

- I. Wrong reasons for encouraging others to become Christians
  - A. The denomination, the local church, or missions personnel need the money new members will contribute.
  - B. To assure a better mansion in heaven
  - C. To prove to others how good you are
  - D. To attempt to win an argument
- II. Factors in successful soul-winning
  - A. The key to a lost soul is the Holy Spirit of God. (Zech. 4:6; Jn 6:44)
  - B. Faith in Jesus Christ is the bridge to salvaging a human spirit separated from God. (I Jn 5:4)
  - C. God's Word (the Gospel) is the power of God which brings about spiritual salvation. (Rom. 1:16)
  - D. An exemplary life is necessary for maximum effectiveness in winning to God those separated from him. (I Thes. 4:3-4)
  - E. Arguing is detrimental in representing God to those who do not know him. (I Cor. 10:32-33)
  - F. While here on earth Jesus was a gentleman, and those who bring others to him must be courteous, kind, and gentle. A lost temper indicates a person undisciplined by the Spirit that was in Christ. (II Cor. 5:20)
  - G. Courage in soul-winning comes from God, and every human spirit separated from God will not yield to God's Spirit. One should not be discouraged.
  - H. It is easier to win the soul of a friend than the soul of an enemy to Jesus.
  - I. Winning ones relatives to Christ can be more difficult than for someone else to do so. (Matt. 13:53-58)
- III. Christians' assignments vary in God's kingdom
  - A. Rom. 12:1-8
    - 1. Prophecy - telling forth God's message
    - 2. Ministry - providing others needs to them
    - 3. Teaching - study, research, and sharing ones faith with others
    - 4. Exhortation - encouraging others to do God's will
    - 5. Giver - liberal with possessions for God's purposes
    - 6. Ruleth - helping others manage their affairs as they need such help
    - 7. Showing mercy - being empathetic for those in special needs
  - B. I Cor. 12:1-31
    - 1. Wisdom - ability to advise others
    - 2. Knowledge - study, research, and teaching
    - 3. Faith - sharing and encouraging others to develop a more vital trust in Jesus Christ
    - 4. Healing - physical, emotional, and psychological restoration to sound health
    - 5. Miracles - power from God and for God's glory to perform acts contrary to natural laws
    - 6. Prophecy - telling forth God's message
    - 7. Distinguishing spirits - whether they be God's Spirit
    - 8. Speaking in a language not ones own
    - 9. Interpretation of the language in #8
    - 10. (Note especially vss. 28-31; not every Christian has every gift, nor necessarily more than one.)

- IV. The special problem of telling forth information from God by means of mysterious (angelic) language (I Cor. 13:1)
- A. The original, New Covenant, use of nonnative languages was unique and for a very special purpose, the establishing of Christ's church. (Mk 16:17; Acts 2:1-13)
1. The languages were spoken by believers in Christ through a special anointment of God's Holy Spirit.
  2. The languages spoken were languages of nations other than the native languages of the speakers themselves.
  3. The Christians were miraculously given the ability by God's Holy Spirit to speak in the languages of foreigners present, languages the speakers did not know through normal assimilation and learning.
  4. The messages given by the miracle were to communicate what God had and was doing for mankind through Jesus the Messiah.
  5. The language miracle was a fulfillment of a promise of God during the Old Covenant period through the prophet Joel. (Acts:16-21)
- B. This miraculous language usage marked two other important events in the early days of the church.
1. The first inclusion of Gentiles into the church in Acts 10:44-48
  2. The conversion of John the Baptist's disciples to faith in Jesus in Acts 19:1-7
- C. Early abuse of speaking in angelic tongues in the Corinthian church (I Cor. 12-14)
1. In discussing the variety of spiritual gifts, Paul mentions that apparently some members felt that their particular gifts somehow made them superior spiritually. (I Cor. 12:25)
  2. The Scripture makes it clear that not everyone was speaking in angelic tongues. (I Cor. 12:30)
  3. Speaking angelic tongues is far inferior to love for fellow Christians. (I Cor. 13:1)
  4. Paul asserts that properly speaking in angelic tongues should be considered prayer, i.e., conversing with the Father, and that such activity is for self-help, not for helping the church. (I Cor. 14:2-4) The better way to speak in a worship service is to speak in ones normal language. (I Cor. 14:5-20a)
  5. Speaking in unknown foreign languages was for a sign of the New Covenant. (Isa. 28:11-16; I Cor. 14:21-22)
  6. Speaking in angelic languages was bringing confusion in the church worship service, and God, Paul said, is not the creator of confusion. (I Cor. 14:33)
  7. The women were evidently especially involved in the confusion caused by angelic tongue speaking. (I Cor. 14:34-35)
  8. Paul, after the lengthy discussion on Christian worship with a special emphasis on the better language to use, gives the Gospel in a nutshell. (I Cor. 15:3-4)

- I. Free as a believer of Jesus Christ
  - A. The serpent on a pole (Num. 21:8-9)
  - B. The Lord on a cross (Jn 3:14-15)
  - C. The Son of God makes his believers free from death. (Jn 8:28-36; 11:25-26)
- II. Assured as a believer of Jesus Christ
  - A. Spiritual fulfillment and growth through the unity of faith in one Lord (Eph. 3:14 - 4:16)
    - 1. In God's eternal family as his children
    - 2. Self-motivated by God's Spirit who lives within the believer through faith in Jesus Christ
    - 3. Wrapped in Christ's love which fills the believer with God himself (God's Holy Spirit)
    - 4. Christ's love even exceeds the believer's ability to comprehend the end result of that faith relationship. (We see through a dark glass now. I Cor. 13:12)
    - 5. We need not be immature (children), but grow spiritually as we, more and more, recognize Christ as our head and the Lord of our lives.
    - 6. The goal of every believer is to reach a unity of faith with other believers in one Lord.
  - B. Permanency of a believer's relationship with God through faith (trust) in Jesus Christ (Heb. 6:1-20)
    - 1. Going beyond the elements of becoming a Christian is a step toward spiritual adulthood. Christian salvation of ones spirit is a permanent relationship. (Jn 10:27-30)
    - 2. Patience is a mark of maturity in believers. (Heb. 11:39-40)
    - 3. Jesus is the believer's FOREVER-PRIEST. (Psa. 110:1-4)
- III. Happy as a believer of Jesus Christ
  - A. Running the Christian faith-race with joy (Heb. 12:1-2)
  - B. No evil shall befall thee. (Psa. 91:1-10; Lk 12:4-8)
  - C. Rejoice and be glad. (I Pet. 4:12-13)





## II. Jacob's family and further division

### A. Isaac and Rebekah are united in marriage.

1. Abraham sends Put for a bride for Isaac outside Canaan. (Gen. 24:3-4)
2. Put goes to Mesopotamia for the bride. (Gen. 24:10)
3. Rebekah, Isaac's cousin, offers Put water. (Gen. 24:15)
4. Rebekah agrees to go with Put to become Isaac's wife. (Gen. 24:58)
5. After being barren for 19 years, Rebekah has twins, Esau and Jacob. (Gen. 25:24)

### B. Jacob, Esau, and more sibling rivalry

1. Jacob (supplanter)
  - a. Mother's favorite and a domestic (Gen. 25:27-28; 27:6-17)
  - b. A deceiver and liar (Gen. 27:18-29)
  - c. Protected by God from Laban, his uncle, (Gen. 31:3), Esau (Gen. 27:42-45), and the Canaanites (Gen. 35:1)
  - d. Received Isaac's blessing (inheritance) at the expense of Esau through treachery (Gen. 27:28-40)
  - e. Hated Esau, his only sibling (Gen. 27:41)
  - f. Married Rachel, Laban's daughter, from Abraham's household (Gen. 29:28)
  - g. Jacob (Israel = the prince that prevails with God, Gen. 32:28) had twelve sons. (Gen. 35:22)
2. Esau (hairy and red, Gen. 25:25), his offspring settled in Edom
  - a. Father's favorite and a woodsman (Gen. 25:27-28)
  - b. Hated Jacob, his only sibling (Gen. 27:41)
  - c. Despised his own birthright (inheritance) until given to Jacob (Gen. 25:34; 27:38)
  - d. Married Ishmael's daughter, Mahalah (Gen. 28:9)

## III. Background of the Palestine crisis (Gen. 17:5-8)

### A. The coming of Mohammed (570-632 AD)

1. Established Islam (Allah is God and Mohammed is his prophet), the Muslim (one who surrenders "to God") religion, i.e., one who accepts Islam is a Muslim.
2. The Shari'a (path to the watering place) religious concept based on: Koran, the Sunna (the Way) of the prophet, ijma (universal agreement), and analogical reasoning (progression of faith)
3. Combined religion and government functions

### B. Panorama of Muslim history (predominately Arabs)

1. By 661 AD established Damascus as capital in Syria
2. Had captured Egypt, Iraq, Israel, Jordan, Lebanon, and Syria
3. By mid 1500's the Ottomon Empire (Turkey) controlled Arab lands.
4. In 1700's Ottomon Empire declined as Europeans began to conquer parts of Arab world.
5. After WWI (1914-1918) League of Nations gave Britain and France control over the Arab lands of the old Ottomon Empire.
6. In 1917 Britain began support of Israel in Palestine although population there was almost entirely all Arab Muslims.
7. In 1920's and 1930's Iraq led rebellion against Britain, and Syria clashed with France.
8. In 1945 Arab League was formed by 7 Arab nations.
9. By the 1950's all the Arab nations had gained independence.
10. After WWII United Nations divided Palestine into an Arab state and a Jewish state. Arabs felt insulted since they considered the land theirs.

11. On May 14, 1948 Israel became a nation again after some 2600 years. The Arab nations invaded Israel the next day. Late that year Israel won the conflict and took about one-half of the land promised the new Arab state. The other half was divided between Jordan and Egypt.
12. A second Arab-Israeli conflict happened in October, 1956 when Israel invaded Egypt.
13. In June, 1967 a war between Israel and Egypt, Jordan, and Syria lasted six days. Israel won and occupied the Sinai Peninsula, Gaza Strip, Jordan's West Bank, and Syria's Golan Heights.
14. After a surprise attack by Arab forces, Israel later withdrew from Sinai.
15. Since 1948 about 700,000 Palestinian Arabs have become refugees.
16. In 1964 the Palestine Liberation Organization (PLO) was formed with the prime purpose of dissolving Israel as a nation.
17. In 1978 Egypt and Israel reached major agreement whereby the first Arab nation recognized Israel's right to be a sovereign nation.

#### IV. The current crisis

- A. The rise of petroleum prices in the 1970's
- B. In 1991 there are 924,611,500 Muslims on earth, approximately one of every five people. (Christians number 1,711,897,000)
- C. There are over 1500 mosques in England where in London alone there are 400, up from just 2 in 1970.
- D. In 1989 the first Muslim political party was organized in England with 1.2 million members, making Islam the third largest faith group after the Anglicans and Roman Catholics.
- E. In France there are over 2 million Muslims making Islam the second largest faith group after Roman Catholics.
- F. The biblical promise to Abraham in Gen. 17:8 is still valid. Note especially, "- - - all the land of Canaan, for an everlasting possession; - - -"

## I. Life-style bases

## A. Ethos (Gk - custom, character) guiding beliefs

1. Ethic = the discipline dealing with what is good and bad and with moral duty and obligation; the principles of conduct governing an individual or group, can be codified as law
2. Ethnic (Gk - nation, people) originally in English, being neither Christian nor Jewish, i.e., heathen or, today, somewhat like the "third world"

## B. Pathos (Gk - suffering in experience or emotional disorder) evoking pity or sympathy

1. Pathetic = pitiable, sad
2. Pathology = the study of that which is abnormal whether physical, mental, or emotional, i.e., a human disorder

## II. Some human activities and attitudes requiring moral choice (Mores = the fixed morally binding customs (manners) of a particular person or group)

- |  |                                      |                                      |
|--|--------------------------------------|--------------------------------------|
| 1. Abortion                                | 2. Adultery                          | 3. Anger                             |
| 4. Sinner associating                      | 5. Autoeroticism                     | 6. Bathing mixed                     |
| 7. Birth control                           | 8. Blood transfusion                 | 9. Card playing                      |
| 10. Child molesting/abuse                  | 11. Bastard children                 | 12. Child obedience to pars.         |
| 13. Church attendance                      | 14. Conceit                          | 15. Caffeine and nicotine            |
| 16. Nonmarital cohab.                      | 17. Cosmetic/jewelry                 | 18. Covetousness                     |
| 19. Dishonesty                             | 20. Dishonor parents                 | 21. Divorce                          |
| 22. Alcohol consumption                    | 23. Drug use                         | 24. Effeminacy                       |
| 25. Envy                                   | 26. Euthanasia                       | 27. Fornication                      |
| 28. Gambling                               | 29. Gluttony                         | 30. Gossiper                         |
| 31. Hatred                                 | 32. Homosexuality                    | 33. Hypocrisy                        |
| 34. Impatience                             | 35. Incest                           | 36. Jealousy                         |
| 37. Laziness                               | 38. Liar                             | 39. Lust                             |
| 40. Marital fidelity                       | 41. Military service                 | 42. Movies or theater attend.        |
| 43. Murder                                 | 44. Pornography                      | 45. Pride                            |
| 46. Cursing                                | 47. Prostitution                     | 48. Prejudice                        |
| 49. Rape                                   | 50. Revenge                          | 51. Self-righteousness               |
| 52. Sharp tongue                           | 53. Pool, billiards                  | 54. Social dancing                   |
| 55. Spiteful                               | 56. Sunday activities                | 57. Stealing                         |
| 58. Swearing                               | 59. Tithing                          | 60. Court settling of church affairs |
| 61. Use of medicine and/or medical doctors | 62. Women deacon/minister            |                                      |
| 63. Women teachers of men                  | 64. Wearing clothing of opposite sex |                                      |

## III. Evaluating Christian behavior

- A. I Cor. 5:1-6:20 (The final result of wrong activities)
- B. Rom. 14:1-15:4 (The brother's keeper concept)
- C. God's way: individual, volitional, "whosoever will" but doing wrong as God's children does not go without chastisement (Heb. 12:6)
- D. God, through his Holy Spirit, works with each believer as he or she grows in his grace. (II Pet. 3:18)
- E. A believer's actions will be subject to the temporary results of such actions, but the eternal status with God is not broken. (I Cor. 3:14-23)
- F. A given activity can be wrong for one believer and all right for another believer. (Rom. 14:2-5)

- IV. The church family's (and individual believer's) responsibility in helping each other practice Christian activities
- A. Present God's will through his Word and by example as his Holy Spirit leads.
  - B. Love all who seek knowledge of God's will and support.
  - C. Strive to distinguish between traditions/customs of people and God's will, can be same but not necessarily.
  - D. Recognize different levels of Christian maturity in each believer.
  - E. One of the believer's chief snares is self-righteousness.
  - F. Final authority: the church and individual church members are essentially a referral service, the final authority rests with Jesus Christ and the Comforter God sent at Jesus' request. (John 14:15-21, 25-26; Matt. 20:25-27; II Tim. 4:8)

IV. Characteristics, nature of Jehovah God

- A. Eternal-Deut. 33:27; I Tim. 1:17
- B. Constant-Jas. 1:17
- C. Immortal-I Tim. 1:17
- D. Invisible-John 1:18; I Tim. 1:17
- E. Loving-John 3:16; I John 4:8
- F. Just-Isa. 45:21
- G. One of a kind-Isa. 45:21
- H. Savior-Isa. 45:21
- I. Spirit-John 4:24
- J. Cannot be tempted to err-Jas. 1:13
- K. Does not tempt people to sin-Jas. 1:13
- L. Patient-II Pet. 3:9
- M. Triune, but one-Deut. 6:4; Mk. 12:29; Matt. 28:19; John 10:30; 14:11, 16, 20, 26; 15:26
- N. Progressive Revealer of himself to humanity-Heb. 8:6-13
- O. Alive-Rom. 9:26
- P. Impartial-Matt. 5:43-48
- Q. Incapable of lying-Titus 1:2
- R. Emmanuel-Isa. 7:14; Matt. 1:23



- I. God's names in the Old Testament
- A. Elohim, the Creator of the physical universe (translated God in KJV)
1. Plural of Eloah ("Allah" in Arabic)
    - a. Plural of majesty
    - b. Fullness and infinite divine strength
    - c. Sum of powers displayed by God
  2. El is the shortened form (a word meaning strength, e.g., El-Shaddai meaning God-Almighty (Gen. 17:1; 28:3; Ex. 6:3))
- B. Jehovah, the eternal living One (translated Lord in KJV)
1. Denotes the one true God, the unizuely self-existent One, the I AM (Ex. 3:14; 6:3; Psa. 83:18; Isa. 12:2; 26:4)
  2. Never applies to a false god (Ex. 12:12; 15:11; 18:11; 20:3, 23)
  3. Not spoken by early rabbis because of their improper interpretation of Lev. 24:15-16
    - a. "Adonai" used instead of Jehovah (Lord)
    - b. Uttering "Jehovah" constituted a capital offence. (Lev. 24:16)
    - c. According to Jewish tradition, "Jehovah" was pronounced but once per year by the high priest on the Day of Atonement as he entered the Holy of Holies.
  4. Designates the Creator's nature as he stands in relation to his creation, people, as the only almighty, true, personal, holy Being, a Spirit and "the Father of Spirits" (Num. 16:22; Jn4:24), who revealed himself through the Law in the first Covenant and later through his only begotten Son, Jesus Christ, his ultimate grace in forgiveness of those who will believe that later revelation of the second and last Covenant. (Matt. 22:29-33; John 1:16-18; Rom. 14:8-9)
  5. Jehovah, the God of Abraham, Isaac, and Jacob and Father of the resurrected Savior, Jesus Christ, is the only Being worthy of humanity's worship. Only God's Holy Spirit can reveal Jehovah, the Revealer of himself to people, and his spiritual salvation through Jesus Christ, God's Messiah. (Matt. 11:25-27; Jn 14:16-21)
- II. God's names in the New Testament
- A. *Κύριος* = Lord (Psa. 110:1-6; Matt. 22:41-46)
- B. *ὁ Θεός* = God (Matt. 3:9)
- III. Titles of God the Father
- A. Old Testament
- |                              |                               |
|------------------------------|-------------------------------|
| 1. Almighty-Gen. 17:1        | 2. Eternal-Deut. 33:27        |
| 3. Fortress-II Sam. 22:2     | 4. Holy One-Psa. 71:22        |
| 5. I AM-Ex. 3:14             | 6. Jehovah-Ex. 6:3            |
| 7. Judge-Gen. 18:25          | 8. Living-Josh. 3:10          |
| 9. Lord of Hosts-I Sam. 1:11 | 10. Lord of Lords-Deut. 10:17 |
| 11. Most High-Deut. 32:8     | 12. Our Father-I Chron. 29:10 |
| 13. Our Strength-Ex. 15:2    |                               |
- B. New Testament
- |                               |                               |
|-------------------------------|-------------------------------|
| 1. Father of Lights-Jas. 1:17 | 2. Living-Rom. 9:26           |
| 3. Lord of Sabbaoth-Jas. 5:4; | 4. Heavenly Father-Matt. 6:26 |
| 5. Our Father-Matt. 6:9       |                               |

- I. Marriage: its origin and history
  - A. Instituted at time of human creation (Gen. 2:18-25)
    1. Unity of man (Ish) and woman (Isha)
      - a. Adam = the man as distinguished from other animals
      - b. Eve = source of all human life
    2. Man and wife as implied in her being formed out of the man
    3. The permanency and indissolubleness of the marriage bond, except on the strongest grounds (Mat. 19:9; Rom. 7:1-3)
    4. Monogamy, as the original law of marriage (Mat. 19:3-8)
    5. The social equality of husband and wife (I Cor. 11:11-12; Gal. 3:28)
    6. The subordination of the wife to her husband (Gen. 3:16; I Cor. 11:8-9; I Tim. 2:13)
    7. Although polygamy prevailed during the patriarchal period, the wives' and concubines' offspring were considered to have a different status. (Gen. 16:4; 25:1,6; 28:9; 29:23,28; I Chron. 7:14)
  - B. Divorce was permitted, contrary to God's plan, during the first Covenant, but only one specific case is cited. (Gen. 21:14; Mat. 19:8)
  - C. Jesus reestablished the integrity and sanctity of the marriage bond by the following measures:
    1. Confirming the original charter of marriage as the basis which all regulations were to reflect (Mat. 19:4-5)
    2. By the restriction of divorce to the case of fornication, and the prohibition of remarriage of all persons divorced on improper grounds (Mat. 5:32; 19:9; Rom. 7:3; I Cor. 7:10-11)
    3. By the enforcement of moral purity generally, (Heb. 13:4, etc.), and especially by the formal condemnation of fornication (Acts 15:20, etc.)
  - D. Conditions of legal marriage during the first Covenant
    1. Prohibited between Israelite and non-Israelite
      - a. Total in regard to Canaanites on either side
      - b. Total on male side regarding Ammonites and Moabites
      - c. Temporary for males to Edomites and Egyptians
      - d. Marriages with females in b. and c. were legal
      - e. Progeny of Israelites contrary to provisions a. - c. were considered bastards. (Deut. 23:2)
    2. Prohibited between certain Israelites
      - a. Relations by blood kin or marriage (Lev. 18:6-18)
      - b. Exception was made for a brother's wife in case of the brother's death when the dead brother left no children. (Gen. 38:8; Deut. 25:5-10)
  - E. Events relating to Jewish marriages during biblical times
    1. Choice of bride responsibility of relations or groom-appointed friend, but she was sometimes asked (Gen. 24:58)
    2. The betrothal (engagement) announcement was the beginning of the espousal period which was celebrated by a feast, oaths, gifts to the bride, and bridegroom's placing a ring on the bride's finger. Ring giving was regarded by the Hebrews as a token of fidelity, Gen. 41:55, and adoption into the family, Lk 15:22.
    3. The betrothal period lasted a few days during the patriarchal era (Gen. 24:55) to a full year for virgins and a month for widows in later years.
    4. During betrothal the bride-elect lived with her friends, and communications between her and the groom-elect were through a "friend of the bridegroom" (John 3:29).
    5. The bride was virtually regarded as the wife of her future husband, and faithlessness on her part was punishable with death. (Deut. 22:23-24) The husband could however, under such breach of

- faith, "put her away." (Deut. 24:1; Mat. 1:19)
6. The marriage ceremony consisted of the bride's being taken from her father's house to that of the bridegroom or of his father. The bridegroom donned festive dress including a nuptial turban.
  7. The bride wore a white robe (Rev. 19:8), sometimes embroidered with gold thread (Psa. 45:13), covered with perfume (Psa. 45:8), was decked with jewels (Isa. 49:18; 61:10; Rev. 21:2), and veiled with a thick veil.
  8. At the time of the ceremony, usually late in the evening, the bridegroom left his house attended by his groomsmen ("companions" Judges 14:11, "children of the bride-chamber" Mat. 9:15) preceded by musicians (Jer. 25:10; Rev. 18:23), picked up the bride at her residence, and took her back to his place (Matt. 25:6).
  9. A feast was prepared and all friends and neighbors were invited. (Gen. 29:22; Mat. 22:1-10; Lk 14:8; John 2:2)
  10. At last, after much festivity by such activities as riddle-telling (Judges 14:12), the veiled bride was taken to the bridal chamber where a canopy had been prepared. (Judges 15:1; Joel 2:16; Psa. 19:5) (The bride usually was so heavily veiled, note what happened in Gen. 29:23.)
  11. The newly-married man was exempt from public duty, including military service which would take him from home, for one year. (Deut. 24:5)

## II. Biblical forbidden sexual activities

- A. Birth control under certain conditions (Gen. 38:1-10)
- B. Bestiality by male or female (Lev. 18:23)
- C. Adultery with neighbor's wife (Lev. 18:20)
- D. During a woman's menses (Lev. 18:19)
- E. With same sex (Lev. 18:22; Rom. 1:26-27)
- F. As a worship experience (Lev. 18:21; IIChron 21:11)
- G. Fornication, i.e., outside the marriage bond (Acts 15:20, 29; Rom. 7:2-3; I Cor. 5:1)
- H. Rape (Ex. 22:16; Deut. 22:23-29)

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"Avoiding False Teachers"  
Jude

Couples Class  
Wendell Alford,  
Teacher

I. To understand God's message to us in Jude, we should keep in mind a thought which we considered in II Thess. 2:7. There Paul relates that, although a specific "man of sin" will appear on earth at the time of the grievous period of tribulation (after the trusters in Jesus Christ as Savior have been taken from the earth along with the Holy Spirit of God), there were, even at that time (c. 51 AD), false teachers who had eased themselves in among the believers and that the forces which would eventually culminate in the "man of sin's" rise against God had begun. Those forces will enable the "man of sin" to lead the world's people away from God's will, i.e., to believe and proclaim Jesus as God's only Savior and thereby be made alive spiritually and be at one with God, the Creator, forever. In other words, God's Word makes the point clearly that the progression of evil in the world, which was beginning as early as 51 AD, would grow worse and worse until it reaches a crescendo climax just as the "Day of the Lord" begins with the tribulation. Paul reveals this truth to us also in II Tim. 3:13; 4:3-4. During this evil progression period, many events will take place as outlined by Jesus in Matt. 24:4-14. The message of Jude gives us many details of the immoral conditions promoted either omissively or commissively by those who claim to represent God's will as the time nears the period to which Jesus referred in Matt. 24:14 as "then shall the end come." Jude was written about fourteen years after II Thess. by Jude who was the brother of James and the half-brother of our Lord Jesus. The theme of Jude's relatively short letter is that the end-time apostasy (trending away from God's will that Jesus is God's only Lord and Savior, and, finally, complete departure in substance but not in form, II Tim. 3:1-7) is to be the result of the teaching and leadership of those who claim to be speaking for God, but their message is false (or truth mixed with falsehoods which can be worse than lies alone, cf. Dan. 2:28,40-44). The theme further admonishes God's called ones (vs. 1) to distinguish between the lies and half-truths of these false teachers, and the purity of God's unmerited favor (grace), God's promise to those who trust the righteousness of Jesus Christ and follow his teachings, Matt. 7:21-23; Rom. 5:1-2; 8:1-3; Gal. 2:16-21; Eph. 2:4-10.

See also II Pet. 2:1-18

Paul

not a  
new  
spiritual  
at base of  
entirety  
non-physical  
question

See  
apoc. vs. 1  
also mat  
vs. 16-1

II. Jude's salutation gives three characteristics of believers to whom he addressed this letter. Believers (trusters) in Jesus Christ are: 1) sanctified, i.e., set apart by God the Father; 2) preserved, i.e., kept eternally safe through Jesus Christ, and 3) called, i.e., to be saints or children of God and citizens of God's kingdom, Rom. 1:7. In vs. 3 Jude gives the reason he felt the urgent reason for putting in writing his thoughts to the believers. There is only one valid common denominator, "common salvation," upon which any person can rely for eternal, spiritual life, and further, it is essential that all believers "earnestly contend" (accept alone at the exclusion of all alternatives) for the faith which was presented as a final ("once and for all") revelation given Jesus and the apostles. The problem which Jude considered as especially menacing was that certain men who had "crept" (sneaked) into the circle

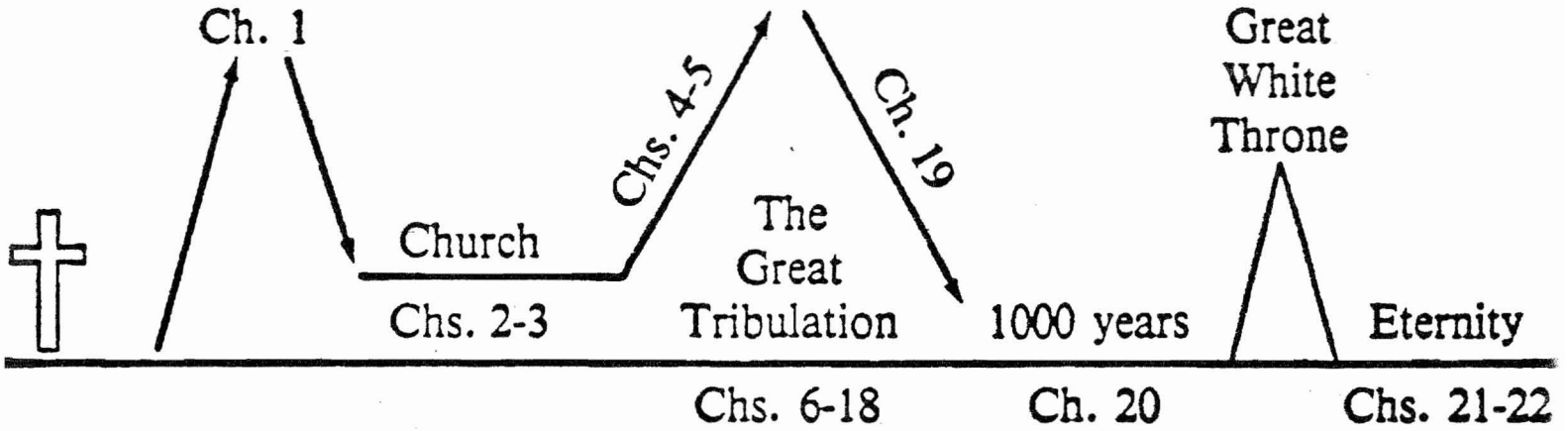
Couples Class Lessons - Last Half, 1993 - Biblical Biographies  
REVISION

July 4	Romans 14
11	15
18	16
25	Review Lesson of 2-2-92
August 1	Adam and Eve
8	Abraham and Sarah
15	Ishmael and Hagar
22	Isaac and Rebekah
29	Jacob, Esau, and Rachel
September 5	Joseph
12	Moses
19	Samson
26	Quarterly
October 3	Quarterly
10	Samuel
17	Saul
24	David
31	Solomon
November 7	Elijah
14	Job
21	Jonah
28	Daniel
December 5	Joseph and Mary
12	Mary, Martha, and Lazarus
19	Jesus, our Lord
26 ?	? Peter and Paul

Wendell Alford,  
Teacher



WA



**PAST**

**PRESENT**

**FUTURE**

Son of Man In Heaven  
"I am he that liveth"

The Seven Churches  
"I was dead"

The  
Cosmic Crisis  
(After removal of true  
church and before the  
coming of Christ to creation)

"the things which thou  
hast seen"

"Behold, I am alive"  
"the things which are"

"I have the keys of  
hell and of death"  
"the things about to be  
after these things  
(meta tauta)"

Rev. 1

Rev. 2-3

Rev. 4-22

Christ in Glory

Church in the World

Crisis in the Future

## I. The historic setting

- A. Author: unknown but Jewish tradition indicates Jeremiah
- B. I Kings begins with the Hebrew nation at the peak of its glory. II Kings ends with the nation in ruins. The period covered by the two books was 1000 - 600 BC.
- C. I Kings
  - 1. Chaps. 1-2 Israel gets a new king
    - a. Solomon, born of Bathsheba and chosen by David, becomes king. Adonijah was heir expectant but revolted while David lay dying.
    - b. Nathan, the prophet, thwarted Adonijah's succession plans.
  - 2. Chap. 3 When God gave Solomon choice of any asset, he chose wisdom. His choice pleased God.
  - 3. Chaps. 4-8 Because of David's previous military prowess, Solomon inherited the throne of the most powerful kingdom in the area. In this period of peace and prosperity, Solomon had vast business enterprises; produced vast literary works including the books of Proverbs, Ecclesiastes, and the Song of Solomon; and scientific works on botany and zoology (4:32-33). He constructed a Temple in seven years (1012-1005 BC) using 183,600 Jews and Canaanites including 70,000 manual laborers, 80,000 hewers of wood and stone, and 3,600 supervisors. The gold and silver alone used for the Temple would be worth about 20 to 30 billion dollars today.
  - 4. Chaps. 9-10 The splendor of Solomon's kingdom
    - a. For various reasons at this time, Greece, Egypt, Assyria, and Babylon were all weak, and the Hebrew nation was looked to for instruction and strength. (I Chron. 9:26-30; 10:1,5,14,24-25)
    - b. Solomon built a navy which brought in wealth to the nation. (9:26-28; 10:11, 22-23)
    - c. The army was very powerful. There were 1,400 chariots, 12,000 horsemen, and 4000 stalls for horses.
  - 5. Chap. 11 Solomon's wives and apostasy (Note instructions to Israel regarding their kings in Deut. 17:14-20)
    - a. Solomon had 700 wives and 300 concubines including idolaters and daughters of heathen princes, married for the sake of political alliances.
    - b. Along side of Jehovah God's glorious Temple were built heathen altars where gross idolatry was practiced.
    - c. Solomon's idolatry in the last years of his life was most pitiful and represent what can happen, even to the best of people, through luxury, wealth, and ceaseless pleasure.
  - 6. Chap. 12 The great kingdom is divided in 931 BC after 120 years.
    - a. The northern kingdom (ten tribes) under Jeroboam adopted the calf worship of Egypt and used name, Israel.
    - b. The southern kingdom (two tribes, Judah and Benjamin) under Rehoboam retained Jehovah worship (although many of the kings were idolatrous) and used the name, Judah.
  - 7. Chaps. 13-16 Idolatry takes its toll.
    - a. Relates situation in northern kingdom from Jeroboam to Ahab, 933-875 BC

- b. Ahab was king 875-854 BC, 22 years, and was the wickedest of all the kings of Israel primarily because of his submission to his wife, Jezebel, a Sidonian princess and devotee of Baal worship. She abolished Jehovah worship, killed his prophets, built a temple for Baal in Samaria, and maintained 850 prophets of Baal and Ashtoreth in the Baal temple. She was imperious, unscrupulous, vindictive, determined, devilish, and a demon incarnate. Jezebel is mentioned in Rev. 2:20 as an example of idol worship (sexual and food) influence appearing in the church in Thyatira.

## II. Chap. 17 The stage is set for Elijah.

### A. Elijah (my God is Jehovah)

1. A Tishbite, a native of the town of Tishbeh
2. The town was in Gilead (a rocky region), the mountain range across the Jordan from Samaria.
3. Probably a Bedowin with an impulsive disposition
4. A prophet of the Lord God of Israel

### B. vs. 1 Elijah appears abruptly before King Ahab and tells him that rain and dew are not to come for three years unless he, Elijah, commands it.

### C. vss. 2-7 The Lord instructs Elijah to go to the brook Cherith where he can have water and the ravens would feed him. The brook dried up.

### D. vss. 8-24

1. The Lord told Elijah to go to the city of Zarephath in Zidon where a woman would take care of him. He went.
2. The woman, a widow, about to eat her last food with her only son and die, was saved by Elijah's faith in God's word. The little oil and meal she had was multiplied miraculously to sustain them until rain came again.
3. The widow's son became ill and stopped breathing, died. Elijah prayed for the child and he revived. The widow declared thereafter that Elijah was indeed a man of God.

- I. I Kings 18 Elijah and showdown with idolatry
- A. vss. 1-2 Well into the third year of the drought in Israel, the Lord instructs Elijah to return to King Ahab. The meeting is to bring about an end to the severe drought and famine in Samaria.
- B. vss. 3-6 Ahab and Obadiah, his chief executive officer, go across the nation into different areas to salvage any water available to assure the welfare of the horses and mules. Parenthetically the information is given that Obadiah is a secret believer in Jehovah as Lord, in fact, he has hidden 100 of Jehovah's prophets in caves and supplied them with food and water.
- C. vss. 7-16 Elijah and Ahab meet a second time.
1. Obadiah is surprised to run into Elijah in his search for water and further surprised to learn that Elijah wants to see Ahab.
  2. For fear that Elijah will fail to keep an appointment with Ahab, Obadiah is reluctant to tell Ahab. Elijah swears by Jehovah's life that he will meet with Ahab, and the meeting is consummated.
- D. vss. 17-40 Jehovah God vs Baal
1. Ahab accuses Elijah of bringing the drought trouble to Israel, but Elijah points to Ahab and his father Omri and their turning Israel from Jehovah to Baal and Ashtoreth as the real problem.
  2. Elijah tells Ahab to assemble the Israelites together with the 450 Baal prophets and the 400 Ashtoreth prophets (which eat at Jezabel's table) at Carmel. Ahab did so.
  3. With the crowd hushed, Elijah confronts them with their wrong choice of gods rather than Jehovah God. He exhorts the Israelites to stop straddling the spiritual fence and to follow Jehovah alone.
  4. Elijah states that he alone will represent Jehovah in a test against the Baal prophets and outlines the rules to be followed in the contest. Two bulls are to be slaughtered, cut in pieces, laid on wood, and no fire is to be lit in the wood, one bull for the Baal prophets and one likewise for Elijah. The Baal prophets are to try first to see whether their gods would answer by fire, and then Elijah would call on Jehovah to answer by fire.
  5. After the Baal prophets had tried all day, even to the point of letting their own blood, nothing happened. Elijah mocked and chided them in their efforts.
  6. Elijah's time came to prove whose God was real. He rebuilt the old torn down altar of Jehovah by assembling twelve stones representing the twelve tribes of Israel and placed the wood and bull thereon. In addition, he dug a ditch about three feet wide around the altar, poured twelve barrels of water over the sacrifice, filled the ditch with water, and fervently prayed to the Lord God of Abraham, Isaac, and of Israel.
  7. The Lord sent fire that consumed the sacrifice, the wood, the stones, the earth under the sacrifice, and even licked up the water in the trench.
  8. The contest was over, Jehovah had won by all accounts, and the Israelites confessed that Jehovah is the true God alone.
  9. Elijah took the false prophets down to Kishon creek and killed them there.
- E. The rains came and Elijah advised Ahab to get to higher ground lest he bog down in the deluge. Elijah himself, in God's strength, outran Ahab on his horse.

- I. I Kings 19 Elijah escapes Jezebel's wrath
- A. vs. 1 Ahab tattletales on Elijah to Jezebel about the loss of her prophets.
  - B. vs. 2 Jezebel sends Elijah a messenger to tell him that his life will last no longer after the next 24 hours.
  - C. vs. 3 Elijah believes Jezebel's threat, flees southward (about 100 miles) to Beer-sheba in Judah, and leaves his servant there.
  - D. vss. 4-8 Onward to Mt. Horeb (Mt. Sinai, the mount of God)
    - 1. Alone, Elijah continues south about 24 miles (a days journey) and claims the comfort of the shade of a small juniper tree.
    - 2. Thoroughly discouraged, Elijah prays for death claiming that he has failed as had his ancestors.
    - 3. God's messenger (an angel) told Elijah as he slept that he should get up and eat. The food, baked cake and water, was supplied.
    - 4. A second time the angel awoke him and told him to eat again, for a long journey was ahead to Mt. Horeb (another 200 miles).
  - E. vss. 9-18 The Lord has a word with Elijah.
    - 1. The Lord asked Elijah what he considered his situation to be.
    - 2. Elijah vouches for his loyalty to Jehovah in the midst of idolatry. He relates how the Israelites have forsaken God's covenant, destroyed God's altars, and killed God's prophets.
    - 3. Elijah's position is that he alone represents Jehovah, and now his life is in jeopardy.
    - 4. The Lord instructs Elijah to go up on Mt. Sinai (Horeb). Elijah did so and stood at the entrance of a cave while there passed by a very strong wind, an earthquake, and a fire. God was in none of these, but came thereafter in a still (calm), small (whisper) voice.
    - 5. The Lord repeated his question (E,1 above), and Elijah repeated his answer (E,3 above).
    - 6. The Lord gives assignments to Elijah.
      - a. Return to Damascus through the desert (350 miles to the northeast)
      - b. Anoint Hazael to be King of Syria
      - c. Anoint Jehu to be King of Israel
      - d. Anoint Elisha to be the prophet to replace himself, Elijah
    - 7. Jehovah reveals to Elijah that he is not alone in his loyalty to the Lord but that there are 7,000 others.
  - F. vss. 19-21 Elisha picked as Elijah's successor
    - 1. Elijah finds Elisha plowing and, in passing, threw his mantle on his shoulders.
    - 2. After telling his parents farewell, killing and eating his oxen, Elisha follows and takes care of Elijah.



## II. Overcoming discouragement as God's people

### A. Courage (Lat., cor = heart) and synonyms

1. Courage = firmness of mind and will in the face of danger or extreme difficulty
2. Mettle = ingrained capacity for meeting strain or difficulty with fortitude and resilience
3. Spirit = a quality of temperament enabling one to hold one's own or keep one's morale positive when opposed or threatened
4. Resolve = firm determination to achieve one's ends
5. Tenacity = Resolve plus stubborn persistence and unwillingness to accept defeat

### B. The heart and mind (Matt. 22:37-38)

1. Emotion and the situation, now or immediate (Lk 22:42)
2. Intellect and the promise, longterm or finally (Isa. 1:18)

### C. The Christian's strength and courage

1. Never alone, the Holy Spirit (the same Spirit that was in Christ Jesus). Any situation does not change, alter, or modify the eternal oneness with God and his undergirding (supporting).
2. The social reinforcement of the fellowship of other Christians
3. Courage comes not from doing (earning) but from faith in Jesus Christ and his love and righteousness. (I John 4:18; Gal. 3:11)
4. The Christian's life is eternal (John 10:28)
5. The Christian's eternal life is not subject to termination by anyone. (John 10:28-29)
6. Being in the world (during mortal life) does not mean that eternal (spiritual life) life has not already begun. (John 10:10)
7. "Yea, though I walk through the valley of the shadow of death (mortal death), I will fear no evil; for thou art with me - -" (Psa. 23:4)

- II. Absolute choices individuals have in life
  - A. Choices we cannot make
    - 1. Being created - made by parents who had no choice in their own creation, ad infinitum
    - 2. Where we will be born and/or grow up in childhood - made by parents or others
    - 3. Circumstances/culture - even in a democracy social implications cannot be eliminated
  - B. The one, and the only one, absolute choice any individual has in life is to accept or reject God's grace through his only plan of spiritual redemption from being separated from God eternally, i.e., through his Son, Jesus Christ.
- III. What choice makes a person a Christian
  - A. Choices concerning ones physical welfare (Numb. 21:8-9; Gal. 3:24-26)
  - B. Choices concerning ones spiritual welfare (John 3:14-15) "believeth in him"
    - 1. Personal, individual acceptance of Jesus' death to abrogate (to abolish by authoritative action) ones separation from his or her Creator
    - 2. Virgin birth of Jesus Christ (Matt. 1:18-23)
    - 3. Resurrection (Rom. 6:6-11; 10:9; II Cor. 4:13-14; Eph. 1:19-20)

- I. I Kings 20 Ahab and his foreign policy
  - A. Syria's King Ben-hadad with a league of 32 neighboring political leaders jointly approach Israel and send messengers to King Ahab telling him to surrender.
  - B. Ahab agrees to capitulate, but Ben'hadad sent again to tell Ahab that he would demean the Israelites by personally searching their property to determine their integrity.
  - C. Ahab takes a prophet's advice and decides to oppose Ben-hadad. After two attacks by the Syrians, Ahab wins decidedly. The prophet of Jehovah was intimidated by the Syrians announcement that Israel's God was powerful only in the hills but not in the valleys.
- II. I Kings 21 Ahab and his domestic policy
  - A. vss. 1-4 Ahab becomes frustrated when Naboth, a neighboring Jezreelite, refused to sell or trade for a piece of property which adjoined the king's place. Ahab wanted a herb garden. Naboth's refusal was legally based on Hebrew religious tradition, i.e., the land belonged to his family through inheritance and was to be passed on to his heirs. Ahab went to bed and would not eat.
  - B. vss. 5-16 Jezebel found Ahab and questioned him about his sadness. He told her about Naboth, and she reminded him of his political position, i.e., that he was king. Jezebel said to him, "Don't worry, be happy, I will get the land for you." Jezebel thereafter usurped the king's authority and, improperly using Hebrew tradition, proclaimed a regional fast in Naboth's area. Under the king's seal she commanded that Naboth be placed on trial and that two "worthless fellows" swear that Naboth had blasphemed God and the king. (Regarding two witnesses see: Deut. 17:6; 19:15; Matt. 18:16; 26:60-61) Naboth was to be condemned, carried outside the town, and stoned to death. Jezebel's command was implemented promptly and to the letter, and Naboth was dead. Ahab received his herb garden. (See also II Kings 9:26)
  - C. vss. 17-24 Elijah was told by the Lord to visit Ahab. Elijah found the king in the murdered-for garden, and after accusing him of the deed, told Ahab that at the same place where the dogs had licked Naboth's blood would Ahab's blood be licked. Ahab's posterity was to end and therefore his dynasty cease. Jezebel's flesh was to be consumed by dogs, and Ahab's family members were to be either eaten by dogs in the city or by vultures out in the countryside.
  - D. vss. 25-29 Ahab is declared by Elijah to be the worst of Israel's kings because of the influence of his wife, Jezebel, and his having followed her idols. After Elijah's indictment, Ahab tore his clothes, donned sackcloth, fasted, and repented humbly of his sins against Jehovah. Because of Ahab's honest humility, Jehovah withheld abolishing his dynasty until the next generation.

III. Elijah's continuing role in God's plan of justice

- A. Joel 2:28-32 Jehovah to pour out his Spirit upon all flesh before "the great and terrible day of the Lord" comes.
- B. Mal. 3:1-2a; 4:5-6 Elijah to come before the coming of the great and dreadful day of the Lord.
- C. Matt. 11:7-14 Jesus said that if the Jews would receive him as the Messiah, John the Baptist was Elijah who had been promised.
- D. Matt. 16:14 Jesus disciples said that some people thought that Jesus was the promised Elijah. Peter confessed Jesus to be the promised Messiah instead, and Jesus confirmed the confession.
- E. Matt. 17:3-6; Lk 9:51-56 Jesus corrects some further misunderstandings about his own relationship to Elijah, i.e., that he, Jesus, was not to be equated with Moses or Elijah nor was it Jesus' intent or purpose to destroy but rather to save people's lives.
- F. Lk 1:13-17 An angel tells Zacharias, John the Baptist's father, that his son will go forth in the spirit and power of Elijah. In John 1:21, however, John the Baptist denies that he is actually Elijah.
- G. Acts 2:16-21 Peter in his first sermon quotes Joel 2 (III, A above) and states that the establishment of the first church was a fulfillment of the beginning of Joel's promise of things to happen before that great and notable day of the Lord come.
- H. Rom. 11:2-12 Paul states that just as God had a remnant in Elijah's time (even though Elijah thought otherwise) so has he a remnant of Jews (Paul was one.) who are believers in Christ as the Messiah during the Christian era. Further, in Lk 4:23-26 Jesus makes it clear that not all people accept God's plan of salvation as it was also true in Elijah's time.
- I. II Pet. 3:10-14 Peter outlines the events to accompany the coming of the day of God as a terrible time but encourages believers to be at peace in their faith. (See also Joel 2:2-3; Matt. 24:21)
- J. I Thes. 5:1-10 Paul says that the day of the Lord will come as a thief in the night, but not so for believers.

- D. vss. 7-8 With the prophets and Elisha watching, Elijah hit the Jordan River with his mantle, the water parted, and Elijah and Elisha passed through on dry ground.
  - E. vss. 9-11 Elijah asked Elisha what wish he wanted granted. Elisha asked for a double portion of Elijah's spirit (power). Elijah said that, although difficult, his request would be granted if Elisha would witness his departure from the earth. Firey horses and chariot separated the two, and Elijah was taken up by a whirlwind into heaven.
  - F. vss. 12-15 Elisha demonstrated his grief by tearing his clothes in two pieces. He afterwards picked up Elijah's mantle which had fallen, and reparted the Jordan River and passed through. The watching prophets were assured by this act that truly Elisha was Elijah's successor.
  - G. vss. 16-18 The prophets wanted to search for Elijah, but Elisha would not permit it. After much insistance, they were allowed to search, but after three days found nothing.
  - H. vss. 19-22 At Jericho Elisha exercises another miracle by purifying bad water which had sterilized the soil.
  - I. vss. 23-25 On his return toward Samaria at Bethel, Elisha cursed a group of young, rowdy boys for belittling his baldness. As a result, two female bears came out of the bushes and mauled 42 of the boys.
- IV. Developing potential for serving the Father
- A. Confessing and trusting Jesus as God's Savior and Lord (Jn 6:37; 14:6)
  - B. Bear other Christians' burdens (Gal. 6:2)
  - C. Think positively (Phip. 4:8)
- V. Translation of God's precious ones
- A. Enoch (Gen. 5:24; Heb. 11:5)
  - B. Elijah (II Kings 2:11)
  - C. Believers in Jesus Christ (II Thes 4:13-18)



- I. Brief review of history of the Hebrews (c. 1050-852 BC)
  - A. Assignment of the geographic areas to the 12 tribes after the escape from Egypt under Moses, institution of the Law, and the loose organization under the judges and prophets
  - B. The kingdom created and united with Saul as the first king for 40 years followed by 40 years each for kings David and Solomon
    1. The Temple had been built and established as the place to worship the Lord, Jehovah.
    2. The Hebrews had left a single agricultural economy to include trade and commerce.
    3. Israel, because of its unique location, had become more involved in international affairs.
    4. Justice had become more a matter of legality based on Moses' Law.
  - C. In 931 BC the kingdom divided with Israel in Samaria (north) and Judah in the south, and severe religious and political problems arose.
    1. Jealousy between Jeroboam's Israel and Rehoboam's Judah with almost continual fighting
    2. Hatred of taxation (support of military and Temple)
    3. Geographical locations: Israel was on trade route between Egypt and Babylonia while Judah was isolated by comparison.
    4. Solomon's apostasy left future leaders suspect.
    5. Judah had Jerusalem and the Temple for a worship center while Jeroboam, Israel's first king, erected golden bulls for worship at both Dan and Bethel to rival worship at Jerusalem.
  - D. At the time of II Kings 2, Jehoram had succeeded Ahaziah, Ahab's successor, to become Israel's ninth king since Solomon's death.
- II. II Kings 1 Ahaziah succeeds Ahaz as Israel's king
  - A. Ahaziah became bedridden because of a household accident in Samaria and sent messengers to Baalzebub's temple at Ekron to learn whether he would recover.
  - B. Elijah intercepted the messengers and told them to return to Ahaziah and ask whether he knew that Israel's God was Jehovah rather than Baalzebub.
  - C. After determining from the messengers' description that Elijah was his problem, Ahaziah sent 50 troops with a captain to arrest the prophet. Elijah called down fire that consumed the troops and likewise another 50 troops which the king sent. The third contingency of troops sent begged for mercy, and Elijah followed them back to Ahaziah. Elijah told Ahaziah that he would die because of his insulting Jehovah. Ahaziah died without leaving the bed, and Jehoram became king of Israel.
- III. II Kings 2 Elisha succeeds Elijah as Jehovah's prophet
  - A. vs. 1 Elijah's time of separation has come while he and Elisha were in Gilgal.
  - B. vs. 2 Elijah told Elisha to stay there while he goes to Bethel, but Elisha refuses with an oath to be separated from Elijah. Elisha admonishes the prophets present not to speak of Elijah's leaving.
  - C. vss. 3-6 The same sequence happens again at Jericho and again at Jordan with Elisha refusing to leave Elijah both times as at Gilgal.

4. Elisha sent Gehazi to the home with instructions to lay Elisha's cane on the dead son's face. He did so but without favorable results.
  5. The prophet then went in himself, closed the door, prayed, and made personal contact with the dead son.
  6. When Gehazi told the woman that her son was alive again, she was extremely grateful.
- D. vss. 38-41 At Gilgal Elisha prepared a large stew for a gathering of the seminary students. Someone gathered a poison herb and put it in the stew. When the stew was served, they realized the problem. Elisha neutralized the poison by adding meal to the mix. The stew was thereafter enjoyed by all.
- E. vss. 42-44 Elisha miraculously multiplied bread and corn to feed a crowd of 100 men.

### III. Caring as a Christian in 1991

- A. The complexity of interpersonal relations
1. Social Choice Accounts for investments which exclude harmful products and activities
  2. Choices in family activities such as reproductive limitations and possible variations, working mothers, children day care, etc.
  3. Expanded geographic mix with more racial, socio-economic, etc., implications
  4. The Southern Baptist Convention's move from downtown Atlanta to the suburbs - Home Mission Board Headquarters
  5. The dilemma of a Christian in a democracy with church and state separation
  6. Basic personality differences, innate and experiential
- B. The Christian difference
1. The greatest commandments: Put God first and love others as you love yourself. (Matt. 22:37-40)
  2. The importance of Godlikeness in the believer (Matt. 5:45-48; Acts 10:34; Rom. 2:11; Gal. 2:6, 11-21; Eph. 6:9; Col. 3:25)
  3. The new birth (a new person - II Cor. 5:17) in Jesus Christ and the indwelling leadership of God's Holy Spirit (John 14:15-21)

- I. II Kings 3 Jehoram, son of Ahab and Jezebel, reigns as king of Israel
- A. Destroyed Baal images at Dan and Bethel but still was evil in his actions
  - B. Mesha, king of Moab, stopped tribute to Israel, and Jehoram called upon Jehoshaphat, king of Judah, and the king of Edom for help in fighting Moab. They agreed to help.
  - C. Jehoshaphat suggested that the three kings consult Jehovah's prophet, Elisha, for guidance. Elisha agreed only because of the king of Judah, saying that he had no respect for Jehoram.
  - D. By following Elisha's instructions explicitly, the three kings won over Edom, even though the king of Edom sacrificed his eldest son, his scheduled successor, as a burnt offering.
- II. II Kings 4 Elisha's day-to-day expressions of care
- A. vss. 1-7 Elisha performs the miracle of oil production
    1. The wife of one of the sons of the prophets came to Elisha saying that her husband had died. The dead man's two sons were to be sold to pay his debts according to the Law.
    2. Elisha asked her about her assets, and she said that all she had was a pot of oil.
    3. The prophet told the widow to borrow a large number of holding vessels from her neighbors. She did.
    4. She was told to close herself with her two sons in the house and from her pot of oil fill all the vessels she had borrowed. She did.
    5. She was amazed and told Elisha what had happened. He then told her to sell as much oil as necessary to pay her husband's debts and use the remainder for food for herself and the boys.
  - B. vss. 8-17 A miraculously born Shunemite son
    1. A prominent Shunemite woman offered Elisha bread as he passed through Shunem. The prophet passed through often and came to know the family well.
    2. The woman suggested to her husband that they add a room upstairs in their home and furnish it so that Elisha could not only eat there but also spend the night as needed.
    3. On one occasion during Elisha's stay in Shunem with his aide, Gehazi, he asked the woman if he could return a kindness for all her kindnesses. She told him that, even though her husband was old, she wanted a child.
    4. Elisha told her that in a year she would be the mother of a son. She was skeptical, but as the prophet promised, she bore a son.
  - C. vss. 18-37 The son is miraculously brought back from death to life.
    1. After the son had grown, he was in the field helping reap his father's grain, developed a headache, and had to be carried back to the house.
    2. His mother held him until noon when he died. She placed him on the bed in Elisha's room.
    3. Hurriedly she went to see Elisha and fell at his feet telling him what had happened.

## II. The whys of human thoughts and actions (will)

A. Motive = something (as a need or desire) that causes a person to act

B. Synonyms of motive

1. Spring = usually in the plural, suggests a basic motive, often not fully recognized
2. Impulse = suggests a driving power arising from personal temperament or constitution
3. Incentive = applies to an external influence (as an expected reward) inciting to action
4. Inducement = suggests a motive prompted by the deliberate enticements or allurements of another person
5. Spur = applies to a motive that stimulates the faculties or increases energy or ardor
6. Goad = suggests a motive that keeps one going against one's will or desire

C. Main human motives

1. Love - genuine, spiritual love is the strongest human motive
  - a. Familial love
  - b. Biological love
  - c. Humane love
2. Self-preservation - desire to prolong physical existence
3. Religion - can be good or bad, depending on one's definition of the term
4. Need for recognition - gregariousness, social status
5. Greed - putting self ahead at the expense of others, selfishness
6. Hate - desire for the annihilation of other than self

D. Conflict of motives

E. Distinguishing between motives and temptations (I Cor. 10:13-15; Heb. 2:16-18; 4:15-16)

- I. II Kings 5 Motivated by love or greed
- A. vs. 1 Syria's commanding general, blessed of Jehovah with valour, was a leper, even Naaman.
- B. vss. 2-7 A young Israelite girl is a witness to Jehovah's power.
1. The Syrians while fighting Israel had captured a young girl who was made a maid to serve Naaman's wife.
  2. The maid told her mistress about Elisha back in Samaria who could through Jehovah's power cure Naaman's leprosy.
  3. Syria's king (Ben-hadad II) learned of the maid's witness and told Naaman to go to Israel, and he would send a letter ahead to Israel's king regarding Naaman's desire for healing.
  4. The king of Israel interpreted Ben-hadad's letter as an offense for expecting that he could cure Naaman's leprosy.
- C. vss. 8-14 Elisha intercedes in the controversy.
1. Elisha heard of Jehoram's misunderstanding about Naaman, and told the king to let the general come to him for healing so that Syria would know that Jehovah was Israel's God.
  2. Naaman came to Elisha with his military entourage along with substantial gifts including \$20,000 in silver, \$60,000 in gold, and ten suits of clothing.
  3. Elisha sent a message to Naaman telling him to wash himself in the Jordan River seven times for healing.
  4. Naaman was furious and refused, because he considered this request too trite. He said that the rivers back home in Damascus would be better than the Jordan.
  5. Naaman's advisors suggested that he had nothing to lose but his leprosy in following Elisha's suggestion.
  6. Naaman yielded to Elisha's instruction, and after dipping seven times in the Jordan, his leprous skin became childlike again.
- D. vss. 15-19 Naaman becomes a believer in Jehovah.
1. Naaman approached Elisha and confessed to Elijah's monotheism, i.e., that Israel's God is the only God in all the world.
  2. Naaman offered the gifts he had brought to Elisha, but Elisha refused to accept them.
  3. The general was so impressed with Elisha's God that he requested earth (what two mules could carry) so that Naaman could build an altar to worship Jehovah rather than the idol, Rimmon, which Ben-hadad worshipped.
- E. vss. 20-27 Gehazi, Elisha's servant, acts greedily.
1. Gehazi decides to follow Naaman and see whether some of the gifts could be confiscated for himself.
  2. Naaman recognized Gehazi and asked him what he wanted.
  3. Gehazi lied by telling the general that Elisha had changed his mind and that he would take a portion of the gifts "for a couple of the preacher boys."
  4. When Gehazi returned, he was surprised to learn that Elisha was aware of Gehazi's deceit. Elisha told him that hereafter he, Gehazi himself, would contract Naaman's leprosy and also pass the disease to his descendants in perpetuity.

### III. Types of hostility (interpersonal)

#### A. Corporate

1. National (war)
2. Corporations (product or service jealousy, competition)
3. Familial (feud)
4. Racial (can also be related to nationality)
5. Regional (geographic, continental)

#### B. Personal or individual

1. From past experience in relating to others
2. With self (usually affects relations with others)

### IV. Overcoming hostility

#### A. Psychiatrist, psychologist, therapist, counselor

#### B. Self-evaluation and effective decision change

#### C. Experiences which bring about change

#### D. The added dimensions for the believer in Jesus Christ, the Christian who is led by God's Holy Spirit

1. Spiritual fellowship with the Creator, Father by creation (physical) and by recreation (spiritual), in prayer, worship, and living experiences
2. Fellowship with other believers
3. Studying God's word
4. Positive attitude which is nurtured by faith in Jesus Christ (many times gives the believer a humorous perspective of experiences and things)
5. Jesus said that we believers should love those who are hostile toward us. (Matt. 5:43-48)



- I. II Kings 6 Elisha turns the other cheek
- A. vss. 1-7 The seminary students came to Elisha complaining about their living quarters and requested that they be permitted to take timber from along the Jordan River and build a bigger place. Elisha gave them permission to proceed as requested, and one of the students lost a borrowed axe into the Jordan. Elisha asked where the axe fell and threw a stick at the spot. The axe head floated to the surface, and the student reached out and retrieved it.
  - B. vss. 8-12 At this time Syria warred against Israel. Elisha was able to keep Israel's king, Jehoram, informed miraculously of Syria's military operations. King Ben-hadad of Syria, after suspecting internal disloyalty, learned of Elisha's spying.
  - C. vss. 13-18 Ben-hadad told his military personnel to find Elisha and bring him to him. Elisha was in Dothan, and Ben-hadad had the city surrounded with troops. Elisha's servant, Gehazi, arose early, learned of the siege, told Elisha, and asked what should be done. Elisha prayed for a miraculous vision for Gehazi to see the forces of Israel up in the mountains. He saw a host of forces on chariots of fire, and then Elisha prayed that the Syrian troops would be blinded. Jehovah answered his prayer.
  - D. vss. 19-23 Elisha went among the blind Syrian troops and led them away to Israeli territory (Samaria) where Jehoram asked Elisha whether the Syrians should be killed. The prophet said that they should be allowed to return to Syria unharmed. This strange experience caused the Syrians to lose the war.
  - E. vss. 24-29 In the midst of a severe drought, Syria again warred against Israel. Food became so scarce that donkey heads sold for \$50 each, and even a pint of dove manure brought \$3. At the height of the catastrophe, Jehoram was approached by a woman for help. The king blamed Jehovah for their plight, and said that he, the king, could do nothing to help the woman. He did, nevertheless, agree to hear her problem. The woman had bargained with another woman that she would kill and eat her son that day if the other woman would reciprocate by killing and cooking her son the following day. The woman had kept her part of the bargain, but the other woman on the next day went and hid her son.
  - F. vss. 30-33 This story so depressed the king that, in his remorse, he turned his wrath upon Elisha, Jehovah's prophet, and sought to kill him.
- II. Hostility: what it is.
- A. Host = army, a very large number, a multitude (Lord of Hosts)
  - B. Host = one who receives and entertains guests socially
  - C. Host = a living animal or plant affording subsistence or lodgment to a parasite
  - D. Host = the larger, stronger, or dominant member of a commensal or symbiotic pair
  - E. Hostile = of or relating to an enemy, marked by overt antagonism, unfriendly
  - F. Hostility = hostile action which expresses antagonism, opposition, or resistance in thought or principle

- II. Luke 11:1-13 When asked to do so, Jesus gave a model prayer for those who follow him.
- A. vs. 1 The disciple who asked Jesus to teach the disciples how to pray was prompted by hearing Jesus pray himself and the knowledge that John the Baptist taught his followers how to pray.
- B. vs. 2 When and to whom to pray as well as the general context is established.
1. "Our Father" indicates the Author or Creator of all. (Mal. 2:10)  
See also: Lk 23:24; Matt. 11:25-26; Mk. 14:36
  2. The one and only Father, the one in heaven
  3. The name, the essence, the being, or God's self is to be held up as singular, one of a kind, above all else - alone holy.
  4. God's heavenly kingdom is to be desired and brought to a reality.
  5. God's rule is to be in earth's activities and equal to his absolute, perfect reign in heaven.
- C. vs. 3 Physical sustenance is to be requested to meet one's daily needs.
- D. vs. 4 The problem of that which alienates a person from God (sin) and others (indebtedness) IS TO BE DEALT WITH IN PRAYER.
1. Forgiveness is to be requested for one's sins.
  2. It is understood that God's forgiveness is contingent upon the requestor's forgiving those who have wronged the requestor.  
(More explicit in Matt. 6:14-15)
  3. One should pray that God will help him or her to be spared temptation which could lead to one acting evilly. (I Cor. 10:13; Heb. 4:15; Jam. 1:13)
- E. vss. 5-8 One's prayer should be persistent.
1. Company arrives at a friend's house and there's no food.
  2. The man in the foodless home goes next door and asks his neighbor for three loaves of bread.
  3. The neighbor says, in effect, that, since it is midnight, so late his family is already asleep, he cannot accommodate the request.
  4. If the requestor for bread is persistently insistent, he will be granted the bread. (Lk 18:1-7)
- F. vss. 9-13 Comparison of a biological father with the heavenly Father
1. Ask, seek, or knock and the desire will be granted.
  2. An earthly father is rational enough, even with human limitations, not to give a hungry son a stone for bread, a snake for fish, or a scorpion for an egg.
  3. Our heavenly Father is far superior to earthly fathers, and the former has the best gift of all, the Holy Spirit, to give to those who ask him. This Gift is given only upon request. God gives physical sustenance to everyone without requests, but he gives himself, the Holy Spirit, only upon request. (Matt. 5:45; John 6: 44,65)

I. Prayer

- A. General definition: Any person's expression of a sense of dependence upon someone or something more worthy and dependable than him or her self.
- B. Christian definition: Communicating with the God of Abraham, Isaac, and Jacob through the power and authority of his only begotten Son, Jesus Christ, as enlightened by his Holy Spirit. (Mat. 22:32; John 14:13-14; Rom. 8:26-27)
- C. General aspects of prayer
  - 1. Universal among humankind, even atheists pray
  - 2. Recognition of a god or a higher power other than oneself indicates which beings are human - a praying being is a human being.
- D. The nature of prayer
  - 1. Recognition of God - the most directly and specifically religious act of which mankind is capable. It is unique and singular.
  - 2. Adoration and praise - recognition of God's worthiness and glory
  - 3. Thanksgiving - God as source of blessings or needs, and recognition of ones indebtedness to him
  - 4. Confession - recognizes God's right to control ones thoughts and actions - ethics. A person's ethics is directly related to his or her concept of God's nature. (Matt. 5:48; Psa. 51:1-19)
  - 5. Petition - for some the sole reason for prayer, asking God for things or other blessings. Intercession is a type of petition.

Biblical examples:

  - a. Abraham for Sodom - Gen. 18:22 ff.
  - b. Moses for Israel - Exod. 32:31 ff.
  - c. Paul for the Jews - Rom. 9:1-4; 10:1-13
  - d. Jesus about physical death - Lk 22:41-43
  - e. The Lord's prayer for believers in him - John 17
- E. The purpose of prayer
  - 1. To learn God's will, not necessarily to change it (II Sam. 12:13-23)
  - 2. God himself intercedes for Christians in prayer. (Rom. 8:26-27)
  - 3. That Christians may keep themselves in fellowship with God (Rom. 8:15-16; Eph. 6:18; I Thes. 5:17)
  - 4. Prayer and the natural order - nature represents God's long-term plan. (II Sam. 12:13-23; Matt. 5:43-48)

- B. vss. 9-14 The Pharisee, the tax collector, and prayer that justifies a person before God
1. vs 10 There are two characters in this parable also, a Pharisee and a publican (tax collector) who went into the temple to pray at the same time.
  2. vss. 11-12 The Pharisee prays first with a prayer of thanksgiving. He told God that he was thankful for the following:
    - a. He was better than other people.
    - b. He was not an extortioner.
    - c. He was not unjust.
    - d. He was not **an adulterer**.
    - e. He was not like the publican (over there).
    - f. He fasted twice every week.
    - g. He paid tithes of everything.
  3. vs. 13 The publican felt so unworthy before God that he secluded himself away from the others at prayer, bowed his head in humility, and prayed a prayer of confession asking God to be merciful to him, a sinner.
  4. vs. 14 Jesus said, in effect, that because the Pharisee had exalted himself (shown his own worthiness apart from God), he was degraded and unjustified before God. On the other hand, Jesus said that the publican who had humbled himself (admitted his own unworthiness and need for God's forgiveness) would be upgraded and justified before God.

- III. The right attitude for one who is to be justified before God in prayer
- A. Jehovah God is the one-and-only-Creator who is separated from mankind because of mankind's willful sin (choosing to put himself or herself equal to or even above the Creator).
  - B. People are the one-and-only-God's creatures who are separated from God and in need of a bridge to bring the two, God and individuals, together.
  - C. God himself furnished that bridge, his only begotten Son, Jesus the Christ, and faith in God's Christ for the forgiveness of the sin that separates **enables anyone to cross over and be accepted by God.**
  - D. One should have A, B, and C above firmly ingrained in mind and emotion when communicating with God, his Creator, and never give up, lose faith in God's promise, or forget his or her humble position before God.

## I. Attitude defined

A. Latin root: aptitudin-, aptitudo meaning, "fitness"

1. The arrangement of the parts of a body or figure (posture)
2. A mental position with regard to a fact or state (intellectual)
3. A feeling or emotion toward a fact or state (emotional)
4. The position of something in relation to a frame of reference (relationship)

## B. Synonyms of the connotations of "attitude"

1. Gift = often implies special favor by God directly or through his creation, i.e., nature (spiritual and/or physical)
2. Faculty = applies to an innate or less often acquired ability for a particular accomplishment or function
3. Aptitude = implies a natural liking for some activity and the likelihood of success in it (verbal, spatial, numerical, social)
4. Bent = nearly equal to "aptitude" but stresses inclination perhaps more than specific ability (can be ulteriorly motivated)
5. Talent = suggests a marked special ability without implying a mind of extraordinary power
6. Genius = suggests impressive inborn creative ability
7. Knack = implies a comparatively trivial but special ability making for ease and dexterity in performance

## II. Luke 18:1-14 The Lord's parables about prayer

## A. vss. 1-8 The widow, the judge, prayer, and God's retribution

1. vs. 1 As in Luke 11:5-8, Jesus emphasizes the need to be persistent in prayer rather than become weary or weak and illustrates his thought by the two parables which follow.
2. vs. 2 The first character in the first parable is a judge who has no fear of God, nor is he sensitive to the feelings or needs of others. He apparently cared for no one other than himself and his own comfort and convenience.
3. vs. 3 The second character is a widow in the same city. She asked the judge of vs. 2 to settle a dispute in her favor between her and her adversary. She evidently believed her position to be just and that she should be compensated accordingly.
4. vss. 4-5 At first the judge in his self-centered attitude (Jesus repeats the judge's lack of respect for God or man and makes that lack of respect the thought of the judge himself.) refuses to relieve the widow's complaint. She continues to appear before the judge in an appropriate, legal manner. The judge admitted to being troubled and that weariness would result if he did not settle the case. Jesus said that, even though the judge was unjust, he judged in favor of the widow.
5. vss. 6-8 Jesus then explains the message he intends to convey through the parable with the judge-widow confrontation. God will relieve the long-sustained injustice dealt upon his people by forces against them, forces against them because they are God's people. Further, God's retribution will be administered quickly. (See Zech. 1:12; Rev. 6:10; 22:7) (It is very noteworthy that the question at the end of this parable implies that Jesus, the Son of Man, himself will be the instigator of God's retribution after the long injustice meted to God's people. (See Rev. 4:11; 5:12-13))



- II. Luke 22:31-32; 23:33-34 Jesus expresses special concern for Peter and asks God, his (Jesus') Father, to forgive Jesus' crucifiers.
  - A. vs. 22:31 Jesus tells Peter face-to-face that Satan is seeking to devour Peter. (See I Pet. 5:8)
  - B. vs. 22:32 Jesus tells Peter that he has prayed for him and asks Peter to strengthen his brothers (believing associates) after the Holy Spirit comes to him.
  - C. vs. 23:33 Luke gives a rather brief account of Jesus' crucifixion with the two criminals, one on either side.
  - D. vs. 23:34 Jesus prays that his heavenly Father will forgive his crucifiers, because they do not understand the significance of the event. (See also Stephen's like prayer in Acts 7:54-60.)
- III. Intercessory prayer
  - A. Review: Prayer is recognizing the existence and reality of God (See Heb. 11:6) and in doing so admitting a need to communicate with him. Prayer basically is to adore and praise, to give thanks, to confess wrongdoing, and to petition which includes interceding to God on behalf of others.
  - B. The intercession of God's Holy Spirit and his Son, Jesus Christ
    - 1. Rom. 8:26-27, 34 The Holy Spirit aids the believer.
    - 2. Heb. 7:25 The ever-living Son aids the believer.
  - C. Negative intercession
    - 1. Heb. 11:2, but see the entire context, i.e., Heb. 11:1-12, 23-29.
    - 2. Luke 15:1-32 Jesus' parables of the lost sheep, the lost coin, and the lost son
    - 3. Matt. 20:1-16 Jesus' parable about the laborers in the vineyard who were paid the same amount (a penny, about 20 dollars today) for different periods of work for early beginning, for beginning at noon, at three o'clock, and even at five, when quitting time was at six o'clock.
  - D. The burden of being a priest (one who communicates with God on behalf of others) in God's kingdom of priests, the church
    - 1. Exod. 19:3-6 God assigns his people (the Israelites) to be a kingdom of priests and a holy nation.
    - 2. I Pet. 2:5,9; Rev. 1:4-6 In the Christian covenant period, God has assigned believers in his Son, Jesus Christ, to be a holy priesthood to show forth (witness for) praises of Christ.
      - a. An awesome responsibility
      - b. Requires an unselfish attitude
      - c. Requires time, thought, time, emotion, effort, and energy



- I. Matt. 5:43-48; 9:35-38 Jesus' new law of love: love your enemies and labor for the lost
- A. vs. 5:43 Jesus refers to Old Testament admonitions calling for hating ones enemies and loving ones own kind.
1. Exod. 11:7 The Lord preferred the Israelites over the Egyptians.
  2. Lev. 19:16-18 Stress is placed upon loving ones own kind.
  3. Deut. 23:6 The Israelites told not to help or prosper the Ammonites or Moabites "all thy days forever."
  4. Num. 31:1-2, 9-19 Israel is told to kill their enemies.
- B. vs. 5:44 Jesus expands the love position to include (by his followers, believers) love for everyone, including a believer's enemies.
1. John 13:34 The new commandment to love one another
  2. The enemies to be loved are defined as:
    - a. Those who curse you
    - b. Those who hate you
    - c. Those who despitefully use you
    - d. Those who persecute you
- C. vss. 5:45-47 The rationale for Christians to love their enemies
1. Displays God's likeness in God's children, i.e., believers in Jesus Christ
  2. God's rewards are for those who act as he acts, i.e., without preferential significance.
  3. For emulation the Christian is to select God (as demonstrated in his Son, Jesus Christ) not other people (publicans as an example).
- D. vs. 5:48 The perfection (maturity, completeness) of God as an incentive to follow
1. Context of term "perfect" in this verse (Greek = τέλειος , the sense of which was revealed to Peter in Acts 10:34 when it was revealed that God is no respecter of persons.
  2. Some other places in the New Testament where τέλειος is used.
    - a. I Cor. 14:20 "men" used for "mature" sense of the word
    - b. Eph. 4:13 "full-grown" used for the word
    - c. Col. 4:14 "perfect" used again for the word and coordinated (and) with "complete" meaning without lack (See also Col. 2:8-10 where, while the Greek term τέλειος is not used, the idea of "complete" in Christ for the believer is given.)
- E. vs. 9:35 While Jesus is accused of being in alliance with Satan (in the preceding vs. 34), he goes all over the area teaching in the synagogues, preaching the good news of the coming kingdom, healing physical and mental illness.
- F. vs. 36 In these extensive travels, Jesus had compassion for the people everywhere because of their weakness and disarray due to the lack of spiritual guidance.
- G. vss. 37-38 Jesus in reaction to the spiritual condition of the people said that there was a great need for someone with spiritual insight to labor among the people and give spiritual guidance. Jesus asked his disciples to pray for Jehovah God to send spiritual laborers to harvest the people separated from God.