jerusalem" in its proper setting, we will recognize it as the Lord's church.
2. When we understand "Jerusalem" in its proper setting, we will know that salvation is in the name of Jesus and had its beginning point in Jerusalem (Luke 24:46-47; Acts 2:38).
3. When we understand "Jerusalem" in its proper setting, we will make known that one must have Bible authority for all that he does (Col. 3:17; 1 Pet. 4:11; Acts 15:1-7).

E. Jerusalem: The Focal Point.

1. This is the New Jerusalem. A place of no mores!
2. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name" (Rev. 3:12)!
4. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. 21:1-3).

CONCLUSION.

A. Jerusalem has always played a major part in the history of God's people.

C. "Brethren, to be a good Gospel preacher do not go very far from Jerusalem" (Roy J. Hearn).

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Names Of The Church

Tim Canup

Thursday PM, November 9, 2006
26th Annual Biblical Viewpoints Lectureship

INTRODUCTION:

1. “When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, ‘Who do men say that I, the Son of Man, am?’ So they said, ‘Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.’ He said to them, ‘But who do you say that I am?’ Simon Peter answered and said, ‘You are the Christ, the Son of the living God.’ Jesus answered and said to him, ‘Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it” (Matthew 16:13-18 – All quotation from NKJV, unless otherwise noted).
2. Regardless of what men may say, Jesus came to this earth with the purpose of dying on the cross, shedding His blood, which purchased His church.
 - a. The word church, from the Greek work, *ekklasea*, literally means, “called out.”
 - b. With the high cost of His own blood, Jesus purchased His called out body of people.
3. It is important to understand that the church found in the New Testament is the church that belongs to Jesus Christ and it is the true church! All other “churches,” therefore, are man-made and are not recognized by Jesus.
4. When it comes to the church that belongs to Jesus Christ, is there any importance in the name she wears? It is important for us to understand, that whatever name she wears:
 - a. It **MUST** designate proper ownership.
 - b. It **MUST** coincide with one of the names given by God in the Holy Scriptures.
5. As we talk about names of the church, we are discussing the names given to the collective body of Christ. There are names given to individual members, such as: Christian (Acts 11:26); Saints (Ephesians 1:1); Children of God (John 1:12); Disciples (Acts 9:10). These will not be under consideration for this lesson.

BODY:

I. THE IMPORTANCE OF HAVING THE CORRECT NAME:

- A. Man has contended that there is nothing in a name.
1. However, no one is willing to make this argument in any other realm.
 - a. No reasonable person would allow another man to put his name on the deed to their house, or title to their automobile.
 - b. Surely, no one would consider putting my name on their paycheck.
 - c. Would any man in his right mind allow his bride to wear the name of a former boyfriend?
 2. There is something in a name, or else why do we not name our sons Judas and our daughters Jezebel?
 3. It seems to me that the reason someone would make such an argument in religion is to justify a religious group who does not wear the proper name!
 4. When a religious group wears the name other than Christ's name, in essence, that "church" is one that does not belong to Jesus. Paul spoke of the sin of wearing the names of men in I Corinthians 1:12-13.
- B. When we speak of the name of the church, we are speaking of its designation.
1. God did not name the church simply to distinguish it from all the others as we have names to distinguish us from other people.
 - a. For example, I could tell you about Tim Canup the Gospel preacher.
 - b. I could also tell you about Tim Canup the construction worker from Granite Quarry, NC. They are two separate people who share the same name.
 - c. They can, however, be distinguished by different middle names.
 2. The name or designation given to the church found in the New Testament **MUST** be one which identifies or designates the proper owner, Jesus Christ who purchased her with His own blood (Acts 20:28).
 - a. It is the church that belongs to Jesus the Christ, or the church of Christ.
 - b. It could be compared to the designation given to something we own or

have bought. For example, you may say Tim's book or the book of Tim, meaning the book that belongs to Tim.

3. The church of the New Testament can and does exist today by people with honest hearts following the pattern of the New Testament exactly!
 - a. Paul said, "...The Lord knows those who are His..."(II Timothy 2:19). He knows them because they meet the identifying characteristics given in the New Testament.
 - b. The church that belongs to Christ can be identified today by matching ALL of the characteristics, not just some or even most.
 - c. Simply putting the correct name or designation on a sign in front of the building does not make it the church of the New Testament.
- C. The importance of using the name or designation properly when it comes to the church: Calling Bible Things By Bible Names.
 1. When we refer to the church as "my church" we in essence are reflecting that the ownership is ours; thus, we are not Calling Bible Things By Bible Names.
 - a. The only person who can ever rightfully call it "My church" is its builder, Jesus Christ (Matthew 16:18).
 - b. We should **never** refer to the Lord's church with personal pronouns.
 2. When we refer to the building as the church, we are not Calling Bible Things By Bible Names.
 - a. I believe that we have heard our neighbors referring to the building as the church for so long that we have picked up on it.
 - b. We live in a society that is building oriented! To many, the building has become holy.
 - c. We should watch our speech, making sure that we do not improperly use the term "church." We should be careful to refer to the building as such or as the meetinghouse.
 3. When we refer to the services as church, we are not Calling Bible Things By Bible Names.

- a. Many members of the Lord's church speak of "going to church."
- b. If the church is the called out body of Christ, (referring to the members – and it is), then it is the case that we cannot "go to church."
- c. We can go worship with the church, we can go meet with the church, but we cannot "go to church."

II. VARIOUS NAMES GIVEN BY GOD AND THEIR IMPORTANCE:

A. Questions Concerning the Name:

- 1. Why are there different names or designations given in the New Testament for the Lord's church?
 - a. Each of the designations used in the New Testament, though they still designate Jesus as owner, are used to describe various aspects to the same church.
 - b. For example: a person might use such terms as "automobile," "vehicle," "car," "set of wheels" or even "rust bucket." Yet we can, even though different terms are used, understand they are speaking of the same thing.
- 2. Is it the case that because there are various designations for the Lord's church then there is more than one church?
 - a. Certainly not! Jesus spoke in the singular when announcing the building of His church (Matthew 16:18).
 - b. Paul used the plural, "churches" in Romans 16:16; however, this is used in the context of various congregations of the same church.

B. Let us notice just a few of the names of the church found in the New Testament:

1. **The Church of Christ:**

- a. This is found in Romans 16:16 (as mentioned in the plural speaking of various congregations of the same church).
- b. This name designates ownership: The **church** (called out body of people) **of** (belonging to) **Christ** (owner).
- c. Jesus referred to the church as "My church" (Matthew 16:18), because He is the One who owns her. This designation should only be used in

the context of Jesus speaking.

- i. Luke wrote: “Now Saul was consenting to his death. At that time a great persecution arose against **the church** which was at Jerusalem...” (Acts 8:1).
- ii. Notice the use of the definite article “the” in this verse. It is not “a” church (one of many), but rather, it is “the church.”
- iii. Luke did not have to distinguish it from a multitude of churches, because there are no others! He only had to distinguish which congregation of which he wrote: “...which was at Jerusalem.”

2. **The Church of God:**

- a. Paul addressed the church at Corinth as “the church of God which is at Corinth” (I Corinthians 1:2).
- b. This name also designates its rightful owner, for Jesus is God!
- c. Paul told the elders of Ephesus, “Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood” (Acts 20:28; cf. I Timothy 3:15).

3. **The Body of Christ:**

- a. Paul wrote:
 - i. “Now you are the body of Christ, and members individually” (I Corinthians 12:27).
 - ii. “And He put all things under His feet, and gave Him to be head over all things to the church, which is His {Christ’s – tac} body, the fullness of Him who fills all in all” (Ephesians 1:22-23).
 - iii. “There is one body...” (Ephesians 4:4). Therefore, the accurate and logical conclusion is that there is only one church!
 - iv. “For we are members of His {Christ’s – tac} body...” (Ephesians 5:30).
- b. This name designates the unity in Christ’s church.
 - i. Paul spoke of this in I Corinthians 12:12ff. Notice verse 12 “For

as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ.”

- ii. God hates division (Proverbs 6:16). Jesus prayed for the unity (not simply union) of all believers (John 17:20-21), and Paul begged the church at Corinth not to be divided (I Corinthians 1:10). Therefore, religious division is a sin!
- iii. The standard by which we are to be united is “the truth” (John 8:32, 17:17).

4. **The House of God:**

- a. The term house is used figuratively to describe the family unit. It is not speaking of a literal structure.
- b. I Timothy 3:15: “but if I am delayed, I write so that you may know how you ought to conduct yourself in the **house of God**, which is the church of the living God, the pillar and ground of the truth.”
- c. God is our Father (Matthew 6:9) and we are brothers and sisters, with Jesus as our elder brother (Hebrews 2:11).

5. **The Kingdom of God/Heaven:**

- a. In many of His parables, Jesus compared His coming church to a kingdom (cf. Matt 13:24, 31, 33; 20:1f, et al.).
- b. Many say the church was a substitute until Jesus could return to set up His earthly kingdom.
 - i. Jesus never intended to establish an earthly kingdom. He told Pilate His kingdom was not of this world (John 18:36).
 - ii. In Matthew 16, Jesus used the terms “church” (verse 18) and “kingdom” (verse 19) interchangeably.
- c. Kingdom of God and Kingdom of Heaven are used interchangeably, as well as the Kingdom of His dear Son (Colossians 1:13).
- d. This name designates organization and government.
 - i. In the church, we have Christ as King (I Timothy 6:15); we are His subjects (Philippians 2:10); the New Testament is our law

which governs us (Galatians 6:2, James 1:25, 2:8); and heaven and earth is His territory (Matthew 28:18; John 18:36).

- ii. The church of Christ is a theocracy; therefore, man has no right or authority to gather to vote concerning matters of doctrine!

6. **The Vineyard of the Lord:**

- a. In Matthew 20:1-16, Jesus compares His coming church to a vineyard.
- b. This name designates the Lord's church as a place of labor.
 - i. Many have the false concept of the church as a social club or some other organization that is for their own personal benefit.
 - ii. Too many want the reward of heaven, but do not want the labors assigned to us by God.
- c. We have been given the seed of the Word of God (Luke 8:11) and we are to be sowing that seed in good and honest hearts (Luke 8:4-15).
 - i. There are many in this world who do not have the good and honest heart required to receive the seed which will produce a Christian; therefore, we must be hard at work, with love (Ephesians 4:15), working our hardest at the other soils so that hopefully they will receive the seed.
 - ii. There should never be a time we should "give up" on anyone! We do not want to spend all of our time with one person who is bent on rejecting the Word so that we neglect others who may receive it.
- d. Jesus said, "The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest" (Matthew 9:37-38).
- e. Dear brothers and sisters, we are the laborers! Let us go!

CONCLUSION:

- 1. There is only one church (Ephesians 4:4, 1:22-23). It is the church which belongs to Jesus Christ, and can be found on the pages of the New Testament.
- 2. His church, therefore, should wear His name and His name alone. Let us put aside all

man-made names and wear the name of Christ. By doing that, as well as meeting all the other characteristics of the New Testament, we can truly be the church that belongs to Christ.

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