

ETS 4/15

Date _____

Assignment Sheet

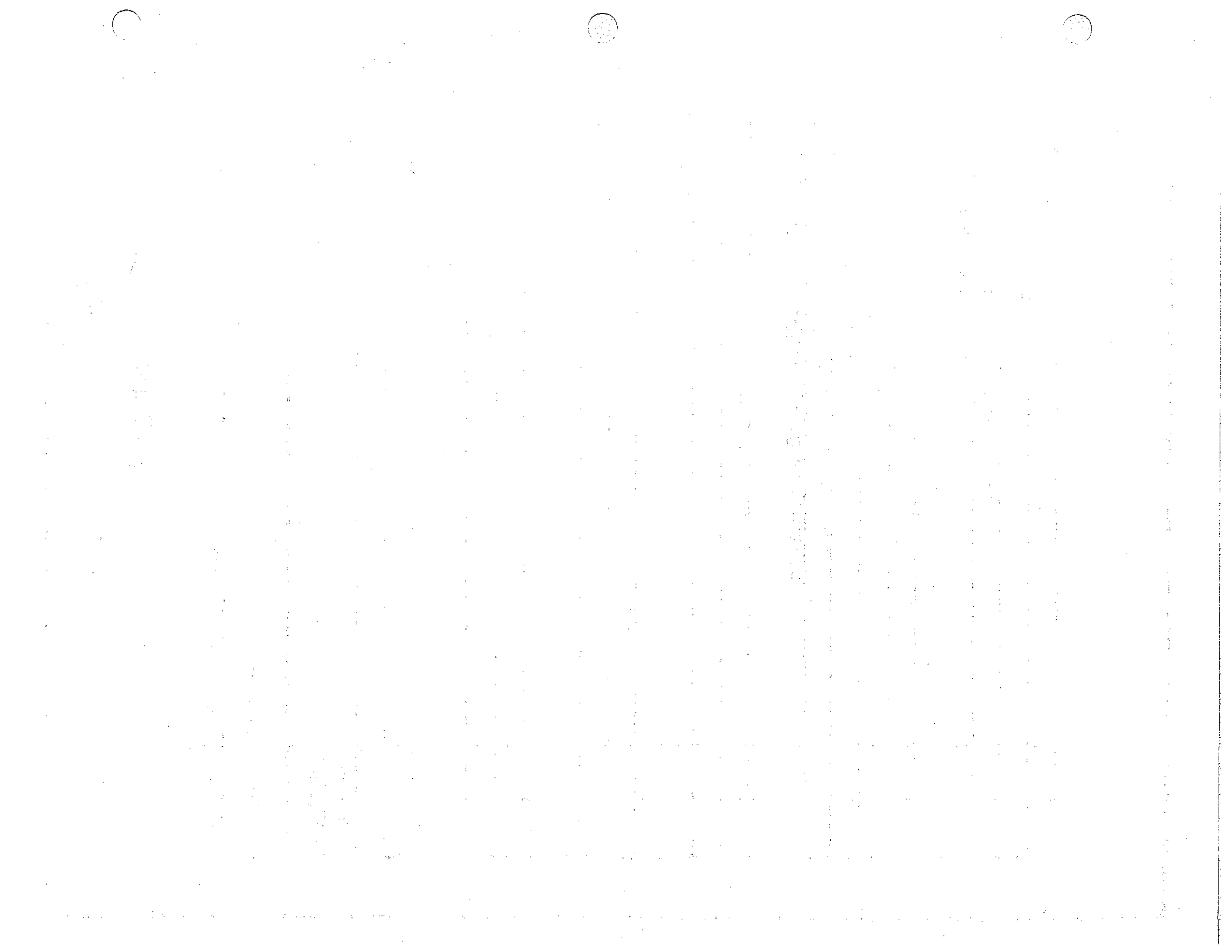
Name _____

Topic A Survey of the Bible

Lesson The Promise Fulfilled

Class _____

Lecture	Completed	
	Yes	No
Review "The Promise Fulfilled"		
Bible Study		
Summary of Philipppians		
PSMA		
Do 5 PSMA		
Reading		
Bible Reading Chart		
Pursuit of Holiness--Chapter 15		
Evangelism/Follow-Up/Discipleship		
Pray for person to share "Bridge" with.		
Pray for your disciple.		
Meet with your disciple.		
Scripture Memory		
Write in 2 verses you memorized.		
Review previous verses.		



THE PROMISE FULFILLED

Last Old Testament Prophecy

In the last book of the Old Testament there are two important prophecies which help us understand what God was about to do.

Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

Malachi 3:1

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.

Malachi 4:5

God was going to send a messenger. He was to prepare the way for the Messiah, who would come and establish God's new covenant with men. Elijah was his name. His ministry was to turn a rebellious people back to God. He called on people to repent and wash away their sin and prepare to meet the Messiah.

John the Baptist

The people wanted to know if John was Elijah. He said he wasn't, so they asked him who he was. John identified himself with Isaiah's prophecy rather than Malachi's.

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

This is the counter verse in Isaiah's prophecy. However, Jesus clearly identifies John as Elijah who was to come. So according to Jesus' own testimony, the prophecy in Malachi was fulfilled in John the Baptist.

And if ye will receive it, this is Elias (Elijah), which was for to come.

Matthew 11:14

The Life of Jesus Christ

Jesus came as the perfect fulfillment of God's promise to Adam. He was the seed of the woman who would bruise Satan's head. He came as the perfect fulfillment of God's promise to Abraham "that in thee shall all the families of the earth be blessed." He came as the perfect fulfillment of God's promise to David that He would one day rule from David's throne.

The four Gospel writers each describe the life, ministry, death and resurrection of Jesus. In examining the life of Christ, we will follow Matthew's account. Read each chapter as you study the lesson.

Matthew 1--Birth of Jesus

This chapter gives us the genealogy of Jesus Christ. It traces His ancestry to David and Abraham. It tells of Jesus' virgin birth and mission in life. Verse 21 says:

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Matthew 1:21

Matthew 2--Herod's Plan to Kill Christ

Here we learn how Herod becomes aware of Jesus' birth from the wise men who were searching for the new King of the Jews. Chapter 2 also records Herod's attempt to kill Jesus. He was unsuccessful because the angel of the Lord instructed Joseph to flee into Egypt. Joseph returned after Herod's death.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt...But when Herod was dead, behold, an angel of the Lord appeareth in

a dream to Joseph in Egypt, Saying, Arise, and take the young child and his mother, and go in to the land of Israel: for they are dead which sought the young child's life.

Matthew 2:13-14, 19-20

Matthew 3--Baptism of Jesus

Chapter 3 deals with Jesus' baptism in the Jordan by John the Baptist, Jesus' cousin. We also have the appearance of the Trinity for the first and only time in Scripture.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Matthew 3:16-17

Matthew 4--Temptation of Jesus

This chapter deals with Satan's temptation of Jesus in the wilderness for forty days, and how Jesus defeated him with the Word of God. It also tells of Jesus' ministry, and how He called some disciples to become fishers of men.

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

Matthew 4:17-22

Matthew 5-7--Sermon on the Mount

Here Jesus sets forth the teachings which were to govern the lives of all who were to follow Him.

- The Beatitudes
- The Laws of:
 - Moses
 - Reconciliation
 - Adultery
 - Divorce
 - Oaths
 - Nonresistance
 - Love
- Instructions in:
 - Almsgiving
 - Prayer
 - Fasting
 - Money
 - Anxiety
 - Judging
 - Prudence

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes.

Matthew 7:28-29

Matthew 8-9--Authority of Christ

Chapters 8 and 9 deal with Jesus' power and authority over the elements of the earth.

- Disease
- Distance
- Disciples
- Disaster
- Demons
- Death
- Darkness
- Dumbness
- Dominions

None of these things were a threat to Him. He had absolute power over all of them. Because of this, He could minister and help people who had no power over them.

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Matthew 9:36-38

Matthew 10--Calling of Disciples

Chapter 10 deals with Jesus' calling of the twelve and His instructions to them as they go forth to minister. He very carefully covers everything they were to do as well as what to do when certain situations arose. Areas such as:

- Geography
- Finance
- Clothing
- Message
- Opposition
- Fear
- Persecution

These things were spoken of by Jesus to His apostles to instruct and prepare them for service.

And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

Matthew 10:38-39

Matthew 11-12--Opposition to Jesus

The opposition Jesus received from the Jewish leaders and people are dealt with in chapters 11 and 12. Jesus came to lead and guide, but was rejected instead. After John the Baptist was imprisoned, Jesus became the

Jewish people's main target. If they couldn't find fault with Jesus, they simply found fault with His disciples. They tried to trap Jesus with their questions and discredit His work by attributing His power to Satan.

But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

Matthew 12:24

Matthew 13--Parables of Christ

Chapter 13 deals with Jesus' parables. His parables are stories in which a moral or spiritual truth is illustrated by an analogy drawn from the experiences of every-day life. Some of the topics include:

- The Sower
- Wheat/Tares
- Mustard Seed
- Leaven
- Hidden Treasure
- Pearl of Great Price
- Dragnet
- Householders

But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Matthew 13:16-17

Matthew 14-15--Miracles of Christ

These chapters deal with some of the miracles Jesus performed.

- The feeding of the 5,000
- Jesus' walking on the water

- Healing of the Syrophenician
- The feeding of the 4,000

The miracles were to show that Jesus was the Son of God. In these two chapters Jesus also reproves the Sadducees and Pharisees for their hardness of heart.

And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: Inasmuch that the multitudes wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

Matthew 15:30-31

Matthew 16-17--Jesus, the Son of God

Peter confesses that Jesus is the Christ, the Son of the living God in these chapters. Jesus delivers His first word about His death on the cross and His resurrection. He is also transfigured before Peter, James, and John, and they hear God's voice.

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

Matthew 17:5

All these things were to authenticate Jesus' claim that He was the long-awaited Messiah.

Matthew 18-20--Practical Teaching

Chapters 18 through 20 cover the practical instruction on such things as:

- Humility
- Discipline of a brother
- Forgiveness
- Divorce and remarriage
- Children

- Wealth
- Rewards
- Rank

Here He sets a standard on moral conduct for all who would follow Him.

But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant; Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Matthew 20:25-28

Matthew 21-23--Triumphal Entry

These chapters describe Jesus' triumphant entry into Jerusalem riding on a donkey while the people shout, "Hosanna to the Son of David, Blessed is He who comes in the name of the Lord." His purification of the Temple from money changers and merchants, His rejection by the spiritual leaders, and their bid to trap Him and put Him to death are recounted in these chapters. His stinging rebuke to the religious leaders and warnings to the people about them complete this section.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Matthew 23:27

Matthew 24-25--Prophecies of Jesus

Jesus deals with signs of the end times and future events in chapters 24 and 25. He instructs His disciples concerning:

- The destruction of the Temple
- Signs of the end times
- Signs of His Second Coming

- The parable of the fig tree
- The parable of the ten virgins
- The parable of the ten talents
- The judgment of nations

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Matthew 24:36-39

Matthew 26-- New Covenant Instituted

This is the account of the Passover and the Last Supper in the upper room and the instituting of the new covenant by the bread and wine. Judas betrays Jesus for thirty pieces of silver, and the final hours in the Garden of Gethsemane with the disciples are described. Jesus is arrested and brought before the high priest, Caiaphas.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.

Matthew 26:26-28

Matthew 27--Death of Christ

This is the continuation of Jesus' trial before the Sanhedrin and Pilate. Barabbas is chosen over Jesus for release. Jesus is then condemned and scourged by the Romans. He is then crucified on a cross where His blood becomes the cleansing for all sin. Through His death we can now be reunited with God. Man is restored to fellowship with God. Christ is buried in the borrowed grave of Joseph of Arimathea, and it is sealed by the temple guards.

Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

NOTES

Matthew 27:63

Matthew 28--Resurrection of Christ

In this chapter, we have the resurrection and the women coming to the tomb and finding it empty. The disciples refuse to believe them. Jesus appears to the disciples and gives them the Great Commission. They are then commanded to go and make disciples of all nations of the world.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Matthew 28:19-20

Purpose of the Gospel

Restored Fellowship

This is the Good News of restored fellowship with God through the life and death of Jesus Christ. For thousands of years God had been enacting His plan for man's salvation. During Jesus' life He proclaimed this message and trained other disciples to do the same after His ascension. Because of His rejection by the people who wanted a political instead of a spiritual Savior, Jesus said He would come again and would rule. The Dispensationalists believe the Jews will on that day possess the land God gave to Abraham and his seed and rule from David's throne. Today the people of God await the return of Jesus for the second time. Until Jesus does come, we are to be making disciples of the nations.

Primary Mission

From the Gospels we get a historical overview of Jesus' life and ministry. A cursory reading of these accounts might lead us to believe that Jesus' primary purpose while here on earth was to bring physical healing, do good works, and be an example of love. While these things were important in Jesus' public life, they were most certainly not the major tasks which He was sent to accomplish. Jesus' primary objective while on earth was two-fold.

The Work of Redemption

First, Jesus came for man's redemption. This was accomplished on the cross when "the seed of the woman" died as a substitute for our sin, and we were restored to fellowship with God.

The Establishing of the Kingdom

Second, Jesus came to establish GOD'S KINGDOM and rule the world He had created. This He did through the training of twelve men (called apostles) and charging them to make disciples of all nations (Matthew 28:19). These men became the leaders of the early Church and carried out the Great Commission given them by Jesus.

Making disciples is calling men and women to submit to the lordship of Jesus Christ over their lives. The proclamation of the Gospel of the Kingdom, then, is the call for people to believe that Jesus died for their sins and that He wants to be Lord of their lives. People to be disciples must have Jesus as both Savior and Lord.

In Mark's chronology of the life of Christ we see that the first year of Jesus' ministry was spent with the masses about Him. He preached about God; He healed the sick; He fed the multitudes; He made the blind to see, the lame to walk; He even raised the dead and cast out demons. All of these miracles were to demonstrate to the world that He was the long-awaited Messiah, the Son of God.

In chapter 3 of Mark, however, we see a change in Jesus' emphasis. Here Jesus spent the night in prayer and in the morning selected twelve men "that they should be with Him and that He should send them forth to preach." (Mark 3:12) Now, although Jesus still was involved with the masses, He began to devote Himself specifically to the training of the twelve. With this transition in the ministry, He shared the parable of the sower. He told about the seed, and how in three cases it did not produce. But when it fell upon good and fertile ground, it produced thirty, sixty, and one hundred fold. The disciples were this good seed, and for the last two years of His earthly ministry, Jesus gave His attention to their preparation. At the end of His earthly ministry, He charged them with the responsibility of discipling all the nations of the world. Jesus commanded these men to teach their disciples to observe all that He had commanded them. This plan insured that succeeding generations of people would be won and trained to the same Gospel until He returned to rule on David's throne.

Summary

These two purposes (man's redemption and the establishing of the Kingdom through training of the twelve) were Jesus' main objectives during His three years of earthly ministry.

NOTES

SUMMARY OF PHILIPPIANS

Now you are ready to do a summary of the entire book, to get a unified picture and grasp of Philippians before you leave it.

Begin by reviewing your background study on pages 5 and 6. Then try to think through Philippians chapter by chapter without referring to your studies.

PHILIPPIANS AT A GLANCE

Go over your summary outlines or outlines of Chapters 1-4 and list on scratch paper your paragraph titles or main outline headings from each chapter. Look them over and make any changes desired, then copy the headings below.

Example

1. _____ (1:1,2)
2. Paul's affection and prayer for their progress _____ (1:3-11)
3. Paul's desire to further the Gospel and glorify God _____ (1:12-21)
4. _____ (1:22-26)
5. Challenge to faithfulness, and courage in persecution _____ (1:27-30)
6. _____ (2:1-)

You can number your list 1-2-3 or use letters A-B-C

Blank manuscript page with horizontal ruling lines.

REVIEW YOUR APPLICATIONS

Read over your personal applications from the five preceding studies. What progress has been made in putting them into practice? Pray over these applications, and the truths of this book. What is the most important lesson or challenge to your life from Philipians?

Is there any further way the Lord would have you apply this?

Is there any further way the Lord would have you apply this?

OPTIONAL PROJECTS

The following can further enrich your summary and grasp of Philip-
pians.

1. Write 5-10 word titles for each chapter--add them to your "Philippians At a Glance" list on pages 29 and 30.
2. Write a title for the whole book, using your chapter titles as a guide: Aim for a 5-15 word statement which sums up the teachings of the letter. Example: Christ-Centered Victorious Living.

[illegible][illegible][illegible]



OBSERVATIONS

DESCRIPTION	DATE	AMOUNT	REMARKS
...	...	...	...

10



QUIET TIME

OBSERVATIONS

		CHECK	DESCRIPTION
SCRIPTURE MEMORY	CURRENT REVIEW		
	BACK REVIEW		
	NEW VERSES		
BIBLE READING			
BIBLE STUDY			
PRAYER			
WITNESSING			
FOLLOW UP			
EXERCISE			
SLEEP			
WAKE UP			

6AM

10

12 PM

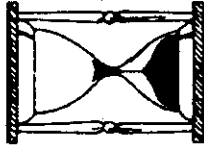
2

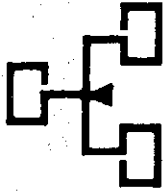
4

6

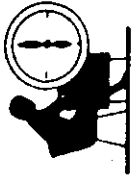
8

Q





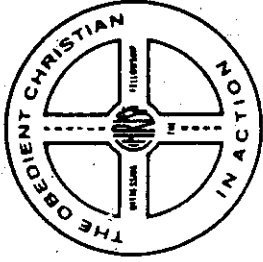
PERSONAL & SPIRITUAL MANAGEMENT AID



QUIET TIME
OBSERVATIONS

DATE _____

APPLICATION



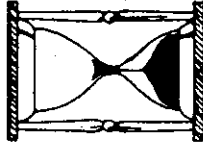
BASICS

SCRIPTURE MEMORY	CURRENT REVIEW		CHECK	DESCRIPTION
	BACK REVIEW	NEW VERSES		
BIBLE READING				
BIBLE STUDY				
PRAYER				
WITNESSING				
FOLLOW UP				
EXERCISE				
SLEEP				
WAKE UP				

MANAGEMENT

Do List

Priorities



WRITE

PHONE

SEE

6 AM

8

10

12 PM

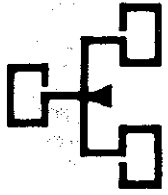
2

4

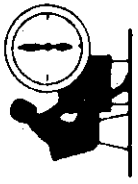
6

8

10



PERSONAL & SPIRITUAL MANAGEMENT AID

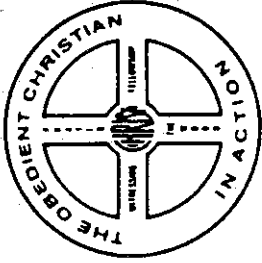


QUIET TIME

OBSERVATIONS

DATE

APPLICATION

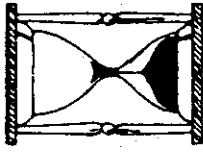


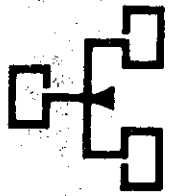
BASICS

		CHECK	DESCRIPTION
SCRIPTURE MEMORY	CURRENT REVIEW		
	BACK REVIEW		
	NEW VERSES		
BIBLE READING			
BIBLE STUDY			
PRAYER			
WITNESSING			
FOLLOW UP			
EXERCISE			
SLEEP	WAKE UP		

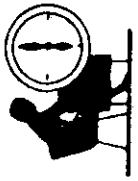
MANAGEMENT

Do List	Priorities	6 AM
		8
		10
		12 PM
		2
		4
		6
		8
		10
WRITE		
PHONE		
SEE		





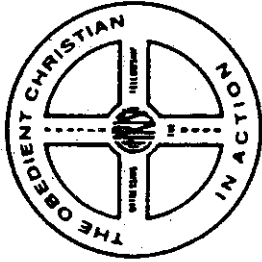
PERSONAL & SPIRITUAL MANAGEMENT AID



QUIET TIME
OBSERVATIONS

DATE _____

APPLICATION



BASICS

			CHECK	DESCRIPTION
SCRIPTURE MEMORY	CURRENT REVIEW			
	BACK REVIEW			
	NEW VERSES			
BIBLE READING				
BIBLE STUDY				
PRAYER				
WITNESSING				
FOLLOW UP				
EXERCISE				
SLEEP	WAKE	UP		

MANAGEMENT

Do List

Priorities

6 AM

8

10

12 PM

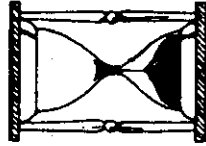
2

4

6

8

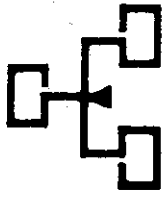
10



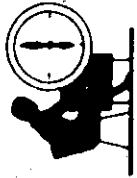
WRITE

PHONE

SEE



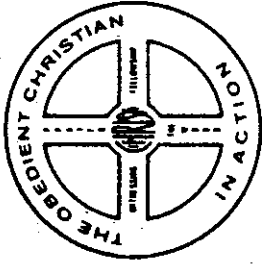
PERSONAL & SPIRITUAL MANAGEMENT AID



QUIET TIME
OBSERVATIONS

DATE _____

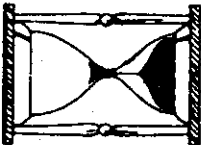
APPLICATION



BASICS

			CHECK	DESCRIPTION
SCRIPTURE MEMORY	CURRENT REVIEW			
	BACK REVIEW			
	NEW VERSES			
BIBLE READING				
BIBLE STUDY				
PRAYER				
WITNESSING				
FOLLOW UP				
EXERCISE				
SLEEP	WAKE UP			

MANAGEMENT

	Do List	Priorities	8
			10
			12 PM
			2
			4
			6
			8
			10
WRITE			
PHONE			
SEE			

Holiness and Faith

By faith Abraham, when
Called to go to a place
Which he would later
Receive as his possession,
Obeyed and went, even
Though he did not know
Where he was going.

Hebrews 11:8

In the pursuit of holiness Christians are often called on to perform duties that appear unreasonable and even absurd to an unbelieving world. A Christian farmer in Kansas is a case in point. When wheat is exactly ready to be harvested, it is important that the work be completed quickly lest bad weather arise and damage the crop or reduce its quality. Because of this, harvesting is often done on a seven-day-a-week schedule. But this particular farmer, believing Sunday should be observed as the Lord's Day, would never work his harvest crew on Sunday, even when an impending storm threatened. To his neighboring farmers this action appeared strange and unreasonable. Interestingly enough, however, over the years this Christian farmer was the most prosperous in his area. Like Abraham, he obeyed by faith what he believed to be the will of God, even though such obedience must undoubtedly have been difficult at times.¹

Though we often think of holiness in a more narrow sense of separation from impurity and moral evil, in its broader sense holiness is obedience to the will of God in whatever God directs. It is saying with Jesus, "Here I am...I have come to do Your will, O God" (Hebrews 10:7). No one can pursue holiness who is not prepared to obey God in every area of his life. The holiness described in the Bible calls us to do more than separate ourselves from the moral pollution of the world around us. It calls us to obey God even when that obedience is costly, when it requires deliberate sacrifice and even exposure to danger.

During my service in the Navy, I was once in charge of an operation where a mishap occurred in which a valuable boat was lost and a dozen or more lives were endangered. It was a situation that could have seriously jeopardized my future naval service. Though the cause of the mishap was mechanical failure, it was also true that we were not conducting the operation exactly according to the rules. During the ensuing investigation, the temptation to protect myself by covering up this fact was extremely strong, but I knew I had to be completely truthful and trust God for the consequences. God blessed that obedience--the investigation focused totally on the mechanical failure, and my career was not harmed.

Obedience to the revealed will of God is often just as much a step of faith as claiming a promise from God. In fact, one of the more intriguing thoughts from the Book of Hebrews is the way the writer appears to use obedience and faith interchangeably. For example, he speaks of the Old Testament Hebrews who would never enter God's rest because they disobeyed (3:18). Yet they were not able to enter because of their unbelief (3:19). This interchange of unbelief and disobedience also occurs later in the book (4:2,6).

The heroes of faith described in Hebrews 11 were said to be "still living by faith when they died" (verse 13). But in this chapter we see that the element of obedience--responding to the will of God--was just as prominent in their lives as was claiming the promises of God. The important point, however, is that they obeyed by faith. And since obedience is the pathway to holiness--a holy life being essentially an obedient life--we may say that no one will become holy apart from a life of faith.

Faith is not only necessary to salvation, it is also necessary to live a life pleasing to God. Faith enables us to claim the promises of God--but it also enables us to obey the commands of God. Faith enables us to obey when obedience is costly or seems unreasonable to the natural mind.

Several illustrations from Hebrews 11, the great "faith" chapter, bring out this truth. For example, by faith Abel offered to God a better sacrifice than Cain did, and through this received God's approval (verse 4). We can assume that God had revealed to Cain and Abel the duty of offering sacrifices and the acceptable way of performing that duty. It is apparent from the rest of Scripture that God's acceptable way was through the sacrifice of a lamb--through the shedding of blood. Now, by faith, Abel believed what God said. He took Him at His word and obeyed, even though it is likely he did not understand why the sacrifice of the lamb was the only acceptable sacrifice. Cain, on the other hand, did not believe God's revelation regarding an acceptable sacrifice--perhaps because it did not appear reasonable to him--so he did not obey and thus failed to obtain the blessing of God.

The world's values surround us on every hand. Fame, fortune, and present happiness are held as the most desirable goals in life. But the Bible flatly contradicts the value of these goals: "Whoever wants to be great among you must be your servant, and whoever wants to be first must be your slave" (Matthew 20:26-27). The rich should not "put their hope in wealth, which is so uncertain," but are told to hope in God, "to be rich in good deeds and to be generous and willing to share" (1 Timothy 6:17-18). It takes faith to pursue such biblical values when the society around us is pursuing goals that are totally opposite. This faith focuses on believing that God ultimately upholds and blesses those who obey Him, and who trust Him for the consequences of obedience.

Noah's life is an example of this kind of faith: "By faith Noah, when warned about things not yet seen, in holy fear built an ark to save his family. By his faith he condemned the world and became heir to the righteousness that comes by faith" (Hebrews 11:7). God's revelation to Noah concerning the forthcoming judgment on the world was first of all a warning. By faith Noah believed that warning. He had conviction about things not yet seen based solely upon the revealed Word of God. Noah also had confidence that the way of salvation from the impending judgment was through God's appointed means--the ark. He responded to that promise, and so saved both himself and his family.

Noah's building of the ark may well be considered one of the greatest examples the world has ever witnessed of perseverance in a difficult duty of obedience. For 140 years he labored because he both heeded the warning of God and believed the promise of God.

Abraham's life also illustrates the obedience element of faith. The call of Abraham consisted of two parts--a command and a promise. The command was to leave his father's house and go to a land God would show him. The promise was that God would make of him a great nation, and through him bless all the families of the earth. Abraham believed that both the command and the promise came from God, so he obeyed the command and expected fulfillment of the promise. It is recorded of him, "By faith Abraham...obeyed" (Hebrews 11:8).

The Bible records the story of Abraham's faith and obedience in such a matter-of-fact way that we can easily overlook the difficulty of his obedience and the faith it required. John Brown likens the case of Abraham to "a person, previous to the discovery of America, leaving the shores of Europe, and committing himself and his family to the mercy of the waves, in consequence of a command of God and a promise that they should be conducted to a country where he should become the founder of a great nation, and the source of blessing to many nations." ²

The path of obedience in the pursuit of holiness is often contrary to human reason. If we do not have conviction in the necessity of obeying the revealed will of God as well as confidence in the promises of God, we will never persevere in this difficult pursuit. We must have conviction that it is God's will that we seek holiness--regardless of how arduous and painful the seeking may be. And we must be confident that the pursuit of holiness results in God's approval and blessing, even when circumstances make it appear otherwise.

Often in our lives a specific act of obedience will require both conviction and confidence. God's commandments to Israel to keep the sabbatical year was one such instance. He commanded that every seventh year the land should have a sabbath rest to the Lord, during which no sowing or pruning was to be done (Leviticus 25:3-4). Only as the Israelites had confidence in the promise of God would they dare to obey the command of God. Sadly, the Old Testament record seems to indicate they had neither the confidence in God's promise nor the conviction that His revealed will on the matter was important to their national and spiritual prosperity.

A New Testament application of this same spiritual principle is found in the words of Jesus, "But seek first His kingdom and His righteousness, and all these things will be given to you as well" (Matthew 6:33). The command is to seek God's kingdom first. The promise is that as we do, God will provide for our temporal needs. Because we are often fainthearted regarding the promise of God, we find it difficult to obey this command of God. Consequently we often give the affairs of this life top priority in the basic decisions of our lives.

Jeroboam, the first king of the Northern Kingdom of Israel, also illustrates how lack of faith leads to disobedience. God promised: "Then it will be, that if you listen to all that I command you and walk in My ways, and do what is right in My sight by observing My statutes and My commandments, as My servant David did, then I will be with you and build you an enduring house as I built for David, and I will give Israel to you" (I Kings 11:38).

Did Jeroboam believe God and obey Him? We read that he did not. "And Jeroboam said in his heart, 'Now the kingdom will return to the house of David. If this people go up to offer sacrifices in the house of the Lord at Jerusalem, then the heart of this people will return to their Lord, even to Rehoboam king of Judah; and they will kill me and return to Rehoboam, king of Judah.' So the king consulted, and made two golden calves, and he said to them, 'It is too much for you to go up to Jerusalem; behold your gods, O Israel, that brought you up from the land of Egypt.'" (I Kings 12:26-28).

We could well think that Jeroboam had not even heard God's command and promise, so flagrantly did he disregard them. He certainly heard, but the message he heard was of no value to him because it was not combined with faith (Hebrews 4:2). But before we condemn Jeroboam, let us consider our own lives. How often do we fail to obey God's clearly revealed will because we do not exercise faith.

Because we do not believe that humility is the path to God's exaltation (I Peter 5:6), we jockey for a place of position and power in our relations with others. Because we do not believe that God takes note of and will in His time avenge all wrongs done to us (Romans 12:19), we study in our minds how we can "get back" at someone we feel has wronged us. Because we are not convinced of the deceitfulness of sin (Hebrews 3:13), we play with it thinking we will thereby find satisfaction. And because we do not have a firm conviction that "without holiness no one will see the Lord" (Hebrews 12:14), we do not seriously pursue holiness as a priority in our lives.

Faith and holiness are inextricably linked. Obeying the commands of God usually involves believing the promises of God. One definition of faith might be, "Obeying the revealed will of God and trusting Him for the results."

"Without faith it is impossible to please God" (Hebrews 11:6). If we would pursue holiness we must have faith to obey the will of God revealed in the Scripture and faith to believe that the promise of God will then be ours.

Footnotes

¹We have already observed in Chapter 9 that sincere Christians disagree on what activities are appropriate for Sunday; nevertheless, this man was obeying God's will for him.

²John Brown, An Exposition of Hebrews (1862; reprint edition, Edinburgh: The Banner of Truth Trust, 1961), page 508.



ETS 4/16

Assignment Sheet

Date _____

Name _____

Topic A Survey of the Bible

Lesson The Promise Expanded

Class _____

	Completed	
	Yes	No
Lecture		
Review "The Promise Expanded"		
Bible Study		
PSMA		
Do 5 PSMA		
Reading		
Bible Reading Chart		
Pursuit of Holiness--Chapters 16 and 17		
Evangelism/Follow-Up/Discipleship		
Pray for person to share "Bridge" with.		
Pray for your disciple.		
Meet with your disciple.		
Scripture Memory		
Write in 2 verses you memorized.		
Review previous verses.		



THE PROMISE EXPANDED

Introduction

While Jesus was on the earth, He told His disciples in Matthew:

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Matthew 16:18

Christianity expanded through the establishing of bands of believers into local congregations or Churches. This expansion was primarily into the Gentile nations.

We can examine the expansion of Christianity by studying the Book of Acts. Read each chapter as you study the lesson.

Acts 1--Commission and Ascension

Jesus appeared to His disciples and commissioned them in Acts:

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

Acts 1:8

This is an outline of how the Gospel was to expand in the early Church. Jesus then led His disciples out to the mount and there ascended into the heavens until the clouds received Him out of their sight. Two men in white clothing appeared beside them assuring them that Jesus would come again in the clouds, just as He had been taken. The disciples returned to Jerusalem and appointed Matthias in Judas' place.

Acts 2--Pentecost

NOTES

This chapter deals with the coming of the Holy Spirit and the confirming of the new covenant. The Spirit of God would now live in the hearts of men and not in a temple made of stone. This was a historical event. Jews from every nation were gathered at the feast of Pentecost. The Spirit of God descended, and every man from all points of the compass heard the Gospel being preached in his own language by the Jewish disciples who had never learned the languages. Some people accused the disciples of being drunk, but Peter defended their actions and explained what was happening. Peter's sermon resulted in 3,000 conversions. The converts were then followed up by the disciples.

Acts 3--Authenticated by Miracles

Here Peter and John healed a lame man and took the occasion to preach the Gospel to the crowd who gathered. It is interesting to note how Peter took them back to the Promises and Covenants of God and showed how Jesus was the fulfillment of these things.

Acts 4--First Persecution

The Temple priests and Sadducees were offended over Peter's message about Jesus and arrested Peter and John overnight. Peter proclaimed that the man had been healed by Jesus whom they had crucified. The rulers commanded them not to speak in Jesus' name anymore, but they refused to remain silent. Peter and John were warned and released.

Acts 5--Lying to the Holy Spirit

Ananias and Sapphira sold a piece of land and gave part of the money to the apostles, but said it was the total amount. They both died when they lied to the Holy Spirit.

Again the apostles were put in jail for their preaching, but an angel released them and told them to proclaim the message. They were again brought back before the council and were spared because of Gamaliel's warning. They were beaten and commanded not to preach anymore. They departed rejoicing because they were counted worthy to suffer for Jesus' sake.

Acts 6--Deacons Appointed

NOTES

Some of the Grecian widows were being overlooked in the daily distribution of food. The apostles appointed seven men, who were full of the Holy Spirit, to be in charge of this matter, while they gave themselves to prayer and the ministry of the Word.

Stephen, one of the seven, was eloquent and bold in his witness. The leaders charged him with blasphemy.

Acts 7--Stephen's Martyrdom

In his defense, Stephen went back to review the promises and covenants God made with Abraham and his seed and showed how Jesus was the fulfillment of the promises. (One should study this sermon since it is an excellent review of the Old Testament story). The people listened until he got to the part about Jesus. Then they rose up against him and stoned him to death. He died asking God to forgive them.

Acts 8--Persecution Causes Expansion

The Christians departed from Jerusalem when persecution started, and they scattered throughout Judea and Samaria. A man by the name of Saul was the chief leader of the persecutors.

Philip went to Samaria, and many were converted. When the apostles heard about this, they sent Peter and John who prayed for the people, and the Holy Spirit was given. There is probably a two-fold reason why God withheld the Holy Spirit until some of the apostles were present. Because of a thousand-year breach between the two kingdoms of Israel and Samaria, God withheld the Spirit until they were willing to follow the apostolic leadership of the southern kingdom. God wanted Peter and John to witness the coming of the Holy Spirit to the Samaritans, otherwise, they most likely would not have received them. Then the Holy Spirit was given. In this chapter, Philip preached to the Ethiopian eunuch, and he was won to Christ.

Acts 9--Saul Converted

Saul obtained letters to persecute Christians in Damascus. On the way he met Jesus and was converted. He was blinded by the light he saw, and was told to go to the city and wait until it should be revealed to him what God wanted him to do. Ananias was sent by God to

heal Saul's blindness and baptize him. Saul's mission was to be a messenger to the Gentiles. Saul remained with them and began to preach Christ. The Jews tried to kill Saul so the Christians sent him away. Saul went into the Arabian desert and spent time with God for several years. He returned to Damascus and went to Jerusalem and was befriended by Barnabas who put him in touch with the other apostles. Again the Jews in Jerusalem tried to kill him because of his preaching, and the apostles sent him away to his home town of Tarsus.

Acts 10--First Gentile Christians

Cornelius, a Roman soldier who loved and served God, saw a vision which told him to send for Peter. Cornelius did send for him, and while his servants were on the way to Peter, God gave Peter a vision of a tablecloth being let down from Heaven with all kinds of unclean animals in it which the Jews could not eat because of their Old Testament dietary laws. God told Peter that what He had cleansed should not be called unclean. This vision was repeated three times, and Peter was told by God that some men would come for him, and that he was to go with them. Peter went to Cornelius' house and preached Jesus to him.

The Holy Spirit came upon Cornelius, and Peter then realized that although it was once wrong for a Jew to get involved in Gentile practices, now God had accepted and saved them also. God was now going to make Abraham's seed a blessing to all nations. In chapter 9, Paul was commissioned to be a special messenger to the Gentiles. From this point on, we see God turning to the Gentiles because the Jews rejected what He was doing.

Acts 11--Defense for Gentiles

When the Jews heard what Peter had done, he was called to give an account. He tried to explain how God had led him and how God was going to reach out to the Gentiles also. The leaders accepted this and glorified God.

The people who were scattered began to win people to Christ, and groups of Christians began to appear. One city, Antioch of Syria, came to the attention of the apostles who sent Barnabas to minister to them. Barnabas checked on the Church and then went to Tarsus to find Saul. Saul came to Antioch and ministered there. The Church sent money through Saul and Barnabas to Jerusalem.

Acts 12--Persecution by Herod

NOTES

James was put to death, and Peter was again cast into prison. While the Church prayed for his release and safety, an angel led him out of jail. Herod died soon afterward, and Saul and Barnabas returned to Antioch.

Acts 13-14--First Missionary Journey

God commanded that Barnabas and Saul should be set apart for a special work. He was calling them to do. So the Church prayed for them and sent them away. They went to Seleucia on the coast and departed for Cyprus.

Salamis

They landed in an eastern port city in Cyprus called Salamis. They at once went to the Synagogues of the Jews and preached the Word of God. John Mark, Barnabas' nephew, was with them. They traveled overland to the west coast to the city of Paphos. In this city Sergius Paulus, one of the leaders, wanted to hear their message. He was converted when he heard and saw the power of God. A sorcerer who tried to block the message was struck blind for a season. From there they boarded a ship and departed for Perga in Pamphylia.

Perga--The Gospel in Asia Minor

John Mark decided to part with Paul and Barnabas, so Paul and Barnabas went on together to Antioch in Pisidia. There they went to the Synagogue. The people invited them to speak, and Paul gave a long historical review and showed that Jesus was the long-awaited Messiah. Many of the people stayed and talked with them. Paul and Barnabas encouraged them to continue in the grace of God. The next week the city turned out to hear Paul. The Jews, filled with envy, refused to believe. So Paul turned to the Gentiles and many were saved. The Word was spread all over the region. The Jews expelled them from the city, and they went on to Iconium.

Iconium

Here they went to the Synagogue where Jews and Gentiles alike turned out to hear them. Many people from both races were converted, but unbelieving Jews stirred up the city against them, and they had to flee for their lives or be stoned. They moved on to Lystra and Derbe, cities of Lycaonia.

Lystra

NOTES

Here Paul healed a lame man, and the people thought the gods had descended. They thought Paul was Mercurius and Barnabas, Jupiter. The people wanted to make sacrifices for them. Paul preached Christ to them. Some Jews from Antioch and Iconium who followed them persuaded the people to stone Paul, and they left him for dead. The disciples cared for him, and the next day Paul and Barnabas departed for Derbe.

Derbe

There they preached the Gospel and decided that they needed to return and encourage the new believers they had ministered to, so they back-tracked through Lystra, Iconium, and Antioch and passed through Pisidia, Pamphylia and from there to Perga. Everywhere they taught the disciples encouraged them. They departed to Attalia on the coast and sailed home to Antioch. They called the Church together and gave a report of how God had opened the door to the Gentiles.

Acts 15--Jerusalem Council

Some men from Judea came to Antioch and taught the Gentile Christians that they must be circumcised like the rest of the Jews. Paul and Barnabas disputed with them, and they decided to go down to Jerusalem and let the apostles and elders deal with this question. Their decision was that Gentiles should abstain from pollution of idols, fornication, things strangled, and blood. There was no need for them to keep the many Jewish laws.

The council sent Silas back with them to communicate the decision.

Acts 16-18--Second Missionary Journey

At this time Paul decided to make another missionary journey. Barnabas wanted to take John Mark, but Paul disagreed because John Mark had left them part of the way through the first journey. The contention was so great that Paul and Barnabas parted company. Barnabas took Mark and sailed for Cyprus. Strengthening the Churches, Paul took Silas and went overland through Syria and Cilicia. Then they went on to Derbe.

Derbe

In Derbe, Paul and Silas picked up Timothy, a young man Paul had met on the first journey. Paul wanted

to take Timothy with him and therefore circumcised him because of the Jews. Timothy's mother was Jewish, but his father was Greek.

Lystra and Iconium

With Timothy as their companion, they delivered the letter from the Jerusalem council concerning the keeping of the Old Testament Jewish laws. They strengthened the Churches and then moved on. They went on to Phrygia and the regions of Galatia but were forbidden by the Holy Ghost to preach in Asia.

Mysia

They passed on to Mysia and decided to go north to Bithynia, but the Spirit gave them no peace about this. So they moved westward to Troas where Paul had a vision in the night in which a man of Macedonia called him to come and help them. So from Troas they boarded a ship and sailed to Samothracia and on to Neapolis, a coastal city of Macedonia. From there they went to Philippi, a chief city of Macedonia.

Philippi

In Philippi they met Lydia, a seller of purple fabric. She and her family were won to Christ and baptized. They also encountered a demon-possessed slave girl who could tell the future. Paul cast the evil spirit out of her and was immediately in trouble with the girl's masters who were using her for profit. Paul and Silas were accused of false teachings, beaten, and cast into prison. At midnight as they prayed and sang praises to the Lord, an earthquake occurred and the gates were opened. As a result of this miracle the jailer and his family were converted. The next day they were set free and departed for Thessalonica via Amphipolis and Apollonia.

Thessalonica

Paul preached the Gospel for three weeks in the Synagogue. A number of Greeks responded, but the Jews stirred up trouble and took a bond from Jason whom Paul was staying with. So Paul departed for Berea.

Berea

These people received Paul's message but wisely searched the Scriptures to see if his message agreed with Scripture. Here Paul also asked Silas and Tim-

othy to return to Thessalonica to see how the Church was doing. Paul moved on to Athens when the Jews from Thessalonica made trouble for them.

NOTES

Athens

While Paul was in the city waiting for Timothy and Silas to arrive, he was moved by all the pagan idolatry of the city. As Paul began to minister the Gospel, he was invited by the various philosophers to speak at the Aeropagus. So he preached the Gospel before them, and it was received by some. From Athens Paul moved on to Corinth.

Corinth

In Corinth Paul met Aquila and Priscilla, who were also Jewish tent makers. He teamed up with them while he waited for Silas and Timothy. Reasoning that Jesus was the Messiah, Paul began his ministry in the Synagogue. The Jews rejected his teaching, so he turned to the Gentiles, who believed. The Lord gave Paul a vision that He would be with him, so he remained for 1 1/2 years. Finally, the Jews rose up against Paul, and so Paul took Aquila and Priscilla and moved to Ephesus.

Ephesus

Here Paul again went to the Synagogue and reasoned with the Jews. He found some who were interested and wanted to know more. Paul wanted to keep the feast in Jerusalem, and so he did not stay, but left Aquila and Priscilla in Ephesus. With a promise to return, Paul departed for Jerusalem via Caesarea. From Jerusalem he went back to the Church in Antioch and spent time there.

Acts 19-20---Third Missionary Journey

After a time in Antioch Paul decided it was time to return and visit the Churches in an effort to strengthen the disciples. He went all over the country of Galatia and Phrygia and then back to Ephesus.

Ephesus

Here Paul found some of John the Baptist's disciples. When he inquired if they had received the Holy Spirit, they did not know what he was talking about. So Paul explained about Jesus, and they were baptized in Jesus' name and prophesied, speaking in tongues.

Paul in the Synagogue

For three months he reasoned with the Jews in the Synagogue about Jesus. When they rejected his message, he moved his followers over to Tyrannus' school and stayed there for two years. This gave Paul a platform to reach people all over Asia. The Spirit of God moved so mightily that miracles were done, and people burned their books on sorcery. At the end of about three years of a very fruitful service, Paul's ministry was ended by a riot. The silversmiths, who made idols of Diana, feared that Paul's preaching would ruin their business, so they stirred up a mob against Paul and the Christians. About that time Paul decided to move on.

Paul's Letters from Ephesus

While he was in Ephesus, Paul wrote three letters to the Church in Corinth, two of which were "lost" (they were not inspired by God, thus not Scripture, and have not been preserved). Some scholars believe that the Book of Galatians was written at this time, while others place the writing of Galatians earlier in his ministry.

From Ephesus Paul departed for Macedonia and Greece. It appears that he visited most of the Churches he had founded on his second missionary journey. While in Macedonia, he received word that the problems in Corinth had been resolved, and he wrote the letter we now know as II Corinthians. He then arrived in Corinth and spent a peaceful three months there, probably writing the Book of Romans.

When the Jews there plotted against him, he departed for Palestine overland through Macedonia, taking with him some disciples he was training. From Philippi he sailed for Jerusalem via Troas and Miletus.

Troas

Paul's ship stopped in Troas where he called the Church together. Paul preached till midnight when one of the disciples named Eutychus, who was sitting in a window, fell asleep and fell out of the window to his death. Paul restored him to life. They talked until morning and then Paul's ship departed for Assos. From there he sailed to Mitylene via Chios, Samos and Trogyllium.

Miletus

NOTES

Paul sent for the elders of Ephesus and reviewed his ministry to them. He told them he was bound in the Spirit to go to Jerusalem and would not see them any more. After commending them to God, the Word of His grace, and warning of divisions that would come, he departed for Jerusalem via Tyre.

Tyre

The saints in Tyre warned him during his 7-day visit that he should not go to Jerusalem. Paul's mind was made up and he departed to Caesarea.

Caesarea

Paul stayed with Philip the evangelist for many days. Agabus, a local prophet, took his girdle, bound Paul with it and said that this was what the Jews would do to Paul in Jerusalem. He also warned that Paul would be given over to the Gentiles. The Christians pleaded with him not to go, but Paul was unmoved and continued towards Jerusalem.

Jerusalem

Paul reported to James and the elders and was warmly received. He reviewed his ministry among the Gentiles for which they were all grateful. They reminded Paul of his enemies who said that Paul was teaching the Jews to forsake the Laws of Moses, not to circumcise their children nor to observe the customs of the Jews. They advised Paul to make a vow and shave his head so that when the people learned he was there they could say he kept the Laws and customs of Moses. Paul agreed. When the Jews found him in the Temple, however, they tried to kill him. The Roman guards saved him and placed him under arrest. Paul tried to explain to the Jews why and what he was doing. They listened to his testimony to the point where he recounted how God had sent him to the Gentiles. Again the guards had to save him. The next day Paul was brought before a judge, and the Sadducees and Pharisees came to charge him. The meeting ended in the two groups being divided in their opinion, and Paul was nearly pulled into pieces in the commotion. So the guards removed him from the court. That night the angel of God appeared and told him to be of good cheer and that he must also be a witness in Rome. The Jews plotted to kill Paul but were found out, so the captain stole him away in the middle of the night to Caesarea. A letter was sent to Felix, the governor, who held Paul until the Jews came to accuse him five days later.

Paul before Agrippa

Paul's accusers could not make their charges stick, but Felix, not wanting to upset the Jews, delayed passing judgment. Paul was put under house arrest for almost two years, but had great freedom to minister. Felix was succeeded by Festus who went down to Jerusalem where he learned that the Jews wanted Paul returned to Jerusalem. When Festus offered to send Paul to Jerusalem, he demanded his rights as a Roman citizen and claimed the right of trial in Rome under Caesar. Before departing he appeared before King Agrippa who tried to help Festus prepare a report for Caesar. After hearing Paul, Agrippa said that Paul could have been set free if only he had not appealed to Rome. Paul was placed on a ship and sent to Rome. On the way Paul was shipwrecked and bitten by a poisonous snake which should have killed him. At long last he arrived in Rome where again he was put under house arrest. He first reasoned with the Jews who did not believe, then Paul was again turned to the Gentiles who were more open. While he was there he wrote Philippians, Colossians, and Philemon.

The Rest of the New Testament

The Book of Acts ends here, with Paul in captivity in Rome for two years. The pastoral letters (I and II Timothy, Titus), history and tradition tell us that he was released and traveled throughout the Aegean Sea area and perhaps to Spain. Later he was re-arrested in Troas, taken to Rome, and beheaded.

Other New Testament data reveals that in the later 60's Peter wrote his two epistles. The Book of Hebrews, with it anonymous writer, appeared in the Churches at this time as well. In A.D. 70, the Roman general Titus captured Jerusalem and burned the city and the Temple to the ground. This event was in partial fulfillment of Jesus' prophecy on the Mount of Olives.

Later in the century the letters of John and Jude were written and the New Testament canon was completed with the Book of Revelation.

Prophetic Events

The Apostle John had been exiled by the Romans to the penal colony on the Island of Patmos, where he received visions of Christ who told him to write everything down in what has become the Book of Revelation.

NOTES

The entire book is a larger letter written to the seven Churches of Asia, which are analyzed and reported on by Christ in the first three chapters. Chapters 4 and 5 describe a glorious scene in Heaven, while Chapters 6:1-19:10 speak of a variety of tribulation events (subject to a range of interpretations). Chapters 20-22 tell of the Great White Throne Judgment and the new heaven and the new earth, where the followers of Christ will live with God forever.

At that point all of God's promises will be completely fulfilled, and we who are His children will be with Him throughout all of eternity.

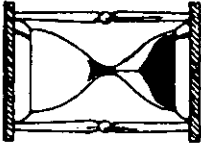


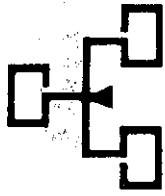
QUIET TIME

APPLICATION

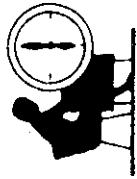


		CHECK	DESCRIPTION
SCRIPTURE MEMORY	CURRENT REVIEW		
	BACK REVIEW		
	NEW VERSES		
BIBLE READING			
BIBLE STUDY			
PRAYER			
WITNESSING			
FOLLOW UP			
EXERCISE			
SLEEP	WAKE UP		

MANAGEMENT		6 AM
	Do List	Priorities
	WRITE	
		6
		8
		10
		12 PM
		2
		4
		6
		8
		10



PERSONAL & SPIRITUAL MANAGEMENT AID

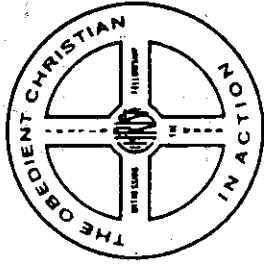


QUIET TIME

OBSERVATIONS

DATE

APPLICATION



BASICS

CHECK DESCRIPTION

SCRIPTURE
MEMORY

CURRENT REVIEW
BACK REVIEW
NEW VERSES

BIBLE READING

BIBLE STUDY

PRAYER

WITNESSING

FOLLOW UP

EXERCISE

SLEEP

WAKE UP

MANAGEMENT

6 AM

Do List

Priorities

8

10

12 PM

2

4

6

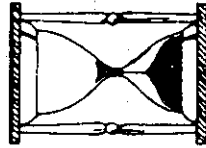
8

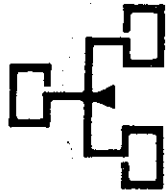
10

WRITE

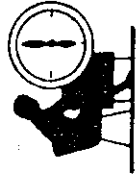
PHONE

SEE





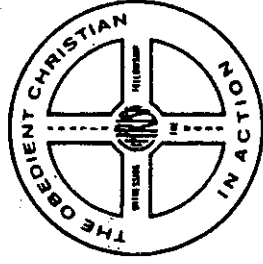
PERSONAL & SPIRITUAL MANAGEMENT AID



QUIET TIME
OBSERVATIONS

DATE

APPLICATION



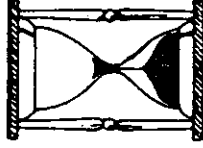
BASICS

SCRIPTURE MEMORY	CURRENT REVIEW		CHECK	DESCRIPTION
	BACK REVIEW	NEW VERSES		
BIBLE READING				
BIBLE STUDY				
PRAYER				
WITNESSING				
FOLLOW UP				
EXERCISE				
SLEEP		WAKE UP		

MANAGEMENT

Do List

Priorities



WRITE

PHONE

SEE

6 AM

8

10

12 PM

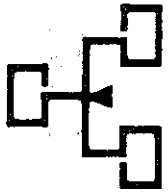
2

4

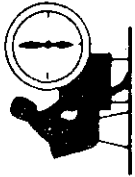
6

8

10



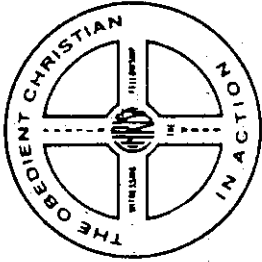
PERSONAL & SPIRITUAL MANAGEMENT AID



QUIET TIME
OBSERVATIONS

DATE _____

APPLICATION



BASICS

			CHECK	DESCRIPTION
SCRIPTURE MEMORY	CURRENT REVIEW			
	BACK REVIEW			
	NEW VERSES			
BIBLE READING				
BIBLE STUDY				
PRAYER				
WITNESSING				
FOLLOW UP				
EXERCISE				
SLEEP	WAKE	UP		

MANAGEMENT

Do List

Priorities

6 AM

8

10

12 PM

2

4

6

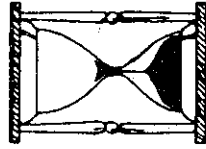
8

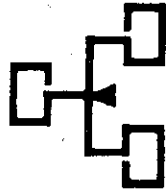
10

WRITE

PHONE

SEE





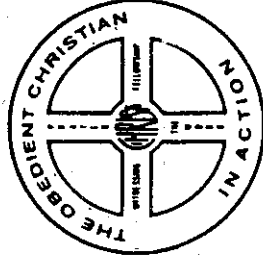
PERSONAL & SPIRITUAL MANAGEMENT AID



QUIET TIME
OBSERVATIONS

DATE

APPLICATION



BASICS

SCRIPTURE MEMORY	CURRENT REVIEW BACK REVIEW NEW VERSES	CHECK	DESCRIPTION
BIBLE READING			
BIBLE STUDY			
PRAYER			
WITNESSING			
FOLLOW UP			
EXERCISE			
SLEEP	WAKE UP		

MANAGEMENT

6 AM

Do List

8

10

12 PM

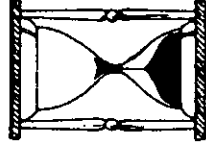
2

4

6

8

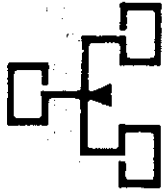
10



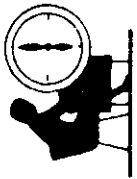
WRITE

PHONE

SEE



PERSONAL & SPIRITUAL MANAGEMENT AID

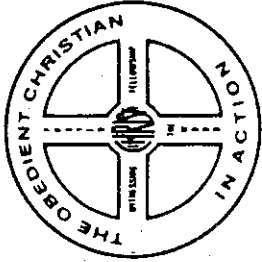


QUIET TIME

OBSERVATIONS

DATE

APPLICATION



BASICS

CHECK DESCRIPTION

SCRIPTURE

MEMORY

CURRENT REVIEW

BACK REVIEW

NEW VERSES

BIBLE READING

BIBLE STUDY

PRAYER

WITNESSING

FOLLOW UP

EXERCISE

SLEEP

WAKE UP

MANAGEMENT

6 AM

Do List

Priorities

8

10

12 PM

2

4

6

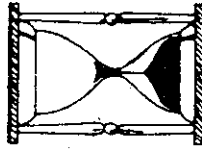
8

10

WRITE

PHONE

SEE



Holiness in an Unholy World

My prayer is not that you
Take them out of the
World but that you
Protect them from the
Evil one.

John 17:15

All believers must live their Christian lives in the context of an unholy world. Some face extraordinary temptation as they live in the midst of a flagrantly sinful atmosphere. The student in the university dormitory, or the man or woman on a military base or aboard ship must often live in an environment polluted with sensuality, wantonness, and lust. The businessman or woman is often under tremendous pressure to compromise ethical and legal standards to satisfy the greed and dishonesty of associates. Unless the Christian is prepared for such evil assaults on his mind and heart, he will have great difficulty maintaining personal holiness.

James said that part of the true religion consists in keeping ourselves "from being polluted by the world" (James 1:27), and Paul urged us to "come out from them and be separate" (II Corinthians 6:17). How should the believer respond when he finds himself surrounded on every hand by the unrelenting pressures of a sinful world?

It is clear from our Lord's prayer that He does not intend for us to withdraw from contact with the world of non-Christians (John 17:15). Instead, he said we are to be "the salt of the earth" and "the light of the world" (Matthew 5:13-14). The writers of the New Testament take it for granted that Christians will live in the midst of an unholy world. (See such passages as I Corinthians 5:9-10; Philippians 2:14-15); I Peter 2:12 and 3:15-16). And we are never told that it will be easy to live in a godless environment. Instead, we are warned to expect ridicule and abuse (I Peter 4:3-4; II Timothy 3:12, John 15:19).

Instead of withdrawing from contact with the world, we must strive to resist its influence. To do this we must first of all resolve to live by the convictions God has given us from His Word. We cannot be like Mr. Talkative in Pilgrim's Progress who prided himself on being adaptable to any kind of company and any kind of talk. He was like a chameleon who changes his color every time he changes his environment. Some of us have known people who had two vocabularies--one among Christians and another among their associates of the world.

The convictions we develop about God's will for a holy life must be rock-ribbed enough to withstand the ridicule of the ungodly and the pressures they put on us to conform to their unholy ways. I still remember the taunts of my fellow officers aboard ship who teased me unmercifully about a large obscene picture they had prominently displayed in the officers' dining room.

One helpful reinforcement to living according to our convictions is to identify ourselves with Christ openly, wherever we find ourselves in the world. This must be done in a gracious, yet clear-cut manner. Going aboard a new ship, I sought to identify myself as a Christian by the simple, wordless act of carrying my Bible openly when going ashore on "liberty." A student in a university dormitory can do the same thing by leaving his Bible out to be seen by all who come into his room. This open identification with Christ helps to spare us from the temptation of adapting to our sinful environment as Mr. Talkative did.

Even though we resolve to live in the world by the convictions God has given us from His Word, and we openly identify ourselves with Christ, we still are often subjected to the pollution of unholy surroundings. The lewd pictures everywhere, the obscene jokes told in our presence, and the endless recounting and boasting of immoral activities by those who do them all serve to drag our minds down into the filth of the world. To this list we could add the dishonest short-cuts taken by business associates, the constant gossiping of our neighbors and co-workers, and the lies and half-truths we hear all around us.

The Bible is our best defense against this pollution. David said, "How can a young man keep his way pure? By keeping it according to Thy Word" (Psalm 119:9). The Bible will cleanse our minds of the defilement of the world if we meditate on its teachings. It will also serve as a continual warning to us not to succumb to frequent temptations to indulge our eyes and thoughts in the immorality around us. I know a man who attended a godless, humanistic university. To guard his mind from the corrupting influences of that environment, he determined to spend as much time in the Word of God as he did in his studies. Today that man is a missionary leader who has had a profound impact on hundreds of lives.

Such passages of Scripture as "Hell and destruction are never full; so the eyes of man are never satisfied" (Proverbs 27:20, KJV), and "Nor should there be obscenity, foolish talk, or coarse joking, which are out of place, but rather thanksgiving" (Ephesians 5:4) are verses we can memorize and meditate on as we find ourselves in corrupt surroundings.

Our reaction to the sinful world around us, however, must be more than just defensive. We must be concerned not only for our own purity of mind and heart, but also for the eternal destiny of those who would pollute us. God has left us in the world to be both salt and light (Matthew 5:13-14). The use of salt as a metaphor to describe our

relationship to the world teaches us that Christians are to be a pre-serving power, an antiseptic, an agent to prevent and retard decay.

Dr. William Hendriksen says, "Salt combats deterioration. Similarly Christians, by showing themselves to be Christians indeed, are constantly combating moral and spiritual decay...To be sure, the world is wicked. Yet God alone knows how far more corrupt it would be without the restraining example, life, and prayers of the saints."¹

As the "light of the world" we are the bearers of the Good News of salvation. Jesus Himself is the true light and, just as it was said of John the Baptist, we are to be "a witness to testify concerning that light" (John 1:7-9). A Christian who witnesses in a spirit of genuine concern for another person is not likely to be corrupted by that person's immorality. And through gracious, loving concern, he may perhaps win that person to the Saviour.

We do not act as the salt of the earth or shine as the light of the world by necessarily denouncing the sins of our worldly associates. Our own holy life will serve as a sufficient rebuke, and our interest in others at this point is not their conduct but their need of Jesus Christ as their Saviour. Henry Clay Trumbull was, among other things, a great personal evangelist. One day he found himself seated on a train next to a young man who was drinking quite heavily. Each time the young man opened his bottle, he offered a drink to Mr. Trumbull, who declined with thanks. Finally the young man said to Mr. Trumbull, "You must think I'm a pretty rough fellow." Mr. Trumbull's gracious reply, "I think you're a very generous-hearted fellow," opened the way for an earnest conversation with the young man about his need to commit himself to Christ.²

After Jesus called Matthew the tax collector to Himself and was eating in Matthew's house with a number of his friends, the Pharisees complained, "Why do you eat and drink with tax collectors and sinners?" Jesus answered them, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance:" (Luke 5:30-32). Surely this is what God would have us do as we shine as lights in the world.

Finally, despite all the suggestions in this chapter, there may be a time when the corrupt environment becomes intolerable; where we, like Lot, become tormented by the lawless deeds we see and hear (II Peter 2:7-8; Genesis 19). Such a situation may occur, for example, in a coed dormitory where unmarried couples are living in open immorality, or in a business situation where there is unceasing pressure to break the law or compromise Christian principles. In these circumstances, we should prayerfully consider the need to leave that ungodly situation. (I realize this may not be humanly possible in a military situation, but we can resort to prayer, since with God all things are possible.)

Maintaining personal holiness in an unholy world is admittedly difficult. The foregoing suggestions are not intended to make the problem

seem easy, but to offer some practical help for a tough problem. Above all, we must look to Jesus who, though He ate with tax collectors and sinners, was Himself "holy, blameless, pure, set apart from sinners, exalted above the heavens" (Hebrews 7:26). And we must claim His promise that "No temptation has seized upon you except what is common to man. And God is faithful; He will not let you be tempted beyond what you can bear. But when you are tempted, He will also provide a way out so that you can stand up under it" (I Corinthians 10:13).

Footnotes

¹From New Testament Commentary: Exposition of the Gospel According to Matthew by William Hendriksen (Grand Rapids, Michigan: Baker Book House, 1973), page 282. Used by permission.

²Charles G. Trumbull, Taking Men Alive (1907; reprint edition, Westwood, New Jersey: Fleming H. Revell Co., 1938), page 80.

The Joy of Holiness

For the kingdom of God is
Not a matter of eating
And drinking, but of
Righteousness, peace, and
Joy in the Holy Spirit.

Romans 14:17

God intends the Christian life to be a life of joy--not drudgery. The idea that holiness is associated with a dour disposition is a caricature of the worst sort. In fact, just the opposite is true. Only those who walk in holiness experience true joy.

Jesus said, "If you obey My commands, you will remain in My love, just as I have obeyed My Father's commands and remain in His love. I have told you this so that My joy may be in you and that your joy may be complete" (John 15:10-11). In this statement Jesus links obedience and joy in a cause and effect manner; that is, joy results from obedience. Only those who are obedient--who are pursuing holiness as a way of life--will know the joy that comes from God.

In what way does holiness produce joy? For one thing, there is the joy of fellowship with God. David said, "In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore" (Psalm 16:11). True joy comes only from God and He shares this joy with those who walk in fellowship with Him. When David committed the awful sins of adultery and murder, he lost his sense of God's joy because he lost fellowship with God. After this, in his penitential prayer he asked God to "restore to me the joy of Thy salvation" (Psalm 51:12). A life of disobedience cannot be a life of joy.

The daily experience of Christ's love is linked to our obedience to Him. It is not that His love is conditioned on our obedience. That would be legalism. But our experience of His life is dependent upon our obedience.

Dr. William Hendriksen observes that God's love both preceeds and follows our obedience. God's love, he says, "by preceding our love... created in us the eager desire to keep Christ's precepts; then, by following our love, it rewards us for keeping them."¹

Another cause of joy is knowing that I am obeying God--that I am no longer resisting Him in some particular area of my life. This joy is

especially apparent when, after a long struggle between the Spirit and our sinful natures, we have by His grace finally and radically dealt with some besetting sin that had previously mastered us. We might call this the joy of victory; I prefer to call it the joy of obedience.

In addition to the joy of fellowship with the Holy God, a holy life also produces the joy of anticipated reward. The writer of Hebrews said, "Let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the Pioneer and Perfecter of our faith, who for the joy set before Him endured the cross, scorning its shame, and sat down at the right hand of the throne of God" (Hebrews 12:1-2). Jesus was motivated to endure by anticipating the joy of His reward. No amount of hardship and struggle could deprive Him of that anticipation.

In the parable of the talents, the Lord said to the two servants who used their talents, "Well done, thou good and faithful servant... Enter thou into the joy of the Lord" (Matthew 25:21,23, KJV). One of the "talents" God has given to every Christian is the possibility of walking in holiness, being free from the dominion of sin. We, too, can look forward to entering into the joy of the Lord as we walk in holiness to the end of our days.

Joy not only results from a holy life, but there is also a sense in which joy helps produce a holy life. Nehemiah said to the dispirited exiles who returned from Jerusalem, "The joy of the Lord is your strength" (Nehemiah 8:10). The Christian living in disobedience also lives devoid of joy and hope. But when he begins to understand that Christ has delivered him from the reign of sin, when he begins to see that he is united to Him Who has all power and authority, and that it is possible to walk in obedience, he begins to have hope. And as he hopes in Christ, he begins to have joy. In the strength of this joy he begins to overcome the sins that so easily entangle him. He then finds that the joy of a holy walk is infinitely more satisfying than the fleeting pleasures of sin.

But to experience this joy, we must make some choices. We must choose to forsake sin, not only because it is defeating to us, but because it grieves the heart of God. We must choose to count on the fact that we are dead to sin, freed from its reign and dominion, and we can now actually say no to sin. We must choose to accept our responsibility to discipline our lives for obedience.

God has provided all we need for our pursuit of holiness. He has delivered us from the reign of sin and given us His indwelling Holy Spirit. He has revealed His will for holy living in His Word, and He works in us to will and to act according to His good purpose. He has sent pastors and teachers to exhort and encourage us in the path of holiness; and He answers our prayers when we cry to Him for strength against temptation.

Truly the choice is ours. What will we choose? Will we accept our responsibility and discipline ourselves to live in habitual obedience to the will of God? Will we persevere in the face of frequent failure, resolving never to give up? Will we decide that personal holiness is worth the price of saying no to our body's demands to indulge its appetites?

In the Preface we considered the farmer who, in dependence on God, fulfills his responsibility to produce a harvest. He does not sit back and wait for God to act; rather he acts himself, trusting God to do his part. If we are to attain any measure of holiness we must have a similar attitude. God has clearly said, "Be holy, because I am holy."

Surely He has not commanded us to be holy without providing the means to be holy. The privilege of being holy is yours, and the decision and responsibility to be holy is yours. If you make that decision, you will experience the fullness of joy which Christ has promised to those who walk in obedience to Him.

Footnotes

¹From New Testament Commentary: Exposition of the Gospel According to John by William Hendriksen (Grand Rapids, Michigan: Baker Book House, 1953), page 281. Used by permission.



[The body of the document contains several paragraphs of extremely faint, illegible text. The text is arranged in a standard letter format with a header section followed by multiple lines of body text. Due to the low contrast and quality of the scan, the specific words and sentences cannot be transcribed.]