

THIRTEENTH ANNUAL
"LABOURERS TOGETHER WITH GOD"
LECTURESHIP, 2005

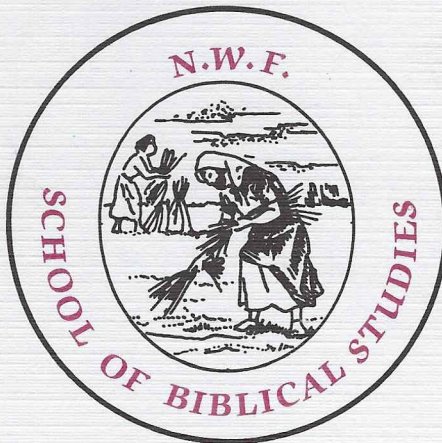
WHO IS THE LORD?

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THE HARVEST

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

(Luke 10:2)



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

September 18-22, 2005

THEME:

WHO IS THE LORD?

Editor:

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FORWARD

The theme for the thirteenth annual "Labourers Together With God Lectureship" is "WHO IS THE LORD." The lectureship was hosted by the church of Christ at Milestone, September 18-22, 2005.

We are glad that we can provide the book free of charge to those who attend the lectureship.

The lessons in this book cover metaphors used in the Bible which describe the nature and work of Jesus the Christ. It is an interesting and rewarding study. The information contained herein is valuable as a study tool and can be used in both the classroom and pulpit to great profit. Many, many hours of preparation have gone into these lessons. What a treasure of information. We pray the reader will use this book to the glory of God.

*Kenneth Burleson
September, 2005*

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I Am That I Am

Jimmy W. Bates

1. The Bible begins with the affirmation of the existence of God (Deity). (Gen. 1:1)
 - a. No detailed argument for the existence of God is given, but throughout the Bible the reality of God is stated as fact.
 - 1) *"There is a God in heaven"* (Dan. 2:28).
 - 2) *"And the Lord God formed man..."* (Gen. 2:7).
 - 3) *"God that made the world....he is Lord of heaven and earth...For in him we live, and move, and have our being..."* (Acts 17:24, 28).
 - b. Man's well-being and eternal salvation begins with his belief in God's existence.
 - 1) *"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him"* (Heb. 11:6).
 - 2) Jesus told the Jews, who denied and rejected him, *"...if ye believe not that I am he, ye shall die in your sins"* (John 8:24). NOTE: The word "he" is not in the original text.
 - 3) *"...Before Abraham was, I am"* (John 8:58). cf. John 14:1
2. **"Who is the Lord?"** — This is the greatest of all questions.
 - a. *"And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go"* (Exod. 5:2).
 - 1) Many today, like Pharaoh, know not the Lord and show no respect for Him. (Rom. 1:18-32)
 - 2) Like Pharaoh, all who refuse to show reverence and respect to God will find out the hard way just who He is. (II Thess. 1:7-9)
 - b. Saul asked, *"...who art thou, Lord?"* (Acts 9:5)
 - 1) In contrast to Pharaoh, Saul, when he learned who the Lord is, asked, *"...Lord, what wilt thou have me to do?"* (Acts 9:6). When he was told what to do, he did it! (Acts 9:8-18; 22:16)
 - 2) All who come to understand and know who the Lord is, will be impelled to respect and obey Him.
 - c. **"God"** — the greatest word in human language.
 - 1) The most important thought that ever entered the mind of man is the thought of God.
 - 2) Everything in life begins and ends with God.
3. We can know who the Lord is, because He has revealed Himself to us. (Psalm 76:1)
 - a. Through NATURE: (Rom. 1:19-21; Psalm 19:1).
 - b. Through CHRIST: (John 14:7-9; Col. 1:15; 2:9; Heb. 1:3).
 - c. Through DIVINE REVELATION — The BIBLE:

- 1) God has revealed Himself and His will sufficiently. (II Tim. 3:16,17; II Peter 1:3; Matt. 11:27-30)
- 2) Our desire should not be just to know about God, but to know God in the sense of having a relationship and fellowship with Him.
- 3) Saving knowledge involves obedience and submission to God. (I John 2:3; 5:13; II Thess. 1:7-10; Hosea 4:6)
- d. We are limited in our ability to fully comprehend GOD!
 - 1) *"Canst thou by searching find out God? canst thou find out the Almighty unto perfection?...The measure thereof is larger than the earth, and broader than the sea"* (Job 11:7,9).
 - 2) *"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding"* (Isa. 40:28).
 - 3) *"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"* (Rom. 11:33; cf. Isa. 55:8,9).
- e. As finite beings, we can know the infinite God only to the extent He has revealed Himself to us. (Deut. 29:29)
4. Every lesson in this lecture series will answer, in part, the question, ***"Who is the Lord?"***

DISCUSSION:

- I. **THE GODHEAD — THREE PERSONS, BUT ONE GOD.**
 - A. To speak of Deity is to speak of the Godhead or Godhood, which consists of the Father, Son, and Holy Spirit. (Matt. 28:19; II Cor. 13:14)
 1. The word "Godhead" occurs three times in Scripture (Col. 2:9; Acts 17:29; Rom. 1:20). This word signifies "Deity", "Divine", "Divine nature."
 2. There is but ONE God (Deity) or Godhead. (Deut. 6:4; Jn. 17:3; I Tim. 2:5; James 2:9)
 - B. There are THREE PERSONS in this one essence of Deity — Godhead. These three are the Father, Son, and Holy Spirit.
 1. Gen. 1:1, "God" from Heb. *elohim* (plural).
 2. Gen. 1:26, "Let us..." (plural pronoun).
 - a. God was there.
 - b. The Holy Spirit was there (Gen. 1:2).
 - c. Christ was there (John 1:1-3; Col. 1:16).
 3. *"Hear, O Israel: The Lord our God (elohim — plural) is one Lord."*
 - a. Our "plural" is "one".
 - b. Three beings of the one nature (Deity).
 4. John 3:16; 14:26; 17:21-23; Matt. 3:13-17; 28:19

5. In I John 5, John speaks of God, Christ, and Holy Spirit and in verse 7 says, *“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.”* Meaning they are all Deity (God).
- C. The Father, Son, and Holy Spirit are all called GOD; and all possess the same divine attributes:
 1. The Father (John 20:17).
 2. The Son (John 1:1,14,17; 10:30; Phil. 2:6).
 3. The Holy Spirit (Acts 5:3,4).

II. “And God said unto Moses, I AM THAT I AM...” (Exod. 3:14).

- A. The Context – Exodus 3:1-15
 1. God appears to Moses at Mt. Horeb. (1-6)
 - a. bush burning but not consumed – power of God
 - b. holy ground – God’s presence
 - c. put off shoes – show respect, reverence
 - d. God of thy fathers – Moses hid his face – He was over-awed as he stood in the presence of God.
 2. God commissions Moses to lead His people. (7-10)
 - a. God knows the afflictions and sorrows of Israel, and He hears their cries.
 - b. God, with His mighty power, will now deliver them.
 3. Moses feels inadequate and begins to make excuses. (vs.11-15)
 - a. *“Who am I?...”* (v.11). God said, *“...I will be with thee...”* (v.12).
 - 1) Because of who God is, He and one man make a majority!
 - 2) Phil. 4:13
 - b. Moses concerned about what to say. (vs. 13-15)
- B. **The Question, v.13:** *“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?”*
 1. Considering the fact that the idolatrous nations, including Egypt, attached different names to their gods; Moses anticipated the Israelites, being influenced by the idolatrous Egyptians, would ask the name of the God who sent him.
 2. Or maybe their knowledge of the God of their fathers had weakened and Moses anticipated the need to tell them of the nature of the God who will deliver them.
 3. Moses, knowing the difficulty of convincing both the Israelites and Pharaoh, wants to know what to say to them.

C. **God's Answer, v.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."*

1. Other renderings include: "I AM WHO I AM", "I AM WHAT I AM", "I WILL BE WHAT I WILL BE", "I AM HE WHO IS", "I AM THE EXISTING ONE."

2. While we cannot fully comprehend all that is involved in the great "I AM", we do know from God's declaration of Himself that He is:

a. **SELF-EXISTENT:**

1) In God, everything is original, absolute, and independent.

2) God is not dependent for His existence upon anything outside Himself.

3) He is the always existing one, the uncaused cause.

4) God is inherent life: *"For as the Father hath life in himself; so hath he given to the Son to have life in himself"* (John 5:26).

5) He is self-sufficient and all-sufficient. Paul told the idolatrous people in Athens concerning God, *"Neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things"* (Acts 17:25).

b. **ETERNAL:**

1) God is not limited by time, as man is. *"...one day is with the Lord as a thousand years, and a thousand years as one day"* (II Pet. 3:8).

2) God is eternal, without beginning or ending. *"From everlasting to everlasting, thou art God"* (Psalm 90:2). cf. Isa. 40:28; 57:15; I Tim. 1:17.

c. **IMMUTABLE:**

1) God cannot be added to nor taken from. He does not change or vary in His nature.

a) *"For I am the Lord, I change not"* (Mal. 3:6).

b) With God there is *"no variableness, neither shadow of turning"* (James 1:17).

2) God's counsel is immutable: (Prov. 19:21; Heb. 6:17,18).

3) He is the same yesterday, today, and forever (Heb. 13:8).

d. **SOVEREIGN:**

1) God is SUPREME above EVERYTHING else.

2) He is the MOST HIGH GOD (Gen. 14:18; Heb. 7:11).

3) There is none like HIM (Exod. 8:10; 9:14; Deut. 33:26; Isa. 46:9).

4) All power, authority, and preeminence belongs to DEITY (Matt. 28:18; Col. 1:18).

- 5) God is ABOVE ALL (Eph. 1:21; 4:6; Phil. 2:9-11; Compare Matt. 22:37, 38; 6:33).
 - 6) Our God is GREAT (II Sam. 7:22; Job 36:26; Psalm 48:1).
- e. **LIVING and ACTIVE:**
- 1) In contrast to the idols of men which are inanimate and know and do nothing (Isa. 40:18; 46:5-9), GOD IS REAL, LIVING, AND ACTIVE.
 - 2) The Bible often describes God as the LIVING GOD (Deut. 5:26; Psalm 42:2; Jer. 10:10; Matt. 16:16; I Tim. 3:15; Heb. 3:12).
 - 3) God is immortal and the only source of immortality (I Tim. 1:17; 6:16).
 - 4) God is living and active, as life implies power and activity.

III. THE NAME OF GOD

- A. **“I AM THAT I AM”** (v.14). *“...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.”* (v.15).
1. The **Lord God (Jehovah God...ASV)** is the name by which God had been known from creation (Gen. 2:4).
 - a. This is the name that was known unto the Israelites and their fathers — Abraham, Isaac, and Jacob.
 - b. Even the heathen knew this name of the true God of heaven.
 - c. This name will forever distinguish Him from all false gods (I Kings 18:36).
 - d. This name would be a memorial to remind all generations of Israel of God’s covenant relation with them.
 2. It seems that the name “I AM THAT I AM” explains His name JEHOVAH and should remind them of His self-existence; His eternal and unchangeable nature and that He is faithful and true to all His promises which should give them assurance that He would deliver them from their bondage in Egypt.
- B. *“And God spake unto Moses, and said unto him, I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of **God Almighty**; but by my name **JEHOVAH** was I not known to them”* (Exod. 6:2,3).
1. We are not to take this to mean that the name JEHOVAH was not given until the time of Moses, because as we have noted this name was known from the beginning (Gen. 2:4).
 2. The meaning seems to be that God had not yet acted in accordance with the meaning of that name before Moses;

the meaning of the name Jehovah being indicated in the name "I AM THAT I AM."

- a. God is one who acts and redeems. He is able to deliver Israel from Pharaoh's power. (6:1)
 - b. Before this time, He had as "God Almighty" (*El Shaddai*) made a covenant with Abraham, Isaac, and Jacob that He would give their seed the land of Canaan (6:4). This involved the promise of deliverance from Egypt.
 - c. Now, in the time of Moses, God will fulfill that promise and manifest Himself as JEHOVAH to Israel, the God who redeems.
 - d. "I AM THAT I AM" indicates that to know God (Jehovah) is to know and appreciate His nature and character.
- C. The Bible places great emphasis on the Name of God.
1. There are numerous Hebrew and Aramaic names that are applied to God in the O. T. – *EL, ELOHIM, ELAH* (Aramaic), *ELOAH, EL SADDAY, EL OLAM, JEHOVAH* or *YAHWEH, ADONAI*. N.T. – Gr. *THEOS*. Each of these names emphasize various characteristics of our great God!
 2. In Bible times, in the ancient Near East, names were sacred – identifying the very essence of a person, whether good or bad.
 - a. It was said of Nabal, "...for as his name is, so is he; Nabal is his name, and folly is with him" (I Sam. 25:25).
 - b. Nabal literally means "fool".
 3. The names (NAME) of God are to be held in awe and reverent respect. These names reveal God's infinite nature.
 - a. "Thou shalt not take the name of the Lord thy God in vain" (Exod. 20:7).
 - b. "Our Father which art in heaven, Hallowed be thy name" (Matt. 6:9).
 - c. The Jews respected the name "Jehovah" to the degree that it was not said aloud!
 4. God is known where His Name is known.
 - a. There is no greater privilege than for man to know and wear the name of God!
 - b. "...Yet thou, O Lord, art in the midst of us and we are called by thy name; leave us not" (Jer. 14:9).

CONCLUSION:

1. The greatest disgrace of our society today is the prevalent lack of reverence toward God and the failure to acknowledge the great I AM!

- a. The name of the Lord is often profaned, mocked, and defamed in public places.
- b. Instead of respecting divine authority, many worship and serve the creature more than the creator (Rom. 1:25).
2. What a timely series of lessons in this lectureship to remind us of just who the Lord is and to increase our reverent respect and submission to our Creator!
 - a. *“Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob”* (Psalm 114:7).
 - b. *“God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him”* (Psalm 89:7).
3. Paul declared, *“...I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day”* (II Tim. 1:12).
4. How well do you know the Lord God of heaven?

He Is The Creator, First Born

Alan Adams

1. Wrap your mind around the idea of the one who created man in general, and the female in particular, then entering the body of a woman to emerge the “only begotten of the father” (John 1:14; cf. Jer 31:22).
2. “He was in the world, and the world was made through him, and the world knew him not” (John 1:10).
 - a. The creator was “in the world” in various senses: In the sense of...
 - 1) His permanent impress upon His creation, particularly man.
 - 2) His appearances among men in Patriarchal and Jewish history.
 - 3) The person and work of the Patriarchs and later Jewish leaders.
 - 4) The person and work of the prophets.
 - 5) The Law of Moses and the nation of Israel.
 - 6) Especially, the incarnation.
 - b. Not only was He “in the world,” but the world “was made through him”; this gives great irony then to the fact that,
 - c. “the world knew him not.”
 - 1) The sentient, cognitive, conscious, and conscience-possessing world: man.

- 2) The perplexing and ultimately destructive problem facing man is: It has not known Him.
 - a) Many do not recognize Him.
 - b) Many do not understand Him (1 Cor. 2:8).
 - c) Many do not approve of or love Him (cf. Psa. 1:6; Matt. 7:23).
3. Jesus, our Lord, is truly many-splendored. Perhaps focusing upon the splendor and significance the Creator himself entering his Creation to make of sinners a "new creation" will bow stiff necks and humble hard hearts.

DISCUSSION:

I. EXPLICIT PROOF.

- A. John 1:1-3, 10
 1. Regarding Christ, we see: eternity, coexistence, and nature.
 2. "all things were made"
 - a. All things [*panta*]: everything of a class; in this case, "made things"
 - b. Made [*ginomai*: aorist form]: of what comes into existence; made, brought into existence.
 - c. *egeneto*: aorist indicative, indicating prior non-existence
 3. "through him":
 - a. *dia autou*: agency.
 - b. Implied executor: God.
 4. "without him":
 - a. No exception as to "made" things
 - b. Christ, then, was not "made"
 5. "the world (*kosmos*) was made through him"
- B. Hebrews 1:2, 10-12
 1. "through Him" (Note above)
 2. "made" [*poieo*: aorist form: of God's creative activity; create (cf. Matt. 19:4)]
 3. The "worlds" [*aion*, pl]: as a spatial concept, of the creation as having a beginning and moving forward through long but limited time; universe, world
 4. vv. 10-12
 - a. The "father," "God," addresses the "Son," as "Lord"
 - b. "the beginning" (Note above)
 - c. "foundation of the earth," "the heavens"
 - 1) "thou...laid"
 - 2) "works of thy hands"
 - d. Distinction between the Creator and his Creation: Temporality and Eternity.
- C. Colossians 1:16-17
 1. "created" [*ktizo*]: create; to call into being; only of God's creative activity.

2. "all things" (note above)
3. "visible and invisible": Material and celestial beings
4. "consist": Have existence and continuity.

II. IMPLICIT PROOF.

- A. Only the Creator should be worshiped (cf. Romans 1:):
 1. Christ should be worshiped;
 2. Christ, then, is Creator.
- B. Christ is God (cf. my lord, my god, only one is good; only God can forgive sin)
 1. God created the Heavens and the earth.
 2. Christ created the Heavens and the earth.
- C. The Creation manifests the glory of God.
 1. Christ has all the glory of God;
 2. Therefore, Christ is Creator.
- D. Christ "built the house" (Heb. 3:3-4)
 1. God "built all things"
 2. Therefore, God "built the house"

III. JESUS AND JEHOVAH (HEB. 1:10-12).

- A. Inspiration has the Father addressing the Son as the creator of the universe.
 1. He applies to the Son an Old Testament passage which refers to Jehovah's work in creation.
 2. Jehovah, then, and the Son, "Lord" are one and the same.
- B. The heavens are the "works" of the "hands" of the Son
 1. Jehovah God "alone stretcheth out the heavens" (Job 9:7-9)
 2. The Son created the heavens with His own hands
 3. Therefore, the Son is Jehovah God.

IV. AGENT AND ORIGINATOR.

- A. Some (e.g., Jehovah's Witnesses) view Jesus as creator in a secondary sense; that he was but the mediator in the process.
- B. Their argument rests upon the prepositional phrase, "through him" (*dia autou*) [note above]
- C. Response: The same phrase is often used of God as well (cf. Rom. 11:36; Heb. 2:10; 1 Cor. 8:6).
- D. Then, of course, the same formulation is used with reference to Christ (Col. 1:16-18).
- E. *ek, dia, eis*
 1. "From," "through" and "to"
 2. These formulations only show that whether reference is to God in general, or Christ in particular, it all has reference to Divine creation.

V. CHRIST'S MARVELOUS CREATIONS.

- A. The physical universe. (as show)
- B. Old Testament Israel (cf. Heb. 3:3-4)
- C. The church (2 Cor. 5:17-19; Matt. 16:18; 1 Cor. 3:11; Eph. 2:19-21; 3:5ff).

VI. APPLICATIONS.

- A. Miraculous works of Christ: The Creator manipulating and wielding authority over his creation.
- B. The melding of both Creator and the Created: "Great is the mystery of godliness" (Titus 3:16)
- C. Laws governing each of His creations (universe, Israel, the church).
- D. Humility and submission: The created does not argue with the creator.

CONCLUSION:

1. He "made" the world.
2. He was/has been/is "in the world."
3. What folly, then, that the "world knew him not"

~ ~ ~ ~ ~

He Is The True Vine

John 15:1-8

Kenneth Burleson

1. A figure of speech often used in the Bible. Psa. 80:8-16; Isa. 5:1-7; Jer. 2:21; Hos. 10:1
2. Jesus is the true vine. v.1
 - a. He is the genuine vine.
 - b. Perfect for fruit bearing.
3. The Father is the "husbandman." v.1
 - a. Not a hired labourer.
 - b. But the owner.
4. Others strange. Jer. 2:21
 - a. Matt. 15:13
 - b. Matt. 13:24-30, 37-42

DISCUSSION:**I. THE BRANCH.**

- A. Disciples — John 15:5,6
- B. Name — Acts 11:26; I Peter 4:16
- C. Fruit all alike. Gen. 1:11
- D. Fruit in Branches
- E. Christian. Acts 4:12; Col. 3:17

- F. Branches connected to the vine by believing, repenting, confessing and being baptized for the remission of sins. Mark 16:16; Luke 13:3; Acts 17:30; Acts 8:36,37; Rom. 10:10; Acts 2:38; I Peter 3:21

II. LIFE IS IN THE VINE.

- A. Must be connected to the vine to have spiritual life. John 1:4
- B. In the vine we are new creatures. II Cor. 5:17
- C. All spiritual blessings are in Christ. Eph. 1:3.
- D. Redemption is in Christ. Eph. 1:7
- E. We are cleansed by obeying the word. John 15:3; James 1:21
- F. We are purged by obedience to the word. John 15:13; I Peter 1:22
- G. Grafted in. Rom. 11:19
- H. We are baptized into Christ. Rom. 6:3,4; Gal. 3:27

III. ABIDE IN CHRIST.

- A. Must abide in Him to bear fruit. John 15:4-6
- B. Good deeds are not recognized outside of Christ. Matt. 7:22,23
- C. It was necessary for Cornelius to be in Christ. Acts 10:1,2,22,48
- D. Many mansions in the Father's house. John 14:1-6
- E. Those who die in the Lord are blessed. Rev. 14:13
- F. Salvation is in Christ. II Tim. 2:10

IV. BEAR MUCH FRUIT.

- A. We must not seek to just get by. John 15:2,4,5,8
- B. We cannot bear fruit while practicing the works of the flesh. Gal. 5:19-21
- C. Must be faithful to bear much fruit. Rom. 6:22.
- D. We are to do good unto all men. Matt. 25:34-40; Gal. 6:10
- E. To bear much fruit we must add the Christian graces. II Peter 1:5-11

V. THE FRUITLESS ARE BURNED.

- A. If we fall away, we must return or be cast into eternal hell. We return by repenting, confessing and praying. Acts 8:22; James 5:16
- B. One can so sin as to be cut off. John 15:2,5,6
- C. Yes, one can fall from grace. Gal. 5:4
- D. The axe is laid unto the root of the tree. Matt. 3:10
- E. As the rich man, the fruitless will be pleading for mercy. Luke 16:24

He Is The Good Shepherd

Jeff Bates

1. One could study every waking moment of his/her life and never learn all of the characteristics and qualities that Deity possesses, nor every facet of the relationship that God has with his people.
2. There are many relationships in life that God used in his Word to teach principles concerning his relationship with his people.
3. One relationship so used by God is the good shepherd's relationship with his sheep.
 - a. Jesus declared himself to be the "Good Shepherd". (John 10:11)
 - b. Some deny this fact today, as they did during the lifetime of Jesus, but he demonstrated a power possessed only by Deity. (John 9:24-33)
 - c. His sheep are all of those who truly believe in him, and therefore live by His commands. (John 10:24-26)
 - d. In this lesson, we will study the relationship between the Good Shepherd and his sheep, and what one must do to be a part of the sheepfold of the Good Shepherd.

DISCUSSION:

I. WHAT DOES THE "GOOD SHEPHERD" DO FOR HIS SHEEP?

- A. He leads them. (John 10:3)
 1. *"He leadeth me in the paths of righteousness for his name's sake."* (Psalm 23:3)
 2. Although the path is difficult to travel, requiring great effort, it is the path that leads to life. (Matt. 7:13,14; Luke 13:23,24)
 3. He leads by example. (1 Peter 2:21-23)
- B. He goes before them. (John 10:4)
 1. The Good Shepherd does not drive his sheep before him, but rather he goes before his sheep to lead them.
 2. He is the first to face the trials, the dangers, and the enemies of his sheep. (Heb. 4:14,15)
- C. He provides for them the abundant life. (John 10:10)
 1. He provides for them a life full of blessings, both physical and spiritual. (John 3:27; James 1:17; Eph. 1:3)
 2. *"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."* (Matt. 6:33)
 3. *"The Lord is my shepherd; I shall not want."* (Psalm 23:1)
 4. *"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."* (Luke 6:38)

- D. He protects his sheep with his own life. (John 10:11-13)
1. *“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.”* (1 Peter 2:24,25)
 2. *“Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.”* (Psalm 23:4)
 3. The Good Shepherd gave his life for his sheep because of his great love for them. (John 3:16)
- E. He seeks the lost sheep. (Matt. 18:11-14; Luke 15:4)
1. Every soul is precious to the Lord.
 2. *“I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.”* (Luke 15:7)
- F. He gives his sheep eternal life. (John 10:28)
1. *“Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.”* (Psalm 23:6)
 2. No greater gift could ever be given.

II. WHAT WILL THE SHEEP DO IN RESPONSE TO THEIR “GOOD SHEPHERD?”

- A. They learn the voice of the Good Shepherd. (John 10:4)
1. *“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”* (Matt. 11:28-30)
 2. Faith is produced and strengthened only through Bible study. (Rom. 10:17)
- B. They follow the Good Shepherd. (John 10:4)
1. They follow the Good Shepherd into green pastures and still waters. (Psalm 23:2)
 2. They also follow the Good Shepherd into treacherous places, and against their enemies. (Eph. 6:11)
 3. They follow the Good Shepherd in every command, even when they don't like the command.
 4. The sheep that fail to follow their shepherd, lead themselves into death and destruction. (Jer. 10:23)
- C. They flee from strangers. (John 10:5)
1. The Good Shepherd warns us that there will be false teachers disguised as his sheep. (Matt. 7:15)
 2. They will deceive and destroy many of His sheep. (Rom. 16:18)
 3. We must therefore mark them and avoid them. (Rom. 16:17)

4. We cannot compromise the truth in an effort to fellowship them, nor should we fellowship them.
5. If we support them, we will spend eternity with them. (2 John 9-11)

III. HOW DOES ONE BECOME ONE OF THE GOOD SHEPHERD'S SHEEP?

- A. One may only enter the sheepfold through the door, Jesus Christ. (John 10:9)
- B. One is able to enter the sheepfold because of the shedding of the blood of the Good Shepherd. (Heb. 13:20,21; Matt. 26:28; Eph. 1:7)
- C. One is baptized into Christ, thus into the sheepfold. (Rom. 6:3,4; Gal. 3:27)
 1. Being baptized into Jesus' death is important, because Jesus' blood was shed in his death. (John 19:34)
 2. Thus it is in baptism that a penitent believer who has confessed Jesus Christ as Lord and Savior is cleansed from sin by the blood of Jesus Christ. (Rev. 1:5; Acts 22:16)
- D. There is but one Good Shepherd, and he has only one sheepfold. (John 10:16)
 1. His sheepfold has no denominations in it, since they did not even exist when his sheepfold was established.
 2. Denominations are man-made organizations that are going to be "rooted up" in the judgment. (Matt. 15:13)
 3. If we seek to be in his sheepfold, then we seek to worship and serve him faithfully by obeying the one faith in the one and only spiritual body (the church) that he established. (Matt. 16:18; Eph. 4:4-6)
 4. The "other sheep" of which he speaks were Gentile Christians, and he demands that both Jewish and Gentile Christians be united into one sheepfold.

CONCLUSION:

1. The Good Shepherd desires to gather us all into his sheepfold (Matt. 9:36; Mark 6:34), but the choice is ours.
 2. The goats (those who reject the shepherd, and those who refuse to follow the shepherd) will one day be separated from the Good Shepherd's sheep. (Matt. 25:32)
 3. The Good Shepherd knows his sheep by name. (John 10:3) One who merely cloaks himself/herself in a sheep's wool shall not be accepted.
 4. Are you and your family in the Good Shepherd's sheepfold?
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He Is The Light Of The World

John 8:12

Robert L. Alexander

1. Light is the greatest of all our natural resources, it is a precious commodity.
2. Yet light is often under appreciated or undervalued; it is often taken for granted.
3. What about the spiritual significance of light? Notice how light is closely associated with God throughout the Bible.
 - a. The word of God is described as a lamp that lights our path (Psalm 119:105). *"Thy word is a lamp unto my feet, and a light unto my path."*
 - b. Jehovah God is a light unto the faithful (Micah 7:8). *"Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness Jehovah will be a light unto me."* (ASV)
 - c. Psalm 27:1, *"The Lord is my light and my salvation."*
 - d. I John 1:5, *"...God is light and in Him is no darkness at all."*
4. Have we ever stopped to ponder the significance of the fact that Christ is the Light of the world?
5. John 8:12, *"I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."* The same thought is repeated in John 9:5, *"As long as I m in the world, I am the light of the world."*
 - a. Notice the words "I AM THE."
 - 1) Is a reminder of the Deity of Christ.
 - 2) "I" and "THE" — empathic; definite — signifies no other source of spiritual light than Christ.
 - 3) He is "the" Light, not "a" light.
 - 4) There are those who claim to be "the light," but we must be wary (II Cor. 11: 13-15) and expose and reprove "false lights" (Eph. 5:11).
 - b. "Light" is a common theme throughout John's account (in particular the prologue which we will consider various points from verses 4-9.)
 - c. "Light" (??? — *phos*)
 - 1) Used in several senses: physical sense (Gen. 1:3-5), by metonymy (Gen. 1:14:19), in reference to sun, moon, and stars by metaphor (back to Psalm 119:105).
 - 2) Defined

Thayer: "Used metaphorically of truth and its knowledge, together with the spiritual purity associated with it." "That which is exposed to the view of all, openly, publicly." "Reason, mind — the power of understanding especially moral and spiritual truth. As pertaining to Christ — 'God is light because light has pure and brilliant quality'." It is taken from an obsolete word (*phao*), which means "to shine or make manifest."

- d. The background/setting of this passage: the feast of tabernacles (John 7:2, 37; 8:2,20).
- 1) The feast of Tabernacles was in part commemorative of Jehovah's guidance and protection of Israel as they wandered through the wilderness. It lasted 7 days and was kept by the people by building and dwelling in booths/tabernacles and offering sacrifices (Lev. 23:39-43).
 - 2) Consider how Jehovah guided and protected Israel; the means, a pillar of cloud by day and a pillar of fire by night (Exodus 13:21).
 - 3) During the feast, the candles of the treasury were lit as a reminder to the Jews that God led them out of Egypt.
 - 4) Some possible inferences from the facts: It is not out of line to deduce that the sun and candelabra (vs.2,20 respectively) are in view when Jesus makes this "I am" statement of verse 12. Consider then, the sun rises early to shed its rays, so too does Christ to shed His light upon the world. However, the sun also sets. Eventually, the light of Christ will leave this world when He comes again to judge in righteousness.
6. For the remainder of our lesson, I want us to focus on six components associated with Christ as the Light of the world.
7. By examining these concepts, we will better understand the significance of Christ as Light of the world.

DISCUSSION:

I. THE NECESSITY OF THE LIGHT.

- A. Physical Light (Without it we could not see, everything would be hidden, the world would lay in physical darkness, life would not be possible).
- B. Spiritual Light
 1. To fully comprehend the necessity of Spiritual Light, we must go all the way back to the Garden of Eden (Gen. 2:15-18; 3:1-24).
 - a. God provided man with all he needed in the garden, yet He also instructed on what man was not to do (2:16-17, they were not to eat of the tree of knowledge of good and evil — a specific command).
 - b. However, God's law was transgressed (3:6-7). How? Temptation by the serpent played a part. They listened to a lie and yielded to the temptation.
 - c. As a result, they did not die physically at that time. Physical death was brought into the world as well, but they also suffered spiritual death as a result of their sins. (I John 3:4 "*Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.*")

2. Sin is darkness. Darkness is a metaphor representing evil, wickedness, etc. . Consider what darkness revolves around:
 - a. Death (Job 10:21, *“The land of darkness and the shadow of death.”*)
 - b. Error (Eph. 5:11, *“Have no fellowship with the unfruitful works of darkness but rather reprove them.”*)
 - c. Satan — His kingdom of darkness. (Col. 1:13)
 - d. Sadly, so many in the world today are in the darkness of sin. The world reflects it. (Terrorism, murder, drug and alcohol usage, greed, filthy language, porn, false religion, adultery, etc.)
3. Thus, the need for Christ, the Light of the world.

II. THE QUALITIES/BENEFITS OF THE LIGHT.

A. Physical Light

1. Without light, there could be no life. (re-emphasize) — provides energy, oxygen, etc..
2. Is there any wonder then we have recorded for us the beginning of physical life in the creation account of Genesis? (Gen. 1:3, *“And God said, ‘Let there be light:’ and there was light.”* (Christ as the Word is Creator — thus the source of physical life as well).
3. Provides us with the ability to see things clearly. Whether it is light from the sun, moon, fire (which burns, but yet also can illuminate); God provided Israel fire at night to give light (Psalm 105:39, *“He spread a cloud for a covering; and fire to give light in the night.”*)
 - a. Illuminates
 - b. Reveals — nothing left unexposed, what was hidden, no longer hidden.
4. Provides protection — security lights deter thieves from entering one’s home.

B. Christ, our Spiritual Light.

1. Without the light of Christ, we would be lost, dead in trespasses and sins. (Rom. 3:23; 6:23)
2. As the light of the world, Christ.
 - a. Illuminates our pathway. He has shown us the way to the Father (John 14:6) through Him.
 - b. Reveals. Ties back to John 3:19, revealed the evil deeds of men.
 - 1) Christ has revealed the truth (John 8:32), thus, we can distinguish truth from error.
 - 2) Guy N. Woods notes, “Light as here used (in the text, RLA) is not synonymous with salvation but is the source from which it springs since where there is no light there is no salvation...” (Christ

- has revealed how man can be saved (Matt. 28:28-30; Mark 16:15-16).
- 3) Christ has revealed what vain worship is (Matt. 15:9).
 - 4) Christ has revealed the consequences of sin (Luke 13:13).
 - 5) Christ has revealed the Father to mankind (John 14:7-11).
 - 6) Christ has revealed what true worship involved (John 4:24).
 - 7) Christ has revealed that man chooses which path through life he takes (Matt. 7:13,14).
- c. Protects us if we are in Him and faithful to Him — helps to withstand the wiles of the devil.
 - d. Gives life (John 1:4) (light=life)
 - e. Gives spiritual sight (consider John 9:5)
 - 1) Here Jesus uses "I am the light of the world" as a synonym of truth.
 - 2) How does the blind man relate, especially in terms of the light of the world?
 - a) Physically, this man could not see. Jesus allowed Him to see the light.
 - b) As has been mentioned, we must have light in order to see.
 - c) Yet, this granting of physical sight was not all. Jesus also gave him spiritual sight, which is a key theme of this particular context.
 - d) This man began to see and understood Jesus to be the Son of God (9:35-38).
 - e) Another key is that it shows that the Light was in the world. He was going to continue in faithful service to the Father, He was going to show forth the truth.

III. THE WITNESSES OF THE LIGHT.

- A. We can know that there is light in the world. We have recorded for us in Holy Writ, the work of those who bore witness of the Light.
- B. Examples:
 1. The prophets prophesied of Christ, the light of the world.
 - a. They prophesied of His coming, His birth, His sufferings.
 - b. They prophesied of the fact that He was/is the Light.
 - 1) Isaiah 9:2, "*The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death upon them hath the light shined.*" (Fulfilled in Matt. 4:13-16)

- 2) Zacharias echoed similar words at Christ's birth (Luke 1:78ff).
 - 3) Simeon also spoke of Christ as the light (Luke 2:30-32).
2. The Father bore witness of His only begotten Son.
 - a. At Christ's baptism (Matt. 3:16-17).
 - b. At His transfiguration (Matt. 17:5, "*this is my beloved Son in whom I am well pleased, hear ye Him.*")
 - c. Through the resurrection of Christ (Rom. 1:3-4 declared to be the Son of God with power by the resurrection from the dead).
 - d. Christ is the brightness, effulgence (light) of God's glory (Heb. 1:3).
 3. John the Baptizer
 - a. Prophesied as the forerunner of Christ (Malachi 4:5-6; Isaiah 40:3. Fulfillment (Matt. 3:1-3, Mark 1:1-4; Luke 3:3-6).
 - b. John 1:6-7, "*There was a man sent from God whose name was John. The same came for a witness, to bear witness of the Light, that all men through Him might believe.*"
 - 1) "Sent from God" — authority given him by God.
 - 2) Came to reveal the grace of God that was to come, Christ.
 - 3) Vs.8-9 state John's association with the Light.
 - a) An example: the moon does not light itself, it reflects the light of the sun.
 - b) John was the moon reflecting the light that pointed to Jesus.
 - c) John simply pointed to the life that is only found in Christ, the light of the world. (John 3:29, "*Behold the lamb of God, which taketh away the sin of the world.*")
 4. The Apostles saw the works of Christ. They heard His words and saw the miracles He performed. They witnessed His death, burial, and resurrection. They preached the facts of the Gospel, consisting of these three aspects, beginning on the Day of Pentecost in Acts 2. They also bore witness of Christ in their faithfulness and hardships they suffered through the proclamation of the word.
 5. First Century Christians and Christians today.
 - a. They were united with one accord. (Acts 2:46) The faithful are required today as well did not compromise truth with error.
 - b. They carried the Gospel into all the world.

- c. They reflected Christ's life in their lives. Are we reflecting the light of Christ (Matt. 5:14-16) in our lives?

IV. THE AVAILABILITY OF THE LIGHT.

- A. Available for all mankind, both physical and spiritual light.
 - 1. The sun shines down upon all mankind.
 - 2. Various sources of physical light for mankind, yet only ONE source of spiritual light: Christ.
- B. The light of Christ shine through the Gospel (II Tim. 1:10 "*...brought life and immortality to light through the Gospel.*")
- C. God's grace has been revealed to all mankind (Titus 2:11-14). It is up to man to make the proper application of that grace.

V. THE RECEPTION OF THE LIGHT.

- A. To receive the light is to obey the commands of the Gospel.
 - 1. We are called out of darkness and into the light of Christ by the Gospel (I Peter 2:9, II Thess. 2:14).
 - 2. The Gospel is God's power unto salvation (Rom. 1:16).
 - 3. The Gospel is that which brings the light of Christ into our lives.
- B. To receive the light also means that we are to continually walk in it (I John 1:7).
 - 1. The way of Christ is our path of progress through life. He has illuminated the way in which we are to follow.
 - a. We are to show Christ first in our lives. That is, what "Christian" means — "Christ-like." Are we following the pattern that Christ has illuminated for us to follow in living?
 - b. Are we "walking the walk" or are we just "talking the talk" and not putting the things we claim to be doing into practice as Christians?
 - c. Are we "practicing what we preach?"
 - 2. Christ has said we are to follow Him. If we do, we will not walk in darkness.
 - a. Zerr: "To walk means to conduct one's self according to the teaching Jesus gives."
 - b. When we follow Christ, we follow the Truth. Christ is the embodiment of Truth. He is the Word incarnate (John 1:1-ff).
 - c. "Stepping in the Light" — a song we often sing. This is also true when we adhere to and abide in the doctrine, the *Light of Christ*. When we do so we are truly led in "paths of light."

VI. THE REJECTION OF THE LIGHT.

- A. It is possible to reject the light that Christ gives.
1. John 3:19, *“And this is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil.”*
 - a. Men love darkness more than the Light both in the days of Christ, and will still quest after darkness until Christ comes again.
 - b. When we reject Christ and His teaching, we remain in darkness, with no hope at all. (Luke 13:3)
 - c. As we look to our society today, especially here in America, the gross immorality seen shows us that many today would rather wallow around in darkness than walk in the light of Christ that leads us to Heaven.
 - d. However, darkness will not overcome the light (John 1:5)
 2. I John 1:6, *“If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth.”*
 - a. There are those who claim to be “religious” that say they are “God’s children”, yet have never obeyed the Gospel, this verse refutes that claim. They are walking in darkness. (i.e. denominationalism)
 - b. There are those in the Lord’s church who have departed from the faith (i.e. liberalism) who still claim to be faithful. Again, WRONG, this verse refutes that notion. They are liars. They are walking in darkness and are far from the truth.
 3. The Jews rejected Christ (John 1:9-11).
 4. The Pharisees rejected Christ (John 8:13-20).
- B. Rejection of the Light ultimately leads to our eternal damnation (Rev. 21:8).

CONCLUSION:

1. The Light that Christ offers to mankind is available and is beneficial to all.
 2. However, in order to reap the benefits of the Light of Christ, we must receive it and then continue in it. If we reject it, we will ultimately lose our souls in Hell.
 3. Through the Light of Christ, we have hope of salvation, of eternal life. Let us never lose sight of these facts.
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He Is The Door Of The Sheep

Windell R. Fikes

1. Biblical text: John 10:1-10
2. Key verse: *"Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep"* (John 10:7).
3. Key points of John 10:1-10
 - a. Jesus is the door of the sheep.
 - b. Jesus is the only door of the sheep.
 - c. Those who enter any other way are thieves and robbers (v.1).
 - d. His own sheep hear His voice (v.3).
 - e. Jesus calls His own sheep by name (v.3).
 - f. His sheep follow Him (v.4).
 - g. His sheep will not follow a stranger (v.5).
 - h. Salvation promised to those who enter through Jesus, the door (v.9).
 - i. Thieves come to steal, kill and destroy (v.10).
 - j. Jesus came that they (the sheep who follow Him) might have abundant life (v.10).

DISCUSSION:

I. JESUS IS THE ONLY DOOR THROUGH WHICH MAN MAY ENTER FOR SALVATION.

- A. The expression "verily, verily" (John 10:1) is a continuation of Jesus' discussion with the Pharisees in chapter 9:39-41. See also John 1:51, 8:34, 51, & 58.
 1. "Verily, Verily" does not introduce a fresh topic, but is a continuation of a discourse (Robertson 173, Barnes 286).
 2. Jesus describes the Pharisees as:
 - a. blind guides (John 9:39-40)
 - b. thieves and robbers (10:1, 8, 10; Judas – John 12:6; Barabbas – John 18:40; two robbers – Matt. 27:38, 44; thief – Mark 11:17)
 - c. the voice of strangers (v.5)
 3. Presumptuous authority of the Pharisees (John 9:24, 29)
- B. Jesus has all authority (Matt. 7:24-29, 28:18).
 1. Jesus speaks, teaches and acts with complete authority unlike the scribes and Pharisees (Matt. 7:29; John 7:46; 9:16-17, 24-25, 29-30).
 2. The porter, most likely, is represented by God the Father (v.3).
 3. Jesus is the Door (vs. 1, 2, 7, & 9).
 4. The sheepfold is the church (vs.1,16).
 5. There is only one fold (v.16).
 - a. The one fold is the one body (I Cor. 12:13, 20, 27).
 - b. The one body is the church (Eph. 1:22-23, 5:23-25; Col. 1:18).

- c. There is only one body and, therefore, there is only one church!
- 6. The sheep are the disciples of Jesus (vs. 3, 4, 9 & 10).

II. ONLY THOSE WHO ENTER THROUGH THE DOOR (JESUS) WILL BE SAVED.

A. How does one enter the door to be saved?

1. Obedience to the Gospel of Jesus Christ (II Thess. 1:7-9; John 6:45).
 - a. *“He that believeth and is baptized shall be saved”* (Mark 16:16)
 - b. The ones who believe and are baptized will be saved.
 - c. The ones who will not believe and be baptized will be condemned [damned] i.e. lost.
2. *“But you have obeyed from the heart that form of doctrine [teaching], which was delivered you...”* (Rom. 6:17).
 - a. *“Being then made free from sin, ye became the servants of righteousness”* (Rom. 6:18).
 - b. The obedient one is delivered from sin.
 - c. The disobedient one remains bound by the yoke of sin.
3. Salvation is through Jesus the door (Gal. 3:23-29).
 - a. *“...the law was our schoolmaster to bring us unto Christ that we might be justified by faith”* (v.24).
 - b. *“For ye are all the children of God by [through] faith in Christ Jesus”* (v. 26).
 - c. *“For as many of you as have been baptized into Christ have put on Christ”* (v. 27).
 - d. Simply stated: you are because you were, i.e., you are now children of God because you were baptized into Christ.
4. Obedience to the Gospel saved the Corinthians (I Cor. 15:1-4).
 - a. The Gospel was the “good tidings,” “glad tidings,” “good news” (Matt. 4:23; Gal. 1:11; I Cor. 4:15, 15:1).
 - b. The “Gospel” [good news] was preached (v.1).
 - c. You “received” i.e. accepted the Gospel. You heard the Gospel. You believed the Gospel and you were baptized as the Gospel teaches (Acts 18:8).
 - d. Those who heard, believed and were baptized, entered through the door and were saved.
5. Paul’s instruction to the Romans (Rom. 6:1-4).
 - a. Those who were baptized were baptized into Christ Jesus were:
 - 1) Baptized into His death
 - 2) Buried with Him in baptism
 - 3) Raised to walk in newness of life

- b. Note: One cannot be raised unless he is buried. He is buried in baptism. Therefore, one cannot walk in a new life until he is baptized!
- 6. Interesting quote from the past: "It is most likely that in the Apostolic age when there was but 'one Lord, one faith, and one baptism,' and no differing denominations existed, the baptism of a convert by that very act constituted him a member of the church, and at once endowed him with all the rights and privileges of full membership. In that sense, 'baptism was the door [emp. wrf] into the church.' Now it is different..." (The Standard Manual for Baptist Churches, Edward T. Hiscox, D.D., The American Baptist Publication Society, 1951 Edition, Philadelphia, USA, Chapter IV, Church-Membership, page 22).
- 7. When, may we ask, did the Scriptures change?

III. WHO ARE THE ROBBERS, THIEVES AND STRANGE VOICES OF TODAY?

- A. All denominational preachers in all denominational churches.
- B. All preachers, teachers and leaders in all churches of Christ who teach false doctrines such as:
 - 1. Grace only
 - 2. Faith only
 - 3. Baptism not essential to salvation
 - 4. Mechanical instruments of music acceptable in worship
 - 5. Hell not eternal
 - 6. Divorce and remarriage for causes other than fornication acceptable to God
 - 7. Allowing women to lead prayers, direct singing, assist in serving the Lord's Supper and teaching men in public worship

CONCLUSION:

- 1. Jesus is the door of the sheep. We are the sheep. It is only through Jesus, the door, that by hearing and following his voice that we can be saved.
 - 2. All other ways and voices are of Satan and following them will lead us to destruction. Don't follow them!
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He Is The Bread Of Life

Don Tate

1. There have been multitudes of sermons spoken and written on the subject of "Jesus is the Bread of Life." But how many people really understand what it means?
2. Jesus was being tempted by the devil at the beginning of His ministry and He told the devil, "...*It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*" Matt. 4:4
 - a. Jesus wanted the devil to know that man needs more than just the bread that is baked, fried or grilled.

DISCUSSION:

I. WHAT IS THE PURPOSE OF BREAD?

- A. Your viewpoint for the purpose of bread will depend upon your background and how you have used bread in the past.
 1. Bread is made up of many different ingredients depending upon which type of bread you desire. There are such breads as French, Italian, corn, white, cheese, cinnamon, onion, rye, wheat, multi-grain, raisin, sour-dough, and many other kinds. Your taste for a particular bread will be different than another person.
 2. Breads can come in different colors, especially at certain times of the year for holidays and special occasions. The main thing it does is satisfy your taste.
- B. Some use bread for different purposes.
 1. In the United States, bread is something one will have to go along with a meal or to enhance a meal.
 2. In many countries, it is a meal itself. It is used to dip in a sauce or soup as a complete meal.
- C. Just as bread has a different importance to different people, so does Jesus Christ.
 1. Jesus stated in John 6:35, "*I am the bread of life: he that cometh to me shall never hunger....*"
 - a. Jesus was teaching that He is the One that sustains life. If a person will come unto Him, then that individual will find true satisfaction.
 - b. Have you ever been hungry and you couldn't find anything to satisfy you? Many people feel that way in the religious world concerning spiritual things.
 - 1) Perhaps this is why there is so much religious division? People are crying out for help because they are starving to death.
 2. Jesus is more than just a piece of bread. He is the whole loaf. There is no other piece of bread that will satisfy you. You need to be totally committed unto Him! If you are, then you can expect to have real life.

- a. Jesus said, John 11:26, "*And whosoever liveth and believeth in me shall never die. Believest thou this?*"
 - 1) The purpose of Jesus is to give you eternal life (John 3:16-17). No other person can give you that.

II. HOW DOES ONE FIND BREAD?

- A. In most countries, there are grocery stores or markets where a person can go to buy bread.
 - 1. We should be aware that some people are trying to buy Jesus with their good deeds, but are failing to humble themselves (Matt. 6:1-4) in obedience to the Gospel (II Thess. 1:7-8).
- B. Some families will purchase the necessary ingredients and make their own bread.
 - 1. Some are trying to make their own Lord or Bread. They will claim that any bread will do (Acts 17:22-23). They are saying that it doesn't make any difference what is in the bread, for it is all the same.
 - a. Many people think that all religious people will go to heaven whether they believe in Jesus, Mohammed, Buddha, or whether they just believe in God and refuse Jesus as the Son of God, such as found in Judaism. Is that the truth (John 6:42-28)? No!
- C. The apostle Peter spoke about the incorruptible word of God and how that it lives forever. It's that word that enables one to have a new life now, so he can live forever with the Lord (1 Peter 1:23-25).
- D. One must have a desire to study (be diligent), and show that he is approved of God and can divide God's word properly (II Tim. 2:15).

III. WHAT HAPPENS WHEN BREAD IS REMOVED?

- A. Since bread is a food that sustains life, then to remove it is to bring death.
 - 1. When someone removes Christ from their life, then he dies spiritually (Heb. 10:26; II Peter 2:20-22).
- B. It is possible for an entire congregation to die spiritually, even though they have done many great works. It depends upon where their love is (Rev. 2:1-5). Isn't it sad when a congregation calls themselves "the church," but the Lord doesn't?
- C. God's word has been preserved for your benefit, so you can have eternal life. If you reject His word, then you have rejected Christ and you will be found guilty (John 12:48).

CONCLUSION:

- 1. One should not take the Bread of Life, Jesus Christ, for granted.
- 2. Jesus is our only hope (Rom. 6:23; I Cor. 15:57).

He Is The Son Of Man

Marlin Kilpatrick

1. The student of God's Word realizes there are various titles which have been assigned to our Lord.
 - a. These titles speak of various characteristics or relationships sustained by Christ to either God or man.
 - b. The title most often applied to Christ is "Son of man" (Luke 19:10).
2. The title "Son of man" is indicative of his humanity.
 - a. He was of the seed of Abraham (Gal. 3:16).
 - b. He was born of woman (Gal. 4:4).
3. As the "Son of man" Christ is intimately related to each of us (Heb. 2:12,17).
4. The fulness of the title "Son of man" as it is applied to the Christ, is seen in his birth, his life, and events surrounding his death.

DISCUSSION:

I. THE BIRTH OF CHRIST OPENS THE DOOR TO HIS BEING THE "SON OF MAN."

- A. The birth of Christ was supernatural (Isa. 7:14; Matt. 1:21-23).
 1. This poses a question: How could a virgin conceive and still be a virgin?
 2. The conception was of (by) the Holy Spirit (Matt. 1:21).
- B. The birth of Christ is a paradox.
 1. His birth was not consequential to the normal, ordinary relations between a man and his wife.
 - a. He was conceived by the Holy Spirit, hence he was deity in the flesh.
 - b. He was born of woman, hence he was also human.
 2. He was 100% human and 100% divine.
- C. Logic tells us Christ's birth was impossible, but the scriptures tell us it happened.
- D. The virgin birth of Christ identifies him as the one sent from God who truly became the Son of man.

II. THE LIFE OF CHRIST REVEALS HOW HE DEVELOPED INTO THE SON OF MAN.

- A. The childhood of Christ developed along the same growth-patterns as ours.
 1. He experienced the same family relationships as we (cf. Luke 2:51; Matt. 12:46).
 2. He had to learn to refuse evil and choose the good (Isa. 7:15).
 3. His childhood development matured in four (4) areas (Luke 2:52).

- a. Intellectually — "in wisdom."
 - b. Physically — "in stature."
 - c. Spiritually — "in favor with God."
 - d. Socially — "and man."
- B. The adulthood of Christ reveals his likeness to each of us (Heb. 2:17; 4:15).
- 1. What characteristics of our Lord's adulthood are revealed?
 - a. He was holy and harmless (Luke 1:34,35; Heb. 7:25,26).
 - b. He was a just man (Matt. 27:19).
 - c. He was a poor man (Matt. 8:20; 2 Cor. 8:9).
 - d. He was a humble man (Matt. 11:28-30).
 - 2. Christ endured the same physical needs as we.
 - a. He became tired and thirsty (John 4:6,7).
 - b. He became hungry (Mark 11:12).
 - c. He needed sleep (Matt. 8:23,24).
 - 3. Christ expressed the same emotions as we.
 - a. He was compassionate (Matt. 9:36).
 - b. He wept (John 11:35).
 - 4. Like each of us Christ was tempted (Heb. 4:15).

III. EVENTS ASSOCIATED WITH THE DEATH OF CHRIST SPEAK OF HIS BEING THE SON OF MAN.

- A. Christ experienced disappointment with his disciples.
 - 1. Judas betrayed him with a kiss (Matt. 26:48,49).
 - 2. His disciples fell asleep while he prayed (Matt. 26:38-40).
- B. Christ was humiliated by his enemies (Mark 15:16-20).
- C. Christ's death was necessary.
 - 1. To satisfy the demands of his Father (1 John 2:1,2).
 - 2. To make forgiveness of sins possible (Heb. 10:4; 1 Peter 1:18,19).

IV. WHY IS CHRIST BEING THE SON OF MAN SO IMPORTANT?

- A. He becomes our kinsman redeemer.
 - 1. He understands our weaknesses.
 - 2. He can function as our advocate or intercessor in heaven.
- B. He leaves us an example to follow (1 Peter 2:21).
- C. We enjoy the benefits of his vicarious death.

CONCLUSION:

- 1. In the death of Christ we see the potential for his becoming the Son of man.
- 2. In the life of Christ reality of his being the Son of man is realized.
- 3. In the events surrounding his death, Christ is truly put to the test.

He Is The Lamb Of God

Roger D. Campbell

1. Sheep are mentioned in the Bible more than any other type of animal. In addition to the animals themselves, in the text of the Bible we also read of sheepecotes, sheepfolds, the gate of the sheep, sheepshearers, and sheepskins.
2. By definition, a “lamb” is “a young sheep; esp: one that is less than one year old or without permanent teeth” [Webster’s Ninth New Collegiate Dictionary, 1988].
3. In the New Testament, our English word “lamb/Lamb” is translated from two different Greek words.
 - a. The first four times in the New Testament when the word “Lamb” appears, it is a translation of the Greek word *amnos*. In each of these four instances, the word has reference to Jesus (John 1:29,36; Acts 8:32; 1 Peter 1:19) [Smith’s Greek-English Concordance to the New Testament, p. 17].
 - b. The word “lamb” is also translated 30 times from the Greek word *arnion*, meaning “a lamb, a little lamb” [Thayer’s Greek-English Lexicon of the New Testament, p. 74].
 - 1) In one instance *arnion* has reference to a follower of the Christ (John 21:15).
 - 2) In a second reference, the false prophet is said to have two horns “like a lamb” (Rev. 13:11).
 - 3) In the other 28 usages of the word *arnion*, it is translated as “Lamb” and refers to the Christ. All of these 28 references are found in the Book of Revelation (5:6,8,12, 13; 6:1,16; 7:9,10,14,17; 12:11; 13:8; 14:1,4,4,10; 15:3; 17:14,14; 19:7,9; 21:9,14,22,23,27; 22:1,3) [Smith’s, p.41].
4. Popular spiritual songs about Jesus the Lamb: “Are You Washed in the Blood,” “Lamb of God,” “Just As I Am.”

DISCUSSION:

I. THE IDENTITY OF “THE LAMB OF GOD.”

- A. Acts 8:30-35 (cf. Isa. 53:7,8)
- B. John 1:29,35,36
- C. Jesus is described as a “Lamb” 28 times in Revelation.
 1. Reference is made to “the twelve apostles of the Lamb” (Rev. 22:14). It was Jesus that had 12 apostles (Luke 6:12,13).
 2. The Lamb is called “Lord of lords, and King of kings” (Rev. 17:14), who is known as “the Word of God” (Rev. 19:13,16). Jesus is the Word (John 1:1).
 3. It is stated that redemption or washing is by the blood of the Lamb (Rev. 5:8,9; 7:14). Redemption is through the blood of Jesus (Eph. 1:7).

- D. The references in Revelation to Jesus as a "Lamb" serve to remind us that in the Bible there is such a thing as symbolic or figurative language.
1. Is Jesus a four-legged creature with wool?
 2. Does Jesus graze, eating literal grass?
 3. Is He a literal shepherd (John 10:11), or a literal lamb? Is He both at the same time?

II. THE ETERNAL PLAN FOR THE LAMB OF GOD.

- A. 1 Peter 1:18-20; Rev. 13:8; Eph. 3:4-6,9-11
- B. God not only planned it and foreknew it, He also foretold it through the prophet Isaiah (Isa. 53:4-8).
- C. When was the plan fulfilled? (Gal. 4:4).

III. FORESHADOWING OF THE LAMB IN THE O.T.

- A. Perhaps these passages can shed some light on the significance of Jesus being called "the Lamb of God."
- B. "God will provide himself a lamb" (Gen. 22:7,8,13).
- C. The sacrifices required by the Law of Moses pointed to the ultimate sacrifice, Jesus the Lamb (Gal. 3:24).
 1. Daily offerings (Num. 28:3,4; Exodus 29:38-42).
 2. Various sacrifices that employed lambs:
 - a. Peace offerings (Lev. 3:6,7);
 - b. Sin offerings (Lev. 4:32-35);
 - c. Trespass offerings (Lev. 5:6);
 - d. Burnt offerings (Lev. 23:12);
 - e. A sacrifice made after the birth of a child, following the days of the mother's purification (Lev. 12:6);
 - f. A sacrifice for a cleansed leper (Lev. 14:8-10).
 3. For each family, there was an annual Passover lamb (Exodus 12:3-7), of which not a bone was to be broken (Exodus 12:46; Num. 9:12; John 19:36).
 4. A number of times the law specifically stated that the lamb offered must be without blemish (cf. Exodus 12:5; Lev. 23:12; Num. 6:14).
 5. These were all a shadow of the Lamb that was to come (Heb. 10:1-4).
- D. Again, Isaiah the prophet spoke of the Messiah being brought "as a lamb to the slaughter" (Isa. 53:7).
- E. One biblical picture of sheep that does not apply to Jesus, though, is that of sheep going astray (Isa. 53:6).

IV. WHY IS JESUS CALLED "THE LAMB OF GOD?"

- A. There are many N.T. descriptions of Jesus, including head, Son, King, Lord, Christ, high priest, and others.
- B. Jesus is called the Lamb "of God" — planned and sent by the Father (1 Peter 1:19,20; 1 John 4:14).
- C. Jesus gave His life as a sacrifice for the sins of humanity.

1. A sin offering (2 Cor. 5:21).
2. A substitute (Gen. 22:7,8,13; Isa. 53:4,5).
3. A sinless and totally innocent victim (Heb. 4:14,15; Luke 23:22).
4. A slaughter (Acts 8:32).
5. A shedding of blood (Heb. 9:22; Matt. 26:28).
6. Saving effect (John 1:29; Rom. 5:9).
7. A sweet-smelling savor (Eph. 5:2; Lev. 1:9,13).
8. He is our Passover, sacrificed for us (1 Cor. 5:7).

V. THE UNIQUENESS OF THE LAMB OF GOD.

- A. Jesus was a Lamb like no other!
- B. He did what no other lamb could ever do!
- C. He is identified as “the” Lamb of God (John 1:29).
- D. He is worthy (Rev. 5:12).
- E. He voluntarily offered self (John 10:17,18).
- F. He is perfect in every aspect. He truly was without blemish and without spot (1 Peter 1:19; 2:21-23).
- G. Only His blood can permanently wash away sins (Acts 3:19; 4:12).

VI. THE ULTIMATE VICTORY OF THE LAMB.

- A. The Book of Revelation portrays Him as the overcoming, conquering, victorious One (Rev. 3:21; 6:2; 11:15; 19:13-16).
- B. Great news: through the victorious Lamb we, too, can be victorious! (Rev. 12:11; cf. “overcome” in each of the 7 letters recorded in chapters 2 and 3).
- C. We are either with the Lamb, or against Him (Matt. 12:30).
Let us trust in Him, stand with Him, and live for Him, in order that we might share in His victory!

CONCLUSION:

1. In our study, we have noted:
 - a. The identity of the Lamb of God;
 - b. The eternal plan for the Lamb;
 - c. The foreshadowing of the Lamb in the O.T.;
 - d. Why Jesus is called “the Lamb of God”;
 - e. The uniqueness of the Lamb of God;
 - f. The ultimate victory of the Lamb.
2. “Worthy is the Lamb that was slain...” (Rev. 5:12).
3. Are YOU washed in the blood of the Lamb?

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# He Is The Word

John 1:1-5,14

Tom House

The theme, which is in the form of a question, serves as a backdrop for this text.

Inquiries concerning the Lord's identity were prevalent in His day, to such extent, that even He would pose the question to His own disciples. (Matt. 16:13-18).

1. In the account of Matthew, the disciples responded with the various speculations they had heard offered. (v.14).
2. When He specifically asked the disciples of their personal appraisal of His identity, it was Peter who confessed that He was the Christ (vs.15-16). In Matthew 22, the question is raised again.
3. A lawyer asked the Lord a question in an effort to tempt Him and trap Him in His teachings. (vs.35-36)
4. Jesus answered the question, seemingly to his satisfaction, (vs.37-40); but while the Pharisees were present, He posed the question to them: "What think ye of Christ, whose son is he?"
5. The answer to the original question becomes obvious when the Lord asked a series of questions, ending with "if David then called Him Lord, how is he his Son?" (vs.43-45; Psalm 110:1)
6. If the answer was obvious to the Pharisees, it was not evident, for they could not answer; or perhaps, it may have been all too obvious, so that they would not answer! (v.46)
10. In any case, the question remains to be prevalent; and what is seen in John 1, is the apostle's answer to the query.

## DISCUSSION:

### I. THE SIGNIFICANCE OF THE TERMINOLOGY.

- A. The English definition of "word" is the collection of letters in such a form to serve as a vessel to convey an idea.
  1. The use of such a term to refer to Christ is altogether apropos, considering that Jesus was the perfect vessel to convey God to man.
  2. Jesus confirms this thought when telling Philip, "...he that hath seen me hath seen the Father..." (John 14:9).
- B. The Greek word used in John 1, is from "*logos*."
  1. Based on information seen in the context, it is very likely that the term John employs to describe the Lord, may be based in Psalm 33:6.
  2. Some suggests that the "word of Jehovah," as found in the text, refers to a person, which would appropriately relate to Christ.
- C. The "Word," when applying to Christ, is used in four passages in the New Testament: John 1:1,14; 1 John 1:1;

Rev. 19:13; each one revealing a common theme, the “Word” was deity.

## II. THE THREE PROPOSITIONS OF JOHN 1:1.

### A. The “Word” was “in the beginning.”

1. Jesus had affirmed that He had been given “all authority” (power), “in heaven and earth.” (Matt. 28:18)
2. Additional to this fact, is that the Hebrew term “*Eloheim*” is used in Genesis 1:1, signifying the plurality of the Godhead.
3. As well, there are several New Testament texts which confirm the Lord’s involvement in the creation.
  - a. “All things were made by Him.” (John 1:2)
  - b. “For in Him were all things created.” (Col. 1:16-17)
  - c. Through Jesus Christ “are all things.” (1 Cor. 8:6)
  - d. God speaks through His Son, by whom “he made the worlds.” (Heb. 1:1-2)
4. The fact that He “was in the beginning” (Gen. 1:1; John 1:1), suggests He did not begin in the beginning; but pre-dates the beginning.
5. John would later use this same information to argue the case for the Lord’s deity. (1 John 1:1-3)
6. Jesus would affirm His eternity to the Jews in John 8; “before Abraham was, I am.” (v.58)
7. Both of these matters would be reaffirmed in His resurrection. (John 20:28; Acts 2:36)

### B. The “Word” was “with God.”

1. One should not make the mistake to view this phrase with less significance than the other propositions affirmed in the text.
2. The word “with,” for instance, means to be in company of, or associate of; thus sustaining the proposition that the “Word” is distinctive from the Father; thereby confirming the plurality of “*Eloheim*.”
3. If, as some claim, that the Godhead is comprised of a single personality; it reduces the phraseology of this text to complete absurdity!
4. It is only logical that a thing cannot be “with” something, unless there is something else “with” which it can be.
5. The phrase “with God” in the original language, is literally, “before the face of God;” meaning the “Word” is a literal personality who is associated with, and in fellowship with the Father.
6. While the phrase on its own may not establish His deity, the context will lend itself to that conclusion; in that:
  - a. He was “with” God, the Father, “in the beginning;” a point repeated in verse 3; and suggesting, by association, His eternal nature. (Rom. 1:20; John 8)

- b. And, that "in the beginning," all things were, by Him, created (John 1:3); a feat which could have only been performed by living Deity.
- 7. While each of the Godhead is a singular personality, (Eph. 4:4-6), collectively they comprise the "one God," of whom the "Word" is numbered. (John 17:21; 1 John 5:7)
- C. "The Word was God."
  - 1. The truth in this statement could have been reached with that which had already been stated in the text.
  - 2. It is in this statement, however, that John answers the original query; "who is the Lord?" He was God.
  - 3. The affirmation clearly affirms the Lord's deity, and thereby eliminating the proposition that He was:
    - a. Less than divine, for:
      - 1) He possessed "divine power." (2 Peter 1:3)
      - 2) He possessed a "divine nature." (2 Peter 1:4)
    - b. Merely another created being, making Him something less than God. (Phil 2:6)

### III. THE "WORD" IS GOD.

- A. The structure of the phrase "was God," does not indicate that at the time John penned the words that the Lord was any thing less than God than He was in the beginning.
- B. The structure of the original is literally "and God was the Word."
- C. It is, however, of some importance to understand His relation to the other persons in the Godhead.
- D. The fact that the Lord is "equal with God" (Phil. 2:6), does not eliminate His subjectivity.
  - 1. He acknowledged His subjectivity, while acknowledging His equality with God. (John 5:30; 17:21; 14:9)
  - 2. He acknowledged that "all authority," was "given" to Him (Matt. 28:18); the significance of which is seen in John 14:6.
  - 3. Paul will also affirm the Lord was submissive. (Phil. 2:8; Heb. 5:8)
- E. A help in understanding this point, would be to also note the submissiveness of the Spirit.
  - 1. The Spirit would not act on His own accord; but He would be sent. (John 15:26; 16:7)
  - 2. Likewise, He would not speak on His own authority. (John 16:13)
- F. The point is, the Lord worked by the Father's appointment, and is confirmed by the following texts:
  - 1. "By whom also He made the worlds." (Heb. 1:2)
  - 2. By Him, or through Him, the Father speaks. (Heb. 1:1-2)
  - 3. By Him, and His words, man will be judged. (John 12:48; 2 Cor. 5:10)

- G. It may seem mysterious, but the Lord's subjectivity in no wise lessens or eliminates His divine equality. (Phil. 2:6)

#### IV. "THE WORD BECAME FLESH." (John 1:14)

- A. In this passage, John gives specific detail to his readers regarding the identity of "the Word." In providing this information, John establishes at least three truths.
1. First, there is the reemphasis upon the Lord's eternal nature.
    - a. John speaks of Him as already being, even at the beginning.
    - b. And, at a particular point in time, (relative, only to that which He had created); He "became" (*egeneto*), or took on a different nature in addition to that which he had been.
  2. Secondly, John identifies that additional nature as "flesh."
    - a. Jesus was born of woman; (Matt. 1; Gal. 4:4); and became a man. (Phil. 2:7-8)
    - b. Was subjected to the frailties and temptations of the flesh; but without sin. (Matt. 4; Heb. 4:15)
    - c. He dwelt among man, and was beheld by man. (Heb. 7:26; 1 John 1:1-3)
    - d. John later writes concerning the "word of life." (1 John 1)
      - 1) He was from the "beginning."
      - 2) "We heard Him, we saw Him, we touched Him;" facts which constitute elements of empirical evidence to which John would testify of the Lord's existence.
      - 3) The testimony affirms and confirms the Lord's composite nature; eternal, (1 John 1:2), and temporal. (John 1:14, "dwelt among us," lit. "tabernacled")
    - e. It is interesting to note, that the Lord "became" what He had been responsible for creating.
  3. Thirdly, John states that "we" (1st person pl.), "beheld His glory."
    - a. The word "beheld" is from *theaomai*, meaning "to look or examine closely."
    - b. The word "glory" is from *doxa*, meaning "the honor resulting from a good opinion."
    - c. This glory would be manifest in various ways: His miracles.
      - 1) At Cana. (John 2:11)
      - 2) At the raising of Lazarus. (John 11:4,40)
        - a) At His transfiguration. (2 Peter 1:17)
        - b) At His own resurrection. (Rom. 6:4)

- d. The Father Himself openly glorified the Lord when He acknowledged Him at His baptism (Matt. 3), and in the hearing of Peter, James, and John at the transfiguration. (Matt. 17)
- e. John testifies as a witness to these events, and now "declares" that which had been manifested unto him. (1 John 1:2-3)

### CONCLUSION:

1. Upon examination, it would be virtually impossible for an honest mind to not perceive the Deity of Christ.
2. After all, that is precisely what John is affirming.
3. John's case is clear, concise, and comprehensible.
4. Indeed, the "Word" is God!

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## He Is The Head Of The Church

*Cade Somers*

1. Every component of the human body serves a purpose.
  - a. The hands, arms, feet, legs, appendix and gallbladder are examples of unnecessary, though useful, parts in sustaining life.
  - b. The head, torso, bones, heart and blood (Gen. 9:4) are examples of the critical elements of which the body is comprised.
2. Paul assumed his audience was familiar with the human body's makeup when he likened Jesus Christ and the church to it (Eph. 1:22,23; Col. 1:24).
  - a. Every part of the church body is important and serves (or should serve) a purpose (Rom. 12:3-8; 1 Cor. 12:12-31; Eph. 4:7).
  - b. Jesus Christ is the indispensable head (John 6:51; 8:12; 14:6; Eph. 4:5), while the apostles were, and still are in some sense, vital members to the church's continuation and expansion (Eph. 2:20). Ephesians 2:20 credits even the Old Testament prophets to supplying crucial substance to the body of Christ.
3. By rightly dividing Scripture and relying upon common anatomical knowledge, one can develop some thoughts as to what Inspiration means in calling Jesus Christ the Head of the church.

**DISCUSSION:**

- I. AS THE HEAD RESTS ABOVE THE BODY, CHRIST HAS PREEMINENCE OVER THE CHURCH (Eph. 1:22; 5:23; Col. 1:18; Heb. 2:8).**
- A. Preeminence (Gk. *pro-tu-own*) means “first place.” The Lord holds first place by virtue of being both universal (Heb. 1:2) and redemptive (John 3:16,17; Heb. 5:9; 12:2) Creator.
- B. Humbling Himself, He became exalted (Phil. 2:5-11; John 8:50; Acts 2:33; 1 Tim. 3:16).
1. Humiliation is admirable (Psa. 138:6; Prov. 15:33; Matt. 5:3; James 4:6,9,10; 1 Peter 5:6,7).
  2. He was in the beginning and created the universe (John 1:1,14), yet He lowered Himself beneath angels, becoming the Son of man (Matt. 13:55; Heb. 2:7).
  3. Experiences in the flesh enabled Him to be an empathetic sovereign and high priest (Heb. 2:17,18; 4:15).
- C. By the crucifixion of His physical body, He acquired a spiritual body (the church, Acts 20:28).
1. He “*made peace through the blood of the cross*” (Col. 1:20) and redeemed the alienated by “*the body of his flesh through death*” (v.23). He died for all sinners (Rom. 5:6-8).
  2. There has never been doubt His death could have been avoided (Matt. 26:53). But in order to accomplish salvation he could not avoid it. He had to die.
  3. But, Jesus viewed the spiritual body (the church) as being infinitely greater than the fleshly (Matt. 12:46-50). His physical body bore the sin of the world to offer everyone refuge in His spiritual body (2 Cor. 5:21).
  4. He loves the church body as a bride and cherishes it as His own flesh (Eph. 5:29).
- D. The inaugural resurrection contributed to His position (Col. 1:18).
1. Christ is the first-born from the dead. Many others will follow, but Christ is the barrier-breaker and the path-provider. Had Christ not been raised there would have been no vindication of God’s truth and justice (1 Cor. 15:20-26).
  2. If another had first superseded the laws of nature by a resurrection (without divine intervention as in the case of Lazarus), Christ would be inferior to him or her just as we are to Christ (1 Cor. 15:14,17; cf. John 14:6).
- E. God chose one head to be over one body, both physically and spiritually (Eph. 2:16; Col. 3:15; Eph. 4:4).
1. Only one form of government suffices.
    - a. If the church was democratic all would be the head and none would be the body (Matt. 15:9).



- b. If the church was anarchistic, none would be the head and all would be the body. The members, driven each by his or her own lusts, would war against one another, arrogantly ignoring any implication of authority (James 4:1-5).
  - c. But the church is monarchical. Christ serves as King. All are subjected to Him (Eph. 5:24; 1 Peter 3:22).
2. A head is irreplaceable. Decapitation means death of the body; thus, the church would die if another replaced Christ as head.
  3. A head is unchanging. Christ does not change, nor do His principles and precepts (Heb. 13:8; cf. Truth unchangeable John 14:6).

## II. AS THE EYES ARE THE SOURCE OF DIRECTION TO THE BODY, CHRIST IS THE SOURCE OF GUIDANCE TO THE CHURCH (John 5:19; 14:6).

- A. He offers comfort in times of chaos.
  1. He fed greater than five thousand famished souls with five loaves and two fishes (Matt. 14:17-21).
  2. He enlightened the blind (John 9:1-5) and healed the diseased (Luke 17:11-14).
  3. He raised dead Lazarus (John 11:22-26,43,44).
  4. He promised a comforting Substitute (the Holy Spirit) to His disciples (John 14:1-4,16,17).
- B. He offers courage in times of cowardice.
  1. He calmed the tempest of Galilee (Matt. 8:24-27).
  2. He made possible Peter's walk on a troubled sea (Matt. 14:24-33).
  3. We conquer our fears by the empowerment He gives to do all things that are right and just (Phil. 4:13).
- C. He offers insight in times of ignorance.
  1. Thomas wanted proof of Jesus' person. He willfully offered it (John 20:24-27).
  2. The Holy Spirit imparted divine knowledge after Christ's death (John 14:26).
  3. The Scriptures give us comfort today (Col. 3:16; Psa. 119:11,18,26).

## III. AS THE MOUTH EXPRESSES THE WILL OF THE MIND TO WHICH THE BODY COMPLIES, CHRIST EXPRESSES THE DIVINE WILL TO WHICH THE CHURCH MUST COMPLY.

- A. People fluent in sign language speak with their hands to one another; however, not one signs a word or phrase that did not originate in that individual's mind.
- B. Christians only speak wherein Christ has already spoken through His own lips or by means of the inspired apostles.

No body has the right to speak without divine consent of the Head Jesus Christ (Col. 3:17).

**IV. AS THE BODY'S THOUGHTS RESIDE IN THE MIND, SO OUGHT THE CHURCH'S THOUGHTS RESIDE IN CHRIST.**

- A. Having Christ's thoughts would bring about unity in the church.
1. Parts of the body do not think thoughts apart from the brain. Nerves connect thoughts of the brain to respective body parts.
  2. No member would declare others unnecessary (1 Cor. 12:20-22).
  3. Christians would desire the unity of the Father and Son (John 17:21,23).
- B. Having Christ's thoughts would deter any profane thoughts.
1. Punishment for disobedience in the Christian dispensation is far more severe than acts of punishment under Moses (Heb. 2:1-3).
  2. To desire fulfillment of sinful acts of the flesh is of equal condemnation to actually carry them out.
  3. Jesus gave the example of lusting after a woman to commit adultery without actually carrying out the thought through the flesh (Matt. 5:28).
    - a. "Pluck out the eye" and "cut off the hand" are hyperboles that teach us to see the gravity of the situation.
    - b. People believe their thoughts and imaginations are solely theirs — no matter how lewd or perverted they are, so long as the thoughts are not outwardly expressed, they are legitimate.
  4. We must bring into "*captivity every thought to the obedience of Christ*" (2 Cor. 10:6).
  5. The mind of the Christian should be void of covetousness, pride, hatred, envy, jealousy, sensual lust, or any such thing.
  6. The church's members must think on the things Christ did — truth, honesty, justice, purity, charity, etc. (Phil. 4:8).
- C. Having Christ's thoughts would halt idleness and spark activity (Phil. 2:5,7,8).
1. A change of life requires a change of mind.
  2. For one to go from lazy to lively requires the adoption of Christ's manner of thinking.
    - a. Having a mind of obedience like His results in eternal salvation (Heb. 5:8,9; 6:38).
    - b. "I must preach, for therefore am I sent" (Luke 4:43).
    - c. "I must work while it is day" (John 9:4).

- d. Such love He had that He laid down His life for His friends (John 15:13; 1 John 3:16-18).
- e. He had a mind of sacrifice for others' benefit (2 Cor. 8:9).

## V. AS THE BODY REPRESENTS THE HEAD, THE CHURCH EMBODIES CHRIST.

- A. People generally recognize bodies by their heads.
  - 1. The President would still be recognized in tattered clothes and filth because people know his face.
  - 2. Jesus Christ will always be recognized as the Head of the church, but like the President, a poorly presented and filthy body only detracts from His person and depreciates His character.
- B. The apostles were "ambassadors" (2 Cor. 5:20). Paul described them in 2 Cor. 6:1-10:
  - 1. "Workers together with Christ" (v.1)
  - 2. "Giving no offense in anything, that the ministry be not blamed" (v.3)
  - 3. "In all things approving ourselves as ministers of God" (v.4)
  - 4. "...In stripes, in tumults, in labors, in watchings, in fastings," etc. (vs.4-10).
- C. The apostles were ambassadors indeed, but every person who identifies with Christ's name (Christians) may relate in part.
  - 1. Every part of the body may either promote or demote the Head depending upon his or her influence (Matt. 6:24; 12:30), so we must hold fast our profession (Heb. 4:14; 10:23).
  - 2. The body must put on: Christ (Rom. 13:14; Gal. 3:27), the new man (Eph. 4:24; Col. 3:10), the whole armor of God (Eph. 6:11), bowels of mercies, kindness, humbleness, meekness, long-suffering (Col. 3:12) and charity (Col. 3:14).
  - 3. If members of church body do not wear these clothes, they are misrepresenting Christ, detracting from the Man Himself and failing to be "holy and without blemish" (Eph. 5:27).

## CONCLUSION:

- 1. The head and the church inseparably come as one unit.
- 2. Every member of the body lives submissively to the will of Jesus Christ the Head.
- 3. Jesus Christ has had a purpose. Every Christian has a purpose.

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# He Is Emmanuel

Matt. 1:22-23

*John Cotham*

1. This lesson is taken from research of several different sources, including several commentaries such as: Albert Barnes, Adam Clarke, Matthew Henry, to name a few.
2. Any student of the Bible should realize that names are given great importance in Scripture. Brother Wayne Jackson mentions several, such as:
  - a. Some of these names have HISTORICAL significance.
    - 1) Adam from Hebrew *adama* — “the red soft” obviously referring to his creation from the “dust” of the earth (Gen. 2:7).
    - 2) Eve, meaning “living or life” “mother of all living” (Gen. 3:20).
  - b. Some names are descriptive of CHARACTER:
    - 1) Jacob, meaning “heel catcher” obviously referring to his hold on the heel of Esau during their birth (Gen. 25:26).
  - c. Some names are PROPHETIC:
    - 1) Abram, meaning “exalted father.” Changed to Abraham meaning “father of a multitude” (Gen. 17:5).
  - d. Some names were given as a REBUKE:
    - 1) Isaac, meaning “to laugh” because both Abraham and Sarah laughed at late prophecy that they would have a son (Sarah 90; Abraham 100, Gen. 17:17; 18:12).
3. Several New Testament names given for meaning:
  - a. Peter (*petros*) meaning “stone” (Matt. 16:18).
  - b. Barnabas, meaning “son of consolation” (Acts 4:36).
4. Some names have a profound THEOLOGICAL meaning:
  - a. Isaiah prophesied that one would be born of a virgin, whose name would be Immanuel.
5. This gets us to the specific assignment for this lesson: He (Christ) Is Emmanuel.
  - a. Isaiah prophesied: *“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel”* (Isa. 7:14).

## DISCUSSION:

### I. HAS THIS PROPHECY BEEN FULFILLED?

- A. Matt. 1:22-23, *“Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, <sup>23</sup>Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel.”*
  1. Isaiah prophesied, and Matthew said the prophecy had been fulfilled. BUT, what is the purpose of such a specific name?

2. The interpretation is given: "which being interpreted is, God With Us."
  - B. The Christ child was promised and has now come; described, explained with a variable of names as is seen from this lectureship.
  - C. We have seen thus far that many names in Scripture are important. What is the importance of this great name?
- II. EXPLANATION IS FOUND IN THE FACT THAT DIVINITY CAME AMONG MEN!**
- A. Various scriptures indicate the DEITY of Christ:
    1. Christ was the "God" that was with "God, the Father" in the beginning: *"In the beginning was the Word, and the Word was with God, and the Word was God"* (John 1:1).
    2. Isaiah prophesied a way would be "prepared" for "God" on earth. *"The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God"* (Isaiah 40:3), obviously speaking of John the Baptizer.
    3. Jesus said that *"Before Abraham was, I AM"* (John 8:58).
      - a. He was "before Abraham" because His "goings forth have been from of old, from everlasting" (Micah 5.2).
  - B. From these verses is clearly seen that Emmanuel (this God with man) has been from everlasting to everlasting. Clearly He was divinity (God) before coming to this earth in fleshly form.
    1. Though He was God, He became man:
 

*<sup>5</sup>"Let this mind be in you, which was also in Christ Jesus: <sup>6</sup>Who, being in the form of God, thought it not robbery to be equal with God: <sup>7</sup>But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: <sup>8</sup>And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross"* (Phil. 2:5-8).
- III. HOWEVER, OUR GREATEST INTEREST IS IN THE INTERPRETATION: "GOD WITH US!"**
- A. WITH US! Such a statement should thrill us to our soul!
    1. Do we remember how man began with a special relationship with God in the Garden? *"And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. <sup>9</sup>And the LORD God called unto Adam, and said unto him, Where art thou?"* (Gen. 3:8-9)
    2. Man began in the presence of God, a relationship that was soon ended because of the fall of man into sin. Gen.

3:23-24, *“Therefore the LORD God sent him forth from the garden of Eden, <sup>24</sup>So he drove out the man...”*

- B. “WITH US” means that God was incarnate into living flesh — literally, God walking among men. But, through the flesh, He was able to feel and understand the specific nature of the flesh. Rom. 8:3, *“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.”*
1. Not that Jesus was a sinner; but, that His perfect life “condemned sin in the flesh.”
  2. In the flesh, God was able to see how disease, sickness, pain, etc. could ravage mankind. He healed the lame, deaf, blind, diseased, the lepers.
  3. He witnessed through culture and society just how cruel men could be against another. In the flesh, God witnessed the devastation and ruin caused by sin in the lives of men: *“Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; <sup>2</sup>To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!”* (Isa. 10:1-2)
  4. Even the body of Jesus hungered, thirsted, and at times needed rest. God witnessed all of the normal fleshly problems and needs that mankind faced day to day.

#### IV. WHY WAS IT NECESSARY FOR GOD TO COME IN THE FLESH?

- A. God intended to present a PERFECT sacrifice. It had to be a BLOOD sacrifice: *“And almost all things are by the law purged with blood; and without shedding of blood is no remission”* (Heb. 9:22).
1. However, the blood of bulls and goats could not remit sin (Heb. 10:4).
  2. The sacrifice must have been from a perfect sacrifice, without spot or blemish. Such could not be found among animals. Neither could such a sacrifice be found among men. But, one given by God would be perfect: *“But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: <sup>8</sup>And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross”* (Phil. 2:7-8). *“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; <sup>19</sup>But with the precious blood of Christ, as*

*of a lamb without blemish and without spot"* (1 Peter 1:18-19).

B. That PERFECT sacrifice required a BODY:

1. The Gnostics of the first century claimed that God could not be in flesh, but that He was a spirit (to give an uncomplicated view of their doctrine).
2. However, a spirit can't bleed; therefore, a fleshly body was required. That body was given by God, even the Son of God. *"For it is not possible that the blood of bulls and of goats should take away sins. <sup>5</sup>Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me"* (Heb. 10:4-5).

V. **PERHAPS THE GREATEST BLESSINGS OF WHY GOD CAME AND WALKED AMONG MEN WILL BE ENJOYED ON JUDGMENT DAY.**

A. On Judgment Day, men might be inclined to accuse the Father that He has no knowledge of life in the flesh. Men might charge God that He has no knowledge of how strong temptation is to overcome.

1. But, God did not leave man with that excuse. Besides the need to shed His blood; God came to earth that He might be just in judgment of life and temptations in the flesh. *"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. <sup>18</sup>For in that he himself hath suffered being tempted, he is able to succour them that are tempted"* (Heb. 2:17-18). *"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin"* (Heb. 4:15).
2. The very fact that God lived in the flesh qualifies Him to be our Advocate on the Judgment Day. *"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous"* (1 John 2:1).
3. What greater blessing (besides His blood) could we ask of our God and Savior?

B. When we stand before the Father on Judgment Day, we can know that our Advocate can properly argue our case.

**CONCLUSION:**

1. We might conjecture that the name Emmanuel has great significance; perhaps more than any other name by which He is called.
2. The significance lies in these three facts.

- a. Only God's blood was perfect, without spot or blemish; only His blood could remit sin. Heb. 10:4-10
  - b. Only God could show such love as required to save man. John 3:16; 15:13
  - c. Only by God coming among men could allow God to make just judgment in that last day. 1 John 2:1; Rom. 3:25-26; Heb. 2:17-18
    - 1) Our God has been here. Our God has been in a body just like ours. Our God knows the hardness of life in our body. Our God knows the power of our Tempter. Our God knows how hard temptations are to overcome.
    - 2) Our God will be a just Judge when he says: *"Well done, thou good and faithful servant...enter thou into the joy of thy Lord"* OR *"I never knew you: depart from me ye that work iniquity; I never knew you."*
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## He Is The Lord

*Paul Curless*

1. In Cruden's Complete Concordance under the heading of "Lord", indicates this word means, in general, one with power and authority; with a right to command or to act.
  - a. Religiously speaking who would that be? The answer "the Lord Jesus Christ" Acts 2:36; Matthew 28:18, *"All power (authority ASV) is given unto me in heaven and in earth."*
    - 1) The Lord Jesus has all power and authority. In other words, He is our master or ruler.
    - 2) One who has the right to give commands and directions.
2. Let us never forget mankind must have standards and authorities in all affairs of life; if these didn't exist there would be utter chaos upon the earth.
  - a. Authority lies at the core of everything and one's obedience involves a total respect for authority.
  - b. Man will not obey Christ without respect for His authority.
  - c. The authority of Christ is found only in the Bible, the New Testament for those living from the cross forward.
    - 1) Why? Because it is the word of God (2 Peter 1:21).
    - 2) Because His word furnishes us unto every good work (2 Tim. 3:16,17).
    - 3) Because all the world will be judged by it (John 12:48; Rev. 20:12)



**DISCUSSION:****I. GOD'S PLAN FOR THE PROPER ORDER OF AUTHORITY OR RULE FOR HIS CREATION.**

A. The apostle Paul wrote, *"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; the head of Christ is God"* (I Cor. 11:3).

1. It is crystal clear that God, our heavenly Father stands at the top, Christ the Son under him, the man under Christ, and the woman under the man. It goes without saying that the children are under the authority of the parents (Eph. 6:1-4) and Col. 3:20, *"Children, obey your parents in all things: for this is well pleasing unto the Lord."* The children in the home have no authority over anyone. They are in subjection to their parents. Children who resist God's order of authority must be disciplined in such a way that they will learn to submit (without being abused).
  - a. It is interesting to note that disobedience to parents is listed as one of the worst of sins (Rom. 1:30).
  - b. One of the most valuable lessons that parents can teach their children is to respect authority, the majority of children today don't.
    - 1) Educators can tell if children have been taught to respect authority.
    - 2) Most parents are lacking in this area and are not following divine authority (Prov. 22:6,15; 23:13-14).
2. It is also clear what the master teacher and our spiritual ruler, the Lord Jesus Christ, has decided pertaining to the husband and wife relationship pertaining to rule or authority.
  - a. Paul states, *"for the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands love your wives, even as Christ also loved the church, and gave himself for it"* (Eph. 5:23-25).
  - b. Many husbands fall short complying with the commands of this passage.
    - 1) Some husbands don't want and will not take the God given role of being the head of the wife.
    - 2) Some wives are happy the husband doesn't want to be head and therefore are elated to fill the role that God gave only to the husband. Brethren this should not be the case in the Christian home.
    - 3) All things work best when we comply with the Lord's instructions. As Paul stated, *"And we know*

*that all things work together for good to them that love God” (Rom. 8:28)*

- a) *“Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them” (Col. 3:18-19).*
- b) As long as a wife can obey her husband without violating the law of the Lord, she must.
- c) Christian wives and mothers should never forget that being a keeper at home (homemaker) is an honorable profession in the sight of our Lord (Titus 2:5). The more wives fulfilling this role, the better our society will be.

## II. THERE IS A STANDARD OF AUTHORITY OR RULE IN THE LAND.

- A. We are commanded to obey the rulers of the land; and the laws they have set (Rom. 13:1-7).
  1. Duties of civil government is to protect the good and punish the evil (Rom. 13:3-4).
  2. Even to the extent of capital punishment (v.4).
- B. The one and only exception in following Romans 13:1-7 is recorded in Acts 5:29. When it comes to violating God’s law, *“we ought to obey God rather than men.”*
  1. Christians ought to be known as law-abiding citizens.
  2. Let us continue walking in the light (I John 1:7) by being honest in all business dealings; work ethics; and doing all we can to let our lights shine (Matt. 5:16) by setting good examples to one and all.
  3. There are several religious groups who have a reputation for being kind, honest and respect for civil authority; the Quakers and Amish. Perhaps we can learn a lesson from them.

## III. THERE IS A STANDARD OF AUTHORITY OR RULE IN ALL RELIGIOUS MATTERS.

- A. What is our authority now? (Deut. 18:18-19)
  1. Long ago God promised to raise up a prophet like unto Moses (v.18).
  2. He would put his words in his mouth (v.18).
  3. This prophet should speak all these words to the people (v.18).
  4. God would require it of all who refused to hear (v.19).
- B. The Lord Jesus fulfilled this promise, *“For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall*

come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people" (Acts 3:22-23).

1. The command from God is to hear his Son (Matt. 17:1-8).
  2. Seemingly, the words were not original with Jesus; all came from God. *"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak"* (John 12:49-50).
    - a. Some may wonder, how much are we to hear Him? Since he is our ruler, master, and the one with all authority — we must hear everything He says (Acts 3:22).
    - b. Otherwise, all who fail to hear Him will be destroyed (Acts 3:23).
- C. Some conclusions from the passage in Acts 3:22-23.
1. Every word that Jesus spoke has the stamp of divinity.
  2. NO other's words are authority — not even Moses for today — only Christ's (John 12:48).
  3. Even the religion of our earthly fathers cannot be accepted as the authoritative standard.
    - a. Our parents were not all agreed. Each person traced back seven generations has 128 parents, and they surely differed in their religious beliefs.
    - b. The apostle Paul had to give up the religion of his ancestors. *"And profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers"* (Gal. 1:14).
  4. One cannot accept our conscience as the guide. If we did that, then we would have as many standards as we have individuals.
    - a. Most of the religious people are conscientious, but are disagreed.
    - b. Many heathens are conscientious, but are wrong.
    - c. Paul was conscientious when persecuting Christians (Acts 23:1).
      - 1) For the conscience to be a safe guide, it must be taught the word of God (2 Tim. 2:15; John 6:45).
      - 2) Is your conscience a safe guide?
  5. It would be a fatal mistake to follow the decisions of the majority in religious matters.
    - a. *"Thou shalt not follow a multitude to do evil"* (Exodus 23:2).
    - b. Because the majority will be lost, *"Enter ye in at the strait gate: for wide is the gate, and broad is the way,*

*that leadeth to destruction and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” (Matt. 7:13-14).*

6. Shall we accept church councils, creed books, and the many major religious leaders of the world? NO!
  - a. They contradict each other, and oftentimes different councils within the same religious body contradict and embarrass themselves.
  - b. It would be wonderful if all humanity would consider and understand what the prophet Jeremiah said long ago. *“O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps” (Jer. 10:23).*

#### IV. ALL AUTHORITY AND POWER BELONGS TO JESUS WHO IS LORD (Matt. 28:18).

- A. All men on earth today must teach just what Jesus taught and authorized in the pages of the New Testament.
  1. The Lord Jesus nailed the old law to the cross (Col. 2:14).
  2. At His death, the New Testament became the authority for all religious matters (Heb. 8:6-13, 9:15-17).
- B. Mankind must accept His authority by obeying His word, because He is Lord and ruler with all authority (John 17:5).
  1. One cannot bow to two authorities at the same time; nor can one be under two laws at the same time (Rom. 7:1-4). We’re under the law of Christ (the New Testament).
  2. As Peter states, *“Lord, to whom shall we go? Thou hast the words of eternal life” (John 6:68).*
    - a. *“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (John 14:23).*
    - b. Jesus said, *“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (John 15:7).*

#### CONCLUSION:

1. The respect for Bible authority is a must; one cannot please the Lord Jesus without such respect.
2. The Lord Jesus has all authority and the power to bless those that recognize and obey his words by granting them with all spiritual blessings (Eph. 1:3).
3. As the Lord Jesus was obedient to God the father, so must we be obedient to him (Heb. 5:8-9).
  - a. All who will hear, obey and remain faithful to the Lord’s teachings will someday hear those words, *“Well done, good and faithful servant; thou hast been faithful over a few things,*

*I will make thee ruler over many things: enter thou into the joy of they Lord" (Matt. 10:23).*

- b. *"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).*
- c. All who would desire heaven as their eternal home must accept Jesus as their Lord and be obedient to his words.

## He Is The Spiritual Rock

1 Cor 10:4

*David Lemmons*

1. One of the more interesting and enjoyable series of studies I have been involved in recently has to be the study of names and titles of Jesus which I presented to the students of the Jakarta Bible Institute in April of 2003.
  - a. The interest in the subject was high and participation was great among those Indonesian Christians and this made the series of classes all the more delightful.
  - b. One of my major sources for that study was brother C. R. Nichol's book, *Sound Doctrine*, Volume 5, in which he listed 27 names and titles of Christ.
    - 1) His list of 27 names did not include ROCK.
    - 2) The idea that "there is nothing in a name" never has made any sense at all to me!
    - 3) Surely it is a good exercise of our time and efforts to put some serious study into the subject: WHO IS THE LORD?!
  - c. I am confident this series of lectures at Milestone will be most helpful and edifying to all of us who participate in them.
  - d. I am thankful to brother Burleson for the invitation to participate in such a wonderful program of Bible study!
2. Our text for study is but one of a multitude of verses which refer to Jesus or God as Rock: cf., Deut. 32:4,15,18,30,31,37; 1 Sam. 2:2; 2 Sam. 22:3,32,47; 23:3; Psa. 18:2,31; 28:1; 31:2,3; 42:9; 61:2; 62:2,6,7; 71:3; 89:26; 92:15; 94:22; 95:1; Isa. 8:14; 17:10; Dan. 2:34,35; Matt. 7:24,25; Luke 6:48; Rom. 9:33; 1 Peter 2:8
  - a. In speaking of our Lord as ROCK, there are many thoughts suggested.
  - b. We want to think about some of the various ways that the use of this figure enlightens us about the character and nature of our wonderful Savior and Lord, Jesus Christ.
  - c. Our plan will be to:
    - 1) Examine the immediate context of 1 Corinthians 10:4.
    - 2) Examine the remote context for other uses of the figure.

- 3) Consider some practical applications of this figure.

## DISCUSSION:

### I. THE IMMEDIATE CONTEXT OF 1 CORINTHIANS 10:4.

- A. In the first verse of chapter 3, Paul describes these Corinthian saints as being “carnal.”
1. It is not difficult to understand Paul’s reasoning in so styling these brethren when we read the epistle.
  2. In chapter 8, Paul tells certain of these brethren that their right to eat meat that had been offered to idols (based on their knowing there is only one God, v.4), was to be put aside for the sake of weaker brethren.
  3. He teaches that to insist upon exercising their right (eating such meat in certain circumstances) could cause the weaker brother to perish (8:10-11) — which would certainly indicate a lack of brotherly love on their part.
- B. Then, in chapter 9:1-23, Paul illustrates the point he is making by contrasting his own behavior with those who would insist on eating the meat.
1. Paul had every right to receive financial support from the brethren at Corinth and he so argues powerfully in these verses.
  2. He is giving an answer to those who would examine him (9:3).
  3. Evidently, some of the brethren were slanderously accusing Paul of preaching for money.
  4. Rather than hinder the Gospel (9:12), Paul would selflessly make other arrangements for his own support.
  5. In 9:24-27, Paul stresses the importance of self-control.
    - a. If the runner in the Isthmian games would exercise discipline in order to win a corruptible crown, how much the more should the Christian exercise self-control to win the incorruptible crown?
    - b. Paul will next indicate that self-control was also one of the qualities lacking in the lives of “our fathers” (10:1) — i.e., the Jews under Moses.
- C. Paul reminds the Corinthian saints (especially those who thought themselves to be the stronger brethren) that the children of Israel were greatly blessed by the Lord.
1. They were protected and provided everything needed.
  2. Yet, God was not well pleased with them (10:5).
  3. Take them as EXAMPLES (10:6).
  4. Do not do as they did (10:7-10).
  5. Be admonished by their example (10:11).
  6. Your over-confidence is not becoming, but rather is dangerous (10:12).
  7. Yet, do not become discouraged because no one will have the power to MAKE you sin (10:13).

- D. It is as part of this discussion about the need for temperance, understanding, and faithfulness that the figure of Jesus Christ as ROCK is introduced by Paul.
1. Of course, the Old Testament event referenced here emphasizes the marvelous and abundant provision of the Lord (Exodus 17:6; Num. 20:11).
    - a. On one occasion, Jesus invited all to come to Him and drink (John 7:37).
    - b. Jesus told the woman at the well that if she knew to Whom she was speaking she would ask for LIVING WATER (John 4:10).
    - c. As our Rock, Jesus makes it possible never to thirst again (John 4:14).
  2. There was no need of the children of Israel that went lacking; similarly, for the Christian, we have all that is needed for faithful service (2 Tim. 3:16-17; 2 Peter 1:3).
  3. David's appeal is: "Lead me to the rock that is higher than I" (Psa. 61:2).
    - a. Higher in that He is DEITY (John 1:1-3; Col. 1:16-17).
    - b. Higher in knowledge (Col. 2:3; Isa. 11:2).
    - c. Higher in power (Matt. 28:18; Phil. 3:21; Col. 2:9).
    - d. Higher in that He is Equal with the Father (John 5:22-23; Phil. 2:6-7).
    - e. Higher in that He is worthy of worship (John 6:69; Heb. 1:6).
    - f. Higher in that He is the only way to God (John 14:6; Acts 4:11-12).

## II. THE REMOTE CONTEXT OF 1 CORINTHIANS 10:4.

[Some of these references specifically speak of God, The Father, but would certainly fit the Son also].

- A. Truth without iniquity; Just and Right is He (Deut. 32:4).
- B. No Rock like Him (1 Sam. 2:2).
- C. In Him will I trust (2 Sam. 22:3).
- D. Who is a Rock but Him? (2 Sam. 22:32).
- E. He lives (2 Sam. 22:47).
- F. He speaks (2 Sam. 23:3).
- G. My Fortress (Psa. 18:2).
- H. Hears prayers (Psa. 28:1).
- I. House of Defense (Psa. 31:2-3; 62:2-7).
- J. No unrighteousness in Him (Psa. 92:15).
- K. We should sing to Him (Psa. 95:1).
- L. A Rock of offense to the disobedient (Isaiah 8:14; Rom 9:33; 1 Peter 2:8).

### III. PRACTICAL APPLICATIONS OF OUR LORD BEING A ROCK.

- A. Foolish to turn away from Him Who can supply all our needs (1 Cor. 10:1-4; Phil. 4:19).
- B. Hearing and doing His will is the only way to build (Matt. 7:24-25; Eph. 2:20).
- C. To the faithful, this Rock is PRECIOUS (1 Peter 2:7).
- D. To the disobedient this Rock is offensive (1 Peter 2:8).
- E. A rock is a symbol of strength and permanence and a place we turn to when in danger.

### CONCLUSION:

1. In the November 1976 World Evangelist, an unknown poet said it well...
  - To the artist the Lord Jesus Christ is the One Altogether Lovely.
  - To the architect, He is the Chief Cornerstone.
  - To the baker, He is the Living Bread.
  - To the banker, He is the Hidden Treasure.
  - To the biologist, He is the Life.
  - To the builder, He is the Sure Foundation.
  - To the carpenter, He is the Door.
  - To the doctor, He is the Great Physician.
  - To the educator, He is the Great Teacher.
  - To the engineer, He is the New and Living Way.
  - To the farmer, He is the Sower and the Lord of the Harvest.
  - To the florist, He is the Rose of Sharon and the Lily of the Valley
  - To the geologist, He is the Rock of Ages.
  - To the horticulturist, He is the True Vine.
  - To the judge, He is the Righteous Judge, the Judge of all men.
  - To the juror, He is the Faithful and True Witness.
  - To the jeweler, He is the Pearl of Great Price.
  - To the lawyer, He is the Counselor, the Lawgiver the Advocate.
  - To the newspaper man, He is the Good News of Great Joy.
  - To the philosopher, He is the Wisdom of God.
  - To the servant, He is the Good Master.
  - To the statesman, He is the Desire of all Nations.
  - To the student, He is the Incarnate Truth.
  - To the laborer, He is the Giver of Rest.
  - To the sinner, He is the Lamb of God that taketh away the sins of the world.
  - To the Christian, He is the Son of the Living God, the Savior, the Redeemer, the Lord.
2. There are so many aspects of Jesus Christ that we can spend our entire lifetime in a study of: Who Is the Lord?
3. What a blessing that we have the written Word which guides us in better understanding the One Who had such love for us and has provided so wonderfully for us!



# He Is The Lion Of Judah

Rev. 5:5

*Billy Lambert*

1. This is the only place in scripture where Christ is called the "*lion of the tribe of Judah.*"
2. It is needless to say to all Bible students that this imagery is deeply rooted in the Old Testament (Gen. 49:8-10).
3. In order to fully appreciate this passage in the book of Revelation, it is needful to have some understanding of certain historical facts regarding Judah.

## DISCUSSION:

- I. **THE VICTORIOUS LEADERSHIP AND POWER OF JUDAH PREDICTED.**
  - A. He shall be chief among his brethren (Gen. 49:8).
  - B. He is to be a victorious power (Gen. 49:8-9).
  - C. He is to be a legislative and regal power (Gen. 49:10).
  - D. He is to be the center of the world's hopes (Gen. 49:10).
- II. **TRACING JUDAH'S HISTORY TO SEE THE UNFOLDING OF THIS PROPHECY.**
  - A. The name Judah means "praise" and illustrates the joy of his mother at his birth (Gen. 29:35).
    1. At the time when this was spoken, there were no natural indications on which the prediction could have been founded.
    2. In later history, it was fulfilled (1 Chron. 5:1-2; Psalm 78:67-72; 60:7).
    3. The birthright was passed down to Judah as oldest worthy heir.
      - a. Camped on the east or front of the tabernacle (Num. 2:3).
      - b. Led the march (Num. 2:9).
      - c. Led in the conquest of Cannan (Jud. 1:1-2).
      - d. Received first allotment of land (Josh. 15:1).
      - e. Name Judah became designation for both land and people (Joel 3:18; 2 Chron. 14:6).
  - B. The figure of a lion on a pole became the standard of Judah.
    1. It suggests his "regal" position.
    2. In military qualities, Judah is likened to a lion, the fiercest of animals when aroused.
    3. The city where David encamped (Jerusalem) is called "Ariel" meaning "the lion of God" (Isa. 29:1).
    4. Christ, the Prince of the descendants of Judah, is called, "the lion of the tribe of Judah" (Rev. 5:5), answering to

the type as a king, as a conqueror of the forces of evil and as an object of praise and worship (Rev. 4:8-11).

- C. The word "Shiloh" comes from a Hebrew word meaning "to send." It literally means "one sent forth."
1. This prophecy has an unbroken fulfillment beginning with David as the first king from Judah (Matt. 1:2-4) and ending with Christ (Micah 5:2; Luke 1:31-33; Heb. 7:14).
  2. During the captivity "princes" or governors maintained the official relation (Dan. 1:7; Ezra 7:14; Neh. 9:31-38).
  3. Herod the Great (B.C. 38-4) fulfilled the departing of the "septré" from Judah when he became king over Judea, B.C. 37 and became the first foreign ruler (Matt. 2:1-2).
  4. "At the time that Herod was king, who was the first foreigner that reigned over the Jewish people, the prophecy of Moses received its fulfillment," viz, "That a prince should not fail of Judah, nor a ruler from his loins until he should come from whom it is reserved." (Eusebius Eccl. History Book I, chapter VI, page 17).
  5. The promise of "Shiloh" was fulfilled in the coming of Christ (Jonn 17:3; 20:21; Heb. 3:1; Acts 10:38).
  6. He was clothed with full regal authority transferred from Judah (Gen. 49:10; Acts 3:22-23; Deut. 18:15-18; Matt. 28:18).

### III. CHRIST IS THE LION OF THE TRIBE OF JUDAH.

- A. There are two sides to Christ: He is both a lamb and a lion.
- B. "With reference to personal defense he is a lamb. But, whenever the doctrine that he proclaimed was attacked and opposed, and men acted the hypocrite and violated the principles of righteousness in their lives Jesus Christ never offered one element of compromise; he showed no disposition to yield one inch, but he stood like a lion against every foe." (N. B. Hardeman Tabernacle Sermon, Vol. 3)
- C. Think of some instances when Jesus' lion-like qualities were exhibited.
1. He drove the money changers from the temple (Matt. 21:12-13).
  2. He rebuked the Pharisees (Matt. 23).
  3. He warned about false teachers (Matt. 7:15).
  4. There are brethren now who act like a lamb when they should be like a lion.
- D. Like Judah of old, Jesus has regal authority.
1. His authority was delegated from the Father (Matt. 28:18).
  2. He has ALL authority: executive (1 Tim. 6:15); legislative (Gal. 6:2); and judicial authority (John 5:27).

- E. There have been times and occasions where lions were used by God as instruments of judgment (2 Kings 17:24-26; 1 Kings 13:24-26; 20:35-36).
- F. The time is coming when the Son of God will judge the world in righteousness as the "lion of the tribe of Judah" (Acts 17:31).

## He Is The Prince Of Peace

*Freddie Clayton*

1. The soul of humankind longs for peace and happiness.
  - a. Peace plans are constantly on the front burner when it comes to international affairs.
  - b. Peace Corps surround the globe in pursuit of that ever illusive, always beyond the grasp actuality.
  - c. The popularity of advice givers such as Dr. Phil and televangelists who promote peaceful coexistence and removal of barriers to peace and happiness testify to a hungry and thirsting after that which will remove the tensions, discords, and disharmony that plagues modern man.
2. Jehovah-shalom was the name given an altar by Gideon (Judges 6:24).
  - a. When he realized he had seen the Angel of the LORD face to face he was afraid he must then die.
  - b. When he was spared, the Lord saying, "*Peace be unto thee; fear not: thou shalt not die*" (Judges 6:23). The appreciative Gideon thus erected and called the altar "Jehovah (the LORD) is peace."
  - c. That we might not die in our sins, He who is true Peace has made the wonderful commodity available, and therefore the designation of His Son, "The Prince of Peace."

### DISCUSSION:

#### I. THE PROMISE OF PEACE.

- A. Seven hundred years before the birth of Christ, Isaiah the prophet cast Him as the "Prince of Peace" (Isa. 9:6).
  1. Interestingly, this portrayal of the Lord was not incompatible with Isaiah's inspired description later that He also would be "*a man of sorrows, and acquainted with grief*" (Isaiah 53:3).
  2. Certainly we would expect the Prince would be victorious.
  3. His labors would accomplish for others to have and know that peace.

4. At the same time, from these prophecies and His example, it would also be expected that having peace would not mean a complete absence from pain, turmoil, and even agony.
- B. In the midst of a world in which contention, strife, and war surround and can possibly overwhelm us, just about any concept of peace would appear preferable.
  1. Gloom, doom, darkness, and destruction aptly describes the physical and spiritual hopelessness of forsaking God as pictured in Isaiah 8.
  2. Isaiah 9 contains a prophecy of a better day, of joy and victory in dawning light in the midst of darkness.
  3. They would rejoice as when the harvest is reaped, and as those who are victorious in battle divide the spoil.
- C. The reason for this joy is spelled out (Isaiah 9:4-7).
  1. The LORD will route His enemies as when the Midianites were driven out by the power of God working through a handful of faithful men (Judges 7-8).
  2. He will conquer without the implements of physical warfare (Isa. 2:2-4; Hosea 2:18; Zech. 9:10) but, those who are His, will not be naked, but outfitted as a spiritual soldiers (Eph. 6:10-18), offering peace to those who willingly subjugate themselves.
- D. The cause and basis for that which will be offered is foretold.
  1. Instead of the glorious new age resulting from the work of some new Moses, Joshua or Gideon, it is the Child already foretold as Immanuel in Isaiah 7:14 who appears as the hope of the whole world.
  2. *“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace”* (Isa. 9:6).
  3. *“Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this”* (Isa. 9:7).
  4. The fire of God’s love and wrath, jealousy for His name and His people will establish the kingdom of peace!
  5. Sounds exciting, doesn’t it?

## II. THE PLACE OF PEACE.

- A. The time frame in which this prophecy of Isaiah found fulfillment is understood as it is quoted and applied by Matthew in chapter 4:12-16 as an integral part of its commencement.

1. There is a distinction in Isaiah 9:1 between that which had occurred "at the first" to Zebulun and Naphtali and that which would occur "afterward," in latter times.
  2. This generally coincides with Joel's "afterwards" (Joel 2:28) and Peter's pronouncement of these "last days," (Acts 2:17) and the inauguration of the "dispensation of the grace of God" (Eph. 3:2).
  3. The establishing of the "Lord's house" in the "last days" of Isaiah 2:2-4 and no "war any more" refers to the period of time in which "the house of God, which is the church of the living God" functions as "the pillar and ground of the truth" (I Tim. 3:15), preaching the "gospel of peace" (Rom. 10:15).
  4. The reality of peace is made possible because God "hath in these last days spoke unto us by His Son" (Heb. 1:1,2).
- B. Jesus Christ is the only true Prince of Peace the world ever knew, and the only one that shall ever be.
1. When the angels announced his birth over the hills of Judaea, their first word was, "*Glory to God in the highest. And on earth peace among men in whom he is well pleased*" (Luke 2:14).
    - a. Implicit in this verse is the declaration that the promise of peace is not given to all men on earth, but only to those with whom God is pleased.
    - b. Only the obedient and faithful shall know the blessedness of that peace which only the Lord can give.
  2. Obviously, the rebellious majority of mankind will always travel the broad way that leads to destruction (Matt. 7:13).
- C. We have to march in the ranks of the Prince of Peace, as good soldiers of Jesus Christ (2 Tim. 2:3) in order to enjoy the promised provisions.
1. As Paul reveals in Colossians 1:20, Jesus "*made peace by the blood of His cross.*"
  2. Reconciliation of man to God through His death (Rom. 5:10) brought real and everlasting peace.
    - a. Reconciliation to God means to have peace with Him.
    - b. That was only possible through Jesus' blood.
    - c. Sin that separated us from the Father has been washed away (Isa. 59:1,2; Acts 22:16).
  3. Peace with God in Christ is conditioned upon our faithful willingness to do the will of the Father which is in heaven (Matt. 7:21-27; Eph. 1:3,7; II Tim. 2:10; I John 1:4-2:6).

### III. THE PROSPECTIVE OF PEACE.

- A. The peace which the Lord gives is a glorious inner tranquility that has no relation whatever to any chaos on earth, whether general or personal.
1. It comes from a oneness with God that securely rests in the confidence that no matter what may happen to our health, our property, our country, our family, or anything else, absolutely nothing can adversely affect us, because we are the Lord's.
  2. As Paul stated, *"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. 14:8).
- B. Peace with our fellow man is possible.
1. Jesus accomplished the possibility of removal of animosity between Jews and Gentiles: *"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace"* (Eph. 2:14,15).
  2. In Christ, *"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"* (Gal. 3:28,29).
  3. The Prince of Peace through His gospel of peace is the only way to obtain and maintain peace between men.
  4. When men submit themselves to and follow Jesus the Messiah only then can there be any hope for real peace.
  5. This is a lesson the world obviously, and brethren as well, need to learn.
- C. Jesus offers the peace that one can have in his own heart.
1. We can possess, *"the peace of God, which passeth all understanding"* which *"shall keep your hearts and minds through Christ Jesus"* (Phil. 4:7).
  2. This peace that *"rule(s) in your heart"* (Col. 3:15) is the result of a right relationship with God.
  3. That confidence, motivation, and comfort is objectively the consequence of reconciliation with God.

### CONCLUSION:

1. Jesus told the apostles, *"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid"* (John 14:27).
2. That peace offered is what the Lord has made available and just what man needs.
3. He is the Prince of Peace.

# He Is The Chief Corner Stone

*Rick Knoll*

1. The theme of this lectureship identifies the many different descriptions attributed to our Lord.
2. The Apostle Peter wrote his first epistle to encourage and exhort those who were undergoing fiery persecution. I Peter 4:12, 13
  - a. He reminded them of what they were built upon. I Peter 2:4,6
  - b. Which made them able to endure.
3. Peter referred to Isaiah 28:16.
  - a. *"Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."*
  - b. Should aide them to maintain their faithfulness.
  - c. With this metaphor Isaiah shows yet another description of Jehovah's plan to build that which would stand firm.
4. This prophecy was mentioned in the New Testament and leaves no doubt that this stone was in fact our Lord and Saviour Jesus Christ.
5. In our study we will attempt to show why the Lord is truly the Chief Corner Stone.

## DISCUSSION:

### 1. THE FUNCTION OF A CORNER STONE.

- A. To give support and strength to the building.
  1. Without the proper support, the building would sink and settle.
    - a. Structure only as strong as its foundation.
    - b. Example: Leaning Tower of Pisa.
  2. Requires material which will not collapse under the weight.
    - a. Sand is not suitable. Matt. 7:26, 27
    - b. Needs to be proven as suitable material.
- B. Placed in the corner to bind together two walls which come together.
  1. This maintains the integrity of the structure.
  2. Usually squared and handled with care.
    - a. This stone would be the basis or the benchmark by which the squareness and alignment of the walls are assured.
    - b. If the corner stone is not placed correctly the walls would be built out of line.
- C. The corner stone stays inseparable with the building and supports it, unites it and adorns it.
- D. It is not just window dressing but the key element in the structure.

## II. WHAT IS SO SPECIAL ABOUT THE CORNER STONE OF ISAIAH'S PROPHECY?

- A. God would lay it.
  - 1. God would be sure this stone would be laid properly.
  - 2. Although still in the future, God would accomplish His will.
- B. It would be proven beyond a shadow of a doubt to be God's chosen.
  - 1. The people would be without excuse.
    - a. They would be able to examine this stone and having done so still rejected it.
    - b. They would willfully ignore the evidence (scripture).
- C. Different from all others in that it was the only one suitable.
  - 1. Obedient until death. Phil. 2:8
  - 2. Fulfilled all he was sent to do. John 19:30
- D. This stone is a living stone. I Peter 2:4
  - 1. Because he imparts life to those who build upon him.
  - 2. He lives eternally as those who build upon him will.

## III. JESUS IS THE CHIEF CORNER STONE BECAUSE.

- A. He is a tried stone.
  - 1. By Satan. Matt. 4:1-11
    - a. Turn stones to bread. v.3
    - b. Tempting God. v.6
    - c. Worship me (Satan). v.9
  - 2. By man. Luke 20:1-40
    - a. Question of Christ's authority. vs.1-8
    - b. Parable of wicked husbandmen. vs.10-19
    - c. Questioned him of taxes. vs. 20-26
    - d. Question on the resurrection. vs.27-40
- B. He is a precious stone.
  - 1. Because of the value (priceless).
  - 2. None other could fulfill the requirements needed.
    - a. Sinless. Heb. 4:15
- C. He is the sure foundation.
  - 1. None other would do. Acts 4:11, 12; I Cor. 3:11
  - 2. Others had rejected him, God did not.
- D. He is more than the foundation, he was the head of the corner.
  - 1. He is the one who unites.
    - a. He united the Jew and the Gentile into one. Gal. 3:28
    - b. They would be called by a new name. Isa. 62:2
- E. We can build on him and live.
  - 1. This is a spiritual dwelling place. I Peter 2:5
  - 2. Will receive a reward. I Cor. 3:14



#### IV. RESULTS OF JESUS BEING THE CHIEF CORNER STONE.

- A. He is able to save those who believe.
  - 1. They shall not be confounded.
    - a. That is to say not afraid.
    - b. Be afraid.
  - 2. They would be secure
  - 3. Will not fall if they properly build. I Cor. 3:11
- B. He was rejected of the builders.
  - 1. They examined him and found him to be unfit.
    - a. He did not meet their expectations of what the Messiah was to be.
    - b. The rejected stone was Christ.
      - 1) In spite of being God's choice. Acts 4:11;
  - 2. The builders were the Jewish teachers and leaders.
    - a. Parable. Matt. 21:33-41
    - b. Result of parable. Matt. 21:42,43
- C. Become a stone of stumbling and a rock offence to those who do not receive.

#### CONCLUSION:

- 1. Many still stumble at the chief corner stone in spite of the evidence.
  - a. They are just like those who have gone before, examined him and because he does not fit their ideals, they search out their own way.
- 2. Some will obey and thus not be ashamed of our Saviour realizing he is the tried and true chief corner stone.
- 3. Sitting at the right hand of God. Heb. 10:12

## He Is The Savior

*Ryan Manning*

- 1. The topic that is before us is "He (Jesus) is the savior."
- 2. First we must define what is a savior.
  - a. Webster defines a savior as "One that saves or preserves."
  - b. Thayer define savior as "Preserver or deliverer."
- 3. God has always promised that he would send a savior.
  - a. Isaiah spoke of a redeemer. Isa. 59:20, "*And the redeemer shall come to Zion and unto them that turn from transgression in Jacob saith the Lord.*"
  - b. Malachi spoke of one that would arise with healing in his wings. Malachi 4:2, "*But unto you that fear my name shall the sun of righteousness arise with healing in his wings and ye shall go forth and grow up as calves of the stall.*"

- c. The savior is also talked about as being a Shepherd and that he would care for his people.
4. Another interesting fact about the savior is that he would come from Bethlehem.
- a. Micah foretold the coming of the savior from Bethlehem. Micah 5:2, *“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.”*
5. Now who is this savior? We have learned so far that the savior is:
- a. The redeemer.
- b. He is the one that would arise with healings in his wings.
- c. He is spoken of as being a shepherd.
- d. He would come forth from a town that was small. Bethlehem.
6. The savior that we are going to talk about is Christ our Lord.

## DISCUSSION:

### I. CHRIST THE SAVIOR.

- A. It is Luke 2 that we see the birth of the Savior.
1. Luke 2:11, *“For unto you is born this day in the city of David a Saviour, which is Christ the Lord.”*
  2. What is the City David? Is it not Bethlehem? We read earlier that Micah said out of Bethlehem shall come the ruler of Israel.
  3. Another interesting fact about this is he said a savior is born and he tells us who this is Christ our Lord.
- B. Another interesting fact about the savior is that he was destined to be the savior.
1. The prophet Isaiah foretold that a virgin would bring forth a child and shall call his name Immanuel. Isaiah 7:14, *“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”*
  2. Matthew tells us that the savior was going to save his people from their sins. Matt. 1:21, *“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”*
  3. Luke recorded the same thing. Luke 1:21, *“And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.”*
- C. Jesus told the people what his mission was.
1. Luke 19:10, *“For the Son of man is come to seek and to save that which was lost.”*
  2. He was to go and save the people of his own household.
- D. The Bible makes it clear that Jesus was destined to be the savior of the world. It is sad that people know this fact and they choose to disobey him and they think nothing of it.

## II. WHY IS HE THE SAVIOR?

- A. Because he laid down his life.  
John 10:17, *"Therefore doth my Father love me, because I lay down my life, that I might take it again."*
- B. It foreordained before the foundation of the world that Jesus was going to be the savior.
- C. The Prophet Isaiah spoke of one that would be wounded for our transgressions and bruised for our iniquities.  
Isa. 53:5, *"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."*
- D. Another reason that Christ is the savior is because God sent him to be the savior.
  - 1. 1 John 4:14, *"and we have seen and do testify that the father sent the Son to be the savior of the world."*
  - 2. John 3:17, *"For God sent not his son into the world to condemn the world but that the world through him might be saved."*
  - 3. 1 John 4:9, *"In this was manifested the love of God toward us because that God sent his only begotten Son into the world that we might live through Him."*
- E. The whole idea of Christ being the Savior is that it was the will of God that he was sent into the world to save us. It was foreordained before the foundation of the world. The Prophets foretold of him. Lastly, God sent him to be the savior of the world.

## III. HE IS THE SAVIOR.

- A. Christ is the savior of the world and the Bible testifies of this fact for us.
- B. It was his mission when he came into the world to build his church and to seek and save the lost. Hence, he would be the savior of the world.
- C. The Bible tells us that Christ learned obedience through the things that he suffered.
  - 1. Heb. 5:8, *"Though he were a Son, yet learned he obedience by the things which he suffered."*
  - 2. What was the result of Christ learning obedience by the thing he suffered? Notice verse nine of Hebrews 5.
  - 3. Heb. 5:9, *"and he being made perfect he became the author of eternal salvation unto all them that obey him."*
  - 4. This means that Christ is the savior and the savior because of the thing in which he suffered.
- D. We say that the earth is God's by the right of creation. He created the world so therefore it belongs unto him. Is not the same true with Christ? He suffered and by suffering he was made the author of eternal salvation. Does that not give him the right to be the savior?

- E. He is also the savior because without him there is no salvation.
1. Acts 4:12, *“Neither is there salvation in any other for there is none other name under heaven given among where by we must be saved.”*
  2. Acts 2:21, *“And it shall come to pass that whosoever shall all upon the name of the Lord shall be saved.”*
- F. He is the savior because we have remission of sins by his blood.
1. Col. 1:14, *“In whom we have redemption through his blood even the forgiveness of sins.”*
  2. Heb. 9:12, *“Neither by the blood of goats of calves but by his own blood he entered in once into the Holy place have obtained eternal redemption for us.”*
  3. Heb. 9:22, *“And almost all things are by the law purged with blood and without shedding of blood is no remission.”*
- G. Jesus is the savior because of his death. He was thought by many to be savior when he was alive and when he was resurrected, he proved beyond a doubt to be the Son of God. He loved and he gave himself for us and that along gives help the right to be savior

### CONCLUSION:

1. I hope we have learned why Jesus Christ is our savior.
  2. He is the savior for a number of reasons as we have explored.
    - a. Because of his death.
    - b. Because of his resurrection.
    - c. Because of his blood.
    - d. Because it was foreordained.
    - e. Because it was the will of God.
  3. Now do we obey our savior? The reason that we have listed on why he is the savior should stop and make us think about it. Christ is our savior because he loves us.
  4. If we do not obey our savior, then let's strive harder to do so. If we are obeying him, then we should rejoice in that fact.
  5. We should also rejoice in the fact that God has given us a savior and that we have the honor of calling upon him as our Lord and Savior.
  6. Jesus is our savior and let us always remember why he is the savior.  
Rom. 5:11, *“And not only so but we also joy in God through our Lord Jesus Christ by whom we have now received the atonement.”*
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# He Is He That Searcheth The Reins And Hearts

*Tom Snyder*

1. The question of who is Jesus is relevant to every age; What think ye of Christ? whose son is he? They say unto him, The son of David. Matt. 22:42
2. The answer to this question is not to be found in one verse:
  - a. While it is true Jesus is the son of David, it is also true he is the Son of God.
  - b. Some answers may be true, but not always sufficient.
    - 1) I may affirm Jesus to be the son of David, but, while this is true, to the Jew this would be a very insufficient answer.
    - 2) I may affirm Jesus is a good man, but, while this is true, to the modernist, this would be a very insufficient answer.
    - 3) I may affirm Jesus is a son of God, but, while this is true, to the Jehovah Witness, this would be a very insufficient answer.
    - 4) I may affirm Jesus is loving and compassionate, but, while this is true, to the liberal who espouses a form of universalism, this is a very insufficient answer;
  - c. For a sufficient answer we must accept the whole of God's word as to who Christ is and show Jesus for what he is and not simply what the world wants him to be.
3. Who is Jesus? We learn from the scripture that it is "he which searcheth the reins and hearts."
4. Rev. 2:23, "*And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works.*"
  - a. We want to consider this verse and learn of Jesus.
  - b. We want to learn of him that we might know him better.
  - c. We want to learn of him that we might please him better.
  - d. We want to learn of him that we might go to heaven.

## DISCUSSION:

### I. THREE WORDS TO DEFINE.

#### A. Searcheth.

1. The word "searcheth" means to search, to examine into.
2. We can see the way it is used:
  - a. The way the Jews were told of the Lord to examine the scripture: "*Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me*" (John 5:39).

- b. The arrogant Jewish leaders used this word as they attempted to persuade Nicodemus that Jesus was not of God. *“They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet”* (John 7:52).
- c. This word is also used by Peter to describe the way the prophets of old examined the things given to them of God to know the nature of their prophecies. *“Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow”* (1 Peter 1:11).

#### B. Reins.

1. When this word is used literally, it is generally translated as “kidneys.”
2. This word when used figuratively, is translated as “reins.”
3. To the ancient mind, the kidneys were the seat of the innermost thoughts, feelings, or purposes of the soul.
4. *“In the ancient system of physiology the kidneys, from the sensitiveness of that part of the person, were believed to be the seat of desire and longing, which accounts for their often being coupled with the heart.”* (McClintock and Strong).

#### C. Heart.

1. Heart is also used literally and figuratively;
2. Obviously we are considering the figurative use of the word in this context.
3. While there are nuances of meaning to the figurative use of this word, it does stand for the innermost thinking of man: the thinking, the reasoning, the emotional side of man.
4. To put the “reins” and the “heart” together then is to emphasize the innermost mental activity of man.

## II. WHAT IS SAID WITHIN THE CONTEXT, Rev. 2:18-29.

- A. The Lord reveals that which is right about the church. *“And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; <sup>19</sup>I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.”*

1. The Lord writing to churches of Asia turns His attention to the church at Thyatira. Jesus is described as the Son of God with eyes like a flame of fire and feet like fine brass. Eyes for seeing and feet for going make Jesus complete in knowledge. Hence...

2. Jesus knows all the works of this church. He speaks of their good works of charity, service, faith, patience, and growth in good works.
- B. The Lord reveals what is wrong with the church, 20-21: *"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. <sup>21</sup>And I gave her space to repent of her fornication; and she repented not."*
1. Not only does Jesus know the good, but He knows what is wrong and to this Jesus calls their attention that they might make changes.
  2. Jesus uses Jezebel, a wicked character from Israel's past, to point out their wrong:
    - a. Jezebel was one brought in by Ahab to be his wife, 1 Kings 16:31
    - b. She was devoted to the wicked ways of her false gods even to the point of slaying the prophets of God, 1 Kings 18:4
    - c. Through these gods, fornication, physical and spiritual, was committed throughout the land.
    - d. She taught the people to sin and they allowed it to be so in spite of pleas from God she corrupted the people.
  3. In the likeness of this wicked woman, the church of Christ in Thyatira was being deceived to sin.
  4. She was called to repent, but she would not.
- C. The Lord reveals what will become of the wrong-doers, 22-23: *"Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. <sup>23</sup>And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works."*
1. The penalty Jezebel and her cohorts faced was death and the penalty of these likewise is spiritual death — separation from the fellowship of God and saints.
  2. What was to result from this? *"...all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works."*
  3. One great and valuable lesson is that the Lord is the judge of all, 1 Peter 4:17; Heb. 10:29.
- D. The Lord reveals the blessings of overcoming sin, 24-29: *"But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none*

other burden. <sup>25</sup>But that which ye have already hold fast till I come. <sup>26</sup>And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: <sup>27</sup>And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. <sup>28</sup>And I will give him the morning star. <sup>29</sup>He that hath an ear, let him hear what the Spirit saith unto the churches.”

1. Because we have such a judge we are to be faithful.
2. We are to:
  - a. Hold fast till the Lord comes.
  - b. Overcome.
  - c. Keep His words unto the end.
3. While this might seem a losing battle; it becomes victory in the Lord.
4. He who has the power to see the innermost man. He most assuredly has the power of victory if we but submit to Him.

### III. FROM THIS PASSAGE, WE LEARN OF JESUS.

- A. We learn that Jesus is Deity.
  1. This verse speaks of the inner man that which is known only by God, Jer. 17:9-10.
  2. This is attributed to God on more than one occasion, Psalms 7:9; 26:2; Jer. 11:20.
  3. But this is also attributed to Jesus on more than one occasion, Mark 2:8; Luke 5:22; Matt. 12:25; Luke 6:8; 24:38.
  4. If this is an attribute reserved only for Deity, and if Jesus is said to have this attribute, then Jesus is Deity.
- B. We learn that Jesus is active in concern of mankind.
  1. “He which searcheth.”
  2. While Jesus walked among men He would do this, Matt. 9:4; Mark 12:15; Luke 11:17.
  3. We see this also of God, Gen. 6:5; 20:3-7; 22:12.
  4. This judgment we should not fear, if with this knowledge we make every effort to please God. Heb. 4:16.
  5. We, in fact, seek this judgment of God, Psalms 26:2.
  6. The Lord is active in this today through His word, Heb. 4:12.
- C. We learn that Jesus is concerned with the soul of man.
  1. Things men are concerned with:
    - a. The flesh, 1 Cor. 6:13
    - b. The outward, 1 Peter 3:3-4
    - c. To be seen, Matt. 23:5-7
  2. Things God is concerned with:
    - a. Worship in spirit and truth as opposed to empty gestures and works, John 4:24



- b. A religion of active love as opposed to inactivity, James 2:16-17
  - c. A love of God and mankind as opposed to theological sophistry, Matt. 5:19ff; 23:1ff
  - d. Obedience from the heart as opposed to forms and vain words, Rom. 6:17
3. He wants man to be a deep down Christian and NOT A SURFACE CHRISTIAN, Matt. 22:37-38.
- D. We learn that Jesus is Judge of man.
- 1. Being able to know the heart and mind is a prerequisite for a perfect judge.
  - 2. The only judgments of men are according to fruits.
  - 3. At times, we may be fooled by those who might be hypocrites or men pleasers.
  - 4. Here is the perfect judge. God cannot be fooled, for he looks beyond the flesh and into the inner man, 1 Sam. 16:7,
  - 5. Hence we seek not to escape the Lord, instead we prepare to meet Him with humility, faith, and obedience.
  - 6. The nature of the Lord's judgment:
    - a. Some assume that the heart of man is simply speaking of the emotions of men; hence that God will only judge man's sincerity.
    - b. When the Bible uses the heart we soon realize that it goes beyond mere emotions.
    - c. The heart, according to the Bible:
      - 1) Thinks, Prov. 23:7; Acts 8:22
      - 2) Can be wise, Prov. 23:15
      - 3) Can be controlled, Prov. 23:19
      - 4) Understands, Matt. 13:15
      - 5) Ponders, Luke 2:19
      - 6) Purposes, Acts 11:23
      - 7) Obeys, Rom. 6:17
      - 8) Believes, Rom. 10:10
    - d. We will be judged according to our works, Rev. 20:12-13.
    - e. It is out of the heart that these works, good or evil, come, Matt. 15:19.
    - f. Let us therefore prepare our reins and hearts that the Lord will find them prepared.

#### CONCLUSION:

- 1. What a privilege it is to know the Lord.
  - 2. He has blessed us in that He has revealed himself to man.
  - 3. This has given to us the responsibility, Acts 10:33-36.
  - 4. The incentive we have for fearing Him is He is the one "THAT SEARCHETH THE REINS AND HEARTS."
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# He Is The Bright And Morning Star

Rev. 22:16

Jared Knoll

1. The Psalmist described the Revelation of God's glory and handiwork through His creation (Psalm 19:1-6).
  - a. There is no place in the natural world that you cannot view or hear the glory and handiwork of God.
  - b. It is only fitting that God would take from such aesthetic beauty and superlative wisdom to illustrate to our minds the spiritual beauty and superlative wisdom found in the Person of Jesus.
  - c. Who is the Lord? (cf. Exodus 4:1,2; 15:1-19)
2. He is the "Bright and Morning Star."
  - a. To understand the significance of the metaphor, we must have knowledge of the literal "morning star."
  - b. What has long been referred to as a star is actually the second planet of our solar system, Venus.
  - c. As Venus orbits the sun (225 days in length) there are times throughout the year that it comes closer to the earth than any other planet (26 million miles).
  - d. Throughout this orbit, when viewed from the earth, Venus goes through phases similar to the moon, thus at certain times of the year it can be seen prior to the rising of the sun each day.
  - e. Thus it was considered a star which was "harbinger of the day." To see the star was a promise of a new day as the shades of the darkness of night slowly faded with the dawn. It was a promise of joy and cheerfulness, a hope that the long night was ended.
  - f. It was called the bright star because its illumination was superior to all others. Of all stars it would catch the eye with its brightness and beauty.
  - g. To the recipients of the revelation, Jesus was the beginning of a new day, a promise of joy and cheerfulness, a star full of beauty and grace.
3. Let us develop this metaphor before us now to gain a more perfect knowledge of the Lord (II Peter 3:18; Col. 1:10).

Col. 1:10, *"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."*

**DISCUSSION:****I. PROPHETICALLY CONSIDERING THE BRIGHT AND MORNING STAR (Num. 24:17).**

Num. 24:17, *"I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."*

- A. The first mention of this star was of prophetic nature in Balaam's prophecy.
1. *"Shall see...but not now; behold...but not nigh..."* The prophetic eye views Him, but He is yet in the future.
  2. Star and scepter — brilliant and illustrious ruler of men (Gen. 49:8-10; Isa. 9:7; Jer. 23:5).
    - a. "The star, it is said, is mentioned here as the symbol of governing power... the joining of the scepter with the star shows that authority and supremacy are the main things to be indicated by the mention of the star" (Pulpit Commentary).
    - b. It also indicates a light to light the hearts of men.
  3. Smiting the corners — all sides destroyed; reference to destroying the heathenistic ways (cf. Psalm 2:1-12; Daniel 2:44,45).
  4. There would be a new day dawning.
- B. Christ, the brilliant and illustrious ruler; the fulfillment. Mark 16:19; Eph. 1:20; Phil. 2:9; Rev. 5:12; Eph. 1:22; I Peter 3:22
1. He has all authority and reigns supreme.
    - a. Greater than Moses (Deut. 18:15; Acts 3:22; 7:37; Heb. 1:1; 3:2-6).
    - b. He is the only light of men (John 1:4; Eph. 5:14).
    - c. He is King (Rev. 7:14; 19:16; Heb. 7:1,2; I Tim. 6:15).
- C. He must be allowed to reign supreme in your heart. He must be King on the throne of your life. It is time for a new day to dawn in the hearts of men. Rom. 5:21; 6:12-18; Phil. 1:20; I Cor. 6:19-20; Matt. 6:24

**II. AESTHETICALLY CONSIDERING THE BRIGHT AND MORNING STAR.**

- A. The "bright and morning star" dispels the darkness of the night and announces with joy and cheerfulness the beginning of day. It stands with beauty that brightens the eye and the heart of the beholder.
- B. Christ dispels the darkness in the hearts of men announcing the joy and cheerfulness of a new day.
- C. Beauty from the first century beholder's point of view: the decay of morality and spirituality in society had many looking for a better day.

1. Social order—inequalities and slavery. (It was estimated that there were more slaves in the Roman empire than free men) Greed and avarice was a driving force.
  2. Debauchery and wickedness was rampant. cf. Rom. 1:18-32
    - a. F. W. Mattox said, “Seneca referred to women who counted their age by the change of husbands” and “Juvenal mentions one woman who married eight husbands in five years.”
    - b. Divorce took place over the smallest things and many times just for the sake of change.
    - c. Human life had very little, if any value:
      - 1) Abortion was an everyday occurrence and a regular part of the physician’s practice.
      - 2) The exposure of female babies occurred so often that there developed an occupation of finding them and selling into slavery.
      - 3) Suicide was considered a great escape and encouraged.
      - 4) Gladiatorial games made bloodshed a spectator sport.
  3. Religions of the day encouraged fornication, drug use, worshiping of man; even the religion of the Jew had been filled with hypocrisy and the traditions of men.
  4. Christ provided a remedy to all the sin-sickness of the eyes of the first century beheld (Rom. 1:16).
- D. Beauty from the perspective of the recipients of Revelation.
1. The opening of the seals revealed great tribulation and the death of many saints (Rev. 6-8).
  2. There was much bloodshed.
    - a. Jesus spoke of Antipas, His faithful martyr (Rev. 2:13).
    - b. Ignatius — thrown to wild beasts.

“Now I begin to be a disciple. I care for nothing, of visible or invisible things, so that I may but win Christ. Let fire and the cross, let the companies of wild beasts, let breaking of bones and tearing of limbs, let the grinding of the whole body, and all the malice of the devil, come upon me; be it so, only may I win Christ Jesus!” And even when he was sentenced to be thrown to the beasts, such as the burning desire that he had to suffer, that he spake, what time he heard the lions roaring, saying: “I am the wheat of Christ: I am going to be ground with the teeth of wild beasts, that I may be found pure bread.” (Taken from Fox’s Book of Martyrs).
    - c. Polycarp — burned alive.

d. Perpetua, Felicitas, Saturninus, Secundulus and Satur:

Perpetua, a married lady, of about twenty-two years. Those who suffered with her were, Felicitas, a married lady, big with child at the time of her being apprehended, and Revocatus, catechumen of Carthage, and a slave. The names of the other prisoners, destined to suffer upon this occasion, were Saturninus, Secundulus, and Satur. On the day appointed for their execution, they were led to the amphitheater. Satur, Saturninus, and Revocatus were ordered to run the gauntlet between the hunters, or such as had the care of the wild beasts. The hunters being drawn up in two ranks, they ran between, and were severely lashed as they passed. Felicitas and Perpetua were stripped, in order to be thrown to a mad bull, which made his first attack upon Perpetua, and stunned her; he then darted at Felicitas, and gored her dreadfully; but not killing them, the executioner did that office with a sword. Revocatus and Satur were destroyed by wild beasts; Saturninus was beheaded; and Secundulus died in prison. These executions were in the 205, on the eighth day of March. (Taken from Fox's Book of Martyrs)

e. Many, many others could be listed.

3. There was famine (scarcity of food to the Christian and hard economic times).
  4. Despite all of this there was the hope of a better day, something bright and beautiful to come, and it is fitting that at the close of not only the book of Revelation but also as God end's His revelation to man there is the "bright and morning star" of hope for the dawning of a new day.
- E. Beauty to the eye of the beholder today.
1. In many ways there is much the same today as there was in the first century. There is sin and wickedness pervading society on every continent of the earth.
  2. We deal with abuse, murder, terrorism, fear, hatred, loneliness, restlessness, divorce, indifference, confusion, worldliness, unbelief, denominationalism, division, sickness, death, depression, discontent which can make for a very dark, sad and sin-sick world.
  3. Yet the "bright and morning star" shines in the beauty of morality and spirituality which provides a better existence for man upon the earth as he lives by the standard of New Testament Christianity in view of eternity.
  4. Jesus has the answer for:

- a. Hatred, murder, terrorism, abuse, etc. (Matt. 5:21-26, 33-48; 7:12; I Cor. 13:1-13)
  - b. Divorce and problems in the home (Matt. 19:3-9; Eph. 5:22-33; 6:1-4; I Peter 3:1-7).
  - c. Division, confusion and denominationalism (I Cor. 1:10; Gal. 1:6-9).
  - d. Loneliness (Mark 10:29,30; Gal. 6:2; Rom. 12:10).
  - e. Depression (Phil 4:4; Rom. 12:12; 5:1-5).
  - f. Sickness and death (II Cor. 4:16-5:10).
  - g. The guilt of sin (Acts 2:36-38; Acts 22:16; I Peter 3:21; I John 2:1-6).
5. We do well to take heed that the day star can arise in our hearts (II Peter 1:19). Add beauty, joy, cheerfulness, freedom from sin to your life by coming to Christ in faithful obedience (Heb. 5:9; 2:1-3).

### III. THE PREEMINENCE OF THE BRIGHT AND MORNING STAR.

- A. As the "bright and morning star" is the first to gather the attention of the eye, our eyes must be riveted upon Christ (Col. 3:1-3; Heb. 12:1,2).
- B. As we begin the day, live through the day and end the day, Jesus must be the focal point.
- C. Every facet of life must have Jesus well in focus:
  1. In worship (John 4:24; Heb. 10:25).
  2. In the home (Psalm 127:1).
  3. On the job (Col. 3:22-25).
  4. In word (Eph. 4:29).
  5. In thought (Phil. 4:8).
  6. In deed (Col. 3:17).
  7. In the work of the church (I Cor. 15:58).

### CONCLUSION:

1. In Christ, all things are "become new" (II Cor. 5:17).
  2. Through Him we look for a "new heaven and a new earth" (Rev. 21:1).
  3. If you will let Him have his way with you, you will become a new creature, old things passed away, to enjoy the dawning of a new day now and the hope of the dawn of that eternal day when you can hear, "Well done."
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# He Is The Resurrection And Life

*Sidney White*

1. John 10:39, Jesus escapes another attempt of the Jews to take Him.
  - a. He went beyond Jordan where John at first baptized, v.40.
  - b. We are not told how long He stayed there.
2. Word came about Lazarus' death, and after two days Jesus and the disciples went to Bethany.
  - a. Note Thomas' statement in 11:16.
  - b. He no doubt thought Jesus would be killed, and he seems willing to die with Him.
3. Lazarus was in the grave 4 days when Jesus and the disciples arrived.
  - a. Mourning and weeping was evident.
    - 1) That is a natural thing, nothing unusual about this;
      - a) "house of mourning" Eccl. 7:2
      - b) "mourners go about the streets" Eccl. 12:5
    - 2) Comforters were present.
      - a) We have a responsibility in this regard, Rom. 12:15.
      - b) We can offer comfort, 2 Cor. 1:3-4.
  - b. How well have we learned this lesson for similar situations?
4. Martha:
  - a. Note her complaint, v.21; out of grief and seemingly from some resentment.
  - b. She does express faith in Jesus' power, v.21b
5. Jesus raising Lazarus is the 3rd account of Him raising the dead (Mark 5:41ff; Luke 7:11-17, and now here).
6. "I am the resurrection and the life" and then He raises Lazarus.
  - a. The 5th "I Am" ("door", John 10; "shepherd", John 10; "light of the world", John 8; "bread of life", John 6).
  - b. Here the "cause" is put for the "effect"; He causes the resurrection and life.

## DISCUSSION:

- I. **JESUS — THE SOURCE OF COMFORT.** cf. John 14:1ff
  - A. v.23, the first statement of comfort.
  - B. vs.25-26, the second statement of comfort (to be discussed in detail).
- II. **JESUS — THE SOURCE OF THE RESURRECTION:**
  - A. I Cor. 15:20-22, 50-54; Phil. 3:20-21; I Thess. 4:16-18
  - B. His own resurrection is the ultimate proof of His Sonship and deity, Rom. 1:4
  - C. One must consider His resurrection in the past. Christ arose from the dead.

- D. One must consider the present resurrection, that is, sinners raised to walk in a new life, Rom. 6:1ff; Col. 3:1ff.
- E. One must consider the future resurrection; bodies come forth from the grave; John 5:28-29; I Thess. 4:13-18.

### III. JESUS — THE SOURCE OF ALL LIFE.

- A. He is the source of physical life. Gen. 1:26; John 1:4; 5:26
- B. He is the source of spiritual life:
  - 1. He paid the price to buy us back. We were dead in sin and through Him are made alive, Eph. 2:1ff.
  - 2. He showed us the way by a perfect example, I Peter 2:21-25; Phil. 2:5ff
  - 3. He is our intercessor (Rom. 8:34), our mediator (I Tim. 2:5-6).
- C. He refers to Himself as “the life” in John 14:6; cf. I John 5:11; Col. 3:4

### IV. “SHALL NEVER DIE.”

- A. This is one of those “exceeding great and precious promises.” 2 Peter 1:3-4
- B. This is a conditional promise — “whosoever liveth and believeth in me.”
- C. We all die physically (Heb. 9:27), but not spiritually.

### V. “BELIEVEST THOU THIS?”

- A. Materialists say “no”! He believes death is “the end”.
- B. Note Martha’s confession, v.27. cf. Peter’s confession, Matt. 16:13ff.
- C. The “guide” of her faith is the word of God — without alteration, exception. Rom. 10:17; John 20:30-31
- D. The “ground” of her faith is the authority of Christ. She believes what He said because she believes the one who said it.
- E. What about our faith in Jesus being “the resurrection and the life?”

### CONCLUSION:

- 1. As Jesus gave Martha hope of Lazarus coming forth from the dead, so we have that hope through Jesus Christ. Death is not the end.
- 2. Because there is a resurrection, we have hope of an eternal home with God.

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He Is The Christ

Gilbert Gough

1. In John 1, two disciples of John the baptizer saw and heard Jesus, and they began to follow Him whereupon Jesus invited them to visit where He dwelt (vs.35-39).
 - a. One of the two disciples is identified as Andrew who went to find his brother Peter to tell him of his visit with Jesus.
 - b. Andrew told Peter "We have found the Messiah" (v.41) which the gospel writer said Messiah "is, being interpreted, the Christ."
 - c. Question: What was said by or done by Jesus to convince Andrew that Jesus was the Christ?
2. In Matthew 16:13-16 when Jesus met with His disciples to establish His true identity, He ask His disciples, "*Whom do men say that I the Son of man am?*" (v.13)
 - a. The disciples answered that the people thought Jesus was "*John the Baptist: some Elijah; and others, Jeremiah or one of the prophets.*" (v.14)
 - b. Then Jesus asked them directly, "*But whom say ye that I am?*" (v.15) to which Peter replied, "*Thou art the Christ, the Son of the living God.*" (v.16)
 - c. Question: How did Peter know Jesus was the Christ?
3. In John 11, Lazarus, the brother of Mary and Martha, had died, and Jesus had come to comfort his sisters.
 - a. Martha "*as soon as she had heard that Jesus was coming, went and met him*" (v.20) and said, "*Lord, if thou hadst been here, my brother had not died*" (v.21).
 - b. Jesus said to her, "*Thy brother shall rise again*" and Martha said she knew her brother would rise again at the last day (vs.23,24).
 - c. He told Martha "*I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?*"
 - d. She confessed, "*Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.*"
 - e. Question: How did Martha come to believe Jesus was the Christ?
4. Another question to ask in regard to these Bible accounts is: Why was/is it important for Andrew, Peter and his fellow disciples, and Martha to understand Jesus was the Christ?

DISCUSSION:

I. "CHRIST" IS JESUS' OFFICIAL TITLE.

- A. It means "Messiah," or "Anointed One" thus, that is the reason John in his Gospel says when Andrew declared "We

have found the Messiah” writes “which is, being interpreted, the Christ” or the anointed one.

1. “Messiah” is from the Hebrew language; “Christ” is from the Greek and “Anointed One” is from English.
2. All three designations mean the same thing, and the idea was based upon the ancient Hebrew custom of anointing a person being set aside for a high office such as prophet (Elisha, I Kings 19:18), priest (Aaron, Lev. 8:12) or king (David, I Sam. 16:13; Solomon, I Kings 1:39).
 - a. Jesus was/is a prophet (Acts 3:22), priest (Heb. 8:1) and king (Rev. 17:14) and He was anointed in humble fashion by Mary (Matt. 26:7; Mark 14:2; Luke 7:37; John 12:3).
 - b. Jesus is referred to as the “Anointed” often in Scripture.
 - 1) The apostles and disciples prayed together after Peter and John’s release from custody of the Jewish rulers and quoted Psalm 2:1, 2. *“Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed...”* From Acts 4:25, 26.
 - 2) Also see Acts 10:38; Heb. 1:8, 9

II. JESUS IS THE CHRIST.

- A. Jesus is declared to be the Christ in Matthew’s genealogy. *“And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ”* (Matt. 1:16).
- B. He was introduced by the angels as Christ. *“And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord”* (Luke 2:10, 11).
- C. In the temple, Simeon testified that this baby was “the Lord’s Christ” (Luke 2:26).
- D. Jesus never explicitly used this title in referring to Himself, but He acknowledged it to the woman at the well by saying, *“I that speak unto thee am he”* (John 4:25, 26).
- E. The title was used particularly at His trial (Matt. 26:63, 64).
- F. Peter, on the day of Pentecost in Acts 2, made this title his theme by declaring, *“God hath made this same Jesus, whom ye crucified, both Lord and Christ”* (Acts 2:36).
- G. Too, Paul affirmed it. *“Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ... That Christ should suffer, and that he should be the first*

that should rise from the dead, and should shew light unto the people, and to the Gentiles" (Acts 17:3; 26:23).

III. HOW JESUS IS IDENTIFIED AS THE CHRIST.

- A. Philip inferred that Jesus was the Christ when he called upon Nathanael to view Jesus through the law and the prophets. *"We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (John 1:45).*
- B. Through God's scheme of redemption, the Jews, and Samaritans as well, anticipated the coming of the Messiah for when the Messiah came He would establish His kingdom.
 1. When John the baptizer began his ministry, the multitudes went out to be baptized of him. *"And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not" (Luke 3:15; see also John 1:19-28).*
 2. The earliest prediction of the coming Messiah is found in Gen. 3:15. *"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."*
 3. Perhaps Moses' prophecy regarding the coming prophet like unto Moses made the greatest impact on the Jewish thinking (Deut. 18:15-19). Peter speaks of its fulfillment in Acts 3:22-24 and so does Stephen in Acts 7:37.
 4. Simeon was "looking for the consolation of Israel" (Luke 2:25) and Anna the prophetess spoke to the people that were "looking for the redemption of Jerusalem" (Luke 2:38).
 5. Even the enemies of Jesus knew the Old Testament's emphasis on the coming Messiah, and Herod inquired of the Scribes "where Christ should be born" (Matt. 2:4-6).
 - a. When some believed Jesus was "the prophet" of prophecy, others tried to deny it by arguing, *"Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" (John 7:41, 42)*
 - b. Even the high priest demanded of Jesus at His trial, *"I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God."*
 6. Nicodemus came to ascertain that if Jesus were the Christ, then He would establish His kingdom (John 3:1-8).
 7. In Luke 17:20, 21 the Pharisees demanded of Jesus "when the kingdom of God should come" because if He were the Christ, then He would establish His kingdom.

8. Joseph of Arimathaea was “looking for the kingdom of God” (Luke 23:51) in hopes that Jesus was the Messiah.
 9. Though many accepted Him as the Christ, many did and would reject Him as the One whom the law, and the prophets spoke.
- C. Here is the answer to the questions of our introduction. Andrew, Peter and his fellow disciples, and Martha knew He was the Christ because of:
1. The Law of Moses
 - a. The coming “seed of woman” (Gen. 3:15).
 - b. “The prophet” that God would raise up (Deut. 18:15).
 - c. The seed of Abraham (Gen. 12:3; 22:18).
 - d. Shiloh of Judah (Gen. 49:10).
 - e. Christ typified in the king/priest Melchizedek (Gen. 14:18-20; Heb. 7:15-17).
 - f. Christ typified as the Passover Lamb (Exodus 12; John 1:29; I Cor. 5:7).
 - g. Christ typified in the brazen serpent in the wilderness (Num. 21:6-9; John 3:14).
 2. The Books of History
 - a. In II Samuel 7:12-16, Nathan the prophet foretold of the One who would sit on David’s throne, whose kingdom would be established forever.
 - b. That same promise was repeated during the reign of Solomon (I Kings 9:5).
 3. The Psalms
 - a. The Christ’s nature (Psalm 45:6, 7)
 - b. The Christ’s work (Psalm 110)
 - c. The Christ’s rejection (Psalm 118:22, 23)
 - d. The Christ’s betrayal (Psalm 41:9)
 - e. The Christ’s suffering and death (Psalm 22)
 - f. The Christ’s resurrection (Psalm 16:8-10)
 4. The Prophets
 - a. The birth of Christ (Isa. 7:14; Micah 5:2)
 - b. The nature of Christ (Isa. 9:6)
 - c. The time of the Christ’s coming (Daniel 9:24-27)
 - d. The work of the Christ (Zech. 6:13; Daniel 9:24-27; Isa. 61:1-3)
 - e. The rejection of the Christ (Isa. 53:1-3)
 - f. The betrayal of the Christ (Zech. 11:12)
 - g. The suffering and death of the Christ (Isa. 53:4-12).
 - h. We might say to the modern day Jews the same Paul asked king Agrippa, “*Believest thou the prophets? I know that thou believest*” (Acts 26:27).

IV. THE PURPOSE OF THE MESSIAH’S COMING.

- A. The purpose of the Messiah’s coming can be learned in the Messianic prophecy of Daniel’s seventy weeks (Dan.

- 9:24-27) and the purpose of the Messiah's coming is multi-faceted.
- B. The Messiah would "finish the transgression," "make an end of sins," and "make reconciliation for iniquity."
1. When we turn to the New Testament, we can see the fulfillment of this facet of Daniel's prophecy.
 - a. Read Matt. 1:21; 20:28; 26:28
 - b. Read Paul's writing in I Cor. 15:3; II Cor. 5:21; Gal. 1:4; Eph. 1:7; Col. 1:20
 - c. Peter writes, "*Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed*" (I Peter 2:24).
 - d. "*And from Jesus Christ...him that loved us, and washed us from our sins in his own blood*" (Rev. 1:5).
 2. Now, Jesus the Christ did not come to eradicate sin and transgression from the earth, but to introduce God's scheme of redemption whereby sinful man could win the victory over sin and its consequences (Mark 16:16; Luke 13:3; Acts 2:38; 8:37; 22:16; Rom. 6:3,4; 10:9,10).
- C. The Messiah would not only save man from his sins, but He would introduce the Christian dispensation which Daniel referred to as "everlasting righteousness."
1. This "everlasting righteousness" Paul refers to in Rom. 3:21-26 and it has to do with the time the Gospel reigns.
 2. The saving Gospel was/is "the righteousness of God revealed" (Rom. 1:16,17).
- D. The Messiah would "seal up the vision and prophecy," thus bringing to conclusion of the miraculous events of the Gospel age.
1. Peter points out that the prophets who prophesied regarding "*the grace that should come...testified before hand the sufferings of Christ and the glories that should follow them*" (I Peter 1:10-12).
 2. With the Messiah's coming for saving man, and with the completion of the inspired revelation, the need for "vision and prophecy" were no longer necessary (cf. I Cor. 13:8-13; Eph. 4:11-16).
- E. The Messiah would "confirm the covenant with many" literally meaning "making a covenant firm," thus indicating that even though the Messiah would be "cut off," His covenant would remain in effect.
1. When this first covenant was taken away and nailed to His cross (Col. 2:14), it was replaced by the second (Heb. 10:9,10).
 2. The Messiah's firm covenant is the one Jeremiah prophesied about in Jer. 31:31-34.

CONCLUSION:

1. The biblical evidence that Jesus is the Christ is indisputable.
2. The Old Testament is replete with the message of the coming Christ. He came and fulfilled the prophecies of the Old Testament concerning Him (Luke 24:44); and now the question to answer is "What will YOU do then with Jesus who is called Christ?" cf. Matthew 27:22

He Is The Son Of God

Bobby Carey

1. In John 3:17, we read of the extent of the love of God.
2. It was not man's love that moved God, that motivated God's love for man. (John 4:10)
 - a. From this, we are reminded of the boundless love of God.
 - b. God sent His only begotten Son into the world.

DISCUSSION:**I. THE PROPHECY OF THE BIRTH OF THE SON OF GOD.**

- A. God's promise to David. (2 Sam. 7:14-16)
 1. He would establish His Kingdom.
 2. His Son would build a house for His name.
 3. God will establish his eternal kingdom forever, God will be His Father and He will be my son.
- B. Most commentators agree that this prophecy was spoken of Solomon and the house (temple) for the name of God.
 1. However, when we compare 2 Samuel 7:14-16 with Isaiah 9:6-7, we learn the son-ship can also apply to Christ the eternal Son of God.
 2. This is confirmed by the angel's words to Mary in Luke 1:31-33.

II. GOD DECLARED THAT JESUS IS HIS SON.

- A. At His baptism, God spoke orally of Jesus being His Son. (Matt. 3:16-17)
- B. Again on the mountain of transfiguration, God spoke to Peter, James and John. (Matt. 17:1-5)
- C. God sent His only begotten Son. (3:16)

III. JESUS SAID THAT GOD WAS HIS FATHER.

- A. At the age of twelve Jesus went to Jerusalem and was in the temple, when He said "*I must be about My Fathers business.*" (Luke 2:49)
- B. In John 10:30 Jesus said, "*I and MY Father are one.*"

- C. The Jews said, "*You are blaspheming,*" when He said, "*I am the Son God.*" (John 10:36)
- D. In His discussion of the resurrection and Judgment. John 5:20-23,25-29

IV. THE APOSTLES AFFIRMED THAT JESUS IS THE SON OF GOD.

- A. Rom. 8:1-3, God sent His Son to remove condemnation.
- B. Rom. 8:31-32, Christians are citizens of the Kingdom of His Son.
- C. Col. 1:12-14, Christians are citizens of the Kingdom of His dear Son.
- D. Rom. 1:3-4, He was declared to the Son of God by His resurrection.

V. THE DEVIL AND DEMONS KNEW HE WAS THE SON OF GOD.

- A. He came and tempted Him immediately after His baptism;
 - 1. In His need for food. (Matt. 4:3-4)
 - 2. He tested His pride. (Matt. 4:5-7)
 - 3. He tested Him with the glory of the world (Matt. 4:8-10)
- B. The demons recognized Him (Mark 5:7; 1:23-24).

CONCLUSION:

- 1. The evidence is abundant; Jesus Christ is the Son of God!
- 2. As such He is capable and willing to save all who obey Him. (2 Tim. 1:12b)

He Is The Almighty God

Richard Guill

- 1. Definition of terms:
 - a. "Almighty" (Hebrew, *shaddai*) means "sufficient, mighty."
 - b. "Mighty" (Isa. 9:6) (Hebrew, *gibbor*) means "mighty one."
 - c. Either term refers to His power, might, and authority.
- 2. As God (John 1:1), and being "equal" with God (Phil. 2:7), we know very little about His power and might and authority prior to the creation of this universe. It seems that Jesus was the creator of the angels in heaven (Col. 1:16). "*For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him.*" Yet, if he created them, they were not made subject to him until after his exaltation to the right hand of God (1 Peter 3:22). "*Who*

is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

3. Likewise, we know very little about the extent of His power and authority after this universe is destroyed. I Cor. 15: 24,25,28 gives us a little clue: *"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 all enemies under his feet. ... ²⁸And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be God in all."*
4. Concerning his power and authority over things both in heaven and in earth from creation till the end of this universe, a great deal has been revealed unto us. Jesus summarized it by saying, All power (Greek "exousia," privilege, power, authority) is given unto me in heaven and in earth (Matt. 28:18). We shall examine Him as the Almighty God as it pertains to the power He has and continues to exert in this universe.

DISCUSSION:

I. HIS POWER OVER THE BEINGS IN HEAVEN.

- A. GOD the Father is not, and never will be, subject unto Christ. 1 Cor. 15:27, *"For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him."*
- B. The HOLY SPIRIT also appears to be under the authority of Christ. Peter speaks of the Spirit of Christ which was in and inspired the prophets of old (1 Peter 1:11). Jesus also adds validity to this by his references to the sending of the Spirit upon the apostles. John 14:26, *"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."* In 15:26, *"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."*
- C. The ANGELS are also subject unto him. 1 Peter 3: 22, *"Who is gone into heaven, and is on the right hand of God; angels, and authorities and powers being made subject unto him."* Matt. 13:41 (and several other places) refers to "his angels." *"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity."*

II. HIS POWER OVER THINGS ON EARTH.

- A. Over the forces of nature to over rule, suspend, or supercede.

1. Water to wine (John 2) — natural way versus a miracle.
 2. Storm and winds and sea. Mark 4:39, Jesus calmly and simply said, "Peace, be still." And the wind ceased, and there was a great calm. Verse 41, "*And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and sea obey him.*" THE ANSWER? He is the mighty God!
 3. Food provision. 5 loaves and 2 fishes fed 5000 men and women and children! HOW? He is the mighty God. (Matt. 6:33) Do we believe He still has the power to supply and multiply these things for us?
 4. The fig tree (Mark 11) cursed it and it withered.
- B. Over all human beings, both body and soul. (John 17:2) As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.
1. Over all diseases and maladies befalling the body.
 - a. Leprosy. Matt. 8:3, "*And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.*"
 - b. Withered hand. Matt. 12:13, "*Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.*"
 - c. Issue of blood. Mark 5:25-34, "*For she said, If I may touch but his clothes, I shall be whole.*" SHE DID AND SHE WAS!
 2. Over the malady of sin that condemns the soul to eternal death. Luke 5:17-26, man with palsy on a bed let down through the roof. Jesus says, Man, thy sins are forgiven thee (v.20). The scribes and Pharisees accuse Jesus of blasphemy and ask, Who can forgive sins, but God alone? (v.21) THAT WAS THE POINT! Jesus was (and is) THE MIGHTY GOD!
 - a. This same power and authority is seen when Jesus gave the apostles his authority and power through the Holy Spirit. John 20:22-23, "*And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.*"
 - b. Jesus told the disciples that repentance and remission of sins should be preached in his name (or by his authority) among all nations, beginning at Jerusalem (Luke 24:47).

III. HIS POWER OVER SATAN AND HIS FORCES.

- A. Demonstrated by his power over evil spirits as he cast them out of those afflicted by them.

1. The evil spirits recognized Jesus and his authority and power over them. They had no choice except to obey (Matt. 8:29; Luke 8:26-33; 10:17).
- B. 1 John 4:4, *"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."*
 1. We don't have supernatural power like the apostles possessed, but we have God's power through his word which is sufficient for us to be able to overcome and be victorious.

IV. HIS POWER AT HIS SECOND COMING.

- A. The resurrection of the dead. (John 5:28-29)
- B. The fiery destruction of the world. (1 Peter 3:10-12)
- C. The final judgment of all men. John 5:22, *"For the Father judgeth no man, but hath committed all judgment unto the Son."* Acts 17:31, *"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."* also John 12:48

CONCLUSION:

1. What one believes about Jesus Christ is vitally important to his or her spiritual life and the growth and trust placed in Him. Paul said it this way, For the which cause I suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day (2 Tim. 1:12).
2. Not only must we be convinced that Jesus was the Son of God, but also that He was, and is, the ALMIGHTY GOD, who possesses ALL POWER and authority over ALL things in heaven and in earth.
3. Let us, like Jeremiah of old, proclaim, *"Ah, Lord God! Behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for Thee"* (Jer. 32:17).
4. And we, as laborers together with God (1 Cor. 3:9), should have the confidence of Paul who said, *"I can do all things through Christ which strengtheneth me"* (Phil. 4:13).

He Is The Foundation

1 Cor. 3:11

Guyton Montgomery

1. The theme for this lectureship poses a very important question: "Who Is The Lord?"
 - a. When this question is asked, it should be in search of a thorough, Biblical answer that cannot always be answered within one simple statement.
 - b. This would be like asking me the question, "who is my wife?"
 - 1) I could simply answer Amanda Montgomery.
 - 2) Yet, you would not truly know my wife.
 - 3) You would not know what she looks like, her goals, interests, likes, dislikes, personality and who she really is.
 - c. One could simply answer that the Lord is the son of God, but it would not let one know who the Lord really is.
 - 1) A Christian should desire to really know our Lord.
 - 2) To know his being, purpose, role, motivation, etc.
2. An important fact to remember for one who desires to know Christ, is that HE IS THE FOUNDATION.
 - a. This fact is often uttered from our lips in Psalms, Hymns & Spiritual Songs (Eph. 5:19; Col. 3:16).
 - 1) We sing, "The church's one foundation is Jesus Christ her Lord" ("The Church's One Foundation").
 - 2) We sing, "On Christ, the Solid Rock, I stand; All other ground is sinking sand" ("My Hope Is Built on Nothing Less").
 - b. However, do we truly understand what it means for Christ to be the foundation?
3. In this lesson let us consider: Explanation of foundation, Essentiality of foundation, and the Examination of foundation.

DISCUSSION:

I. EXPLANATION OF FOUNDATION.

A. Etymology.

1. The word for foundation in the Old Testament is *yacad* meaning: "to set (literally or figuratively); intensively, to found; reflexively, to sit down together, i.e. settle, consult: — appoint, take counsel, establish, (lay the, lay for a) found(-ation), instruct, lay, ordain, set." (used 43 times).
2. The word for "foundation" in the New Testament comes from two different words.
 - a. *katabole* which means: "a deposition, i.e. founding; figuratively, conception: — conceive, foundation" (Matt. 13:35; 25:34; Luke 11:50; John 17:24; Eph. 1:4; Heb. 4:3; 9:26; 11:11; 1 Peter 1:20; Rev. 13:8; 17:8).

- b. *themelios* which means: “something put down, i.e. a substruction (of a building, etc.), (literally or figuratively): — foundation.” (Luke 6:48,49; 14:29; Acts 16:26; Rom. 15:20; 1 Cor. 3:10-12; Eph. 2:20; 1 Tim. 6:19; 2 Tim. 2:19; Heb. 6:1; 11:16; Rev. 21:14,19).
- 3. Webster’s Dictionary defines “foundation” as:
 - a. “The fundamental principle on which something is founded; basis.”
 - b. “A supporting material or part beneath an outer part.”
- B. The foundation is literally the part in which a building or organization rests.

II. ESSENTIALITY OF FOUNDATION.

- A. The foundation is extremely important to any structure.
- B. Nationally syndicated newspaper columnist, Tim Carter, had this to say regarding the importance of foundations. (He is a residential contractor known for his custom remodels including kitchens and baths ranging from \$75,000 – \$250,000.)
 - 1. The foundation of a building is designed to withstand the loads placed upon it. Without a foundation, a wall or column supporting a concentrated load could actually crack the slab and sink into the soil.
 - 2. Foundations also protect structures from frost heaving.
- C. The foundation of the World Trade Center extended 70 feet below ground so it could rest upon bedrock.
 - 1. This foundation was known as the “bathtub” which stabilized weak soil and kept water out.
 - 2. This “bathtub” or foundation was not destroyed, despite the fact that a whole skyscraper came crashing down on top.
- D. The stone’s that were used for Solomon’s Temple were large (12x15ft), expensive and carefully prepared (1 Kings 5:17).
- E. The Lord spoke about the importance of a good foundation (Luke 6:48ff).

III. EXAMINATION OF FOUNDATION.

- A. Christ is the foundation.
 - 1. 1 Cor. 3:11, *“For other foundation can no man lay than that is laid, which is Jesus Christ.”*
 - 2. This is spoken of by Isaiah, *“Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.”* (Isa. 28:16). (cf. Eph. 2:20).
 - 3. Peter spoke of this in 1 Peter. 2:6-8.
 - 4. Consider the account found in Matthew 16:13-19.

- a. Christ said he would build His church upon this rock?
- b. What rock would be the foundation?
 - 1) The word for rock here is *petra* which means: "a solid ledge of rock."
 - 2) The word for Peter here is *petros* which means: "a small stone or pebble."
 - 3) Christ was not saying that Peter was going to be the foundation for Christ's church, but Christ, the Son of The Living God would be the foundation (the confession which Peter had made, v.16).
- B. Christ can be the foundation because:
 1. God sent Him for this purpose (John 3:16; 10:36, 37; 1 John 4:10).
 2. Without Christ, nothing would have been created (John 1:1-5).
 3. Christ is the only one to walk this world perfectly even though he has been tempted the same as every man (Heb. 4:15).
 4. Christ can be the foundation for He is our propitiation (1 John 2:2).
 5. No other has the right to be the foundation for they do not have these credentials.
- C. Some simple lessons to be learned.
 1. One should build upon no foundation other than Christ.
 - a. Not upon Martin Luther, John Smythe, John Wesley, Joseph Smith, or even preachers of today.
 - b. Christ is the only "solid rock" on which we can stand.
 2. Let us always build upon this foundation.
 - a. This can be accomplished by being students of His word (John 14:15; 2 Tim. 2:15).
 - b. This is done when we grow in the grace and knowledge of Christ (2 Peter 3:18).
 - c. This is done when we proclaim the word to bring souls to Christ (Matt. 16:18-20; Mark 16:15).

CONCLUSION:

1. Who is the Lord? He is the Foundation.
2. Consider these words:

"We have an anchor that keeps the soul,
Steadfast and sure while the billows roll,
Fastened to the Rock which cannot move,
Grounded firm and deep in the Savior's love."
3. Is your anchor fastened to the Rock (foundation) which cannot move?
4. If not, you are standing upon sinking sand and you will tossed to and fro in the storms of life.

5. Dear friend don't be as the foolish man building his house upon the sand, but stand upon the Firm Foundation, Jesus Christ our Lord.
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He Is The Sun Of Righteousness

Malachi 4:2

Randy McQuade

1. God is light (I John 1:5).
2. Christ is Deity.
3. Christ is light (John 1:1-14).
 - a. He is the Word (v.1). The Word gives light (Psalms 119:105; 130).
 - b. The Word (gospel) is God's righteousness revealed (Rom. 1:16-17).
4. Christ shines forth light (Eph. 5:14).
5. Christ exemplifies righteousness.
 - a. Obedient unto death (Heb. 12:2).
 - b. Kept the law perfectly.
6. Malachi 4:2 prophetically designates Jesus as "the Sun of Righteousness."
7. In the same manner that the sun appears on the horizon, reaches its zenith and then sets in the West, the Christian age upon earth can be viewed as a single day in which the sun moves across the sky.

DISCUSSION:

I. THE SUN OF RIGHTEOUSNESS AT DAWN.

A. The Background

1. The sun rises to give light to a brand new day.
2. A people not long returned from seventy years of captivity.
 - a. They had lost their national pride.
 - b. They had lost the glory of the temple.
 - c. They had lost touch with the spiritual (Mal. 1:6).
 - d. They had lost hope (3:14-15).
3. God, however, gives them hope (4:1-6).
 - a. Destruction of the wicked (v.1)
 - b. Healing and light for the righteous (v.2)
 - c. Growth as that of stall-fed calves (v.2)
 - 1) In contrast to grazing cattle, they are better fed and better taken care of.
 - 2) cf. I Peter 2:2
 - 3) Bread enough and to spare!

- d. The righteous will prevail over the wicked (v.3).
- e. They were still God's covenant people.
- f. He will send John in the spirit and power of Elijah to be the forerunner of Christ (v.5-6).
 - 1) Isaiah 40:3
 - 2) Luke 1:17
- B. Christ's first coming was the dawn of a new day.
 - 1. He is the light of the world (John 8:12; 1:4-5).
 - 2. He prepared the people for the kingdom (Matt. 4:16-17).
 - 3. He pointed the way to righteousness.
 - a. By his authority
 - b. By his example (Heb. 5:8-9; 4:15; I Peter 2:21-23)
 - c. By his teaching (Matt. 7:28-29)
 - 4. He brought healing rays to men (Isaiah 53:5).
 - a. This had never been possible (Heb. 10:4).

II. THE SUN OF RIGHTEOUSNESS AT NOON.

- A. Shines because of that cleansing/healing.
 - 1. Heb. 9:12-15
 - 2. Man was no longer under the law of sin and death, but the perfect law of liberty, freeing all of those coming thereto to live righteously unto God (Titus 2:11-12).
- B. Shines by way of the testimony left behind.
John 20:30-31; I John 1:1-5
- C. Shines by way of his influence upon others
 - 1. The apostles were willing to suffer for his sake (Acts 5:41). cf. Acts 4:18-20; Acts 5:28-32
 - 2. Had they lied about the resurrection and who Jesus actually was, why keep up the charade under such opposition and persecution. The examples of righteousness they followed and lived out despite persecution makes the source of that light (the Sun of Righteousness) shine that much more brilliantly (I Peter 4:13-16).
- D. Shines by way of his followers' influence upon others.
Matt. 5:14-16

III. THE SUN OF RIGHTEOUSNESS AT DUSK.

- A. Will expose deeds
 - 1. John 3:19-21 explains the principles of light and darkness in relation to men's deeds.
 - 2. All deeds will be "brought to light" (Eccl. 12:13-14).
 - 3. Christ will then "judge the world in righteousness" (Acts 17:31).
- B. Will destroy the wicked with the brightness of his coming (2 Thess. 1:5-10; cf. 2:8).
- C. 2 Peter 3:12-13
- D. No need for sun in heaven, He is the light (Rev. 21:23).

CONCLUSION:

1. The first coming of Christ marked the dawning of a new day in human history.
2. As the prophet foretold, he shone forth as a “Sun of Righteousness” bringing healing rays to mankind.
 - a. Gives light to those in darkness
 - b. Gives hope to the hopeless
 - c. Gives comfort to the downtrodden
3. Through his example and his word, we have a guiding light pointing the way to righteousness approved and demanded by God.

He Is The Way, The Truth, And The Life

Charles Blair

1. Many questions about life intrude themselves into the thinking of man.
 - a. Most individuals will place the answer to such questions on the back burner until a crisis arises or death approaches.
 - b. When faced with the brevity of life and one’s own mortality, the answers to what am I doing here and where am I going crowd out the mundane and trivial questions.
2. As we stand before a disbelieving world, we claim and support with evidence that Jesus is the answers to those fundamental questions which deal with our existence and our destiny.
 - a. What makes Jesus so different is His claim that He is God.
 - b. If He is God, then all of life makes sense and has purpose.
 - c. If He is not God, then we are of all men, “most miserable” (I Cor. 15:19).
3. In this study we shall strive to point this audience and to all who will listen anywhere, Jesus is the answer. May God bless our study together.

DISCUSSION:

- I. **IN THE CONTEXT OF JOHN 13 AND 14, QUESTIONS WERE ARISING CONCERNING THE FATE OF JESUS:**
 - A. Jesus had spoken to the Jews and also to His own disciples about His leaving them (John 13:33).
 1. Where He was going they “...cannot come.”
 2. The context shows us this is not a permanent statement.

3. Jesus promises that He will come again and receive them, in order that they can be where He is (John 14:3).
- B. A conversation ensues between Peter and the Lord.
 1. Peter asks the Lord, where are you going? (John 13:36)
 2. They had enjoyed His friendship, companionship and fellowship and now He is speaking about leaving them.
 3. Jesus tells Peter, that you cannot follow Me now but you will later.
 4. Peter speaks so much for all of us when he asks the Lord, why can I not go with you now? (John 13:37)
 - a. The question cannot be one of dedication.
 - b. Peter affirms that he is willing to die for Jesus rather than be separated from Him.
 - c. Whereupon Jesus prophesied that Peter would deny Him.

II. IF JESUS WAS GOING TO LEAVE THEM, WHAT THEN WERE THEY SUPPOSED TO DO?

- A. Keep in mind that for a little over three years, this Man had been their "Rabbi" and they had followed Him, without question.
 1. Jesus spoke about the difficulty of rich men entering into the kingdom of God (Mark 10:25).
 2. The apostles then posed the question among themselves, "...who then can be saved" (v.26).
 3. Jesus states that through God, men can be saved (v.27).
 4. Whereupon Peter declares that they (the apostles) had left all and followed Jesus.
- B. Here is Jesus speaking about leaving them.
 1. Where would they turn because He has provided them with direction and purpose.
 2. On one occasion when the popularity of Jesus waned in the hearts of some, Peter declares we have no one else to turn to but Jesus (John 6:68).
- C. Jesus had earlier in John 13, washed the feet of the disciples in order to teach them the heart of service. Now He hints at what they will be doing when He "leaves them."
 1. He, the Lord and Master had washed their feet in order to show them how they were to view each other.
 2. They were to love each other in the same manner in which Jesus had loved them (John 13:34).
 3. This treatment of each other was the compelling evidence to a disbelieving world that Jesus was indeed the Christ (John 13:35). cf. Gal, 5:15; James 4:1,2

III. IN THE MIDST OF THEIR QUESTIONS AND DOUBTS, JESUS BRINGS HOPE TO THEIR HEARTS:

- A. He speaks about future events but He places responsibility on these men to react to those events.
 - 1. They were not to allow their hearts to be troubled (John 14:1).
 - 2. The followers of Jesus must always know that our hearts are under the control of how we think about life.
 - 3. We cannot afford to live in fear because of things in this life. II Tim. 2:4; II Tim. 1:7; Matt. 10:28
- B. Jesus will go away but He will go to prepare them a place in heaven.
 - 1. There will be room for all (John 14:2).
 - 2. Heaven is already in existence as we know, but Jesus is preparing a “place” for all those who seek God in their lives.
- C. Jesus then informs them they will know where He has gone and how to follow Him (John 14:4).
 - 1. Thomas voiced the concern of all of these men.
 - 2. Since we do not know where You are going, how can we know the way? (John 14:5)

IV. REMEMBER THOSE QUESTIONS WHICH INTRUDE INTO OUR THINKING ABOUT WHAT WE ARE DOING HERE AND WHERE ARE WE GOING AT THE END OF THE WAY? JESUS ANSWERS THEM AND US:

- A. Jesus declares that He is the “Way.” (John 14:6)
 - 1. When Thomas posed the question in verse 5, the Greek word here is “*hodos*.”
 - 2. It can mean a natural path, road, way, a traveller’s way.
 - 3. Metaphorically it means a course of conduct, or way of thinking (for example of righteousness). Vines dictionary.
 - 4. In terms of Jesus, it means the access to the Father.
 - a. The apostles are operating in the dark here. They are still trying to grasp what Jesus means.
 - b. Philip says to Jesus, if Jesus will show them the Father, it will satisfy them.
 - c. Jesus is going to the Father; they cannot come now; so they want to know again, where is He going?
 - d. Jesus answers Philip by showing that Jesus came to reveal the Father and if they had seen Jesus, then they had indeed seen the “Father” (Isaiah 9:6).
- B. Jesus further asserts that He is the Truth.
 - 1. When Jesus would “leave them”, He would send the Holy Spirit (John 14:16,17).
 - 2. The Spirit of God is here declared to be the “...Spirit of truth.”

3. By sending the Holy Spirit, Jesus would not leave them as orphans. They would now be cared for by the Spirit of God (John 14:18).
 4. The truth was given to men by inspiration of the Holy Spirit.
 5. That truth is able to build us up and get us to heaven (Acts 28:32).
 6. That truth would be in the church as long as the church continued to teach that truth (I Tim. 3:15).
- C. Jesus is the Life:
1. John 11:25; John 10:10
 2. There is no spiritual life outside of Jesus the Christ.

CONCLUSION:

1. One does not follow Jesus in part. Picking and choosing which part of Him we can accept and what part we desire to reject.
 - a. If Jesus is God, then He is the way, the truth and the life.
 - b. One must walk in His way, abide in His truth, and live life His way (Matt. 7:13,14).
2. Each of us must decide and decide now, Who is this Jesus?

He Is The Alpha And Omega The First And The Last

Garland M. Robinson

1. "Alpha" and "Omega" are the first and last letters of the Greek alphabet.
 - a. It is equivalent to the "A" and the "Z" in the English language — the start and the finish.
 - b. In a similar fashion, we find the expressions:
 - 1) "the beginning and the ending" (Rev. 1:8; 21:6; 22:13).
 - 2) "the first and the last" (Rev. 1:11,17; 2:8; 22:13; Isa. 41:4; 44:6; 48:12).
 - 3) "which is, and which was, and which is to come" (Rev. 1:8).
2. Jesus is everything!
 - a. He is the Creator, the True Vine, the Good Shepherd and Light of the world.
 - b. He is the Door of the Sheep, the Bread of Life, the Son of Man, the Lamb of God, the Head of the church, the Lion of Judah and Prince of Peace.
 - c. He is the Resurrection and the Life, the Saviour of the World.

- d. He is Almighty, the Son of God, the Great I Am, the Bright and Morning Star.
 - e. He is The Word, the Christ, the Lord, our Spiritual Rock.
 - f. He is the Foundation, the Chief Corner Stone, the Sun of Righteousness, the Way, the Truth and the Life.
 - g. His name is Emmanuel because He came and lived among men.
 - h. He searches the Reins and Hearts of every man.
3. Are YOU (WE) able to stand before Him?

DISCUSSION:

I. OUR LORD AND SAVIOR IS ETERNAL.

A. He is not a created being. He has always existed. He has no beginning or end.

B. His eternal nature is expressed in many verses:

Rev. 1:8, *"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."*

Rev. 1:17-18, the apostle John said, *"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: ¹⁸I [am] he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."*

Heb. 1:8, *"But unto the Son [he saith], Thy throne, O God, [is] for ever and ever: a sceptre of righteousness [is] the sceptre of thy kingdom."*

John 1:1-2, *"In the beginning was the Word, and the Word was with God, and the Word was God. ²The same was in the beginning with God."*

Col. 1:17, *"And he is before all things..."*

Heb. 13:8, *"Jesus Christ the same yesterday, and to day, and for ever."*

C. Jesus said that He existed even before Abraham.

1. In a debate with some Jews, Jesus said, John 8:58, *"...Before Abraham was, I am."*

a. This same phrase is found when Jesus declares that men must believe in Him to be saved.

John 8:24, *"I said therefore unto you, that ye shall die in your sins: for if ye believe not that I AM [he], ye shall die in your sins."*

1) Jesus said men must believe that "I AM HE."

2) The word "he" is in italics in the KJV. It is a word supplied by the translators.

3) Men must believe that Jesus is the "I AM."

b. Jesus is the great "I AM" of the Old Testament.

2. Exodus 3:14, God instructs Moses to tell the Israelites: *"I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."*
 - a. Mark 9:37, *"...whosoever shall receive me, receiveth not me, but him that sent me."*
 - b. John 10:30, *"I and [my] Father are one."*
- D. Jesus existed before this world began and He will continue to exist when this world is over.

II. JESUS POSSESSES THE ATTRIBUTES AND NATURE OF GOD.

- A. Col. 2:9, *"For in him dwelleth all the fulness of the Godhead bodily."*
- Heb. 1:8, *"But unto the Son [he saith], Thy throne, O God, [is] for ever and ever: a sceptre of righteousness [is] the sceptre of thy kingdom."*
- Titus 2:13, *"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;"*
- John 1:1-3, *"In the beginning was the Word, and the Word was with God, and the Word was God. ²The same was in the beginning with God. ³All things were made by him; and without him was not any thing made that was made."*
- John 5:17-18, *"But Jesus answered them, My Father worketh hitherto, and I work. ¹⁸Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God."*
- Phil. 2:5-8, *"Let this mind be in you, which was also in Christ Jesus: ⁶Who, being in the form of God, thought it not robbery to be equal with God: ⁷But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: ⁸And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."*

III. JESUS IS THE REVELATION OF GOD TO MAN.

- A. Heb. 1:1-3, *"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, ²Hath in these last days spoken unto us by [his] Son, whom he hath appointed heir of all things, by whom also he made the worlds; ³Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;"*

John 14:9, "Jesus saith unto him, *Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou [then], Shew us the Father?*"

IV. JESUS HAS ALL AUTHORITY.

A. Matt. 28:18, "And Jesus came and spake unto them, saying, *All power is given unto me in heaven and in earth.*"

Rom. 9:5, "Whose [are] the fathers, and of whom as concerning the flesh Christ [came], **who is over all**, God blessed for ever."

Eph. 1:19-23, "And what [is] the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, ²⁰Which he wrought in Christ, when he raised him from the dead, and set [him] at his own right hand in the heavenly [places], ²¹Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: ²²And hath put all [things] under his feet, and gave him [to be] the head over all [things] to the church, ²³Which is his body, the fulness of him that filleth all in all."

B. All creation bows before him.

Phil. 2:10, "That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth;"

Rom. 14:10-11, "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. ¹¹For it is written, [As] I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."

V. JESUS IS THE CREATOR.

A. The Lord is responsible for the world upon which we live. He is its beginning!

John 1:1-3, "In the beginning was the Word, and the Word was with God, and the Word was God. ²The same was in the beginning with God. ³All things were made by him; and without him was not any thing made that was made."

Rom. 11:36, "For of him, and through him, and to him, [are] all things: to whom [be] glory for ever. Amen."

Col. 1:18-19, "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all [things] he might have the preeminence. ¹⁹For it pleased [the Father] that in him should all fulness dwell;"

Col. 2:9-10, "*For in him dwelleth all the fulness of the Godhead bodily. ¹⁰And ye are complete in him, which is the head of all principality and power:*"

Col. 3:11, "*Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond [nor] free: but Christ [is] all, and in all.*"

B. That makes Jesus the Lord and Savior of mankind.

1. There is no salvation in any other.

Acts 4:12, *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. "*

John 14:6, *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."*

2. Nothing is hidden from his sight.

Hebrews 4:12-13, "*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 discernor of the thoughts and intents of the heart.*

¹³*Neither is there any creature that is not manifest in his sight: but all things [are] naked and opened unto the eyes of him with whom we have to do."*

3. He's the perfect judge: fair and just.

Matt. 25:31-32; John 12:48; 5:22

4. He's compassionate and willing to save. II Peter 3:9

CONCLUSION:

1. Oh! How we serve a wonderful savior.
2. Will you obey him today?

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