



*“...for the work of the ministry, for
the edifying of the body of Christ.”*

Book Four - B

by David L. Dawson

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EQUIPPING THE SAINTS

4/9

Disciple's Application Guide

Student's Name _____ Group _____ Date _____
 Subject Area _____ A Survey of the Bible
 Topic _____ Overview: Genesis to Revelation

Disciple's Profile	Completed	
	Yes	No
Topic Notes		
Review Overview: Genesis to Revelation		
Bible Study		
1 John 5		
Personal & Spiritual Management Aid		
Do 5 PSMA		
Outside Reading		
Bible Reading Chart		
Pursuit of Holiness — Chapter 9		
Ministry: Evangelism/Follow-Up/Discipleship		
Pray for one person to win to Christ		
Pray for your Disciple		
Complete Discipling Plan and Meet with your Disciple		
Share <i>Bridge</i> with non-Christian		
Complete Evangelism Report		
Scripture Memory		
Write in reference to first verse you memorized		
Write in reference to second verse you memorized		
Review all previous verses		



EQUIPPING THE SAINTS

OVERVIEW: GENESIS TO REVELATION

NOTES

Introduction

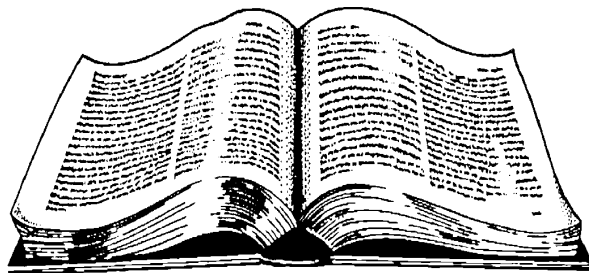
Many people think of the Bible as a Holy Book which contains the message of God. It seems to them an assortment of nice stories that somehow relate to God, but just *how* they relate is not clear. Many fail to understand the Bible's central message or to see how all of the parts fit together and relate to one another.

In reality the Bible is God's revelation of Himself to man. This revelation describes the most amazing story the world has ever known. It is the historical account of how God created man, how man rebelled against God, and how God, in His love, made a way for man to be restored to fellowship with Him through His Son, Jesus Christ.

The English Bible has 66 books which are divided into two sections: the Old Testament and the New Testament. These books were written by some 40 authors over a period of more than 1,500 years, but they are amazingly integrated into one story—the story of God's love and man's salvation.

The Old Testament

In our English Bibles the Old Testament contains 39 books that may be divided into four sections:



- The Law-5 books
- Poetry-5 books
- History-12 books
- Prophecy-17 books

The Old Testament at a Glance (39 Books)

① Law

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

② History and Government

Joshua
Judges
Ruth
1 Samuel
2 Samuel
1 Kings
2 Kings
1 Chronicles
2 Chronicles
Ezra
Nehemiah
Esther

③ Poetry

Job
Psalms
Proverbs
Ecclesiastes
Song of Solomon

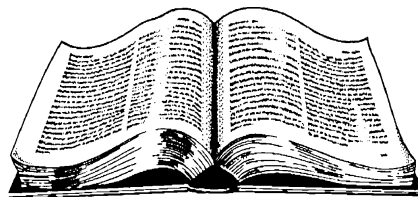
④ Prophecy

Major Prophets

Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel

Minor Prophets

Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi



If we are to understand the Old Testament, we must especially comprehend the first three chapters of Genesis, because these chapters set the stage for understanding all the rest of the Bible from Genesis 4 through Revelation 22.

The Creation

The Bible opens with the account of the creation of the universe—how God created the light, firmament, earth, sea, sun, moon, and the creatures of the air, land, and sea.

Creation Chart (by Days)

NOTES

Creation of light, the division of light from darkness. Light was called day and the darkness was called night (Genesis 1:2-5).

①

The separation of the earth's water from the atmospheric water in the firmament of Heaven (Genesis 1:6-8).

②

Creation of plant life, whose seed was within itself to provide vegetation for the land which was emerging as the waters gathered together in lakes, streams, and seas (Genesis 1:9-13).

③

Creation of the sun, moon, and stars to divide day from night and to provide the light source for both (Genesis 1:14-19).

④

Creation of fish and sea creatures to populate the waters, and birds to inhabit the skies (Genesis 1:20-23).

⑤

Creation of land animals to roam the earth and "man" who was created in God's own image and who was to have dominion over all creation (Genesis 1:24-31).

⑥

Creation of rest. Creation was completed, and God rested from all His labors (Genesis 2:1-3).

⑦

Adam and Eve

The crowning work of God's creation was mankind, whom He made in His image for fellowship with Himself.

In Genesis 1:1—2:3, we are given a general account of what God did. In Genesis 2:4-25, we are given more specifics about man's creation and his special relationship to God. Here we learn that we were created from the elements of the earth, but in the image of God. It was

not until God breathed into man the breath of life that he became a living soul. Adam was placed in the garden and given a role to perform—to tend and keep the garden. From Genesis 1:28 we know this means he was to have dominion over all of God’s creation. Adam was given specific instructions about one tree called “The Tree of Knowledge”—he was told not to eat of it because he would die.

But of the tree of the knowledge of good and evil, you shall not eat, for in the day that you eat of it you shall surely die.

Genesis 2:17

God caused all the animals of His creation to pass before Adam, and whatever Adam named the animal, that is what it was called. Yet out of all of creation nothing was found as a suitable helper for Adam himself. So God caused Adam to fall into a deep sleep and from his side He took a rib and created a helper for him.

It is interesting to note that when Eve was created, her role in the mind of God was to be a *helper* to Adam. This is not a popular view in the twentieth century women’s liberation movement, but nonetheless this was God’s distinct role for her. It was Adam who called her “Woman,” for she was created from man.

The Fall

Satan, in the form of a serpent, deceived Eve into taking the forbidden fruit, and she gave some to Adam who also ate it. Now, because of disobedience and rebellion, they were cut off and separated from God—spiritually dead though physically alive.

The Promise

If God had abandoned man in his sin, the Bible would have been only three and one-half chapters long. However, God did not abandon mankind in his sin. God punished or cursed Satan for what he had done to separate mankind from Himself. Through this curse God indirectly gave a great promise to Adam and Eve. In this survey we are going to call this “The Promise to Adam.” One day the seed of the woman, whom Satan had deceived, would destroy the power of Satan and make a way for people to return to God. This seed was to be Jesus. This is the first prophecy of Jesus Christ, the coming Savior.

And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.

Genesis 3:15

The Bible is not a history book of the world; it is a history book of the promise God made to Adam. It is the historical account of how God fulfilled this promise and made a way to restore man to fellowship with Himself. It only records those events which are relevant to the fulfillment of this promise. If you know world history, you can put in the events which will enhance your understanding of God's working in human history.

Cain and Abel

After Adam and Eve were driven from the Garden of Eden in punishment for their sin, God made them coats from the skin of an animal. This was the first shedding of blood for sin and is the forerunner of a system which God would establish at a later date under Old Testament Law.

Adam and Eve had two sons named Cain and Abel. One day when they were offering sacrifices to God, Cain's gift of fruits and vegetables was rejected by God while Abel's animal sacrifice of blood was accepted. In anger Cain killed Abel. Soon after this God gave Adam and Eve another son named Seth. The promise is carried on through him.

Men Multiply for Many Years

For centuries men multiplied on the earth and tragically became more and more corrupt.

Then the Lord saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually.

Genesis 6:5

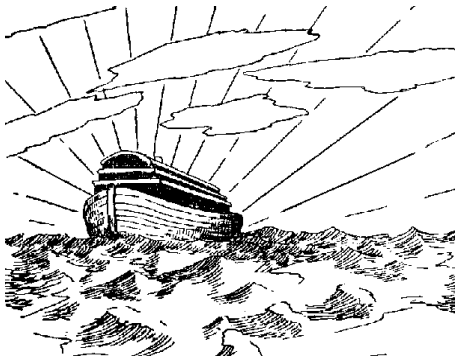
There were some good men, like Enoch, who walked with God, but most were evil. God decided to destroy all of mankind through a great flood, but because of His promise to Adam and Eve He preserved man's seed. This He did through Noah and his family.

Noah and the Ark

Noah was a man who loved and obeyed God. God warned him of the coming flood and told him to build an ark (a large ship), which would carry pairs of each kind of animal in the world to preserve the species. Everything else would be destroyed.

Noah and his sons worked at building the ark for over 100 years. When completed it measured 450 feet long, 75 feet wide, and 45 feet high. After Noah loaded it with the animals and provisions, the rain began to fall. It continued for 40 days and nights, with additional water coming from the lower parts of the earth. All the world was

covered, and all life died except for Noah and his family and the animals in the ark.



The ark came to rest 150 days later on Mount Ararat where it is believed to remain to this day. One year and 17 days after entering the ark Noah and his family and the animals disembarked from it. Noah immediately built an altar and offered a sacrifice to the Lord.

At that time God promised that He would never again destroy the world by flood and gave the rainbow as a sign of that promise to all mankind. We are all descendants of Noah and his sons.

Shem, Ham, and Japheth—Noah's Sons

After the flood, men began to multiply again, but their hearts were still in rebellion to God. Ham, Noah's son, had a son named Cush, who in turn had a son named Nimrod. Nimrod led his people out into the plains of Shinar where he set up the first organized false religion. He and the people began to build a tower to reach into Heaven. The tower displeased God, who put a stop to it by confusing the language of the builders so that they could no longer continue.

The descendants of Ham became the African races and some of the Near Eastern peoples; the descendants of Shem settled in the Middle East; the descendants of Japheth scattered to the rest of the earth (probably with some later mixtures with Hamites and Shemites). The *Promise* of God was carried forward through the sons of Shem, however, among whose descendants was Abraham, the father of God's chosen people, the Hebrews. They were to be the people through whom the promised Messiah would come.

Abraham—2000 B.C.

One of Shem's descendants was named Abraham. He was personally visited by God while living in Ur of the Chaldees and was commanded to leave that sinful place and follow God's leading to a new land. Abraham and his wife, Sarah, obeyed and left with their household to follow God. God promised Abraham that He would make of him a great nation, and that he would be a blessing to the whole world. The only problem was that Sarah was barren. Rather than trust God to fulfill His plan through Sarah, Abraham and Sarah took matters into their own hands. Abraham fathered a son (Ishmael) by Sarah's servant Hagar.

However, because of His promise, God now would also make a great nation out of a seed that never should have been. Ishmael became the

father of the Arab peoples, many of whom are in great opposition to Christianity and Judaism today. God's plan was to give Abraham a child through Sarah, which He eventually did. Isaac was born, the son through whom the promise would come. God gave the land that Israel later occupied as an eternal inheritance to Abraham and his descendants. He was told by God that his descendants would later spend 400 years in bondage.

Isaac and Rebekah/Jacob and Esau

Isaac married Rebekah, and they had two sons—Jacob and Esau. Although Esau was the eldest, Jacob persuaded him to sell his birthright for a bowl of stew. He also stole Esau's blessing from Isaac and had to run for his life from his enraged brother. Many years later Jacob personally encountered an angel of God, who wrestled with him and put his hip out of joint. This was a life-changing experience for Jacob, whose name was then changed by God to Israel. Jacob had twelve sons who eventually became the twelve tribes of Israel.

Joseph

Joseph was one of Jacob's younger sons and was greatly loved by his father. However, his ten older brothers were jealous of his favored position, so they sold him to some slave traders who brought him to Egypt and sold him as a slave. This was part of God's plan to prepare the way for the Israelites' 400-year stay in Egypt. Joseph, because of his obedience to God and his integrity, rose to the position of prime minister by the time his family was finally reunited with him in Egypt.

Because of Joseph, Jacob and his sons were allowed to stay in Egypt and thereby survive the famine that had swept the entire region. However, after Joseph's death a new pharaoh came to power, who eventually enslaved the Hebrews and caused them to serve the Egyptians for 400 years.

Moses and the Exodus—1450 B.C.

In spite of their slavery and mistreatment, the Hebrews continued to multiply until they numbered nearly three million. Because of their bondage they cried out to God for deliverance, and He raised up a man named Moses. Moses was a Hebrew who had been raised and educated by Pharaoh's daughter as her own son.

Moses became the leader of the Israelites and was sent by God to tell Pharaoh to let His people go. Pharaoh stubbornly refused at first. However, after God sent ten plagues upon Egypt, he decided to let the Hebrews leave. Moses led them out as far as the Red Sea, where God miraculously caused the water to be held back so that His people could pass over on dry ground. When Pharaoh's army tried to pursue them, God caused the sea to close up, drowning the Egyptians.

At Mount Sinai God delivered to Moses the Ten Commandments. At Kadesh-barnea the people refused to enter the Promised Land through lack of faith and disobedience. As a result they were doomed by God to wander in the wilderness for 40 years. Even Moses was not allowed to enter the Promised Land because of disobedience to God! At the end of 40 years he was allowed to see the land at a distance from Mount Pisgah before he died.

The Mosaic Covenant

God had Moses draw the people into a covenant which made possession of the land contingent on their obedience to God. The rest of Hebrew history as it relates to the Promised Land is conditioned by this covenant of obedience. If they obeyed God, He promised to bless them in the land. If they disobeyed, God said He would curse them. The ultimate curse was to remove them from the land and scatter them throughout the earth.

Joshua—1400 B.C.

After Moses' death God chose Joshua, who had been Moses' assistant, to lead the people into the Promised Land that God had sworn to Abraham. The walls of Jericho fell, and the Israelites, under Joshua's leadership, conquered much of the Promised Land.

Because of their obedience to the Mosaic Covenant, God blessed them in the land. However, at the end of Joshua's life part of the land was still in the hands of the enemy. After Joshua's death there was no trained leader to replace him. Israel was left in confusion.

Time of the Judges—1390-1050 B.C.

Because Israel's tribal leaders were rebellious, they inevitably fell into sin, thereby incurring the punishment of God because of the Mosaic Covenant. The Bible records that in this 340-year period of time "every man did what was right in his own eyes."

When the Israelites cried out to God for deliverance, God raised up a series of judges or military leaders who delivered Israel from foreign oppression. The people, however, were not happy with this system and demanded a king like all the other nations. So Samuel the prophet anointed Saul as the first king of Israel.

The United Kingdom—1050-930 B.C.

This period of 120 years involved the leadership of Israel's first three kings—Saul, David, and his son Solomon. The kingdom began strongly under these competent monarchs, but later disintegrated, leading to moral, physical, and spiritual ruin—unity gave way to division.

Saul—Israel's First King—1050 B.C.

Saul ruled Israel for 40 years and took control of more of the Promised Land. When Saul became disobedient, God raised up David, the son of Jesse, to rule in his place.

David—1010 B.C.

David was a humble shepherd, whom God had chosen to be the king of Israel. David's lineage could be traced back to Abraham, and through him God renewed His promise that one day his seed would rule Israel forever. (This future seed was to be Jesus.) David was "a man after God's own heart" who truly loved God and desired to obey Him. David, like Saul before him, conquered more of the Promised Land and brought Israel to great heights of power.

In his later years David committed adultery with Bathsheba and had her husband, Uriah, murdered. But he truly repented, so God forgave him and allowed him to continue his rule until the end of his life. However, his sin had costly consequences in causing rebellion within his own family and repercussions within the rule of his son Solomon, who assumed the throne after him.

Solomon—970 B.C.

Solomon brought Israel to its Golden Age. Israel had conquered almost all of the Promised Land and was at peace for the first time in many years. Solomon built the beautiful Temple for God which had been David's dream. In his early years Solomon walked with God, and God blessed him with great wisdom and riches, more than the world had ever known.

For many years he ruled Israel in godliness, but Solomon had 700 wives and 300 concubines who drew his heart away from God. By the end of his life the kingdom was physically, morally, and spiritually bankrupt.

The Divided Kingdom—930-586 B.C.

After Solomon's death, his son Rehoboam assumed the throne, but he dealt harshly with the people of Israel. Jeroboam, son of Nebat, led a rebellion against him. Ten of the tribes of Israel followed Jeroboam. Only the tribes of Judah and Benjamin remained loyal to Rehoboam's leadership.

Unfortunately, neither Jeroboam nor Rehoboam were godly leaders, and both kingdoms were plunged into sin and idolatry. Both kingdoms were later taken into captivity because of their sins. This was the ultimate cursing of the Mosaic Covenant.

Jeroboam—930 B.C.

Jeroboam became the leader of the ten northern tribes of Israel. Their capitol eventually became the city of Samaria. There was war and dissension between the ten northern tribes of Israel and the two southern tribes of Judah and Benjamin most of the time they existed.

Rehoboam—930 B.C.

The fulfilling of the promise that God first gave to Adam, reaffirmed in Abraham, and renewed in David, was to be continued in the southern kingdom of Judah. Rehoboam, who remained leader of the two tribes of Judah and Benjamin, maintained Jerusalem as the capital city of Judah. Much of the time, Judah was at war with the ten northern tribes of Israel as well as with Egypt, Assyria, and Babylon.

The Prophets—850 B.C.

It was during this period that the prophets were active. An oversimplified understanding of their message was that the people were to repent and return to God. If they refused, the ultimate curse of the Mosaic Covenant of being removed from the land would come upon them. The prophets were categorized by whether they prophesied to the northern or southern kingdom, or both. They were also categorized by when they were prophetic—before, during, or after the exile.

The Captivities—721 and 586 B.C.

The ten tribes of Israel lasted until 721 B.C., when they were marched into exile by the Assyrian king, Sargon II. They were ruled by some nineteen kings who were all evil. The entire kingdom only lasted for 200 years.

During the next 344 years, Judah (or the southern kingdom) had nineteen kings and one queen. Because eight of these leaders were good and drove idol worship out of the land, God blessed Judah and caused it to be extended longer than the northern kingdom. But in 586 B.C. Nebuchadnezzar of Babylon destroyed Jerusalem and the Temple. He took the southern kingdom into captivity just as the prophets had warned would happen many times before. The Hebrews did, however, retain their national identity and religion while exiled in Babylon.

The Restoration—539 B.C.

King Cyrus of Persia conquered Babylon in 539 B.C. and offered to allow the Jews to return to their homeland. (The returning exiles were now called Jews because of the prominence of their territory—Judah. “Jews” comes from “Judah-ites.”) Zerubbabel led about 50,000 Jews back to Jerusalem with orders to rebuild the Temple of Jehovah God.

In 458 B.C. another Jew named Ezra brought a small band of about 6,000 Jews back to Jerusalem to restore the religious life of the community. Then in 444 B.C. Nehemiah returned to rebuild the walls of Jerusalem in 52 days. The city was now completed and the Jews were restored, but the land no longer belonged to them. They were under foreign occupation.

Malachi—400 B.C.

Malachi was the last of the post-exilic Old Testament prophets. He foretold the coming of a messenger—like Elijah—who would be sent from God to prepare them for the coming of the Promised Messiah (Jesus).

400 Years of Silence

After Malachi's prophecy no word was heard from God for 400 years. During this time the "world" was ruled by the Greek and Roman Empires, which successively dominated the Middle East. But even during this time, the Jews amazingly retained their national identity and their system of religious worship. Those centuries of silence brought the Old Testament to a close.

The New Testament

In the perfect fullness of time, when God was ready to enact His Plan of Redemption, the 400 years of silence that followed the book of Malachi was at last broken. The Old Testament had revealed man, made in the image of God, defeated by Satan in the Garden of Eden, and unable to have fellowship with God because of sin. God in His wisdom, however, had devised a plan for the seed of the woman to restore mankind to his rightful place of fellowship with Him.

The New Testament reveals, through the incarnation of Jesus Christ, that God in the image of man has defeated Satan, who once had deceived and conquered the human race. Because of Christ men may once again know intimacy with the Father. The seed of the woman (Genesis 3:15) has crushed Satan's head.

Matthew's and Luke's Gospels trace the lineage of Jesus Christ back to David and Abraham, fulfilling the Old Testament prophecies and requirements for the coming of the Messiah.


The New Testament contains 27 books that may be divided into four sections:



- The Gospels—4 books
- History—1 book

- Epistles—21 books
- Prophecy—1 book

The New Testament at a Glance (27 Books)

① Gospels Matthew Mark Luke John ② History Acts ④ Prophecy Revelation 	③ Epistles <div> Paul's Letters General Letters </div>	
	Romans 1 Corinthians 2 Corinthians Galatians Ephesians Philippians Colossians 1 Thessalonians 2 Thessalonians 1 Timothy 2 Timothy Titus Philemon	Hebrews James 1 Peter 2 Peter 1 John 2 John 3 John Jude

The Forerunner of Jesus— John the Baptist

The Old Testament ended with Malachi's prophecy of "Elijah," the forerunner of the Messiah, who would prepare the way for the long awaited Savior. The subsequent 400 years of silence was broken when God sent the Angel Gabriel to Zechariah. He was offering the sacrifice before the Altar of Incense in the Holy Place in the Temple. He was told that Elizabeth, his wife, would bear a son in her old age, and that he was to be called John. His mission would be to prepare the people for the coming of the Messiah.

Life and Ministry of Jesus Christ

Jesus was the Son of God—God Himself Incarnate—born of the Virgin Mary. He came into the world to die for our sins. He was baptized by

John the Baptist and at the age of thirty began a public ministry which lasted three years until His death. Great masses and multitudes followed Him as He called people to repent and turn to God. He taught them simply the deep truths of God. In His lifetime He called twelve men to be His apostles, and He trained them to go out into the world proclaiming His message. At the end of His three-year ministry He had risen to such popularity among the Jews that the people wanted to proclaim Him king as He rode into Jerusalem on the back of a donkey.

The Jewish leaders turned against Him because of His popularity and because He exposed their hypocrisy and religiosity with His simple but profound teachings. He was arrested, tried, and crucified in less than twenty-four hours. As He hung on the Cross, God placed upon Him the sin of the whole world. He who was sinless became sin itself to free man from the age-old penalty imposed in the Garden of Eden. Because He was the Son of God, God raised Him from the dead on the third day—thereby vanquishing forever the power of death and hell for all who accept Christ's sacrifice for sins. (The head of the serpent had been forever bruised by the seed of the woman.) After His resurrection, Jesus spent forty days preparing His disciples for the task of carrying the Good News of salvation into all the world. When He ascended bodily into Heaven, two angels appeared promising that one day He would return. As we wait for that return, we have been commanded to carry the Gospel to the ends of the earth.

The Acts of the Apostles

This historical book records the birth of the Christian Church through the coming of the Holy Spirit, whom Jesus had promised and who would indwell believers after His return to Heaven. In the early days of the Church, God made it clear that the Gospel was to be preached to all people—Jews and Gentiles. The new believers were freed from living under the restrictions of Jewish religious legalism. With the conversion of the Apostle Paul God began the expansion of the Church into Asia Minor and Europe.

The Epistles

These books of the New Testament are letters written by various writers to the young congregations of Christians which were established through missionary enterprise of the early Church. Of these letters 13 out of 21 were written by Paul. The others were written by John, Peter, James, and Jude. The epistles established the doctrines of the Christian Church and set the standards of Christian conduct for all believers. Through the epistles Christian doctrines were distinctly separated from the perversions of heresy which grew up soon after Christ's death.

The Revelation

This book is a longer letter of the Apostle John. It is, however, more than an ordinary epistle in that it is prophetic in nature. The book gives us a glimpse of the end times, which include the sudden coming again of Jesus Christ. It is important to note that biblical scholars and theologians differ widely concerning the eschatological events (events of the last days), outlined primarily in the Book of Revelation.

All interpretations committed to the integrity of the Scriptures agree that the Book of Revelation includes the following:

- A picture of seven representative churches
- A time of tribulation
- The personal, visible, glorious second coming of Jesus Christ
- The Millennium (views differ as to when it occurs)
- The Great White Throne Judgment
- The new heaven and new earth (the eternal state)



Review your summaries of the first four chapters before you read Chapter 5. As you begin on 1 John 5 try to get an overall view of the chapter in several rapid readings. Then as you read it slowly, meditate and pray through the chapter verse by verse. As you meditate, ask questions like, what does the chapter say, what does it say that I don't understand, what does it say to me?

What Does the Chapter Say?

5:1-

[illegible]

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Read over each of your paragraph summaries in this chapter and make a brief title for each. For example, a title for paragraph 1 could be “Obedience Proves Love, and Faith Gives Victory,” or “God Requires Obedience and Faith.” Write in your titles at the beginning of each paragraph.

What Does It Says That I Don't Understand?

List questions or problems that come up as you examine Chapter 5. When your study is completed, you may want to come back and search for answers.

Verse	Questions

What Do Other Scriptures Say?

Find three more cross-references for important verses in Chapter 5. Look for a parallel truth, an example, or perhaps a contrast to the truth stated. Sometimes you may want to find more than one cross-reference for certain verses.

Verse	Cross-reference	Key Thought
Verse 3	2 John 6	
Verse 13	John 5:24	

What Does It Say To Me?

Verse	Statement of Application

Prayerfully go over the possible application verses above and choose the one which applies most to you now. Summarize your need, then meditate and pray about how you plan to put this new challenge into practice. Write a brief paragraph below (using “I,” “me” and “my”).

Suggestion

As a special project you may want to read over your applications from the previous chapters and check yourself on the progress you’ve made in applying them to your life. Pray and plan about putting them more into practice.

***“For a Christian, fellowship with Christ is like air to a diver.
No matter his sincerity or his experience—without this essential
he will be useless.”***



Passage



Application

An analog clock with a circular face and a grey border. The face has numbers 1 through 12. The hour hand is pointing exactly at 12, and the minute hand is pointing exactly at 3.

Time Management

Daily Schedule		Priority	Do List	Errands & Projects
8				
8:30				
9				
9:30				
10				
10:30				
11				
12				
1				
1:30			Write	
2				
3				
4			Phone	
5				
6				
7			See	
8				



OUTSIDE READING ASSIGNMENT

A ONE YEAR BIBLE READING PROGRAM

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BIBLE READING PROGRAM

Introduction

The Bible is God's revealed Word to men. Therefore, it is of utmost importance to discover what it says and obey it!

Many Christians confine their Bible reading to certain favorite portions and only when they feel the need. But the Scriptures declare, "The whole Bible was given by inspiration from God and is useful to teach us what is true and to make us realize what is wrong in our lives; it straightens us out and helps us do what is right. It is God's way of making us well-prepared at every point, fully equipped to do good to everyone" (2 Timothy 3:16,17, Living Bible).

Want to know a secret of the Apostle Paul's dynamic, fruitful life? Listen to his testimony, "This is why we never collapse. The outward man does indeed suffer wear and tear, but everyday the inward man receives fresh strength" (2 Corinthians 4:16, Phillips). To keep spiritually fit we need the whole Bible, and we need to feed our souls from it daily.

Bible reading helps us know Jesus Christ better. We learn most about Jesus in the New Testament, particularly the Gospels, but He is actually the theme of the entire Book. After His resurrection Jesus astounded two of His disciples by beginning at Moses and all the prophets (the Old Testament) and interpreting to them in all the Scriptures the things concerning Himself (see Luke 24:27). Look for Jesus Christ throughout the Bible.

People are groping for purpose and meaning to life. But we have undermined the very foundation for purposeful living by substituting God's truth with humanistic speculations. The result is more and more people confused, frustrated and in despair. How assuring are the words of Jesus to His Father, "Thy Word is truth!" Yes, the Book is true. And it is absolutely trustworthy. Men's theories undergo constant change, but the Bible needs no alteration. It is the most up-to-date Book there is. It is anchored in historical events and invites honest investigation. You can unreservedly place your confidence in it.

Develop the habit of regular, consecutive Bible reading and meditation and mark your growth in spiritual vitality, joy, stability and usefulness.

The Plan

1. You will read the New Testament in one year, and you can read the Old Testament either in one or two years.
2. Check the appropriate squares when you have read the specified portions. If you follow the one-year plan you will check both outside columns for the Old Testament, but only the left column in the shaded New Testament area.
3. Don't fall behind in your reading. If you miss a day continue to read according to date and as soon as possible make up the missed passages.
4. The Old Testament books are read in the order in which they appear in the Bible. If you follow the one-year plan, you will read in two sections of the Old Testament each day, beginning with Genesis and Ezra.
5. In keeping with the object of knowing Christ, the reading of the four Gospels is spaced throughout the year.
6. You will read an average of 54 verses a day for the two-year plan and 86 verses for the one-year plan.

Bible Reading Quiet Time Program

In Chapter Ten our lesson was the Quiet Time and its importance in learning how to develop our own personal relationship to the Lord. At that time we introduced you to a very simple 31-day Quiet Time program, called Appointment With God. This program guided you through a series of different ways, or patterns, you could use in addressing a passage of Scripture. Last week you completed the Appointment With God series.

In this lesson you are introduced to a Bible Reading Program which allows you to use these passages of Scripture to guide you in developing your relationship with God. These Bible Reading charts will take you through the entire Bible in one or *two years*.

If you do not have some other Quiet Time reading program you are following, let me encourage you to let the Bible Reading Program become your guide for Quiet Time passages.



EQUIPPING THE SAINTS

Month

Bible Reading — First Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Genesis 1		Matt 1		Ezra 1
2		2		2		2:1-35
3		3		3		2:36-70
4		4,5		4		3
5		6		5:1-26		4
6		7		5:27-48		5
7		8		6:1-18		6
8		9		6:19-34		7
9		10,11		7		8
10		12		8:1-22		9
11		13,14		8:23-34		10
12		15,16		9:1-17		Neh 1,2
13		17		9:18-38		3
14		18		10:1-23		4
15		19		10:24-42		5,6
16		20		11		7:1-38
17		21		12:1-21		7:39-73
18		22,23		12:22-50		8
19		24:1-33		13:1-30		9:1-15
20		24:34-67		13:31-58		9:16-38
21		25		14		10:1-27
22		26		15:1-28		10:28-39
23		27		15:29-39		11
24		28		16		12:1-21
25		29		17		12:22-47
26		30		18:1-14		13
27		31		18:15-35		Esther 1
28		32		19		2
29		33		20		3
30		34		21:1-22		4,5
31		35		21:23-46		6,7



EQUIPPING THE SAINTS

Month

Bible Reading — Second Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Genesis 36		Matt 22:1-22		Esther 8
2		37		22:23-46		9,10
3		38		23		Job 1
4		39		24:1-28		2
5		40		24:29-51		3
6		41		25:1-13		4,5
7		42		25:14-46		6
8		43		26:1-13		7,8
9		44		26:14-35		9
10		45		26:36-56		10
11		46		26:57-75		11
12		47		27:1-14		12
13		48		27:15-26		13
14		49		27:27-44		14
15		50		27:45-66		15
16		Exodus 1		28		16
17		2		Acts 1		17
18		3		2:1-36		18
19		4		2:37-47		19
20		5		3		20
21		6		4:1-22		21
22		7		4:23-37		22
23		8		5:1-26		23
24		9		5:27-42		24
25		10,11		6		25,26
26		12		7:1-22		27
27		13		7:23-60		28
28		14		8:1-25		29



EQUIPPING THE SAINTS

Month

Bible Reading — Third Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Exodus 15		Acts 8:26-40		Job 30
2		16		9:1-19		31
3		17		9:20-43		32
4		18		10:1-33		33
5		19		10:34-48		34
6		20		11		35
7		21		12		36
8		22		13:1-12		37
9		23		13:13-25		38
10		24		13:26-52		39
11		25		14		40
12		26		15:1-11		41
13		27		15:12-41		42
14		28		16:1-10		Psalms 1-5
15		29		16:11-24		6-9
16		30		16:25-40		10-13
17		31		17:1-21		14-17
18		32		17:22-34		18
19		33		18		19-21
20		34		19:1-20		22,23
21		35		19:21-41		24,25
22		36		20:1-16		26-28
23		37		20:17-38		29,30
24		38		21:1-16		31,32
25		39		21:17-40		33
26		40		22		34
27		Lev 1,2		23		35
28		3		24		36
29		4		25		37
30		5		26		38
31		6		27:1-26		39,40



EQUIPPING THE SAINTS

Month

Bible Reading — Fourth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Lev 7		Acts 27:27-44		Psalms 41-43
2		8		28		44
3		9		Mark 1		45
4		10		2		46,47
5		11,12		3:1-12		48,49
6		13		3:13-19		50,51
7		14		3:20-35		52-55
8		15		4:1-25		56,57
9		16		4:26-41		58,59
10		17,18		5:1-20		60-62
11		19		5:21-43		63-65
12		20		6:1-29		66,67
13		21		6:30-56		68
14		22		7		69
15		23		8:1-10		70,71
16		24		8:11-38		72
17		25:1-24		9:1-29		73
18		25:25-55		9:30-50		74,75
19		26		10:1-12		76,77
20		27		10:13-34		78:1-31
21		Num 1		10:35-52		78:32-72
22		2		11		79,80
23		3		12:1-17		81-83
24		4		12:18-34		84,85
25		5,6		12:35-44		86-88
26		7:1-53		13:1-13		89
27		7:54-89		13:14-37		90,91
28		8		14:1-25		92,93
29		9		14:26-52		94
30		10		14:53-72		95,96



EQUIPPING THE SAINTS

Month

Bible Reading — Fifth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Num 11		Mark 15:1-5		Psalms 97-99
2		12		15:16-47		100,101
3		13		16		102
4		14		Rom 1:1-17		103
5		15		1:18-32		104
6		16:1-24		2		105
7		16:25-50		3		106
8		17,18		4		107
9		19		5		108,109
10		20		6		110-112
11		21		7		113,114
12		22		8:1-17		115-117
13		23		8:18-39		118
14		24		9		119:1-32
15		25		10		119:33-64
16		26		11:1-6		119:65-120
17		27		11:7-36		119:121-144
18		28		12		119:145-176
19		29		13		120-124
20		30		14		125-128
21		31		15:1-6		129-133
22		32		15:7-21		134,135
23		33		15:22-33		136,137
24		34		16		138,139
25		35		1 Cor 1:1-9		140-142
26		36		1:10-31		143,144
27		Deut 1		2		145,146
28		2		3		147
29		3		4		148-150
30		4		5		Pro 1
31		5		6		2



EQUIPPING THE SAINTS

Month

Bible Reading — Sixth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Deut 6		1 Cor 7		Pro 3
2		7		8		4
3		8		9		5
4		9		10		6
5		10		11		7
6		11		12		8
7		12		13		9
8		13		14		10
9		14		15:1-19		11
10		15		15:20-58		12
11		16		16		13
12		17		2 Cor 1		14
13		18		2		15
14		19,20		3		16
15		21		4		17
16		22		5		18
17		23		6		19
18		24		7		20
19		25,26		8		21
20		27		9		22
21		28		10		23
22		29		11		24
23		30		12		25
24		31		13		26
25		32		Luke 1:1-17		27
26		33,34		1:18-38		28
27		Joshua 1		1:39-80		29
28		2		2:1-21		30
29		3		2:22-52		31
30		4		3		Eccl 1



EQUIPPING THE SAINTS

Month

Bible Reading — Seventh Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Joshua 5		Luke 4:1-30		Eccl 2
2		6		4:31-44		3,4
3		7		5:1-26		5,6
4		8		5:27-39		7,8
5		9		6:1-23		9
6		10		6:24-38		10-12
7		11,12		6:39-49		S Sol 1-3
8		13,14		7:1-17		4,5
9		15		7:18-23		6-8
10		16-18		7:24-35		Isaiah 1
11		19		7:36-50		2,3
12		20,21		8:1-3		4-6
13		22		8:4-25		7
14		23		8:26-56		8
15		24		9:1-9		9,10
16		Judges 1		9:10-36		11,12
17		2		9:37-62		13
18		3		10:1-16		14,15
19		4		10:17-42		16,17
20		5		11:1-28		18,19
21		6		11:29-54		20,21
22		7		12:1-40		22
23		8		12:41-59		23,24
24		9		13:1-5		25-27
25		10		13:6-35		28
26		11		14:1-24		29
27		12,13		14:25-35		30,31
28		14,15		15		32
29		16		16		33
30		17,18		17:1-10		34-36
31		19		17:11-37		37



EQUIPPING THE SAINTS

Month

Bible Reading — Eighth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Judges 20		Luke 18:1-14		Isaiah 38,39
2		21		18:15-43		40
3		Ruth 1		19:1-27		41
4		2		19:28-48		42
5		3,4		20:1-18		43
6		1 Sam 1		20:19-47		44
7		2		21:1-9		45-47
8		3		21:10-38		48
9		4		22:1-38		49
10		5,6		22:39-71		50,51
11		7,8		23:1-25		52-54
12		9		23:26-56		55,56
13		10		24:1-27		57,58
14		11,12		24:28-53		59
15		13		Gal 1		60,61
16		14		2:1-10		62-64
17		15		2:11-21		65,66
18		16		3		Jer 1
19		17		4:1-11		2
20		18		4:12-31		3
21		19		5		4
22		20		6		5
23		21,22		Eph 1		6
24		23		2		7
25		24		3		8
26		25		4:1-16		9,10
27		26,27		4:17-32		11
28		28,29		5:1-20		12,13
29		30,31		5:21-33		14,15
30		2 Sam 1		6		16
31		2		Phil 1		17



EQUIPPING THE SAINTS

Month

Bible Reading — Ninth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		2 Sam 3		Phil 2:1-13		Jer 18,19
2		4,5		2:14-30		20,21
3		6		3		22
4		7		4		23
5		8,9		Col 1		24
6		10		2		25
7		11		3		26
8		12		4		27,28
9		13		1 Thes 1		29,30
10		14		2		31
11		15		3		32
12		16		4		33,34
13		17		5		35
14		18		2 Thes 1		36,37
15		19		2		38,39
16		20		3		40,41
17		21		1 Tim 1		42,43
18		22		2		44,45
19		23		3		46,47
20		24		4		48
21		1 Kings 1		5		49
22		2		6		50
23		3		2 Tim 1		51:1-33
24		4		2		51:34-64
25		5		3		52
26		6		4		Lam 1
27		7:1-26		Titus 1		2
28		7:27-51		2		3
29		8:1-34		3		4,5
30		8:35-66		Phm 1		Ezek 1,2



EQUIPPING THE SAINTS

Month

Bible Reading — Tenth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		1 Kings 9	John	1:1-28		Ezek 3
2		10		1:29-51		4, 5
3		11		2		6, 7
4		12		3		8, 9
5		13		4:1-26		10
6		14		4:27-54		11
7		15		5:1-24		12
8		16		5:25-47		13
9		17		6:1-24		14, 15
10		18		6:25-34		16
11		19		6:35-71		17
12		20		7:1-9		18, 19
13		21		7:10-31		20
14		22:1-23		7:32-53		21
15		22:24-53		8:1-38		22
16		2 Kings 1		8:39-59		23
17		2		9		24
18		3		10:1-30		25
19		4		10:31-42		26, 27
20		5		11:1-37		28
21		6		11:38-57		29, 30
22		7		12:1-36		31
23		8		12:37-50		32
24		9		13:1-20		33
25		10		13:21-38		34, 35
26		11		14		36
27		12		15		37
28		13		16		38
29		14		17		39
30		15		18:1-14		40
31		16		18:15-40		41



EQUIPPING THE SAINTS

Month

Bible Reading — Eleventh Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		2 Kings 17		John 19:1-22		Ezek 42,43
2		18		19:23-42		44
3		19		20		45
4		20		21		46
5		21		Hebrews 1		47
6		22		2		48
7		23		3		Daniel 1
8		24		4,5		2:1-24
9		25		6		2:25-49
10		1 Chron 1		7:1-19		3
11		2		7:20-28		4
12		3		8		5
13		4		9		6
14		5		10		7
15		6:1-48		11:1-12		8
16		6:49-81		11:13-40		9
17		7		12		10
18		8		13		11:1-13
19		9		James 1:1-11		11:14-45
20		10,11		1:12-27		12
21		12		2		Hosea 1,2
22		13,14		3		3-5
23		15		4		6,7
24		16		5		8,9
25		17		1 Peter 1		10,11
26		18		2		12-14
27		19,20		3		Joel 1
28		21		4		2
29		22		5		3
30		23		2 Peter 1		Amos 1,2



EQUIPPING THE SAINTS

Month

Bible Reading — Twelfth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		1 Chron 24		2 Peter 2		Amos 3,4
2		25		3		5
3		26		1 John 1		6,7
4		27		2		8,9
5		28		3		Obadiah 1
6		29		4		Jonah 1,2
7		2 Chron 1,2		5		3,4
8		3,4		2 John 1		Micah 1,2
9		5,6		3 John 1		3,4
10		7,8		Jude 1		5,6
11		9		Rev 1		7
12		10		2		Nahum 1
13		11		3		2,3
14		12,13		4		Habak 1,2
15		14,15		5		3
16		16,17		6		Zeph 1
17		18		7		2,3
18		19,20		8		Haggai 1,2
19		21		9		Zech 1,2
20		22,23		10		3,4
21		24		11		5
22		25		12		6
23		26,27		13		7,8
24		28		14,15		9
25		29		16		10
26		30,31		17		11
27		32		18		12,13
28		33		19		14
29		34		20		Malachi 1
30		35		21		2
31		36				3,4



Chapter 9

PUTTING SIN TO DEATH

***Put to death, therefore,
whatever belongs to your earthly nature:
sexual immorality, impurity, lust,
evil desires, and greed, which is idolatry.
Colossians 3:5***

The New Testament leaves no doubt that holiness is our responsibility. If we are to pursue holiness, we must take some decisive action. I once discussed a particular sin problem with a person who said, “I’ve been praying that God would motivate me to stop.” Motivate him to stop? What this person was saying in effect was that God had not done enough. It is so easy to ask God to do something more because that postpones facing up to our own responsibility.

The action we are to take is to put to death the misdeeds of the body (Romans 8:13). Paul uses the same expression in another book: “Put to death, therefore, whatever belongs to your earthly nature” (Colossians 3:5). What does the expression put to death mean? The King James version uses the term “mortify.” According to the dictionary, mortify means “to destroy the strength, vitality, or functioning of; to subdue or deaden.”¹ To put to death the misdeeds of the body, then, is to destroy the strength and vitality of sin as it tries to reign in our bodies.

It must be clear to us that mortification, though it is something we do, cannot be carried out in our own strength. Well did the Puritan John Owen say, “Mortification from a self-strength, carried on by ways of self-invention, unto the end of a self-righteousness is the soul and substance of all false religion.”² Mortification must be done by the strength and under the direction of the Holy Spirit.

Owen says further, “The Spirit alone is sufficient for this work. All ways and means without Him are useless. He is the great efficient. He is the One who gives life and strength to our efforts.”³

But though mortification must be done by the strength and under the direction of the Holy Spirit, it is nevertheless a work which we must do. Without the Holy Spirit’s strength there will be no mortification, but without our working in His strength there will also be no mortification.

The crucial question then is, “How do we destroy the strength and vitality of sin?” If we are to work at this difficult task, we must first have conviction. We must be persuaded that a holy life of God’s will for every Christian is important. We must believe that the pursuit of holiness is worth the effort and pain required to mortify the misdeeds of the body. We must be convinced that “without holiness no one will see the Lord” (Hebrews 12:14).

Not only must we develop conviction for living a holy life in general, we must also develop convictions in specific areas of obedience.

These convictions are developed through exposure to the Word of God. Our minds have far too long been accustomed to the world’s values. Even after we become Christians, the world around us constantly seeks to conform us to its value system. We are bombarded on every hand by temptations to indulge our sinful natures. That is why Paul said, “Don’t let the world around you squeeze you into its own mold, but let God remake you so that

your whole attitude of mind is changed” (Romans 12:2, JBP).

Only through God’s Word are our minds remolded and our values renewed. When giving instructions for future kings of Israel, God said that a copy of His Law “shall be with him, and he shall read it all the days of his life, that he may learn to fear the Lord his God, by carefully observing all the words of this law and these statutes” (Deuteronomy 17:19). The king was to read God’s law all the days of his life to learn to fear the Lord. In that way he could learn the necessity of holiness, and how he might know God’s specific will in various situations.

Jesus said, “Whoever has My commands and obeys them, he is the one who loves Me” (John 14:21). Obedience is the pathway to holiness, but it is only as we have His commands that we can obey them. God’s Word must be so strongly fixed in our minds that it becomes the dominant influence in our thoughts, our attitudes, and our actions. One of the most effective ways of influencing our minds is through memorizing Scripture. David said, “Thy word I have treasured in my heart that I may not sin against Thee” (Psalm 119:11).

To memorize Scripture effectively, you must have a plan. The plan should include a selection of well-chosen verses, a practical system for learning those verses, a systematic means of reviewing them to keep them fresh in your memory, and simple rules for continuing Scripture memory on your own.

I know from personal experience how important such a plan is. I instinctively realized the importance of God’s Word for my life as a young Christian at college, but I did not know what to do about it. I memorized a few verses in a spasmodic and haphazard fashion, but they were of little profit to me. Then one day I was introduced to The Navigators Topical Memory System, and began a plan of regular Scripture memorization. Twenty-eight years later I am still profiting from this simple but effective plan of hiding God’s Word in my heart.⁴

Of course, the goal of memorization is application of the Scripture to one’s daily life. It is through the application of Scripture to specific life situations that we develop the kind of conviction to see us through the temptations that trip us up so easily.

A number of years ago my wife and I lived in Kansas City, Missouri, while I worked across the river in Kansas City, Kansas. As an employee working in Kansas, I was subject to Kansas state income tax, but as a resident of Missouri I did not have to pay the tax bill till the end of the year. We moved to Colorado in July of one year, and at the end of the year I realized that I owed Kansas for seven months of income tax. My first thought was to forget it; after all, the amount was fairly small and they wouldn’t come all the way to Colorado to collect. But then the Holy Spirit brought to my mind a verse I had previously memorized, “Give everyone what you owe him; if you owe taxes, pay taxes” (Romans 13:7). God brought conviction to my heart that I must pay the State of Kansas the tax I owed out of obedience to God. God gave conviction that day regarding the payment of taxes, and this conviction has influenced and governed my actions ever since.

This is the way we develop conviction—by bringing God’s Word to bear on specific situations that arise in our lives and determining God’s will in that situation from the Word.

Many issues of life are clearly addressed in the Bible, and we would do well to memorize verses that speak to those issues. For example, God’s will concerning honesty is plainly spelled out: “Therefore each of you must put off falsehood and speak truthfully to his neighbor...He who has been stealing must steal no longer” (Ephesians 4:25,28). His will concerning abstinence from sexual immorality also is described clearly: “It is God’s will that you should be holy; that you should avoid sexual immorality” (1 Thessalonians 4:3). These are clearly stated issues where we should have no difficulty developing convictions as to God’s will if we are willing to obey His Word.

But what about issues that are not specifically mentioned in the Scriptures—how do we determine God’s will and develop conviction in those areas?

Years ago a friend gave me what he called his “Formula: How to Know Right from Wrong.” The formula asks four questions based on three verses in 1 Corinthians:

“‘Everything is permissible for me’
—but not everything is beneficial.”
(1 Corinthians 6:12)

Question 1: *Is it helpful—physically, spiritually, and mentally?*

“‘Everything is permissible for me’—
but I will not be mastered by anything.”
(1 Corinthians 6:12)

Question 2: *Does it bring me under its power?*

“Therefore, if what I eat causes my brother to fall into sin, I will never eat meat again, so that I will not cause him to fall.”
(1 Corinthians 8:13)

Question 3: *Does it hurt others?*

“So whether you eat or drink or whatever you do, do it all for the glory of God.”
(1 Corinthians 10:31)

Question 4: *Does it glorify God?*

As simple as this formula may appear, it is powerful in developing conviction—if we are willing to use it. These questions can get rather searching. But they must be asked if we are to pursue holiness as a total way of life. Let’s apply these principles to some typical situations. Take the television programs you watch, for example. Are they helpful—physically, spiritually, or mentally? For some programs the answer may be yes, but for those to which you must honestly answer no, you should consider not viewing them.

What about the question, “Does it bring me under its power?” You may instantly apply that question to such habits as drinking, taking drugs, or smoking, and feel it doesn’t apply to you. But again, what about the television set? Have certain programs “grabbed” you so that you just cannot miss them? If so, they have brought you under their power. I know a Christian woman who as a teenager was a national junior tennis champion. She was so caught up in tennis that it was her whole life, even though she was a Christian. When she began to consider the claims of Christian discipleship seriously, she realized tennis held a certain power over her which was keeping her from wholly following Christ. She then made a decision to hang up her tennis racket to break that power. Not till a number of years later, when the pull was totally gone, did she begin to play tennis again solely for recreational value, and with freedom of conscience.

This illustration of the tennis player emphasizes an important fact. It may not be the activity itself that determines whether something is sinful for us, but rather our response to that activity. Certainly the game of tennis is morally neutral and, under the right conditions, physically beneficial. But because this woman had made it an idol in her life, it had become sinful for her.

Let’s examine the next question, “Does it hurt others?” with this same story of my tennis-playing friend. Suppose another Christian who enjoyed playing tennis purely for recreational value had insisted to this woman that there’s nothing wrong with tennis. Technically that person would be correct, but he would be insisting on a view that would likely be harmful to the young woman’s spiritual life. Many activities, strictly speaking, are morally neutral, but because of some immoral associations in a person’s past may be detrimental to that person, at least for a time. Those of us who do not have that immoral association must be considerate of these people lest we cause them to slip back into an activity that is sinful for them.

But what about those areas in which Christians

differ in their convictions as to God's will? Paul speaks to this question in Romans 14, where he takes up the problem of eating certain food. He lays down three general principles to guide us. The first is that we should not judge those whose convictions are different from ours (verses 1-4).

The second principle is that whatever convictions we have developed as "to the Lord," we must be true to them (verse 23). If we go against our convictions, we are sinning, even though others may have perfect freedom in that particular thing.

For several years I struggled with the question of how my family and I should observe Sunday as the Lord's Day. Early in my Christian life I was taught that Sunday was a sacred day and that its activities should be governed accordingly. I soon came to realize, however, that there is genuine disagreement among sincere Christians as to how Sunday is to be observed. Applying the principles of Romans 14 to this question, then, I must first of all not judge those who observe Sunday differently than I do. Secondly, whatever my own convictions, they must be out of a sincere response of obedience to how God is leading **me**. And then, having developed my own convictions, I must be careful not to violate them, regardless of what other Christians may do.

The question we must ask in a serious pursuit of holiness is this: "Am I willing to develop convictions from Scripture, and to live by these convictions?" This is often where the rub comes. We hesitate to face up to God's standard of holiness in a specific area of life. We know that to do so will require obedience that we are unwilling to give.

This leads us to the second quality we must develop if we are to put to death the misdeeds of the body. That quality is commitment. Jesus said, "Any of you who does not give up everything he has cannot be my disciple" (Luke 14:33). We must honestly face the question, "Am I willing to give up a certain practice or habit that is keeping me from holiness?" It is at

this point of commitment that most of us fail. We prefer to dally with sin, to try to stay with it a little without getting too deeply involved.

We have the "just one more time" syndrome. We will take just one more lustful look, eat just one more rich dessert before starting on our diet, watch just one more television program before sitting down to our Bible study. In all of this we are postponing the day of commitment, the day when we say to sin, "Enough!"

I well recall when God spoke to me about indulging my sweet tooth. It wasn't that I was overweight; it was just that I couldn't resist any dessert that came along. I was the one who always went back for seconds at the church pie socials! Then one morning right in the middle of the Christmas festivities, when all the fudge and cookies were so plentiful, God spoke to my heart about this problem. My initial response was, "Lord, wait till after Christmas and I will deal with it." I wasn't willing to make a commitment that day.

Solomon tells us that the eyes of man are never satisfied (Proverbs 27:20). One more lustful look or one more piece of pie never satisfies. In fact, quite the opposite takes place. Everytime we say yes to temptation, we make it harder to say no the next time.

We must recognize that we have developed habit patterns of sin. We have developed the habit of shading the facts a little bit when it is to our advantage. We have developed the habit of giving in to the inertia that refuses to let us get up in the morning. These habits must be broken, but they never will till we make a basic commitment to a life of holiness without exceptions.

The Apostle John said, "My dear children, I write this to you so that you will not sin" (1 John 2:1). The whole purpose of John's letter, he says, is that we not sin. One day as I was studying this chapter I realized that my personal life's objective regarding holiness was less than that of John's. He was saying, in effect "Make it your aim not to sin." As I

thought about this, I realized that deep within my heart my real aim was not to sin **very much**. I found it difficult to say, “Yes, Lord, from here on I will make it my aim not to sin.” I realized God was calling me that day to a deeper level of commitment to holiness than I had previously been willing to make.

Can you imagine a soldier going into battle with the aim of “not getting hit very much?” The very suggestion is ridiculous. His aim is not to get hit at all! Yet if we have not made a commitment to holiness without exception, we are like a soldier going into battle with the aim of not getting hit very much. We can be sure if that is our aim, we will be hit—not with bullets, but with temptation over and over again.

Jonathan Edwards, one of the great preachers of early American history, used to make resolutions. One of his was, “Resolved, never to do anything which I would be afraid to do if it were the last hour of my life.”⁵ Dare we 20th-century Christians make such a resolution? Are we willing to commit ourselves to the practice of holiness without exceptions? There is no point in praying for victory over temptation if we are not willing to make a commitment to say no to it.

It is only by learning to deny temptation that we will ever put to death the misdeeds of the body. Learning this is usually a slow and painful process, fraught with much failure. Our old desires and our sinful habits are not easily dislodged. To break them requires persistence, often in the face of little success. But this is the path we must tread, painful though it may be.

Footnotes

¹By permission. From *Webster's New Collegiate Dictionary* 1977 by G. & C. Merriam Co., Publishers of the Merriam-Webster Dictionaries, page 750.

²John Owen, *Temptation and Sin*, page 7.

³Owen, *Temptation and Sin*, page 26. Author's paraphrase.

⁴The Navigators Topical Memory System may be obtained from your local Christian bookstore or from NavPress, Customer Services, P.O. Box 6000, Colorado Springs, Colorado 80934.

⁵Jonathan Edwards—*Representative Selections, with Introduction, Bibliography, and Notes*, Clarence H. Faust and Thomas H. Johnson, editors (revised edition, New York: Hill and Wang, 1962), page 38.



EQUIPPING THE SAINTS

Discipling Plan

Date/Lesson

Trainer _____

Disciple _____

Lesson Objective:

Activities

Tools

Review

Teach

Prayer

Lesson

Bible Study

PSMA

Reading

Evangelism/Discipleship

Scripture Memory

Time

Plan for Activities

Application

Assignment

Lesson

Bible Study

PSMA/Reading

Ministry

Scripture Memory



EQUIPPING THE SAINTS

THE BRIDGE PRESENTATION

NOTES

Introduction

The Great Commission will never be accomplished until every disciple is “fishing for men.” In this lesson we will be teaching you how to present the Gospel of Jesus Christ to another person. The tool we use is called the **Bridge** illustration. We use the Socratic form of evangelism in which people are given basic information and then asked specific questions based on the information. This has proven to be a very effective method of presenting the Gospel for a number of reasons:

- It creates a deductive dialogue.
- To answer the questions people must **reason** from the information given.
- The answer establishes the premises from which we continue to reason.
- People tell you what you wanted to tell them.
- People discover the truth on their own rather than by your giving them the answers.
- You have immediate feedback on what people do and don’t understand.
- The truth is visualized as you write the answer into the illustration.

You are asked to memorize the following sequence of questions. You need not memorize word for word as you would memorize a Bible verse. However, if you adjust the questions, make sure that the question extracts the answer you want. A sloppy question may extract the wrong answer and hinder rather than help you. Memorize the sequence of questions in bold print. The logical answers are printed in script. Both are printed together so you can see the flow of thought for the dialogue.

Gospel Presentation

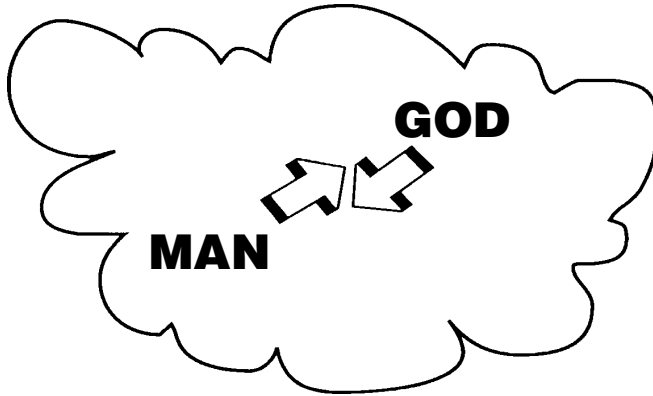
A person must understand three things to become a Child of God or, in other words, a Christian. With your permission, I would like to show you from the Bible what these three things are.

Okay, if it doesn't take too long, I have a few minutes.

NOTES

The First Thing

The Bible records that God made Adam and Eve and placed them in the Garden of Eden with clear instructions about the Tree of Knowledge of Good and Evil. They lived in perfect harmony with God and had fellowship with Him.



One day however, something happened in the Garden that caused a barrier to be erected between them and their Creator so that they could no longer have fellowship with Him.

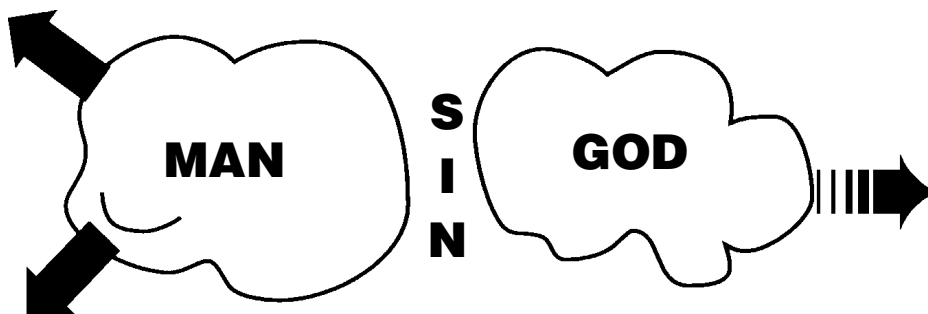
Can you tell me what that was?

Was this when they ate the fruit and disobeyed God?

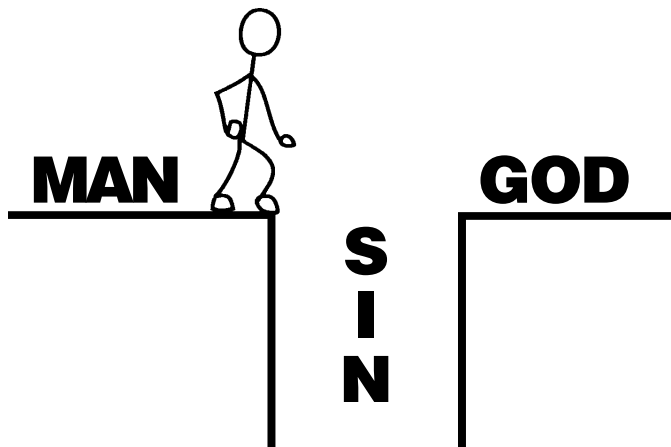
Yes, Adam and Eve chose to listen to the serpent's reasoning rather than God's command. There is a special word the Bible uses for this disobedience. Do you know what the Bible calls it?

Was it sin?

That's right-~~it~~ was sin.



We could illustrate this another way; we could put man standing on one side of a cliff, God on the other side and SIN in between, separating them.



The Bible talks about this in Romans 3:23.

Would you please read this passage to me?

“For all have sinned and fall short of the glory of God.”

According to this passage, how many have sinned?

It says “all.”

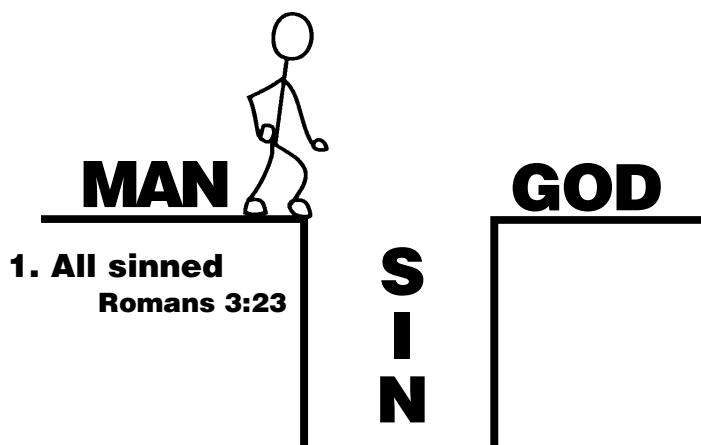
Does this mean I have sinned?

It says “all,” so I guess that means you.

Does it mean that you, too, have sinned?

Yes, it means that I, too, have sinned.

Now that’s the first thing a man must understand to become a Christian. Let’s write that down.



The Second Thing

The second thing that a man must understand to become a Christian is found in Romans 6:23. Here the author draws a conclusion to this matter of sin.

Would you please read this passage to me?

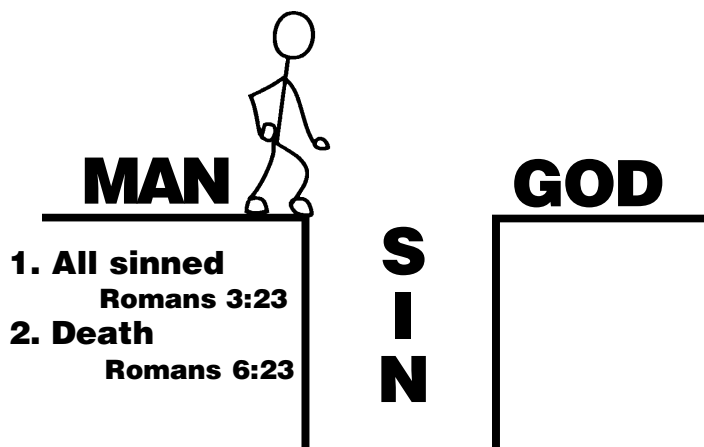
"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."

God does not expect us to labor and make this world a better place to live without paying us a wage. God fully intends to pay us a wage for all that we have ever done.

However, here God says that the wage for our sin is *what*?

It says "death."

This is the second thing that a man must understand to become a Christian, so let's write that down.



We could say many things about death. But if we reduce it to its simplest form, it is mere separation. Several years ago, my father-in-law died. Now he is in one place and I am in another; death has separated us. When Adam and his wife sinned, they died spiritually and were separated from God.

The Third Thing

The third thing that a man must understand to become a Christian is found in Hebrews 9:27.

Would you please read this verse to me?

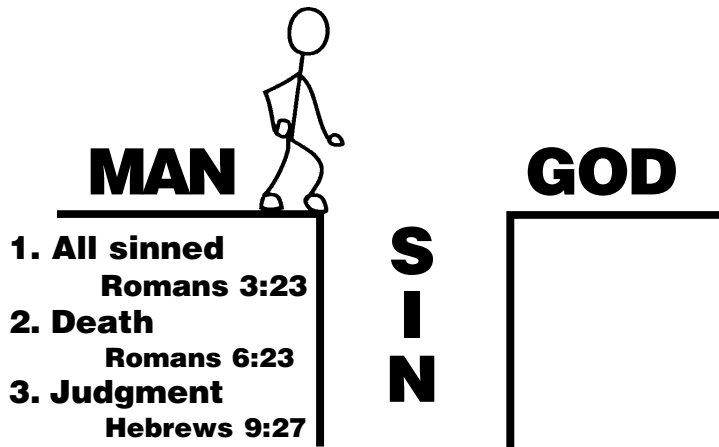
"And as it is appointed for men to die once, but after this the judgment."

According to this verse, when a man dies he has an appointment with God, for what?

Judgment.

Since that is the third thing that a man must understand to become a Christian, let's write it down.

NOTES



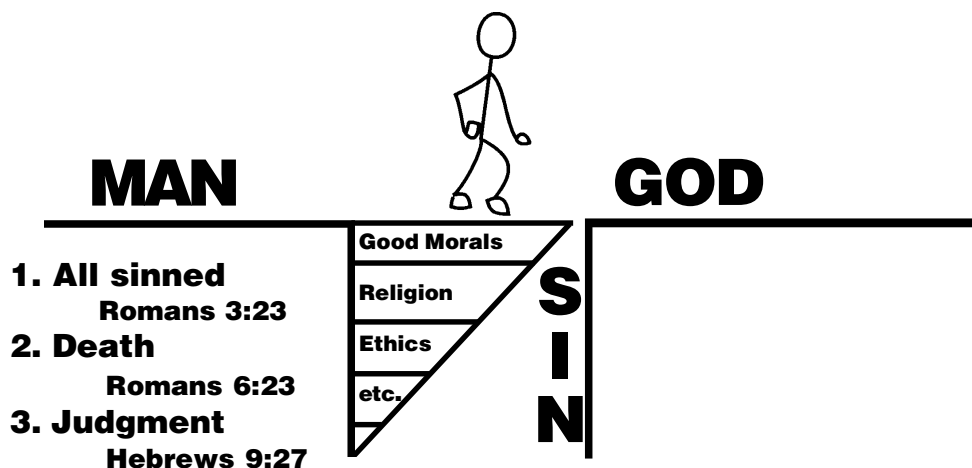
Now if it is true that all men have sinned, and that the penalty for sin is death and separation from God, and that the day is coming when man will be judged. This does not paint a very bright picture, does it?

No, it certainly does not.

Down through the ages, man has understood this and has tried to make his way back to God.

What are some ways *you* think men try to make their way back to God?

By living a good moral life? Being religious? Helping his fellow man?



You are right—this is how men try to make or work their way back to God. However, we learned in Romans 3:23 that all our efforts fall short of what God requires. In John 5:24, God reveals what is required. Here we learn three very interesting things that are relevant to what we have already learned.

I wonder if you would read this verse to me?

*“Most assuredly, I say to you, he who hears My word and believes in Him who sent Me **has** everlasting life, and **shall** not come into judgment, but has **passed** from death into life.”*

NOTES

Who’s speaking?

I guess it’s Jesus.

That’s right—Jesus says that if you will hear His Words...

Are these my words or Jesus’?

Jesus’.

And believe in Him who sent me...

Who sent Jesus?

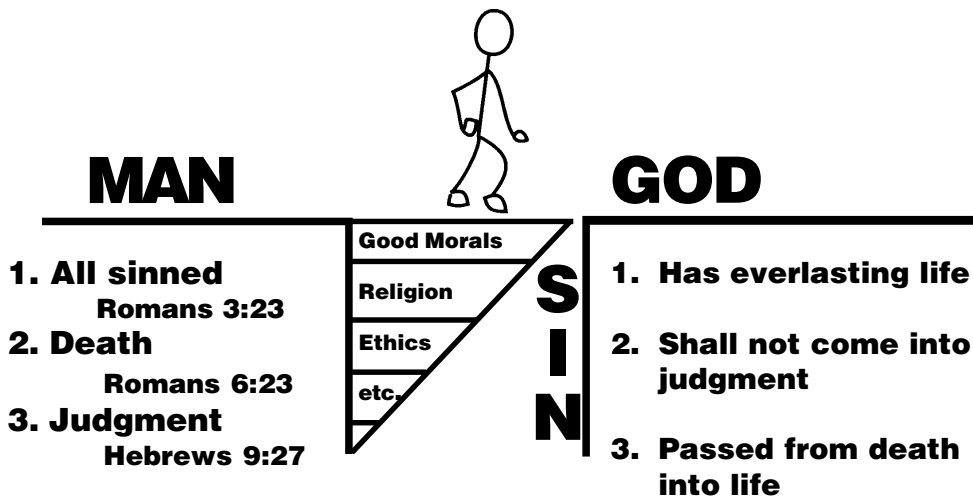
God.

Three things would happen.

What are they?

- *Has everlasting life*
- *Shall not face judgment*
- *Passed from death to life*

So let’s write those down on the other side of the ravine.



Notice the tenses of the verbs in each of the above phrases.

In what tense is “has”—past, future, or present?

Present tense.

What does the present tense in this statement mean?

It means that right now, in the present, I can have eternal life.

That's right. Now in what tense is "shall not" ~~present~~, past or future?

Future tense.

So what does this phrase mean?

I will not be judged at some future date.

That's right. Now in what tense is "passed" ~~future~~, present or past?

Past tense.

And what does this phrase mean?

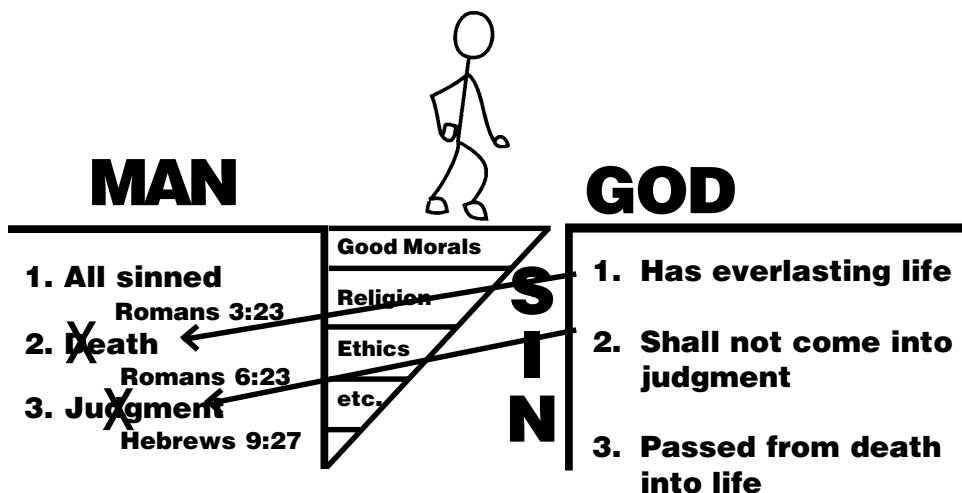
I have already passed from death into life.

That's right. It is important that you understand this because if you now have everlasting life, what does that do to death?

It crosses out death.

If you shall not be judged, what does that do to judgment?

It cancels judgment.



When I hear God calling and believe, that means:

- Intellectually I understand the facts of the Gospel;
- Emotionally I know and want to act on what I have heard;

- **Volitionally** I turn from man's side to God's side and place my faith in Jesus' finished work on the Cross for my sin.

NOTES

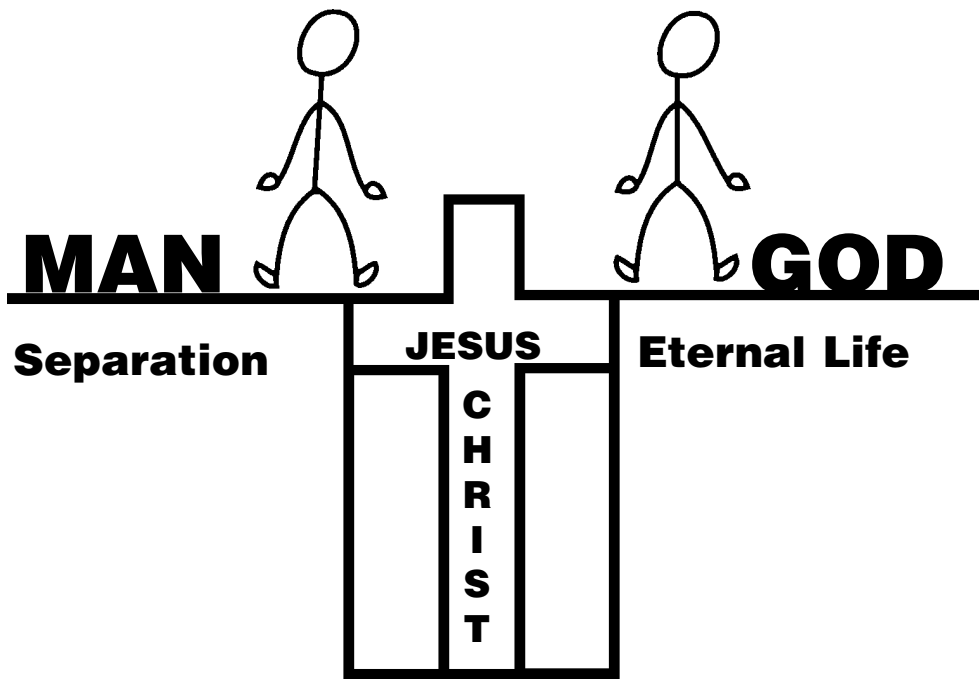
This allows me to pass over to God's side. The Bible says:

God is on one side and all the people on the other; Jesus, Himself man, is between them to bring them together, by giving His life for all mankind.

1 Timothy 2:5 (LB)

For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures...

1 Corinthians 15:3,4



If you were to place yourself into this illustration, where would you draw yourself?

I would place myself on man's side.

Is that where you want to be?

No.

NOTES

Where do you want to be?

Over on God's side.

Do you know how to get there?

I'm not sure.

Let's look at John 1:12.

Will you read this verse to me?

"But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name."

What must a man do to become a Child of God?

He must receive "Him."

Must receive whom?

Jesus Christ.

Do you know how to receive Him?

I'm not sure.

Let's look at another verse in Revelation 3:20.

Will you read this to me?

"Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me."

Who is speaking?

Jesus.

What is He doing?

He is knocking at the door.

What door?

The door to man's heart and life.

Why is He knocking?

Because He wants to come in.

The way to receive Christ is to open the door of your heart and life and let Him in. To get from man's side to God's side, all you must do when we pray is repent of your sins, and ask God to do three things:

- **Forgive you for your sins.**
- **Come into your life and help you to become the kind of person He created you to be.**
- **Give you the gift of eternal life so that you might be with Him forever.**

I am going to ask you to pray these three things loud enough so that when you have finished I can say a prayer to God for you. Let's pray.

NOTES



EQUIPPING THE SAINTS

Evangelism Report

Student's Name _____ Date _____

**I
N
F
O**

Contact Name _____ Phone _____

Address _____

City _____ State _____ Zip _____

1. Describe the person to whom you presented the Bridge: _____

2. Under what circumstances was the presentation made? _____

3. Did you use the opening questions? _____

☐ Set One

☐ Set Two

☐ Set Three

☐ Other

Explain: _____

Did the opening set up the Bridge Presentation for you? _____

4. Did you draw out the Bridge Presentation? _____

5. Did you extract the Gospel socratically? _____

6. Did the person receive the Lord? _____

7. What did you learn from the experience? _____

8. Did you consider it a negative or positive experience? _____

9. What are your plans for following through on the presentation? _____



EQUIPPING THE SAINTS

4/10

Disciple's Application Guide

Student's Name _____ Group _____ Date _____
 Subject Area _____ A Survey of the Bible _____
 Topic _____ The Promise to Adam _____

Disciple's Profile	Completed	
	Yes	No
Topic Notes		
Review The Promise to Adam		
Bible Study		
Epistle to Philippians Introduction		
Personal & Spiritual Management Aid		
Do 5 PSMA		
Outside Reading		
Bible Reading Chart		
Pursuit of Holiness — Chapter 10		
Ministry: Evangelism/Follow-Up/Discipleship		
Pray for one person to win to Christ		
Pray for your Disciple		
Complete Discipling Plan		
Meet with your Disciple		
Scripture Memory		
Write in reference to first verse you memorized		
Write in reference to second verse you memorized		
Review all previous verses		



EQUIPPING THE SAINTS

THE PROMISE TO ADAM

NOTES

Introduction

It has been established that the Bible is primarily a historical account of how God promised and then restored man to fellowship after his rebellion against Him. To understand the Bible as a whole, we must understand the promise God gave indirectly to Adam and Eve through Satan's curse, and be able to trace it through the history of the Bible.

In this brief survey an honest effort is made to outline the promise so that anyone can understand the basic message of the Bible. This study book, together with the Bible Chart, should help the Bible student put the stories of the Bible together in chronological order, to see the relevance of one story to another, and to understand how God fulfilled His promise. In the first chapter an overview of the entire Bible was presented, which enabled the student to assemble the fifteen-foot chart and trace the *Promise* from Adam to Jesus. In subsequent chapters, details will be added, beginning again in the Genesis account.

The Creation

In the first chapter events surrounding the creation of the earth and its inhabitants were presented in outline form. In this chapter these same events will be further amplified, since the first three chapters of Genesis set the stage for the remainder of the Bible. An understanding of the creation events is crucial for clear comprehension of all that follows from Genesis 4 through Revelation 22.

It is an undisputable biblical fact that God created the heavens and the earth and all that was in them. Genesis 1 specifies what God created on each of the successive days of creation.

- | | |
|--------------|--|
| DAY 1 | Creation of heaven and earth with light |
| DAY 2 | Separation of the atmospheric water from land water |
| DAY 3 | Creation of land and plant life |

DAY 4	Creation of the sun, moon, and the stars to light the day and the night
DAY 5	Creation of fish and birds
DAY 6	Creation of the land animals and man-created in God's image
DAY 7	Creation completed; God rested from His labor

NOTES

Man (Adam) was God's crowning work of creation. He was created in the image of God, unlike all the other creatures. He was given a will, an intellect, and emotions. God placed him in the Garden of Eden to tend it (labor), and to take authority over His creation.

Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

Genesis 1:28

It is important to note that Adam was specifically commanded concerning the Tree of Knowledge.

"But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

Genesis 2:17

It is also interesting to observe that with this one restriction, the faculties of the will, intellect, and emotion became operative.

In the more detailed account of creation in Genesis 2, God revealed that Eve was made from a part of Adam's side. Her role was to be a helper, since nothing else in all God's creation was suitable for Adam as a companion.

There, in that paradise of Eden, Adam and Eve had perfect fellowship and communion with the God who had created them. However, that peace and tranquility was soon shattered by an event which has affected the universe to this very day.

The Fall

In Genesis 3 Satan was introduced in the form of a snake. He was more crafty and deceitful than any of the other animals which God had created. He confronted Eve one day, in the absence of Adam, near

the Tree of the Knowledge of Good and Evil, from which Adam had been commanded not to eat. Adam must have warned Eve concerning this tree, because she was so clear in her answers to Satan's questions and temptations.

Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?" And the woman said to the serpent, "We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.'" And the serpent said to the woman, "You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

Genesis 3:1-6

Since this one restriction rendered the faculties of the will, intellect, and emotion operative, Satan tried to persuade Eve to disobey God and to obey him. When both Adam and Eve did this, it disrupted the fellowship that God had established with them.

Satan's Deception

Satan began by questioning God's Word: "Did God say?" He always approaches the believer by questioning the authority of God's Word. Whenever a believer finds himself in disagreement with a principle clearly presented in Scripture, he can be sure that Satan is lurking nearby.

Eve was clear in her answer: "God has said we are not to eat or touch it, or we will die."

Satan countered Eve by denying God's Word again. "You shall not surely die." Here the first lie is recorded. The Bible does not lie, but it does record on occasion the lies of sinners, as well as saints. He went on to tell her if she would eat her eyes would be opened, and she would be like God, knowing good and evil.

Satan ended by deceiving Eve into eating the fruit. The stages of Eve's sin could be outlined as follows:

- Eve saw the tree was good for food
- She noticed it was pleasant to the eye
- She reasoned the tree could make her wise
- Eve took of the fruit and ate and gave some to Adam, who ate as well

The serpent may have reasoned with Eve something like this:

- God's plan is restrictive
- Restrictions are bad
- Therefore, God's plan was bad

At the moment they ate Adam and Eve died spiritually. Sin had entered the world, and sinful creatures could no longer have fellowship with a holy God.

We see in this encounter *four progressive stages of sin*.

1 ➡ **Eve Saw**

(Sin begins with the eyes.)

2 ➡ **Eve Desired**

(Seeing can lead to desire.)

3 ➡ **Eve Took**

(Desire, unchecked, results in sin.)

4 ➡ **Adam and Eve Hid**

(Sin results in hiding from God.)

Eve's defense was to blame *Satan*, a tactic she had learned from Adam—who had blamed her!

Notice also that Adam and Eve could only do *one thing* to sin since they only had *one restriction* placed on them.

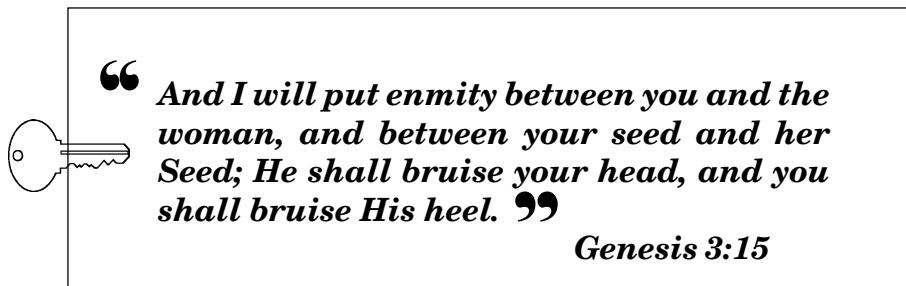
The Curse

Because of the sin of Adam and Eve, God pronounced a curse on Satan and the earth. Adam and Eve, whom God would later restore to fellowship with Himself, were not cursed.

Satan	Was cursed above all created animals. His head was to be crushed by the woman's Seed.
Woman	Would bring forth her children in sorrow and pain. God reinforced that Adam was to rule over her.
Man	The earth was cursed, and by the sweat of his own labor man was now to extract his own needs.

The Promise to Adam

One of the keys that unlocks our understanding of the Bible is the following verse in Genesis 3, which will be referred to throughout our study as “*The Promise*.” This verse, perhaps the key verse of the entire Bible, should be committed to memory.



In this passage God, indirectly through a curse on Satan, gave a promise to Adam and to all mankind. One day, from the woman whom Satan had deceived, God would bring forth a seed (Jesus Christ). This seed would be Satan's enemy and would crush or bruise his head. In the process, Satan would bruise Christ's heel. This seed, Jesus Christ, would make a way for man to be restored to fellowship with God.

If there had been no promise, the Bible would have ended with Genesis 3. The rest of Scripture is the historical account of how God fulfilled this promise to Adam and his wife, Eve.

The Seed was given to restore mankind back into fellowship with God. This Jesus did when He died upon the cross as a substitute in our

place and for our sins. Satan's head was crushed, and Jesus Christ was bruised for our iniquities. Isaiah reminds us:

But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and by His stripes we are healed.

Isaiah 53:5

The promise has to do with the seed of the woman. All the way through the Old Testament this promise is repeated, amplified, and explained. It is this sacred, or scarlet, thread that turns the books of the Bible into One Book.

The Tree of Life

Adam and Eve, because of their transgression and present sinful condition, were removed from the garden.

Then the LORD God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever."

Genesis 3:22

If man in his sinful condition were to have eaten from this tree, he would have lived forever, without hope of the redemption which God had just set in motion.

So God sent them out of the garden in an act of love and mercy. He placed cherubim and a flaming sword to guard the Tree of Life so no one could eat. The cherubim may have remained there even to the flood when everything on earth was destroyed.

Before they were sent away, God replaced Adam and Eve's aprons of leaves with the skins of an animal as a covering for them. This was a foreshadowing of what God was to later do under the Old Testament Law.

The writers of Leviticus and Hebrews remind us that "...without the shedding of blood there is no remission of sin. So God provided Adam and Eve with a blood sacrifice to cover them and their sin until their redemption could be completed in Jesus.

Multiplication of Mankind

In Genesis 4 mankind began to reproduce and inhabit the world. Adam and Eve had two sons, Cain and Abel. As young men, the brothers brought a sacrifice to God. Cain, a farmer, offered the fruit of the ground, which was cursed. His sacrifice was rejected. Abel, a

shepherd, offered a blood sacrifice, which was accepted. In anger Cain killed his brother. By his actions he forfeited the right for the Promise to be carried through his lineage.

God replaced Abel by giving Adam and Eve a third son, Seth. The Promise was carried forward through Adam's family tree. In Chapter 5 the lineage was continued through Seth to Enosh, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah, and Shem. One of Shem's descendants was a man by the name of Abram (later to become Abraham). He became a key figure in God's plan of redemption.

In Chapter 6 the Scriptures yield further insight into what was to follow. Though men looked to God for the seed who would restore them to fellowship with their Creator, they also followed after their sinful ways. They lived in rebellion against God; so much so that He was sorry He had created them.

Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. So the LORD said, "I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them."

Genesis 6:5-7

The Flood

The Bible records that Noah found grace in God's eyes. He, along with Enoch, who "walked with God," are the only bright spots in this snapshot of mankind before the flood.

This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God. And Noah begot three sons: Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled with violence. So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth. And God said to Noah, "The end of all flesh has come before me, for the earth is filled with violence through them; and behold, I will destroy them with the earth. Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch."

Genesis 6:9-14

Noah and his sons labored at this great building task for 120 years, until they had completed the ark. It was 450 feet long, 75 feet wide, and 45 feet high.

Noah loaded the ark with the animals and provisions as God commanded, then the rain began to fall. It continued for 40 days and nights. In addition to the rains from above, water came from the lower parts of the earth. All the world was covered, and all life died except for Noah, his family, and the animals in the ark.

The ark came to rest 150 days later on Mount Ararat, where it is believed to remain to this day. It took another five months for the water to recede enough that Noah could leave the ark and free the animals. Noah and his family spent a little over one year in the ark. In his 600th year, the tenth day of the second month, Noah went into the ark. In his 601st year, the 27th day of the second month, he came out of the ark.

Immediately after leaving the ark Noah offered a sacrifice to the Lord. At that time God promised He would never again destroy the world by a flood and gave the rainbow as a sign of that promise to all mankind. All living people are descendants of Noah and his sons.

The Tower

Noah and his three sons, Shem, Ham, and Japeth, once again began to repopulate the earth. One of Ham's sons, Cush, had a son named Nimrod, who led his people to the plains of Shinar, ruled over them and there began building the cities mentioned in Genesis 10:11. The people, instead of scattering, began building a tower to reach into the heavens.

The building of the tower was the first organized false religion after the flood. Their rebellion was threefold: (1) Disobedience in not scattering; (2) taking away honor from God by "making a name for themselves"; and (3) building the tower "to the heavens," which implies that they could get above any future flood of judgment God would send on them coupled with unbelief in the rainbow promise.

So God sent another judgment on them by confusing their language and scattering the people all over the earth by language groups. Building on the tower ceased. The remaining inhabitants of the land, later to be called Babylon, never attempted to rebuild.

The descendants of Ham became the African races and some of the Near Eastern peoples; the descendants of Shem settled in the Middle East; the descendants of Japheth scattered to the rest of the earth (probably with some later mixtures with Hamites and Shemites). The *Promise* of God was carried forward through the sons of Shem,

however, among whose descendants was Abraham, the father of God's chosen people, the Hebrews. They were to be the people through whom the promised Messiah would come.

Abram

Abram (later called "Abraham") was one of Shem's descendants and the vehicle through whom the promise of God was to be carried forward. Many centuries had passed since God first gave the promise to Adam and Eve. Many biblical scholars have tried to gauge the time span from Adam to Abraham. Irish Bishop Ussher, who lived in the sixteenth century, was one such scholar. He set the time at 2,000 years. It is not until Abraham, however, that the first reliable dating can be established at 2,000 B.C. At this point in time, God was ready to take His next step toward man's redemption by giving the man Abram a promise.

Important Factors Surrounding the Promise

This promise, often referred to as the "Abrahamic Covenant," is an important biblical truth to grasp. It merits close attention for at least the following three reasons:

- *Abram's promise was an extension of Adam's promise in Genesis 3:15.* It had to do with the seed which would crush Satan's head and restore man to fellowship with God. That seed was to be Jesus Christ.
- *This promise dealt with the future of Israel, the people that God was about to bring forth through Abram.* A clear understanding of His promise is necessary for comprehension of biblical eschatology (the study of the events of the end times).
- *The rest of the Old and New Testaments show how God fulfilled this promise.* A lack of understanding Abraham's promise will result in a failure to see the relevance of the rest of Old Testament history.

Since the promise given to Abram is the *foundation stone on which the Bible is built*, it is important that this foundation be accurately laid. To illustrate: the story is told of the building of the St. Louis arch—a 64-story stainless steel structure overlooking the Mississippi River. Two halves of the arch were being built simultaneously and separately, with the hope of placing a keystone to fit them together at the top of the arch.

One day someone figured out that if the foundation were off a mere 1/16 of an inch, the two halves would be off by *eight feet* when the keystone joined them. The construction was halted while the founda-

tion was rechecked. It was found to be accurate, so the keystone joined the two halves together just as it was designed.

NOTES

The Bible student's foundation must be just as accurate if all the facts of the Bible are to fit together according to God's plan to form a unified, consistent whole. Abram's promise is that keystone which helps join the Old and New Testaments, creating one Book out of the two.

The Promise to Abraham

Just as the promise to Adam was repeated and amplified in the promise given to Abram (whose name was later changed to "Abraham" by God, meaning "father of many nations"), Abram's promise is repeated, explained, and amplified throughout the rest of the Scriptures. In this promise there are several elements that need to be noted in order to see how all the parts fit together. The three aspects of the promise that are dealt with are *land*, *seed*, and *blessing*—explained further in these passages:

- **Land Deuteronomy 30:1-8**
- **Seed 2 Samuel 7:12-16**
- **Blessing Jeremiah 31:31-34**

This promise was intended by God to be taken literally, eternally, and unconditionally. It was originally made to the nation of Israel, but some others feel it was inherited by the Church.

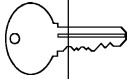
- **Literally Just what it says**
- **Eternally Never passes away**
- **Unconditionally Without qualifications**
- **Made with Israel Abraham and his seed**

Amillennialists and Historical Premillennialists (differing theological views) believe the promise was made to Abraham and his *spiritual* seed, the Church. Dispensationalists believe it was made to Abraham and his *physical* seed, that is, the nation of Israel. The Gentiles (all non-Jews) are also affected because of what Galatians teaches.

*That the blessing of Abraham might come upon the
Gentiles in Christ Jesus; that we might receive the
promise of the Spirit through faith.*

Galatians 3:14

We must now take an in-depth look at the promise itself as it is recorded in Genesis 12:1-3. As was the case with Genesis 3:15, this passage is another of the *keys* that unlock the Bible. These verses should also be memorized by the serious student of Scripture.



“ Now the LORD had said to Abram: “Get out of your country, from your kindred, and from your father’s house, to a land that I will show you. I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed. ”
Genesis 12:1-3

“I will make you a great nation.”

If Abram were to become a great nation, he would need to have land for himself and his descendants. He also would need to have many descendants to follow him—seed, progeny, or people.

“I will bless you and make your name great.”

A study of Abram’s life reveals that God blessed him with great wealth and material possessions (Genesis 13:2). He was also blessed spiritually since he was the man known as the “friend of God.” Throughout history, Abram’s (Abraham’s) name has become great, since all three of the major monotheistic religions of the world trace their foundations back to him (Judaism, Christianity, and Islam).

“In you all the families of the earth shall be blessed.”

Abram was to bring forth from his seed a Savior, who would save all people from their sin and separation from God. However, there were two major problems Abram had with the promise as given to him by the Lord God:

- He had *no land*, since God had commanded him to leave his home in Ur of Chaldees and go to the land of Canaan.
- He had *no seed*, since Sarah was barren and unable to give him any children.

Land

The land element of Abram’s problem is dealt with first. Because of his obedience to God’s command to leave Ur of the Chaldees, God gave Abram the land of Canaan as he passed through it. This land became the homeland of Abram’s seed.

Then the LORD appeared to Abram, and said, “To your descendants I will give this land.” And there he

built an altar to the LORD, who had appeared to him.

Genesis 12:7

In Genesis 13, after Lot and Abram had parted ways, God appeared again and spoke to Abram.

And the LORD said to Abram, after Lot had separated from him: "Lift your eyes now and look from the place where you are—northward, southward, eastward, and westward; for all the land which you see, I give to you and your descendants forever."

Genesis 13:14,15

So Abram was given the land of Canaan, by God, as an eternal inheritance. It was to belong to him and his seed forever. But again the question arises, "Was this land promised to his *physical* or his *spiritual* seed?" In these verses it can be seen that God promised *literal* real estate. Two questions immediately present themselves:

Question 1: What did Abram do to deserve it?

Nothing!

Question 2: Did God have the right to do this?

Yes, He created it.

With the land aspect of the problem solved, God turned to the second problem, which dealt with Abram's offspring, or his seed. Sarah was barren and old. How could this promise be fulfilled through this woman?

Seed

The seed element of Abram's problem is dealt with in the next verse of the passage; here God promised to multiply Abram's seed and his descendants more than could be counted.

And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, then your descendants also could be numbered.

Genesis 13:16

In these verses, God said Abram's seed was to be as numerous as the dust of the earth. Abram was 75 years old when he received this promise. For years Abram waited while nothing happened. Sarah remained barren. Then, ten years later, God again appeared to Abram.

After these things the word of the LORD came to Abram in a vision, saying, “Do not be afraid Abram, I am your shield, your exceedingly great reward.”

But Abram said, “Lord God, what will You give me, seeing I go childless, and the heir of my house is this Eliezer of Damascus?”

Then Abram said, “Look, You have given me no offspring; indeed, one born in my house is my heir.”

And behold, the word of the LORD came to him, saying, “This one shall not be your heir, but one who will come from your own body shall be your heir.”

And He brought him outside, and said, “Look now toward heaven, and count the stars if you are able to number them.” And He said to him, “So shall your descendants be.”

And he believed in the LORD, and He accounted it to him for righteousness.

Genesis 15:1-6

God said He would be a shield. This means that God would *protect* Abram, since that is the function of a shield. Abram did not live in a walled city like others of his time, but in tents in the open countryside. So he needed this kind of protection from God.

This seems to be as far as God got with Abram, because Abram had a matter he wanted to take up with God. Sarah was still barren, so he had no seed. Ten years earlier God had promised to give him children, but the only thing Abram had was a band of servants. Under law, his chief steward would inherit his estate when he was dead if he had no biological heir.

Then God again reaffirmed that promise concerning the seed: “Eliezer will not be your heir, but one who will come from your own body shall be your heir.” Then He told Abram to go out and count the stars. Abram went out, and as he began to count, he realized there were millions of them in the heavens. He finally understood that God was saying, in effect, “Abram, that is how many children you are going to have!”

The next statement is amazing—it says that Abram believed the Lord, and it was counted to him for righteousness. This means that sinful Abram was made right with God—he had become righteous in the eyes of God.

Abram's Righteousness

The word *righteousness* is a bookkeeping term. Because of the sinfulness of man, Abram was on the *minus* side of God's ledger book. Now, because of believing God, he was put on the *plus* side of the ledger. This was possible because Revelation 13:8 tells us that Jesus Christ was slain from the foundation of the world in the mind of God. Abram, as an Old Testament believer, had to look *ahead* 2,000 years in history for his salvation. Today's New Testament believers must look *back* some 2,000 years. *Both are saved by believing God.*

Believing means to be "fully convinced, persuaded, or to trust in." It connotes an *absolute* belief, not a *relative* belief. The story is told about the man who walked across Niagara Falls on a tightrope wire. When he reached the other side, he asked one of his cheering fans, "Do you think I could push a man in a wheelbarrow across to the other side?" The man said, "Yes, I believe you could." The tightrope walker then asked the fan to let him push him across. The man said he *believed*, but he refused to get into the wheelbarrow.

This is an illustration of *relative belief*. Abram did not believe relatively. Rather, his was an absolute belief or trust in what God had said. The only way anyone gets on the plus side of God's ledger book is by believing God. He is then counted righteous in God's eyes.

Most people try to become righteous through good works or a good life. They fail to understand that good works or a good life can never make them righteous in the eyes of God. It is not that God does not appreciate right living, but because mankind inherited Adam's sin nature, good deeds can never meet the standard of righteousness necessary to be saved by a holy God.

It might be compared to 100 people lined up on the coast of California, each of whom is about to attempt to swim to Hawaii. Some will make it only a few yards; others may be able to swim several miles; a few may make 20 or 30, or even 40 miles. But NO ONE will be able to reach Hawaii. It is simply too distant a goal for a human being to attain. So it is with salvation.

Since man cannot become righteous enough in his own strength or merit, the Scriptures teach that he can become righteous ONLY by believing God. If a person believes God, God declares that person to be righteous through the righteousness of Christ.

Paul reminds us:

For what does the Scripture say? "And Abraham believed God, and it was reckoned to him as righteousness." Now to the one who works, his wage is

not reckoned as a favor, but as what is due. But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness, just as David also speaks of the blessing upon the man to whom God reckons righteousness apart from works: "Blessed are those whose lawless deeds have been forgiven, And whose sins have been covered. Blessed is the man whose sin the Lord will not take into account."

Romans 4:3-8 (NASB)

NOTES



EQUIPPING THE SAINTS

BIBLE STUDY: EPISTLE TO THE PHILIPPIANS

VERSES Pg. 687

Preliminary Study

First look up the facts about the epistle, getting the background of the book before you analyze it chapter by chapter. Begin by looking up the following information, using the notes in your Bible or a Bible handbook.

Writer of Philippians _____

Approximate date he wrote the letter _____

Written before or after 1 Thessalonians? _____

Written to whom? _____

Where was Philippi in relation to Thessalonica? _____

When was the church founded? _____

The Church at Philippi

The account of the beginning of the church at Philippi is found in Acts 16:9-40. Read this carefully and answer the following:

1. How is the city of Philippi described? (verse 12) _____

2. Where did Paul first speak to people about the Lord? (verse 13) _____

3. Who was the first to respond to his message? _____

4. What were Paul and Silas accused of? (verses 20, 21) _____

5. How were they punished for this supposed crime? _____

6. In your own words describe their reaction to their imprisonment. _____

7. What did the jailor urgently want to know? _____

What answer was he given? _____

8. What did the officials finally ask Paul and Silas to do? _____

Why Paul Wrote

Now read through Philippians several times—at least once at one sitting. As you read, decide what you consider to be the main purpose or theme of the letter and list it below. Then go through more slowly, listing the verses which touch on the main theme. State briefly what each of these passages says in connection with the theme. If you list two or three themes, trace them one at a time through the whole letter.

Purpose or theme of the letter

Theme Verses	Key Thought
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Review the theme verses you have listed on the four chapters of Philippians and pray over possible applications. Select one you feel most needed in your life now. Write a short paragraph stating the way the truth of the verse applies to your life, and what steps you can take toward putting it into practice.

[illegible]

“Here is one of the greatest secrets of prevailing prayer: Study the Word to find God’s will as revealed in the promises; then simply take these promises and spread them out before God in prayer with the unwavering expectation that He will do what He has promised in His Word.”
— R. A. Torrey



Passage



Application



Area	✓	Description	Comments
Scripture Memory: Current			
Scripture Memory: Back			
Scripture Memory: New Verses			
Bible Reading			
Bible Study			
Prayer			
Witnessing			
Follow Up			
Exercise			



Daily Schedule		Priority	Do List	Errands & Projects
8				
8:30				
9				
9:30				
10				
10:30				
11				
12				
1				
1:30			Write	
2				
3				
4			Phone	
5				
6				
7			See	
8				



OUTSIDE READING ASSIGNMENT

A ONE YEAR BIBLE READING PROGRAM

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BIBLE READING PROGRAM

Introduction

The Bible is God's revealed Word to men. Therefore, it is of utmost importance to discover what it says and obey it!

Many Christians confine their Bible reading to certain favorite portions and only when they feel the need. But the Scriptures declare, "The whole Bible was given by inspiration from God and is useful to teach us what is true and to make us realize what is wrong in our lives; it straightens us out and helps us do what is right. It is God's way of making us well-prepared at every point, fully equipped to do good to everyone" (2 Timothy 3:16,17, Living Bible).

Want to know a secret of the Apostle Paul's dynamic, fruitful life? Listen to his testimony, "This is why we never collapse. The outward man does indeed suffer wear and tear, but everyday the inward man receives fresh strength" (2 Corinthians 4:16, Phillips). To keep spiritually fit we need the whole Bible, and we need to feed our souls from it daily.

Bible reading helps us know Jesus Christ better. We learn most about Jesus in the New Testament, particularly the Gospels, but He is actually the theme of the entire Book. After His resurrection Jesus astounded two of His disciples by beginning at Moses and all the prophets (the Old Testament) and interpreting to them in all the Scriptures the things concerning Himself (see Luke 24:27). Look for Jesus Christ throughout the Bible.

People are groping for purpose and meaning to life. But we have undermined the very foundation for purposeful living by substituting God's truth with humanistic speculations. The result is more and more people confused, frustrated and in despair. How assuring are the words of Jesus to His Father, "Thy Word is truth!" Yes, the Book is true. And it is absolutely trustworthy. Men's theories undergo constant change, but the Bible needs no alteration. It is the most up-to-date Book there is. It is anchored in historical events and invites honest investigation. You can unreservedly place your confidence in it.

Develop the habit of regular, consecutive Bible reading and meditation and mark your growth in spiritual vitality, joy, stability and usefulness.

The Plan

1. You will read the New Testament in one year, and you can read the Old Testament either in one or two years.
2. Check the appropriate squares when you have read the specified portions. If you follow the one-year plan you will check both outside columns for the Old Testament, but only the left column in the shaded New Testament area.
3. Don't fall behind in your reading. If you miss a day continue to read according to date and as soon as possible make up the missed passages.
4. The Old Testament books are read in the order in which they appear in the Bible. If you follow the one-year plan, you will read in two sections of the Old Testament each day, beginning with Genesis and Ezra.
5. In keeping with the object of knowing Christ, the reading of the four Gospels is spaced throughout the year.
6. You will read an average of 54 verses a day for the two-year plan and 86 verses for the one-year plan.

Bible Reading Quiet Time Program

In Chapter Ten our lesson was the Quiet Time and its importance in learning how to develop our own personal relationship to the Lord. At that time we introduced you to a very simple 31-day Quiet Time program, called Appointment With God. This program guided you through a series of different ways, or patterns, you could use in addressing a passage of Scripture. Last week you completed the Appointment With God series.

In this lesson you are introduced to a Bible Reading Program which allows you to use these passages of Scripture to guide you in developing your relationship with God. These Bible Reading charts will take you through the entire Bible in one or *two years*.

If you do not have some other Quiet Time reading program you are following, let me encourage you to let the Bible Reading Program become your guide for Quiet Time passages.



EQUIPPING THE SAINTS

Month

Bible Reading — First Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Genesis 1		Matt 1		Ezra 1
2		2		2		2:1-35
3		3		3		2:36-70
4		4,5		4		3
5		6		5:1-26		4
6		7		5:27-48		5
7		8		6:1-18		6
8		9		6:19-34		7
9		10,11		7		8
10		12		8:1-22		9
11		13,14		8:23-34		10
12		15,16		9:1-17		Neh 1,2
13		17		9:18-38		3
14		18		10:1-23		4
15		19		10:24-42		5,6
16		20		11		7:1-38
17		21		12:1-21		7:39-73
18		22,23		12:22-50		8
19		24:1-33		13:1-30		9:1-15
20		24:34-67		13:31-58		9:16-38
21		25		14		10:1-27
22		26		15:1-28		10:28-39
23		27		15:29-39		11
24		28		16		12:1-21
25		29		17		12:22-47
26		30		18:1-14		13
27		31		18:15-35		Esther 1
28		32		19		2
29		33		20		3
30		34		21:1-22		4,5
31		35		21:23-46		6,7



EQUIPPING THE SAINTS

Month

Bible Reading — Second Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Genesis 36		Matt 22:1-22		Esther 8
2		37		22:23-46		9,10
3		38		23		Job 1
4		39		24:1-28		2
5		40		24:29-51		3
6		41		25:1-13		4,5
7		42		25:14-46		6
8		43		26:1-13		7,8
9		44		26:14-35		9
10		45		26:36-56		10
11		46		26:57-75		11
12		47		27:1-14		12
13		48		27:15-26		13
14		49		27:27-44		14
15		50		27:45-66		15
16		Exodus 1		28		16
17		2		Acts 1		17
18		3		2:1-36		18
19		4		2:37-47		19
20		5		3		20
21		6		4:1-22		21
22		7		4:23-37		22
23		8		5:1-26		23
24		9		5:27-42		24
25		10,11		6		25,26
26		12		7:1-22		27
27		13		7:23-60		28
28		14		8:1-25		29



EQUIPPING THE SAINTS

Month

Bible Reading — Third Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Exodus 15		Acts 8:26-40		Job 30
2		16		9:1-19		31
3		17		9:20-43		32
4		18		10:1-33		33
5		19		10:34-48		34
6		20		11		35
7		21		12		36
8		22		13:1-12		37
9		23		13:13-25		38
10		24		13:26-52		39
11		25		14		40
12		26		15:1-11		41
13		27		15:12-41		42
14		28		16:1-10		Psalms 1-5
15		29		16:11-24		6-9
16		30		16:25-40		10-13
17		31		17:1-21		14-17
18		32		17:22-34		18
19		33		18		19-21
20		34		19:1-20		22,23
21		35		19:21-41		24,25
22		36		20:1-16		26-28
23		37		20:17-38		29,30
24		38		21:1-16		31,32
25		39		21:17-40		33
26		40		22		34
27		Lev 1,2		23		35
28		3		24		36
29		4		25		37
30		5		26		38
31		6		27:1-26		39,40



EQUIPPING THE SAINTS

Month

Bible Reading — Fourth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Lev 7		Acts 27:27-44		Psalms 41-43
2		8		28		44
3		9		Mark 1		45
4		10		2		46,47
5		11,12		3:1-12		48,49
6		13		3:13-19		50,51
7		14		3:20-35		52-55
8		15		4:1-25		56,57
9		16		4:26-41		58,59
10		17,18		5:1-20		60-62
11		19		5:21-43		63-65
12		20		6:1-29		66,67
13		21		6:30-56		68
14		22		7		69
15		23		8:1-10		70,71
16		24		8:11-38		72
17		25:1-24		9:1-29		73
18		25:25-55		9:30-50		74,75
19		26		10:1-12		76,77
20		27		10:13-34		78:1-31
21		Num 1		10:35-52		78:32-72
22		2		11		79,80
23		3		12:1-17		81-83
24		4		12:18-34		84,85
25		5,6		12:35-44		86-88
26		7:1-53		13:1-13		89
27		7:54-89		13:14-37		90,91
28		8		14:1-25		92,93
29		9		14:26-52		94
30		10		14:53-72		95,96



EQUIPPING THE SAINTS

Month

Bible Reading — Fifth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Num 11		Mark 15:1-5		Psalms 97-99
2		12		15:16-47		100,101
3		13		16		102
4		14		Rom 1:1-17		103
5		15		1:18-32		104
6		16:1-24		2		105
7		16:25-50		3		106
8		17,18		4		107
9		19		5		108,109
10		20		6		110-112
11		21		7		113,114
12		22		8:1-17		115-117
13		23		8:18-39		118
14		24		9		119:1-32
15		25		10		119:33-64
16		26		11:1-6		119:65-120
17		27		11:7-36		119:121-144
18		28		12		119:145-176
19		29		13		120-124
20		30		14		125-128
21		31		15:1-6		129-133
22		32		15:7-21		134,135
23		33		15:22-33		136,137
24		34		16		138,139
25		35		1 Cor 1:1-9		140-142
26		36		1:10-31		143,144
27		Deut 1		2		145,146
28		2		3		147
29		3		4		148-150
30		4		5		Pro 1
31		5		6		2



EQUIPPING THE SAINTS

Month

Bible Reading — Sixth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Deut 6		1 Cor 7		Pro 3
2		7		8		4
3		8		9		5
4		9		10		6
5		10		11		7
6		11		12		8
7		12		13		9
8		13		14		10
9		14		15:1-19		11
10		15		15:20-58		12
11		16		16		13
12		17		2 Cor 1		14
13		18		2		15
14		19,20		3		16
15		21		4		17
16		22		5		18
17		23		6		19
18		24		7		20
19		25,26		8		21
20		27		9		22
21		28		10		23
22		29		11		24
23		30		12		25
24		31		13		26
25		32		Luke 1:1-17		27
26		33,34		1:18-38		28
27		Joshua 1		1:39-80		29
28		2		2:1-21		30
29		3		2:22-52		31
30		4		3		Eccl 1



EQUIPPING THE SAINTS

Month

Bible Reading — Seventh Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Joshua 5		Luke 4:1-30		Eccl 2
2		6		4:31-44		3,4
3		7		5:1-26		5,6
4		8		5:27-39		7,8
5		9		6:1-23		9
6		10		6:24-38		10-12
7		11,12		6:39-49		S Sol 1-3
8		13,14		7:1-17		4,5
9		15		7:18-23		6-8
10		16-18		7:24-35		Isaiah 1
11		19		7:36-50		2,3
12		20,21		8:1-3		4-6
13		22		8:4-25		7
14		23		8:26-56		8
15		24		9:1-9		9,10
16		Judges 1		9:10-36		11,12
17		2		9:37-62		13
18		3		10:1-16		14,15
19		4		10:17-42		16,17
20		5		11:1-28		18,19
21		6		11:29-54		20,21
22		7		12:1-40		22
23		8		12:41-59		23,24
24		9		13:1-5		25-27
25		10		13:6-35		28
26		11		14:1-24		29
27		12,13		14:25-35		30,31
28		14,15		15		32
29		16		16		33
30		17,18		17:1-10		34-36
31		19		17:11-37		37



EQUIPPING THE SAINTS

Month

Bible Reading — Eighth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Judges 20		Luke 18:1-14		Isaiah 38,39
2		21		18:15-43		40
3		Ruth 1		19:1-27		41
4		2		19:28-48		42
5		3,4		20:1-18		43
6		1 Sam 1		20:19-47		44
7		2		21:1-9		45-47
8		3		21:10-38		48
9		4		22:1-38		49
10		5,6		22:39-71		50,51
11		7,8		23:1-25		52-54
12		9		23:26-56		55,56
13		10		24:1-27		57,58
14		11,12		24:28-53		59
15		13		Gal 1		60,61
16		14		2:1-10		62-64
17		15		2:11-21		65,66
18		16		3		Jer 1
19		17		4:1-11		2
20		18		4:12-31		3
21		19		5		4
22		20		6		5
23		21,22		Eph 1		6
24		23		2		7
25		24		3		8
26		25		4:1-16		9,10
27		26,27		4:17-32		11
28		28,29		5:1-20		12,13
29		30,31		5:21-33		14,15
30		2 Sam 1		6		16
31		2		Phil 1		17



EQUIPPING THE SAINTS

Month

Bible Reading — Ninth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		2 Sam 3		Phil 2:1-13		Jer 18,19
2		4,5		2:14-30		20,21
3		6		3		22
4		7		4		23
5		8,9		Col 1		24
6		10		2		25
7		11		3		26
8		12		4		27,28
9		13		1 Thes 1		29,30
10		14		2		31
11		15		3		32
12		16		4		33,34
13		17		5		35
14		18		2 Thes 1		36,37
15		19		2		38,39
16		20		3		40,41
17		21		1 Tim 1		42,43
18		22		2		44,45
19		23		3		46,47
20		24		4		48
21		1 Kings 1		5		49
22		2		6		50
23		3		2 Tim 1		51:1-33
24		4		2		51:34-64
25		5		3		52
26		6		4		Lam 1
27		7:1-26		Titus 1		2
28		7:27-51		2		3
29		8:1-34		3		4,5
30		8:35-66		Phm 1		Ezek 1,2



EQUIPPING THE SAINTS

Month

Bible Reading — Tenth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		1 Kings 9	John	1:1-28		Ezek 3
2		10		1:29-51		4, 5
3		11		2		6, 7
4		12		3		8, 9
5		13		4:1-26		10
6		14		4:27-54		11
7		15		5:1-24		12
8		16		5:25-47		13
9		17		6:1-24		14, 15
10		18		6:25-34		16
11		19		6:35-71		17
12		20		7:1-9		18, 19
13		21		7:10-31		20
14		22:1-23		7:32-53		21
15		22:24-53		8:1-38		22
16		2 Kings 1		8:39-59		23
17		2		9		24
18		3		10:1-30		25
19		4		10:31-42		26, 27
20		5		11:1-37		28
21		6		11:38-57		29, 30
22		7		12:1-36		31
23		8		12:37-50		32
24		9		13:1-20		33
25		10		13:21-38		34, 35
26		11		14		36
27		12		15		37
28		13		16		38
29		14		17		39
30		15		18:1-14		40
31		16		18:15-40		41



EQUIPPING THE SAINTS

Month

Bible Reading — Eleventh Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		2 Kings 17		John 19:1-22		Ezek 42,43
2		18		19:23-42		44
3		19		20		45
4		20		21		46
5		21		Hebrews 1		47
6		22		2		48
7		23		3		Daniel 1
8		24		4,5		2:1-24
9		25		6		2:25-49
10		1 Chron 1		7:1-19		3
11		2		7:20-28		4
12		3		8		5
13		4		9		6
14		5		10		7
15		6:1-48		11:1-12		8
16		6:49-81		11:13-40		9
17		7		12		10
18		8		13		11:1-13
19		9		James 1:1-11		11:14-45
20		10,11		1:12-27		12
21		12		2		Hosea 1,2
22		13,14		3		3-5
23		15		4		6,7
24		16		5		8,9
25		17		1 Peter 1		10,11
26		18		2		12-14
27		19,20		3		Joel 1
28		21		4		2
29		22		5		3
30		23		2 Peter 1		Amos 1,2



EQUIPPING THE SAINTS

Month

Bible Reading — Twelfth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		1 Chron 24		2 Peter 2		Amos 3,4
2		25		3		5
3		26		1 John 1		6,7
4		27		2		8,9
5		28		3		Obadiah 1
6		29		4		Jonah 1,2
7		2 Chron 1,2		5		3,4
8		3,4		2 John 1		Micah 1,2
9		5,6		3 John 1		3,4
10		7,8		Jude 1		5,6
11		9		Rev 1		7
12		10		2		Nahum 1
13		11		3		2,3
14		12,13		4		Habak 1,2
15		14,15		5		3
16		16,17		6		Zeph 1
17		18		7		2,3
18		19,20		8		Haggai 1,2
19		21		9		Zech 1,2
20		22,23		10		3,4
21		24		11		5
22		25		12		6
23		26,27		13		7,8
24		28		14,15		9
25		29		16		10
26		30,31		17		11
27		32		18		12,13
28		33		19		14
29		34		20		Malachi 1
30		35		21		2
31		36				3,4



Chapter 10

THE PLACE OF PERSONAL DISCIPLINE

***Have nothing to do
with godless myths and old wives' tales;
rather train yourself to be godly.
1 Timothy 4:7***

It is possible to establish convictions regarding a life of holiness, and even make a definite commitment to that end, yet fail to achieve the goal. Life is strewn with broken resolutions. We may determine by God's grace to stop a particular sinful habit—entertaining lusts, criticizing our Christian brother, or whatever. But alas, only too frequently we find we don't succeed. We do not achieve that progress in holiness we so intensely desire.

Jay Adams puts his finger on the problem when he says, "You may have sought and tried to obtain instant godliness. There is no such thing....We want somebody to give us three easy steps to godliness, and we'll take them next Friday and be godly. The trouble is, godliness doesn't come that way."¹

Adams goes on to show that the way to obtain godliness is through Christian discipline.² But the concept of discipline is suspect in our society today. It appears counter to our emphasis on freedom in Christ, and often smacks of legalism and harshness.

Yet Paul says we are to train or discipline ourselves to be godly (1 Timothy 4:7). The figure of speech he uses comes from the physical training that Greek athletes went through. Paul also said, "Everyone who competes in the games goes into strict training" (1 Corinthians 9:25). He said this was an attitude of his life, and one that each Christian should have (1 Corin-

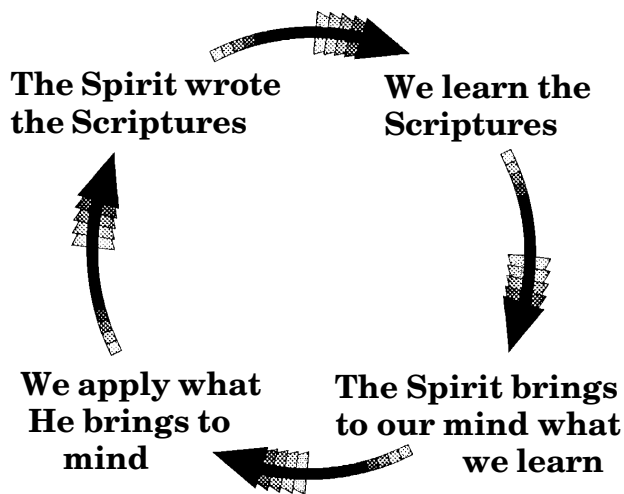
thians 9:24-27). If an athlete disciplines himself to obtain a temporal prize, he said, how much more should we Christians discipline ourselves to obtain a crown that lasts forever.

As these verses indicate, discipline is structured training. Webster's New Collegiate Dictionary lists as one definition of discipline, "training that corrects, molds, or perfects the mental faculties or moral character."³ This is what we must do if we pursue holiness: We must correct, mold, and train our moral character.

Discipline toward holiness begins with the Word of God. Paul said, "All Scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness" (2 Timothy 3:16). The last item he mentions is training or discipline in doing righteousness. This is what the Scriptures will do for us if we use them. Jay Adams says, "It is by willing, prayerful and persistent obedience to the requirements of the Scriptures that godly patterns are developed and come to be a part of us."⁴

We read in Scripture, "You were taught...to put off your old self...to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness" (Ephesians 4:22-24). Where are we taught these things? Only in the Word of God. Discipline toward holiness begins then with the Scriptures—with a disciplined plan for regular intake of the Scriptures and a disciplined plan for applying them to our daily lives.

Here our cooperation with the Holy Spirit is very clear. A diagram of our interaction with the Spirit looks like this:



The Holy Spirit has already done a good part of His work by providing us with the Scriptures to discipline us. And as we learn them, He will faithfully bring them to our minds as we need them to face temptations. As we seek to apply His Word to daily situations, He will work in us to strengthen us. But we must respond to what the Holy Spirit has already done if we are to expect Him to do more.

So we see that we must discipline our lives for a regular healthy diet of the Word of God. We need a planned time each day for reading or studying the Bible. Every Christian who makes progress in holiness is a person who has disciplined his life so that he spends regular time in the Bible. There simply is no other way.

Satan will always battle us at this point. He will try to persuade us that we are too sleepy in the morning, too busy during the day, and too tired at night. It seems there is never a suitable time for the Word of God. This means we must discipline ourselves to provide this time in our daily schedules. I have found the early morning hour before breakfast to be the most profitable time for me to read the Bible and pray over areas of concern and need. That is also the only time of day when I can be consistent in my principle means of exercise—jogging. To do all this before breakfast requires that I get up at 5 o'clock. And since I need about seven hours of sleep each night, that means I must be in bed—lights out—by 10 p.m. That is hard to do and can only be done by disciplining my evening hours.

Some wives may not find this time before breakfast practical, especially if they have very young children or must get the rest of the family off to work or school at an early hour. In this case they may find the time immediately after breakfast to be most suitable for time alone with God. This, too, requires discipline to take time when the responsibilities of the day are demanding attention.

Whether before breakfast or after, morning or evening, the point is we must all arrange our schedules to provide for this daily intake of the Word of God.

A disciplined intake of the Word of God not only involves a planned time; it also involves a planned method. Usually we think of methods of intake as falling into four categories—hearing the Word taught by our pastors and teachers (Jeremiah 3:15), reading the Bible ourselves (Deuteronomy 17:19), studying the Scriptures intently (Proverbs 2:1-4), and memorizing key passages (Psalm 119:11). All of these methods are needed for a balanced intake of the Word. Pastors are gifted by God and trained to teach the “whole counsel of God.” Reading the Scripture gives us the overall perspective of divine truth, while study of a passage or topic enables us to dig more deeply into a particular truth. Memorization helps us retain important truths so we can apply them in our lives.

But if we are to pursue holiness with discipline, we must do more than hear, read, study, or memorize Scripture. We must meditate on it. God said to Joshua, as he was assuming leadership over Israel, “This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it” (Joshua 1:8). To meditate on the Scriptures is to think about them, turning them over in our minds, and applying them to our life’s situations. Few of us practice meditation on the Scriptures. Somehow the idea of meditation sounds like something medieval monks did in monasteries. Yet Joshua, a very busy commander-in-chief of the army of Israel, was told

to meditate on the law of God day and night.

The practice of meditation on the Word of God—simply thinking about it and its application to life—is a practice we develop through discipline. Most of us think we don't have time for this, but there are blocks of minutes during the day when we can meditate if we develop the habit.

I am something of a “bug” for the daily news and I enjoy listening to the news on the radio as I drive to and from work or elsewhere. One day I was challenged by the example of a friend to use that time to meditate on Scripture verses. Now I am surprised at how many minutes I can use to think about Scripture passages and their application to my life. You may not have the opportunity I have to meditate as you drive, but if you prayerfully think about it, you will probably find other opportunities in your schedule.⁵

The objective of our meditation is application—obedience to the Scriptures. This too requires discipline. Obeying the Scriptures usually requires change in our patterns of life. Because we are sinful in nature, we have developed sinful patterns, which we call habits. Discipline is required to break any habit. If a boy has developed the wrong style of swinging a baseball bat, he cannot just decide to change instantly. He has developed a certain habit, and much discipline—much correction and training—is required to break that bad habit and develop a new one.

In the same way, our patterns of disobedience to God have been developed over a number of years and are not broken easily or without discipline. Discipline does not mean gritting your teeth and saying, “I'll not do that anymore.” Rather, discipline means structured, planned training. Just as you need a plan for regular Bible reading or study, so you need a plan for applying the word to your life.

As you read or study the Scriptures and meditate on them during the day, ask yourself these three questions:

What does the passage teach concerning God's will for a holy life?

How does my life measure up to that Scripture; specifically, where and how do I fall short? (Be specific; don't generalize.)

What definite steps of action do I need to take to obey?

The most important part of this process is the specific application of the Scripture to specific life situations. We are prone to vagueness at this point because commitment to specific actions makes us uncomfortable. But we must avoid general commitments to obedience and instead aim for specific obedience in specific instances. We deceive our souls when we grow in knowledge of the truth without specifically responding to it (James 1:22). This may lead to spiritual pride (1 Corinthians 8:1).

Suppose you were meditating on 1 Corinthians 13, the great love chapter. As you think about the chapter, you realize the importance of love and you also see the practical outworking of love: Love is patient and kind and does not envy. You ask yourself, “Am I impatient or unkind or envious toward anyone?” As you think about this, you realize you are envious toward Joe at work who seems to be getting all the breaks. You confess this sin to God, being very specific to name Joe and your sinful reaction to his good fortune. You ask God to bless him even more and to give you a spirit of contentment so that you will not continue to envy Joe, but will instead love him. You might memorize 1 Corinthians 13:4 and think about it as you see Joe at work. You even look for ways to help him. Then you do the same thing tomorrow and the next day and next till finally you see God working a spirit of love in your heart toward Joe.

This is discipline toward holiness. You will never put to death that spirit of envy toward Joe without a definitely structured plan for doing it. That plan is what we call discipline.

You can readily see that this structured training in holiness is a lifelong process. So a necessary ingredient of discipline is perseverance.

Any training—physical, mental, or spiritual—is characterized at first by failure. We fail more often than we succeed. But if we persevere, we gradually see progress till we are succeeding more often than failing. This is true as we seek to put to death particular sins. At first it seems we are making no progress, so we become discouraged and think, “What’s the use! I can never overcome that sin.” That’s exactly what Satan wants us to think.

It is at this point that we must exercise perseverance. We keep wanting instant success, but holiness doesn’t come that way. Our sinful habits are not broken overnight. Follow-through is required to make any change in our lives, and follow-through requires perseverance.

Jonathan Edwards, who resolved never to do anything he would be afraid to do if it were the last hour of his life, also made this resolution: “Resolved, never to give over, nor in the least to slacken, my fight with my corruptions, however unsuccessful I may be.”⁷ At first glance these two resolutions seem somewhat contradictory. If Edwards had resolved never to do anything he shouldn’t do, then why talk about never giving up the fight regardless of how unsuccessful he might be? Was he not sincere in making the first resolution? Yes, he was sincere, but he also knew there would be much failure, and that perseverance was required. So he first resolved to seek to live a holy life, then to persevere despite the failures he knew would come.

A verse of Scripture I often use in the face of failure with my sins is Proverbs 24:16: “For a righteous man falls seven times, and rises again, but the wicked stumble in time of calamity.” The person who is disciplining himself toward holiness falls many times, but he does not quit. After each failure he gets up and continues the struggle. Not so with the unrighteous. He stumbles in his sin and gives up. He has no power to overcome because he does not have the Spirit of God at work in him.

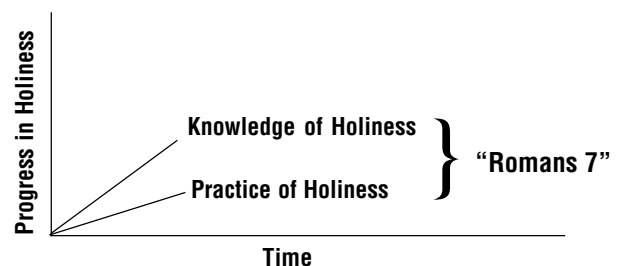
One of the chapters in the Bible we have the most trouble with is Romans 7. Christians are

always trying to “get out of Romans 7 into Romans 8.” The reason we don’t like Romans 7 is because it so accurately mirrors our own struggle with sin. And we don’t like the idea that we have to struggle with sin. We want instant victory. We want to “walk in the Spirit and let Him win the victory.” But God wants us to persevere in discipline toward holiness.

Some feel that such statements of Paul’s as “For what I want to do I do not do, but what I hate I do” (Romans 7:15) are too strong for a Christian walking in the Spirit. But what Christian can deny that this is often his own experience? The truth is, the more we see the holiness of God and His law revealed to us in the Scripture, the more we recognize how far short we fall.

Isaiah was a prophet of God, walking in the righteousness of God’s commandments. Yet on seeing the Lord God in His holiness, he was compelled to cry out, “Woe is me, for I am ruined! Because I am a man of unclean lips, and I live among a people of unclean lips; for my eyes have seen the King, the Lord of hosts” (Isaiah 6:5).

As we grow in the knowledge of God’s holiness, even though we are also growing in the practice of holiness, it seems the gap between our knowledge and our practice always gets wider. This is the Holy Spirit’s way of drawing us to more and more holiness. This is illustrated by the following graph:



As we progress in holiness, we come to hate sin (Psalm 119:104) and to delight in God’s law (Romans 7:22). We see the perfection of God’s law and the rightness of all He requires of us. We agree that “His commands are not burdensome” (1 John 5:3), but are “holy, righteous, and

good” (Romans 7:12). But during this time we also see our own inner corruption and our frequent falls into sin. We cry out with Paul, “What a wretched man I am!” (Romans 7:24), and we want to give up. This we dare not do. If we would succeed in our pursuit of holiness we must persevere in spite of failure.

Footnotes

¹Jay E. Adams, *Godliness Through Discipline*, page 3.

²Godliness is closely akin to holiness in Scripture. Strong’s Concordance lists holiness as a synonym for godliness. Vine says godliness is “that piety which is characterized by a God-ward attitude, and does that which is well pleasing to Him” (*Expository Dictionary of New Testament Words*, page 162).

³*Webster’s New Collegiate Dictionary*, page 325.

⁴Adams, *Godliness Through Discipline*, page 14.

⁵The Navigators have materials to help you develop a Bible reading plan, start systematic Bible Study, and begin a Scripture memory program. For a catalog describing these materials, write to NavPress, Customer Services, P. O. Box 6000, Colorado Springs, Colorado 80934.

⁶An excellent practical book on the art of meditation is *Meditation—The Bible Tells You How* by Jim Downing, available from your local Christian bookstore or from the publisher at the address above.

⁷Clarence H. Faust and Thomas H. Johnson, *Jonathan Edwards*, page 43.



EQUIPPING THE SAINTS

Discipling Plan

Date/Lesson

Trainer _____

Disciple _____

Lesson Objective:

Activities

Tools

Review

Teach

Prayer

Lesson

Bible Study

PSMA

Reading

Evangelism/Discipleship

Scripture Memory

Time

Plan for Activities

Application

Assignment

Lesson

Bible Study

PSMA/Reading

Ministry

Scripture Memory



EQUIPPING THE SAINTS

4/11

Disciple's Application Guide

Student's Name _____ Group _____ Date _____
 Subject Area _____ A Survey of the Bible _____
 Topic _____ The Promise to Abraham _____

Disciple's Profile	Completed	
	Yes	No
Topic Notes		
Review The Promise to Abraham		
Bible Study		
Philippians 1		
Personal & Spiritual Management Aid		
Do 5 PSMA		
Outside Reading		
Bible Reading Chart		
Pursuit of Holiness — Chapter 11		
Ministry: Evangelism/Follow-Up/Discipleship		
Pray for one person to win to Christ		
Pray for your Disciple		
Complete Discipling Plan		
Meet with your Disciple		
Scripture Memory		
Write in reference to first verse you memorized		
Write in reference to second verse you memorized		
Review all previous verses		



EQUIPPING THE SAINTS

THE PROMISE TO ABRAHAM

NOTES

Introduction

Last week we discussed two of Abram's problems (land and seed) and how God dealt with them. God solved these problems by giving Abram land with the assurance that it would belong to him forever, and a son through Sarah with the assurance that his seed would be as numerous as the stars (Genesis 15:5). This week we will deal with Abram's final problem: his need of assurance that these things would indeed come to pass.

Abram's Assurance

Having solved the seed problem related to the promise given to Abram by God, the Lord God sought to complete the message He had come to deliver to him. Once again, Abram, short on patience, interrupted God, seeking assurance regarding the fulfillment of the promise of land.

Then He said to him, "I am the LORD who brought you out of Ur of the Chaldees, to give you this land to inherit it."

And he said, "Lord God, how shall I know that I will inherit it?"

And He said to him, "Bring Me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon."

Then he brought all these to Him, and cut them in two, down the middle, and placed each piece opposite the other; but he did not cut the birds in two. And when the vultures came down on the carcasses, Abram drove them away. Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror and great darkness fell upon him.

Then He said unto Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them; and they will afflict them four hundred years; And also the nation,

whom they serve, I will judge; afterward they shall come out with great possessions. Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete.”

And it came to pass, when the sun went down and it was dark, that behold, there was a smoking oven and a burning torch that passed between those pieces.

On the same day the LORD made a covenant with Abram, saying: “To your descendants I have given this land, from the river of Egypt to the great river, the river Euphrates.”

Genesis 15:7-18

In verse 8 Abram asked God for a confirmation that he would inherit the land God had said He would give to him.

In verse 9 God told Abram to take a heifer, a goat, a ram, a turtledove, and a young pigeon. He was to divide the four-footed beasts and lay each half on the ground.

In verse 12 God caused a great sleep to fall on Abram when the sun went down.

In verse 13 God said to Abram,

Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them; and they will afflict them four hundred years.

So it was part of God’s plan for His chosen people to spend 400 years of bondage in Egypt.

In verse 17 God alone, in the form of a torch, moved through the divided animals. This is the way a promise or a covenant was confirmed in Abram’s day. Both parties would move through the animals, and if one broke the agreement he was saying, “Let my blood be shed as the blood of these animals.” God did not allow Abram to move through the animals. So God was making an unconditional promise on His part. This meant the promise was not conditioned upon any action or behavior on Abram’s part.

In verse 18 God extended the land from the River of Egypt to the River Euphrates. Up to this time, the land of Canaan had extended from Dan to Beersheba, 183 miles long by 25 to 52 miles wide, varying in width from the Mediterranean to the Jordan. This land was to belong to Abram and his seed forever.

Abram and Sarah's Folly

NOTES

But Sarah was still barren. After years of waiting, Sarah devised a plan for Abram to have children by her handmaiden Hagar. God, however, did not need any intervention on the part of Sarah or Abram to complete His promise.

Out of this union Ishmael was born to Abram when he was 86 years of age. Abram now had a seed God never intended him to have. God honored His promise and made a nation of Ishmael. Ishmael became the father of the Arab peoples, many of whom are still in great opposition to both Judaism and Christianity to this very day. Abram learned the hard way that he could not improve upon God's plan.

God again came to Abram when he was 99 years old and reaffirmed the promise. It was at this time that God changed Abram's name to "Abraham," which means, "father of many nations."

No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations.

Genesis 17:5

God reaffirmed that Sarah was to have a son in her old age, and that their son Isaac was to inherit the promise, not Ishmael.

Then God said: "No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, and with his descendants after him."

Genesis 17:19

In Genesis 21, the Bible reveals:

For Sarah conceived and bore Abraham a son in his old age, at the set time of which God had spoken to him.

Genesis 21:2

In the opening chapters of Genesis God created that which was beautiful out of nothing; He set mankind as the crown jewel of His creative genius. Adam, however, rebelled against God's plan and introduced sin into the world.

With the birth of Isaac, the stage was set for the continued unfolding of His redemptive plan—the restoration of fallen mankind back to Himself.

Historical Overview

NOTES

Isaac

When Isaac was grown, Abraham arranged for him to marry Rebekah. They had two sons, Esau and Jacob. Before the boys were born, God told Isaac that the elder would serve the younger. According to Eastern custom, the elder son receives the birthright and should have been served by the younger.

Jacob and Esau

Years later Esau sold his birthright to Jacob and with it, the privilege of the *Promise* being fulfilled through his line. Jacob also stole the blessing from Esau by deceiving his father, Isaac, before his death. Jacob was forced to run for his life and spent years exiled from his brother. Jacob encountered God, and his name was changed to Israel. Through four marriages, he had twelve sons who became the twelve tribes of Israel.

Joseph

One of Jacob's favorite sons was Joseph, whom his brothers hated because of his dream that they would bow down to him. So they sold him to some Ishmaelite traders who sold him in Egypt. This was God's way of setting the stage for His children to go into Egypt, where they would experience 400 years of bondage.

Later, when Jacob joined Joseph in Egypt, he reminded Joseph that God would be with them and bring them again into the land He had given to Abraham. Genesis states that when Joseph was at the end of his life he reminded the Israelites again about the promise.

And Joseph said to his brethren, "I am dying; but God will surely visit you, and bring you out of this land to the land of which He swore to Abraham, to Isaac, and to Jacob."

Genesis 50:24

Up to this point Abraham and his descendants had never possessed the land that God had promised them. They were now out of the land as God had predicted.

While Abraham's descendants were in bondage, God multiplied them until they became a great nation. The people cried out to God, and He heard them.

So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.

Exodus 2:24

Moses

At the end of the 400 years God came to a man by the name of Moses and reminded him of the promise He had made to Abraham, Isaac, and Jacob. God told Moses:

And I will bring you in into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I am the LORD.
Exodus 6:8

Moses was born during a period of the captivity when Pharaoh was trying to kill the male babies who were born to the Hebrews in bondage. Moses was hidden by his mother, but was found by Pharaoh's daughter and taken home to be raised at court as Pharaoh's grandson, with all the finest that Egypt had to offer.

At age 40 Moses fled Egypt because he killed an Egyptian for beating a Hebrew slave. The next 40 years he lived as a shepherd in Midian. It was here that he encountered God in a burning bush. He was told by God to return to Egypt and tell Pharaoh to let His people go.

At first Moses resisted the call, but became obedient and was allowed by God to take his brother, Aaron, as a spokesman. Pharaoh, like Moses, resisted God and increased the slaves' tasks. God, therefore, unleashed ten plagues—which caused Pharaoh to have a change of heart. With the firstborn of each Egyptian household dead, the Hebrew slaves departed with great wealth to worship God in the wilderness. Pharaoh again had a change of heart and sent his army in hot pursuit. At the Red Sea, God parted the waters for His own people to pass over on dry ground, while Pharaoh's army was drowned when they followed them into the sea.

The Israelites traveled to Mount Sinai where they had a significant encounter with God. They spent almost a year there, and God turned them from a nation of slaves into a people of God. Here three important events took place: the people were given by God a **Moral**, a **Spiritual**, and a **Social Code** that transformed them from slaves into one of the most advanced nations of the world.

The **Moral Code** provided harmony in their relationships to God and in interpersonal relationships between each citizen of the Hebrew nation. This code was embodied in what is called the "Ten Commandments." The **Spiritual Code** was set forth in the Levitical feasts and special offerings which God required of the Hebrews. It is interesting to note that these ordinances were a foreshadowing of Christ's redemptive ministry. The **Social Code** comprised rules and divine laws which governed some 70 aspects of the Hebrews' lives, such as marriage, divorce, childbirth, diet, sanitation, quarantine, soil conservation, military service, and taxation.

Moses was given special instructions concerning the building of a *tabernacle* which would provide a visible center of worship and a place where God could dwell among His chosen people. God also gave specific instructions concerning a Levitical priesthood which would care for the spiritual needs of the people and the physical needs of the tabernacle. The people were given instructions concerning the placement of each of the twelve tribes around the tabernacle and the tribal marching formation they were to follow as God led them from place to place.

Eleven months after arriving at Sinai as a disorganized band of slaves, the people departed as a well-organized nation of Hebrews bound for the promised land of Canaan via Kadesh-barnea. At Kadesh-barnea 12 spies were sent out into the Promised Land. Because of the 10 spies' report of walled cities and giants in the land, the people refused to follow God's command to enter and take the land. God's punishment was for every person over the age of 20 to die over the next 40 years while they wandered in the desert. Only the children age 20 or less would be allowed by God to enter the land.

God used these years to further develop and train the nation to follow Him. At the end of the 40 years, when all the elders had died, God was ready to bring them into the Promised Land.

In Deuteronomy 9:1-5 God told them, "This day you are to pass over Jordan and go in and possess the nations."

A journey which should have taken 10 days had become a 41-year sojourn in the wilderness. It should be noted that during these 40 years, Israel was in a continuous state of rebellion toward God, but God was faithful to discipline them.

It was not because of the Israelites' goodness that God gave this land of Canaan to them, but because God was faithful to fulfill the promise He had made previously to Abraham.

At this point God drew the people of Israel into another covenant with Him.

Review again the promise that God made to Abraham concerning the land: *ownership* was ***unconditional*** and ***eternal***. But with this covenant God made with the people of Israel, *possession* was to be based on ***obedience***. In a very real way this is like salvation. It is a free gift of God, but the blessings and future rewards of the Christian life are based on obedience to the commandments.

Deuteronomy chapter 28 outlines the conditions of the covenant God made with Israel through Moses.

If you obey the commandments:**Deuteronomy 28**

- Verse 1—I will set you high above all nations
- Verse 2—Blessings shall come on your cities, fields, bodies, and flocks.
- Verse 3—Your enemies will be defeated.
- Verse 4—You will be established as a holy people.

**Curses*****If you disobey the commandments:*****Deuteronomy 28**

- Verse 16—I will curse your cities and fields.
- Verse 18—I will curse the fruit of your body, the increase of your flocks.
- Verse 22—I will strike you with sickness.
- Verse 25—You will be defeated by your enemies.
- Verse 62—You will be few in number and not as the stars of heaven.
- Verse 63—You will be plucked from off the land you go to possess.
- Verse 64—You will be scattered among all people and the world.

So God through Moses made this covenant with the people.

NOTES

These are the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which He made with them in Horeb.

Deuteronomy 29:1

This Mosaic covenant became a part of the promise which God made to Abraham. It didn't change any of the conditions, since ownership was unconditional. It only meant that possession was conditioned upon their being obedient to God.

The covenant at Mount Horeb concerned the Ten Commandments. (Mount Horeb is another name for Mount Sinai.)

Again in Deuteronomy 30:1-8, God reminded them that His blessings and curses are a matter of choice. God's children were about to go into cities and nations which were wicked and filled with idolatry and rebellion to God. God desired that they remain true to Him and live as a real testimony for Him. The Scripture says if they did this, the blessing of God was to be upon them.

Joshua was chosen to lead the people into the Promised Land. Moses, because of his sin, was not allowed to take the people into the Promised Land. God *did* allow him to climb Mount Nebo and the top of Pisgah to look into the Promised Land. There Moses died and was buried by God Himself.

These first five books of the Bible are called "The Law." Most of the rest of the Old Testament is a historical account of the people in the Promised Land—how they went in and possessed it, then lost it and possessed it again (all based on their obedience or disobedience to God).

Joshua's Conquest of the Land of Canaan

Under Joshua's leadership, the conquest of Canaan and the distribution of the land to the twelve tribes of Israel took place. The book of Joshua covers a time span of some 25 years.

Joshua led the Israelites over the Jordan on dry ground—like their escape from Egypt—and moved against the fortress of Jericho. The people marched around the city seven times, and it fell. From there the army went to Ai where they were defeated because of Achan's sin, necessitating a new plan.

Gibeon made a treaty with Israel to be slaves rather than to fight Joshua. The king of Jerusalem made a military alliance with the kings of Hebron, Jarmuth, Lachish, and Eglon, and moved against Gibeon. The Gibeonites called on Joshua, who marched from Gilgal and took the invading army by surprise. The army of Jerusalem fled in terror, but Joshua's forces pursued and took full vengeance on them (this is when the sun stood still).

Joshua then began a systematic conquest of the southern part of the land. They took Libnah, Lachish, Eglon, Hebron, and Debir. From there they moved south and made thrusts into the Negeb as far south as the oasis of Kadesh-barnea. They also reached over toward Gaza to the sea coast. Then the rulers of northern Canaan formed an alliance. The kings of Madon, Shimron-meron, Achshaph, and tribes from the hill country on both sides of the Sea of Galilee gathered at the foot of Mount Hermon near the waters of Merom. Joshua marched north and struck without warning, defeated the enemy, and burned Hazor to the ground. The Israelites took a good portion of the land, but some remained in the hands of the inhabitants.

Judges

The period of The Judges records some 340 years of rebellion, retribution, repentance, and restoration over and over again in a downward spiral. Under Joshua most of the people were obedient, and God expanded them in the land based on the Mosaic Covenant. But Joshua died, leaving them without a leader. So every man "did that which was right in his own eyes." This led to disobedience and rebellion against God and brought about retribution and the loss of their land. This was followed by the repentance of the nation and a return to obedience to God's commands. These incidents caused God to honor His covenant and restore their land.

Under the leadership of Joshua, the life styles of the people gradually changed from that of nomads and shepherds to farmers, craftsmen, and merchants. They also found themselves being influenced by the Canaanites—whom they had not destroyed—and their worship of Baal. They were facing invasion from nomadic tribes, such as the Philistines, who were building cities on the eastern coast of the Mediterranean Sea, and the Midianites, who were pressing them from east of the Jordan River.

At this point in history, God raised up 12 military reformers called Judges. They were: Othniel, Ehud, Shamgar, Barak and Deborah, Gideon, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, and Samson. These judges helped the Hebrews drive out the invading nomads and take or retake the land. This form of government is called a Theocracy, for God was their true monarch. This span of time is one of Israel's darkest periods of history. The people were frustrated and felt the source of their problems was their lack of leadership and the source of leadership—a denial of God's supremacy.

Neighboring people groups in the land of Canaan were ruled by a monarch or king. The people of God felt if they had a king their problems would be solved and they would be like other nations.

Samuel, a priest who had taken over from Eli, was the last in the succession of judges. The people told him they wanted a king like everyone else. Samuel took this personally, sensing the people were rejecting him, but God made it clear they were actually rejecting Him.

And the LORD said to Samuel, "Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them."

Samuel 8:7

The Israelites were warned that a king would take their sons for the army, their daughters for handmaidens to serve in the courts, and tax them heavily. In spite of this, the people demanded a king—one that could be seen.

The Book of Ruth

At this point in the era of The Judges God has an anonymous writer insert what we know today as the Book of Ruth. It is the story of a Hebrew family that flees a Palestinian famine to Moab, where the sons marry Moabite women, one of whom is Ruth. When death takes all the men, Naomi, the mother, returns to her homeland accompanied by Ruth who has come to believe in God. There she eventually marries Boaz of the tribe of Judah, who becomes the ancestress of David, through whose lineage the Messiah would come.

Saul

In response to the demand, Saul, a son of Kish from Gibeah, was chosen by the people and anointed king by Samuel. Saul gave much of his time trying to drive the Philistines out of the central mountain range of Canaan. Saul's reign started well but didn't end well. He began to rebel against God through his pride and impatience. Because Saul disobeyed God, Samuel was sent to inform him that God was going to remove him as king.



EQUIPPING THE SAINTS

BIBLE STUDY: PHILIPPIANS 1

Preliminary Study

Read the first chapter through two or three times to get an overall view.

VERSES Pg. 692

Now read it slowly, meditating on each verse. Remember that scriptural meditation means prayerful reflection in order to understand and apply. Make a list of possible verses for your application.

As you examine Chapter 1, consider what it contributes to the major theme of Philippians.

What Does the Chapter Say?

As you read Philippians 1 decide on the paragraph divisions. Write a brief title for each paragraph (as you did in 1 John 5) then summarize it. Or if you prefer, summarize the paragraphs first, then write titles. Try this for Chapter 1 on scratch paper before going over the divisions and titles given on the next page.

Suggested titles are given for three paragraphs of Philippians 1. If you like your own titles better, write them in. Add your summaries of the paragraphs, again averaging 5-10 words per verse (150-300 words for the chapter, not including your paragraph titles).

_____ (1:1,2)

Paul's affection and prayer for their progress (1:3-11) _____

Paul's consuming desire to further the Gospel and glorify God (1:12-21)

(1:22-26)

Challenge to faithfulness, and courage in persecution (1:27-30)

What Does It Say That I Don't Understand?

As you go through the chapter, list below the questions which come to mind. Try to identify and state the question clearly (see examples), not merely "What does this verse mean?"

Verse

Question

1

Were all the Christians at Philippi considered saints?

10

How does one approve what is excellent?

What Do Other Scriptures Say?

As in your study of 1 John you will find that cross-references illuminate the passage and add to your understanding of it.

Find three or more cross-references for some of the other outstanding verses in Philippians 1—such as verses 12, 18, 27 and 29. First try to find them from Scripture passages you can think of that touch on the same subject or illustrate it. Use other helps if necessary.

Verse	Cross-reference	Key Thought
Verse 6	Jude 24	
Verses 9-11	Colossians 1:9-11	Prayer for their understanding and walk.

What Does It Say to Me?

The personal application section in these studies helps you take a portion of Scripture that speaks to your heart, meditate on it, and develop practical steps toward making it part of your life.

The following three steps outline the way to develop your application on the verse you choose. These steps are not new—they are basically a development of what you did in your study of 1 John.

- ❶ **State what the verse or verses say or imply is God's will for some area of a Christian's life.**
- ❷ **Tell what your life is actually like in this area, giving a recent instance if possible.**
- ❸ **Describe what you have already done or intend to do, to help bring your life into line with God's will in this portion of His Word.**

Here is an example of an application from Philippians 1:14:

1. *What should our lives be like?*

Verse 14 indicates that Christians should speak the Word boldly and without fear—even if it should result in suffering, as it did with Paul.

2. *What is my life like?*

I often let fear stand in the way of speaking boldly of Christ. The wide open opportunity I missed last night especially comes to mind. I could have brought in my testimony while visiting with the new neighbors, when church-going was mentioned.

3. *What can I do about it?*

Because of the challenge of this verse, I am praying that the Lord will give me boldness to use an opportunity to include my testimony in conversation with someone before the week is out. I am praying for one person in particular to whom I might have such an opportunity to witness.

Now write your own three-point application.

Application verse chosen: _____

1. What should a Christian’s life be like? _____

2. What is my life like? _____

3. What can I do about it? _____



Passage



Application



Area	✓	Description	Comments
Scripture Memory: Current			
Scripture Memory: Back			
Scripture Memory: New Verses			
Bible Reading			
Bible Study			
Prayer			
Witnessing			
Follow Up			
Exercise			



Daily Schedule		Prior- ity	Do List	Errands & Projects
8				
8:30				
9				
9:30				
10				
10:30				
11				
12				
1				
1:30			Write	
2				
3				
4			Phone	
5				
6				
7			See	
8				



OUTSIDE READING ASSIGNMENT

A ONE YEAR BIBLE READING PROGRAM

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BIBLE READING PROGRAM

Introduction

The Bible is God's revealed Word to men. Therefore, it is of utmost importance to discover what it says and obey it!

Many Christians confine their Bible reading to certain favorite portions and only when they feel the need. But the Scriptures declare, "The whole Bible was given by inspiration from God and is useful to teach us what is true and to make us realize what is wrong in our lives; it straightens us out and helps us do what is right. It is God's way of making us well-prepared at every point, fully equipped to do good to everyone" (2 Timothy 3:16,17, Living Bible).

Want to know a secret of the Apostle Paul's dynamic, fruitful life? Listen to his testimony, "This is why we never collapse. The outward man does indeed suffer wear and tear, but everyday the inward man receives fresh strength" (2 Corinthians 4:16, Phillips). To keep spiritually fit we need the whole Bible, and we need to feed our souls from it daily.

Bible reading helps us know Jesus Christ better. We learn most about Jesus in the New Testament, particularly the Gospels, but He is actually the theme of the entire Book. After His resurrection Jesus astounded two of His disciples by beginning at Moses and all the prophets (the Old Testament) and interpreting to them in all the Scriptures the things concerning Himself (see Luke 24:27). Look for Jesus Christ throughout the Bible.

People are groping for purpose and meaning to life. But we have undermined the very foundation for purposeful living by substituting God's truth with humanistic speculations. The result is more and more people confused, frustrated and in despair. How assuring are the words of Jesus to His Father, "Thy Word is truth!" Yes, the Book is true. And it is absolutely trustworthy. Men's theories undergo constant change, but the Bible needs no alteration. It is the most up-to-date Book there is. It is anchored in historical events and invites honest investigation. You can unreservedly place your confidence in it.

Develop the habit of regular, consecutive Bible reading and meditation and mark your growth in spiritual vitality, joy, stability and usefulness.

The Plan

1. You will read the New Testament in one year, and you can read the Old Testament either in one or two years.
2. Check the appropriate squares when you have read the specified portions. If you follow the one-year plan you will check both outside columns for the Old Testament, but only the left column in the shaded New Testament area.
3. Don't fall behind in your reading. If you miss a day continue to read according to date and as soon as possible make up the missed passages.
4. The Old Testament books are read in the order in which they appear in the Bible. If you follow the one-year plan, you will read in two sections of the Old Testament each day, beginning with Genesis and Ezra.
5. In keeping with the object of knowing Christ, the reading of the four Gospels is spaced throughout the year.
6. You will read an average of 54 verses a day for the two-year plan and 86 verses for the one-year plan.

Bible Reading Quiet Time Program

In Chapter Ten our lesson was the Quiet Time and its importance in learning how to develop our own personal relationship to the Lord. At that time we introduced you to a very simple 31-day Quiet Time program, called Appointment With God. This program guided you through a series of different ways, or patterns, you could use in addressing a passage of Scripture. Last week you completed the Appointment With God series.

In this lesson you are introduced to a Bible Reading Program which allows you to use these passages of Scripture to guide you in developing your relationship with God. These Bible Reading charts will take you through the entire Bible in one or *two years*.

If you do not have some other Quiet Time reading program you are following, let me encourage you to let the Bible Reading Program become your guide for Quiet Time passages.



EQUIPPING THE SAINTS

Month

Bible Reading — First Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Genesis 1		Matt 1		Ezra 1
2		2		2		2:1-35
3		3		3		2:36-70
4		4,5		4		3
5		6		5:1-26		4
6		7		5:27-48		5
7		8		6:1-18		6
8		9		6:19-34		7
9		10,11		7		8
10		12		8:1-22		9
11		13,14		8:23-34		10
12		15,16		9:1-17		Neh 1,2
13		17		9:18-38		3
14		18		10:1-23		4
15		19		10:24-42		5,6
16		20		11		7:1-38
17		21		12:1-21		7:39-73
18		22,23		12:22-50		8
19		24:1-33		13:1-30		9:1-15
20		24:34-67		13:31-58		9:16-38
21		25		14		10:1-27
22		26		15:1-28		10:28-39
23		27		15:29-39		11
24		28		16		12:1-21
25		29		17		12:22-47
26		30		18:1-14		13
27		31		18:15-35		Esther 1
28		32		19		2
29		33		20		3
30		34		21:1-22		4,5
31		35		21:23-46		6,7



EQUIPPING THE SAINTS

Month

Bible Reading — Second Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Genesis 36		Matt 22:1-22		Esther 8
2		37		22:23-46		9,10
3		38		23		Job 1
4		39		24:1-28		2
5		40		24:29-51		3
6		41		25:1-13		4,5
7		42		25:14-46		6
8		43		26:1-13		7,8
9		44		26:14-35		9
10		45		26:36-56		10
11		46		26:57-75		11
12		47		27:1-14		12
13		48		27:15-26		13
14		49		27:27-44		14
15		50		27:45-66		15
16		Exodus 1		28		16
17		2		Acts 1		17
18		3		2:1-36		18
19		4		2:37-47		19
20		5		3		20
21		6		4:1-22		21
22		7		4:23-37		22
23		8		5:1-26		23
24		9		5:27-42		24
25		10,11		6		25,26
26		12		7:1-22		27
27		13		7:23-60		28
28		14		8:1-25		29



EQUIPPING THE SAINTS

Month

Bible Reading — Third Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Exodus 15		Acts 8:26-40		Job 30
2		16		9:1-19		31
3		17		9:20-43		32
4		18		10:1-33		33
5		19		10:34-48		34
6		20		11		35
7		21		12		36
8		22		13:1-12		37
9		23		13:13-25		38
10		24		13:26-52		39
11		25		14		40
12		26		15:1-11		41
13		27		15:12-41		42
14		28		16:1-10		Psalms 1-5
15		29		16:11-24		6-9
16		30		16:25-40		10-13
17		31		17:1-21		14-17
18		32		17:22-34		18
19		33		18		19-21
20		34		19:1-20		22,23
21		35		19:21-41		24,25
22		36		20:1-16		26-28
23		37		20:17-38		29,30
24		38		21:1-16		31,32
25		39		21:17-40		33
26		40		22		34
27		Lev 1,2		23		35
28		3		24		36
29		4		25		37
30		5		26		38
31		6		27:1-26		39,40



EQUIPPING THE SAINTS

Month

Bible Reading — Fourth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Lev 7		Acts 27:27-44		Psalms 41-43
2		8		28		44
3		9		Mark 1		45
4		10		2		46,47
5		11,12		3:1-12		48,49
6		13		3:13-19		50,51
7		14		3:20-35		52-55
8		15		4:1-25		56,57
9		16		4:26-41		58,59
10		17,18		5:1-20		60-62
11		19		5:21-43		63-65
12		20		6:1-29		66,67
13		21		6:30-56		68
14		22		7		69
15		23		8:1-10		70,71
16		24		8:11-38		72
17		25:1-24		9:1-29		73
18		25:25-55		9:30-50		74,75
19		26		10:1-12		76,77
20		27		10:13-34		78:1-31
21		Num 1		10:35-52		78:32-72
22		2		11		79,80
23		3		12:1-17		81-83
24		4		12:18-34		84,85
25		5,6		12:35-44		86-88
26		7:1-53		13:1-13		89
27		7:54-89		13:14-37		90,91
28		8		14:1-25		92,93
29		9		14:26-52		94
30		10		14:53-72		95,96



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Month

Bible Reading — Fifth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Num 11		Mark 15:1-5		Psalms 97-99
2		12		15:16-47		100,101
3		13		16		102
4		14		Rom 1:1-17		103
5		15		1:18-32		104
6		16:1-24		2		105
7		16:25-50		3		106
8		17,18		4		107
9		19		5		108,109
10		20		6		110-112
11		21		7		113,114
12		22		8:1-17		115-117
13		23		8:18-39		118
14		24		9		119:1-32
15		25		10		119:33-64
16		26		11:1-6		119:65-120
17		27		11:7-36		119:121-144
18		28		12		119:145-176
19		29		13		120-124
20		30		14		125-128
21		31		15:1-6		129-133
22		32		15:7-21		134,135
23		33		15:22-33		136,137
24		34		16		138,139
25		35		1 Cor 1:1-9		140-142
26		36		1:10-31		143,144
27		Deut 1		2		145,146
28		2		3		147
29		3		4		148-150
30		4		5		Pro 1
31		5		6		2



EQUIPPING THE SAINTS

Month

Bible Reading — Sixth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Deut 6		1 Cor 7		Pro 3
2		7		8		4
3		8		9		5
4		9		10		6
5		10		11		7
6		11		12		8
7		12		13		9
8		13		14		10
9		14		15:1-19		11
10		15		15:20-58		12
11		16		16		13
12		17		2 Cor 1		14
13		18		2		15
14		19,20		3		16
15		21		4		17
16		22		5		18
17		23		6		19
18		24		7		20
19		25,26		8		21
20		27		9		22
21		28		10		23
22		29		11		24
23		30		12		25
24		31		13		26
25		32		Luke 1:1-17		27
26		33,34		1:18-38		28
27		Joshua 1		1:39-80		29
28		2		2:1-21		30
29		3		2:22-52		31
30		4		3		Eccl 1



EQUIPPING THE SAINTS

Month

Bible Reading — Seventh Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Joshua 5		Luke 4:1-30		Eccl 2
2		6		4:31-44		3,4
3		7		5:1-26		5,6
4		8		5:27-39		7,8
5		9		6:1-23		9
6		10		6:24-38		10-12
7		11,12		6:39-49		S Sol 1-3
8		13,14		7:1-17		4,5
9		15		7:18-23		6-8
10		16-18		7:24-35		Isaiah 1
11		19		7:36-50		2,3
12		20,21		8:1-3		4-6
13		22		8:4-25		7
14		23		8:26-56		8
15		24		9:1-9		9,10
16		Judges 1		9:10-36		11,12
17		2		9:37-62		13
18		3		10:1-16		14,15
19		4		10:17-42		16,17
20		5		11:1-28		18,19
21		6		11:29-54		20,21
22		7		12:1-40		22
23		8		12:41-59		23,24
24		9		13:1-5		25-27
25		10		13:6-35		28
26		11		14:1-24		29
27		12,13		14:25-35		30,31
28		14,15		15		32
29		16		16		33
30		17,18		17:1-10		34-36
31		19		17:11-37		37



EQUIPPING THE SAINTS

Month

Bible Reading — Eighth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Judges 20		Luke 18:1-14		Isaiah 38,39
2		21		18:15-43		40
3		Ruth 1		19:1-27		41
4		2		19:28-48		42
5		3,4		20:1-18		43
6		1 Sam 1		20:19-47		44
7		2		21:1-9		45-47
8		3		21:10-38		48
9		4		22:1-38		49
10		5,6		22:39-71		50,51
11		7,8		23:1-25		52-54
12		9		23:26-56		55,56
13		10		24:1-27		57,58
14		11,12		24:28-53		59
15		13		Gal 1		60,61
16		14		2:1-10		62-64
17		15		2:11-21		65,66
18		16		3		Jer 1
19		17		4:1-11		2
20		18		4:12-31		3
21		19		5		4
22		20		6		5
23		21,22		Eph 1		6
24		23		2		7
25		24		3		8
26		25		4:1-16		9,10
27		26,27		4:17-32		11
28		28,29		5:1-20		12,13
29		30,31		5:21-33		14,15
30		2 Sam 1		6		16
31		2		Phil 1		17



EQUIPPING THE SAINTS

Month

Bible Reading — Ninth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		2 Sam 3		Phil 2:1-13		Jer 18,19
2		4,5		2:14-30		20,21
3		6		3		22
4		7		4		23
5		8,9		Col 1		24
6		10		2		25
7		11		3		26
8		12		4		27,28
9		13		1 Thes 1		29,30
10		14		2		31
11		15		3		32
12		16		4		33,34
13		17		5		35
14		18		2 Thes 1		36,37
15		19		2		38,39
16		20		3		40,41
17		21		1 Tim 1		42,43
18		22		2		44,45
19		23		3		46,47
20		24		4		48
21		1 Kings 1		5		49
22		2		6		50
23		3		2 Tim 1		51:1-33
24		4		2		51:34-64
25		5		3		52
26		6		4		Lam 1
27		7:1-26		Titus 1		2
28		7:27-51		2		3
29		8:1-34		3		4,5
30		8:35-66		Phm 1		Ezek 1,2



EQUIPPING THE SAINTS

Month

Bible Reading — Tenth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		1 Kings 9	John	1:1-28		Ezek 3
2		10		1:29-51		4, 5
3		11		2		6, 7
4		12		3		8, 9
5		13		4:1-26		10
6		14		4:27-54		11
7		15		5:1-24		12
8		16		5:25-47		13
9		17		6:1-24		14, 15
10		18		6:25-34		16
11		19		6:35-71		17
12		20		7:1-9		18, 19
13		21		7:10-31		20
14		22:1-23		7:32-53		21
15		22:24-53		8:1-38		22
16		2 Kings 1		8:39-59		23
17		2		9		24
18		3		10:1-30		25
19		4		10:31-42		26, 27
20		5		11:1-37		28
21		6		11:38-57		29, 30
22		7		12:1-36		31
23		8		12:37-50		32
24		9		13:1-20		33
25		10		13:21-38		34, 35
26		11		14		36
27		12		15		37
28		13		16		38
29		14		17		39
30		15		18:1-14		40
31		16		18:15-40		41



EQUIPPING THE SAINTS

Month

Bible Reading — Eleventh Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		2 Kings 17		John 19:1-22		Ezek 42,43
2		18		19:23-42		44
3		19		20		45
4		20		21		46
5		21		Hebrews 1		47
6		22		2		48
7		23		3		Daniel 1
8		24		4,5		2:1-24
9		25		6		2:25-49
10		1 Chron 1		7:1-19		3
11		2		7:20-28		4
12		3		8		5
13		4		9		6
14		5		10		7
15		6:1-48		11:1-12		8
16		6:49-81		11:13-40		9
17		7		12		10
18		8		13		11:1-13
19		9		James 1:1-11		11:14-45
20		10,11		1:12-27		12
21		12		2		Hosea 1,2
22		13,14		3		3-5
23		15		4		6,7
24		16		5		8,9
25		17		1 Peter 1		10,11
26		18		2		12-14
27		19,20		3		Joel 1
28		21		4		2
29		22		5		3
30		23		2 Peter 1		Amos 1,2



EQUIPPING THE SAINTS

Month

Bible Reading — Twelfth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		1 Chron 24		2 Peter 2		Amos 3,4
2		25		3		5
3		26		1 John 1		6,7
4		27		2		8,9
5		28		3		Obadiah 1
6		29		4		Jonah 1,2
7		2 Chron 1,2		5		3,4
8		3,4		2 John 1		Micah 1,2
9		5,6		3 John 1		3,4
10		7,8		Jude 1		5,6
11		9		Rev 1		7
12		10		2		Nahum 1
13		11		3		2,3
14		12,13		4		Habak 1,2
15		14,15		5		3
16		16,17		6		Zeph 1
17		18		7		2,3
18		19,20		8		Haggai 1,2
19		21		9		Zech 1,2
20		22,23		10		3,4
21		24		11		5
22		25		12		6
23		26,27		13		7,8
24		28		14,15		9
25		29		16		10
26		30,31		17		11
27		32		18		12,13
28		33		19		14
29		34		20		Malachi 1
30		35		21		2
31		36				3,4



Chapter 11

HOLINESS IN BODY

***No, I beat my body and make it my slave
so that after I have preached to others,
I myself will not be disqualified
for the prize.
1 Corinthians 9:27***

True holiness includes control over our physical bodies and appetites. If we are to pursue holiness, we must recognize our bodies are temples of the Holy Spirit and that we are to glorify God with them.

Twentieth-century Christians, especially those in the Western world, have generally been found wanting in the area of holiness of body. Gluttony and laziness, for example, were regarded by earlier Christians as sin. Today we may look on these as weaknesses of the will, but certainly not sin. We even joke about our overeating and other indulgences instead of crying out to God in confession and repentance.

Our physical bodies and natural appetites were created by God and are not sinful in themselves. Nevertheless, if left uncontrolled, we will find our bodies becoming “instruments of wickedness” rather than “instruments of righteousness” (Romans 6:13). We will be pursuing the “cravings of sinful man” (1 John 2:16) instead of holiness. If we watch ourselves closely, we can see how often we eat and drink just to satisfy physical desire; how often we lie in bed in the morning simply because we don’t “feel” like getting up when we should; how often we give in to immoral looks and thoughts simply to satisfy the sin-tainted sex drive within us.

Michel Quoist in his book, *The Christian Response*, says, “If your body makes all the deci-

sions and gives all the orders, and if you obey, the physical can effectively destroy every other dimension of your personality. Your emotional life will be blunted and your spiritual life will be stifled and ultimately will become anemic.”¹

Over 200 years ago Susanna Wesley wrote, “Whatever increases the strength and authority of your body over your mind—that is sin to you.”²

The Apostle Paul emphasized the need to keep our natural appetites and desires under control. He spoke of his body as his adversary, as the instrument through which appetites and lusts, if left unchecked, would war against his soul (1 Corinthians 9:27). He was determined that his body with these appetites would be his slave, not his master.

Paul further urges us to present our bodies a living and holy sacrifice, acceptable to God, and to not be conformed to this world (Romans 12:1,2). Quite possibly there is no greater conformity to the world among evangelical Christians today than the way in which we, instead of presenting our bodies as holy sacrifices, pamper and indulge them in defiance of our better judgment and our Christian purpose in life.

I am not here singling out those who have a so-called “weight problem.” Those of us who can eat what we please without gaining weight may be more guilty of gluttony and indulging the appetites of the body than the person who struggles—often with failure—to control his appetite for food. On the other hand, the overweight person should not excuse his failure. We should all examine ourselves as to whether we

eat and drink to the glory of God, recognizing that our bodies are the temples of the Holy Spirit.

The Mormon people are noted for their abstinence from tobacco, liquor, and all beverages containing caffeine. We Christians may shrug off their abstinence as legalistic and as one more group's list of prohibitions. But we should not miss the point that their actions are a practical response to their belief that their bodies are the temple of God. For the Christian, his body truly is the temple of God. How sad, then, that a false religion should be more diligent in this area than we Christians. Let me be emphatic: I am neither approving nor disapproving the Mormons' particular list of prohibitions. But we need to ask ourselves if our consumption of food and drink is controlled by an awareness that our bodies are the temples of the Holy Spirit.

Another reason we must closely govern our indulgence of food and drink is that the person who overindulges his body at this point will find it more and more difficult to mortify other sinful deeds of the body. The habit of always giving in to the desire for food or drink will extend to other areas. If we cannot say no to an indulgent appetite, we will be hard pressed to say no to lustful thoughts. There must be an attitude of diligent obedience in every area if we are to succeed in mortifying any one expression of sin. Thomas Boston wrote, "They that would keep themselves pure must have their bodies in subjection, and that may require, in some cases, a holy violence."³

Along with such sins of the body as sexual immorality, impurity, lust, and evil desires, Paul also mentions greed, which he says is idolatry (Colossians 3:5). While greed often manifests itself in its basic form—the sheer love of money for money's sake—it more often is seen in what we call materialism. Not many of us want to be extremely rich; we just want all the nice things the world around us considers important.

Materialism wars against our soul in a two-fold

manner. First, it makes us discontent and envious of others. Second, it leads us to pamper and indulge our bodies so that we become soft and lazy. As we become soft and lazy in our bodies, we tend to become soft and lazy spiritually. When Paul talked about making his body his slave, so that after having preached to others he himself would not be disqualified, he was not thinking about physical disqualification, but spiritual. He knew well that physical softness inevitably leads to spiritual softness. When the body is pampered and indulged, the instincts and passions of the body tend to get the upper hand and dominate our thoughts and actions. We tend to do not what we should do, but what we want to do, as we follow the craving of our sinful nature.

There is no place for laziness and indulgence of the body in a disciplined pursuit of holiness. We have to learn to say no to the body instead of continually giving in to its momentary desires. We tend to act according to our feelings. The trouble is, we seldom "feel" like doing what we should do. We don't feel like getting out of bed to have our morning time with God, or doing Bible study, or praying, or anything else we should do. That is why we have to take control of our bodies and make them our servants instead of our masters.

The place to start controlling the cravings of our physical appetites is to reduce our exposure to temptation. Our sinful cravings are strengthened by temptation. When a suitable temptation is presented to us, our cravings seem to get new vigor and power. Paul had definite words of instruction for us on this subject. He told us, "Flee from the evil desires of youth" (2 Timothy 2:22). Some temptations can best be overcome by fleeing. He also said, "Do not think about how to gratify the desires of your sinful nature" (Romans 13:14). Do not plan ahead or make provision for ways to indulge your bodily appetites.

Several years ago I realized I had developed a craving for ice cream. Now there is nothing wrong with ice cream itself; it was just that I had indulged myself so much that it had be-

come a craving. When I shared this problem with my wife, she stopped keeping the ice cream in the freezer. She helped me stop making provision to fulfill that particular desire which, through overindulgence, had become sin for me. Several years ago I also cancelled my subscription to a popular magazine because I noticed many of the articles tended to stimulate impure thoughts in my mind.

We are to flee temptation and take positive steps to avoid it, and we are to avoid thinking how to gratify our sinful desires. “A prudent man sees evil and hides himself; the naive proceed to pay the penalty” (Proverbs 27:12).

We should also study our sinful desires and how they rise up against us. John Owen said, “To labor to be acquainted with the ways, wiles, methods, advantages, and occasions of the success of sin, is the beginning of this warfare.”⁴ Consider beforehand. It is amazing how often we walk into known areas of temptation without any plan or resolution as to how we will react. If you have a weakness for sweets as I have, and you must go to the church pie social, plan beforehand what you will do. A number of years ago, a friend who was a new Christian was invited to a roller skating party with a Christian youth group. He decided not to go because before becoming a Christian, he had frequently made “pick-ups” at roller rinks. He felt that at that time in his growth, to return to that environment would tend to stimulate his old lustful desires. So he decided to “flee,” to “make no provision for the flesh.” He was able to do this because he considered beforehand the possible consequences of going to a seemingly innocent roller skating party.

God expects us to assume our responsibilities for keeping the sinful desires of the body under control. It is true we cannot do this in our own strength. Our sinful desires, stimulated by all the temptations around us, are too strong for us. But though we cannot do it by ourselves, we can do it. As we set ourselves to the task in dependence upon the Holy Spirit, we will see Him at work in us. We will fail many times, but as we persevere, we will be able to say with

Paul, “I can do everything through Him who gives me strength” (Philippians 4:13).

Footnotes

¹Michel Quoist, *The Christian Response* (Dublin: Gill and MacMillan, 1965), page 4.

²John Kirk, *The Mother of the Wesleys* (Cincinnati: Poe and Hitchcock, 1865), page 178.

³This quote from Thomas Boston is taken from an old magazine article in the author’s files. Unfortunately, neither the title of the magazine nor the date of publication was listed on the clipping.

⁴John Owen, *Temptation and Sin*, page 31.



EQUIPPING THE SAINTS

Discipling Plan

Date/Lesson

Trainer _____

Disciple _____

Lesson Objective:

Activities

Tools

Review

Teach

Prayer

Lesson

Bible Study

PSMA

Reading

Evangelism/Discipleship

Scripture Memory

Time

Plan for Activities

Application

Assignment

Lesson

Bible Study

PSMA/Reading

Ministry

Scripture Memory



EQUIPPING THE SAINTS

4/12

Disciple's Application Guide

Student's Name _____ Group _____ Date _____
 Subject Area _____ A Survey of the Bible _____
 Topic _____ The Promise to David _____

Disciple's Profile	Completed	
	Yes	No
Topic Notes		
<i>Review The Promise to David</i>		
Bible Study		
<i>Philippians 2</i>		
Personal & Spiritual Management Aid		
<i>Do 5 PSMA</i>		
Outside Reading		
<i>Bible Reading Chart</i>		
<i>Pursuit of Holiness — Chapter 12</i>		
Ministry: Evangelism/Follow-Up/Discipleship		
Pray for one person to win to Christ		
Pray for your Disciple		
<i>Complete Discipling Plan and Meet with your Disciple</i>		
Share <i>Bridge</i> with non-Christian		
<i>Complete Evangelism Report</i>		
Scripture Memory		
Write in reference to first verse you memorized		
Write in reference to second verse you memorized		
Review all previous verses		



EQUIPPING THE SAINTS

THE PROMISE TO DAVID

NOTES

A Man After God's Heart

David was a significant individual in God's unfolding plan for man's redemption. God was ready again to amplify on the promise which was given to Adam. It was revealed that the promised Seed would sit upon the throne of David.

Because of Saul's disobedience, God was searching for a man to replace the king. The prophet Samuel said to Saul:

But now your kingdom shall not continue. The LORD has sought for Himself a man after His own heart, and the LORD has commanded him to be commander over His people, because you have not kept what the LORD commanded you.

1 Samuel 13:14

Luke teaches that David was a man after God's own heart:

And when He had removed him, He raised up for them David as king, to whom also He gave testimony and said, "I have found David the son of Jesse, a man after My own heart, who will do all My will."

Acts 13:22

In this chapter notice God amplifying through David and his descendants the seed portion of the promise given to Adam, Abraham, Isaac, and Jacob.

Saul's Kingdom Ends

Saul was removed from being the first monarch of Israel because of his pride and continued disobedience to God. Saul revealed his disobedience to God when he usurped the priest's responsibility to offer sacrifices to God, and by allowing God's enemy, King Agag (of the Amalehites), to live after he was ordered to destroy everything. Samuel was reluctant to give up on Saul until God made it abundantly clear Saul was no longer anointed to lead Israel.

Then the LORD said to Samuel, "How long will you mourn for Saul, seeing I have rejected him from

reigning over Israel? Fill your horn with oil, and go; I am sending you to Jesse the Bethlehemite. For I have provided Myself a king among his sons.”

1 Samuel 16:1

NOTES

David—the Shepherd

Samuel was sent by God to the household of Jesse to anoint a new king. Jesse's sons were gathered, but David was away tending sheep. No one thought it was important to call a shepherd boy, since the more prominent sons were assembled. Since Samuel had no peace from God, he inquired if there were yet other sons. David was sent for and had to leave his sheep to return home. God had used his shepherding responsibilities to prepare David for his coming ministry as king. He was immediately recognized by Samuel and anointed as king of Israel.

It was years before David would ascend the throne and rule all Israel. God used these years to prepare David for the ministry to which He had called him.

The Bible states that the Spirit of God came upon David.

Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came upon David from that day forward. So Samuel arose and went to Ramah.

1 Samuel 16:13

As the Spirit came upon David, He also departed from Saul. This caused David's life to become dramatically linked to Saul's life.

David—the Singer and Musician

One of David's natural gifts from God was his musical abilities. David was skilled on the harp as well as psalmwriting—a skill he may have developed during the years as a shepherd. An evil spirit replaced the Spirit of God in Saul's life and often troubled him. It was suggested that a skillful musician be found to soothe the troubled and restless king. David, because of his skillfulness in music, was brought to the king and became the king's personal and special musician. Saul at once loved David and conscripted him into his service as his armor-bearer. This love, however, was short-lived. Because of Saul's pride and arrogance, his love turned to hatred and resulted in murder.

David—the Soldier

David was allowed by Saul to return to his shepherding duties, but was soon sent to carry food to his brothers, who were fighting the Philistines. It was at this point that David encountered Goliath, the

giant from Gath, and killed him. Overnight David became a military hero and was made commander-in-chief of the army. That began David's disfavor with Saul, since his military exploits were exalted above Saul's. David's military successes also resulted in his becoming a son-in-law to the king. David was given Michal as his wife in exchange for the foreskins of 200 Philistine soldiers. David and Jonathan, Saul's son, who were military buddies struck up a friendship which 3,000 years later the world is still talking about. When Saul sensed his family's loyalty and love for David, this further alienated the two.

David—the Fugitive

Because of Saul's repeated attacks on David's life, he was forced to become a fugitive. Saul spent years in active pursuit of David in an effort to kill him. Twice David spared Saul's life while being murderously pursued. This resulted in momentary peace. God used all of these events to mold David into the kind of man that He was searching for to rule His people. David's kind, loving, and forgiving spirit reflected what God looks for in any man who is to serve Him.

David—the King

In a battle with the Philistines, Saul was mortally wounded and fell on his sword to keep from being captured and tortured by the Philistines. Jonathan was also killed in the same battle.

At age 30, while in Hebron, David was anointed by the men of Judah. Abner, Saul's general, had Ishbosheth, Saul's son, anointed as king over the other 11 tribes. After a period of time Abner broke with Ishbosheth and joined David. Joab, David's general, murdered Abner. Two of Ishbosheth's captains murdered him, thinking they would be rewarded by David. But David put them to death for that murder. David was then anointed for the third time as the king of all 12 tribes.

As king, David pursued the enemies of God, driving them out of their land. Under David's leadership the Israelites took possession of the land that God had promised to Abraham. Because of their obedience, the blessing of God was upon them, and they prospered in the land. Under David's leadership they possessed more of the land than they had at any time up to this point in their history. Jerusalem was also taken and became the capital city. David built a magnificent palace for himself and lived in luxury and comfort.

David and the Temple

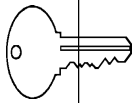
Throughout the years of hardship and exile, David had grown in his personal relationship with God. With things relatively safe, David set his heart to bring the Ark of God to Jerusalem and place it in a tabernacle he had prepared for it. For years the Ark had been in the

enemy's hand until it had been returned to Israel and preserved in Abinadad's home. After the Ark was in Jerusalem, David determined to build God a magnificent temple so that He might dwell among His people once again.

It may have bothered David that he lived in a beautiful palace while God lived in a tent. Because of David's love for God he went to Nathan, the prophet, with this dream of building God a magnificent temple. Nathan was excited about the idea of a temple until God revealed to him that David was not to build it. God sent Nathan back to David with a promise that He was going to build David a house.

David's Promise From God

This promise to David is set forth in the book of 2 Samuel.



“ *When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you. And your house and your kingdom shall be established forever before you. Your throne shall be established forever.* **”**

2 Samuel 7:12-16

God's Promise (2 Samuel 7:12-16)

- **Verse 12**—I will set up your seed after you. I will establish his kingdom.
- **Verse 13**—I will establish the throne of his kingdom forever.
- **Verse 14**—I will be his father, and he will be my son.
- **Verse 16**—Your house and your kingdom and throne shall be established forever.

God made these promises concerning three things:

NOTES

- **DAVID'S HOUSE**—a dynasty, a ruling monarch's future family, his seed.
- **DAVID'S THRONE**—a place from where he was to rule, seat of government, thus his actual rule.
- **DAVID'S KINGDOM**—sphere over which he ruled.

This promise did not guarantee an uninterrupted rule, but the right to rule would remain with David's house forever.

God did not allow David to build Him a house but promised David an eternal house. Solomon, who followed David as king, was allowed to build the temple for God that his father David had wanted to build.

Jesus Christ was and will be the ultimate fulfillment of this promise. He is going to return and sit on David's throne to rule, according to some Bible scholars.

In Psalm 89 David spoke about this promise God gave to him:

I have made a covenant with My chosen, I have sworn to My servant David: Your seed I will establish forever, And build up your throne to all generations.

Psalm 89:3,4

His seed also I will make to endure forever, And his throne as the days of heaven.

Psalm 89:29

My covenant I will not break, Nor alter the word that has gone out of My lips. Once I have sworn by My holiness; I will not lie to David: His seed shall endure forever, And his throne as the sun before Me.

Psalm 89:34-36

Qualifications for Fulfillment

When David died, God gave his throne to Solomon, David's son. Solomon's son Rehoboam later caused the kingdom to be divided. However, David's throne was to be reoccupied by an eternal king, Jesus Christ. The Bible explains how Jesus Christ fulfills the promise:

- **The person who fulfills this promise must be David's seed.**

*The book of the genealogy of Jesus Christ, the **son of David**, the **son of Abraham**.*

Matthew 1:1

- **He must be virgin-born.**

*Then he said, "Hear now, O house of David! Is it a small thing for you to weary men, but will you weary my God also? Therefore the Lord Himself will give you a sign: Behold, **the virgin shall conceive, and bear a Son**, and shall call His name Immanuel."*

Isaiah 7:13,14

- **He must establish the throne and the kingdom of David.**

*For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of **His government** and peace there will be no end, upon the **throne of David**, and over **His kingdom**, to order it and establish it with judgment and justice from that time forward even forever. The zeal of the LORD of hosts will perform this.*

Isaiah 9:6,7

- **He must restore the house of David and sit on his throne.**

*He will be great, and will be called the Son of the Highest; and the Lord God will give Him the **throne** of His father David. And He will reign over the **house** of Jacob forever; and of His **kingdom** there will be no end.*

Luke 1:32,33

When Jesus Christ came to earth nearly 1,000 years later, David's house (or dynasty) had fallen. He came to restore the nation and sit on David's throne to rule. The religious leaders and many of the Jews rejected Jesus as their king. Here Bible interpreters diverge, with Premillennialists believing that when Jesus comes again, He will rule literally from David's throne, while Amillennialists believe the prophecy is fulfilled in the spiritual kingdom over which Christ presently rules (see also Chapter 16 *The Promise Through Prophecy* for further details).

- **Because of His rejection, Jesus will come again the second time and will rule.**

O Jerusalem, Jerusalem, the one who kills the prophets, and stones those who are sent to her. How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. See Your house is left to you desolate; For I say to you, you shall see Me no more till you say, "Blessed is He who comes in the name of the Lord."

Matthew 23:37-39

Jesus wanted to gather Israel back together, since they had been scattered because of their disobedience; He wanted also to restore the desolate house of David, and He informed the Jews that they would not see Him till He came again the second time.

The Second Coming of Christ

Proclamation

When the people had returned from the Babylonian Exile, the prophet proclaimed Christ's second coming.

And in that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east. And the Mount of Olives shall be split in two, from east to west, making a very large valley; half of the mountain shall move toward the north and half of it toward the south.¹

Then you shall flee through My mountain valley, for the mountain valley shall reach to Azal. Yes, you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Thus the LORD my God will come, and all the saints with You.

It shall come to pass in that day that there will be no light; the lights will diminish. It shall be one day which is known to the LORD—neither day nor night. But at evening time it shall happen that it will be light.

And in that day it shall be that living waters shall flow from Jerusalem, half of them toward the east-

¹ Geologists tell us that two major faults converge on the Mount of Olives, and one day the mountain will split in a major earthquake. 2,500 years ago when Zechariah prophesied, no one even knew what a fault was.

ern sea and half of them toward the western sea; in both summer and winter it shall occur. And the LORD shall be King over all the earth. In that day it shall be—"the LORD is one," and His name one.

Zechariah 14:4-9

"But I will gather the remnant of My flock out of all countries where I have driven them, and bring them back to their folds; and they shall be fruitful and increase. I will set up shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking," says the LORD. "Behold, the days are coming," says the LORD, "That I will raise to David a Branch of righteousness; a King shall reign and prosper, and execute judgment and righteousness in the earth. In His days Judah will be saved, and Israel will dwell safely; now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS."

Jeremiah 23:3-6

But, "As the LORD lives who brought up and led the descendants of the house of Israel from the north country and from all the countries where I had driven them." And they shall dwell in their own land.

Jeremiah 23:8

Jeremiah understood from God that Israel, which was scattered due to their disobedience, would one day be drawn back into the land which was now under foreign occupation. For some 2,500 years Israel was a nation without a land. It was not until 1948 that Israel, overnight, became a nation once again. From that day in May of 1948, the Jews have been returning home to Israel from every part of the earth where they were scattered, and like Jeremiah was told, they will dwell in their own land.

Jesus' Second Coming

When the prophets told of Jesus' coming to earth to redeem mankind from sin, they saw this as a single event. They thought everything would occur at His first advent. We now see that the prophets were talking about two events which were divided by a space of time now some two thousand years apart. It's like looking at a mountain range from a distance; the peaks look like they are touching one another. It is not until you are face-to-face with the mountains that you realize there is a great distance which separates one peak from the other. So

it was with the prophets. They saw the event clearly, but did not understand the distance which separated these two advents.

Implications of the Promise

- Some believe that literal Israel will be preserved, while others apply that preservation to spiritual Israel, the Church.
- David's seed will return to the land of Palestine at a future date. (This became a reality in 1948, and Israel became a nation with land.)
- Jesus will either reign over a literal earthly kingdom, or He now reigns over His people the Church in a spiritual lordship manner from Heaven.

David

David Retakes the Land

David, like Saul and the Judges before him, was occupied with driving the enemies of Israel off their land. Much of his life as king was spent at war. He was successful in claiming all the land that Joshua had begun to conquer. He ruled over or controlled indirectly the whole land bridge of the fertile crescent from the River Euphrates to the River of Egypt. This total land mass was the expanded Promised Land God had given to Abraham as an eternal inheritance.

David's Sin

One year—when David, as commander-in-chief, should have been at war with his men—he remained at home in his palace in Jerusalem. His lust for a beautiful woman named Bathsheba, the wife of Uriah, one of his soldiers, ended in adultery. In an effort to cover Bathsheba's resulting pregnancy, Uriah was called home from the front under the pretense of bringing David a battle report. When Uriah refused to see his wife, David sent him back to the battlefield and arranged for him to be killed.

After Uriah's death, David and Bathsheba were married. Nathan, the prophet, confronted David with his sin through an indirect story about the event. The story concerned a wealthy man with many sheep who, instead of taking one of his own sheep to feed his guest, took a poor man's only pet sheep to feed them. David in anger decreed that this man would pay four-fold for the crime. Nathan told him that *he* was the man. David confessed and repented, and God forgave him. However, God punished David for his sin. Sins *are* forgiven when confessed, but the individual sinner will reap the consequences of the sin. David's sin started a chain of events which eventually destroyed his own family and affected the rule of his kingdom:

- **David and Bathsheba's baby died.**
- **David's son, Amnon, raped his half-sister, Tamar.**
- **Tamar's full brother, Absalom, killed Amnon, his half brother.**
- **Absalom led a revolt against his father, David, and was killed.**

During Absalom's revolt, David was forced to leave Jerusalem and live in the wilderness. Ahithophel, one of David's royal counselors, sided with Absalom and encouraged him publicly to rape David's concubine. Some scholars believe Ahithophel may have been Bathsheba's grandfather, and this would account for his savage counsel and defection from David.

When the two armies finally met, Absalom was killed by Joab, David's general. Having put down one revolt, David was confronted by a second when ten of the tribes defected from the kingdom. Joab and the army crushed the revolt, and David returned to Jerusalem. Many believe this settled the four-fold payment for David's sin with Bathsheba.

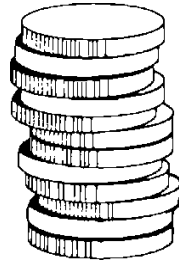
David did endure a three-year plague which was carried over from Saul's sin against the Gibeonites. The nation also suffered another short plague resulting in the death of 70,000 men, because David had taken a census of the nation. The plague was stopped by David's sacrifice and intercession, to which God responded by sending fire from Heaven.

David in his old age made preparation for the building of the Temple which he had been forbidden by God to construct. When everything was ready, David called for a special dedication service. The plans which he had received from God were given to Solomon, his son. Solomon was anointed as king while David was on his deathbed.

Solomon

Even before David's death, his son Adonijah was plotting to take control of the throne. He rallied the support of Joab, the commander of David's army, and Abiathar, the high priest, and prepared to have himself anointed and crowned at En-Rogel. Nathan the prophet, Zadok the priest, and Benaiah, one of David's mighty men, brought this plot to Bathsheba's attention. Bathsheba immediately informed David, who then had Solomon anointed and crowned at the spring of Gihon. After David's death Solomon arranged for the deaths of Adonijah and Joab and had Abiathar removed from the priesthood and exiled.

Solomon was quite different from his father. David was a **shepherd, soldier, and fugitive**—a man of action—yet he had a heart for God. Solomon had grown to manhood as the son of a king with all the luxuries that royalty could afford. Though ruthless with his enemies, Solomon was basically a man of peace who pursued luxuries and temporal values such as women, horses, and wealth. Solomon was content to maintain and not expand the land which David had fought so hard to regain.



God was pleased with Solomon's sacrifice at Gibeon, where the tabernacle was erected, and granted him a request. Solomon asked God for wisdom to rule the people, and God granted this prayer, promising him both riches and honor for his leadership.

Though not a soldier, Solomon was a wise **military strategist** who fortified the key cities of his kingdom in an effort to defend the nation. His primary defense consisted of chariots, cavalry, and strong fortifications. He also maintained a standing army ready for battle if needed.

Solomon divided the kingdom into twelve *districts*, which he ruled as a wise and gifted **administrator**. His lavish lifestyle was paid for through taxes, forced labor, tributes, and gifts from foreign rulers, and through his genius for commerce and trade. His ships carried copper everywhere and returned with treasures from all over the world. His international influence grew and his foreign commerce and relationships were cemented with marriages that ensured peace and tranquility for Israel.

Solomon was also a gifted **builder**, which could be seen throughout the whole kingdom in his military fortifications. At home his genius for building was seen in his palaces, and in his impressive government structures (such as the Hall of Justice which contained Solomon's ivory throne overlaid in pure gold with twelve lions, two for each step). Solomon's crowning achievement was the *Temple* which David had longed to build. He had spent his final strength accumulating and dedicating the necessary materials for its building. Solomon spent seven years in its construction. When it was completed, it stood as the most beautiful Temple in the world. Unfortunately, however, Solomon failed to understand the moral principles of the Hebrew faith.

Solomon and David were both gifted writers, and entire sections of the Bible are devoted to their writings. Proverbs, Ecclesiastes, the Song of Solomon, and many Psalms were written during this "golden age of literature." Solomon, with all of his advantages of wisdom, gifts, and promises from God, could have been one of the greatest leaders the world has ever known, rather than merely a "good" ruler.

But, like David his father, Solomon had a problem with lust. In one whole generation that problem had multiplied itself 1,000 times (David's major problem developed from a relationship with one woman named Bathsheba. Solomon had many marriages totaling 700 wives and 300 concubines). As he had built a Temple for God, so he also built temples and high places for his foreign wives to worship their gods. Israel again became filled with idolatry.

This false worship, combined with his love for wealth and horses, resulted in a temporal mind set for Solomon, and he lost sight of God's eternal purposes and will for his life. Though he ruled Israel during its "golden years of peace and tranquility," at his death the nation was morally, spiritually, and financially bankrupt. Many of his subjects were ready to revolt from Solomon's son's leadership.

The story of Solomon is a truly tragic commentary on what could have been a magnificent life.

The Divided Kingdom

Rehoboam

Rehoboam, Solomon's son, succeeded his father as king of Israel. Unfortunately, he refused to deal with certain political rivalries and jealousies, which had existed in Israel since the exodus from Egypt. Since the monarchy was established under Saul, these factions had resulted in divisions of the twelve tribes on several occasions.

Only Judah had crowned David, while the other tribes had anointed Ishbosheth, Saul's son, as their king, producing a kingdom divided into northern and southern factions. During Absalom's rebellion, many of the tribes followed him; during Sheba's revolt, the northern tribes followed him.

Solomon conscripted his work force from the people and taxed them heavily. The resulting discontent was fertile soil for yet another rebellion. Upon being made king, Rehoboam should have exercised extreme discretion, but he ignored the tribal elders' request for easing the load, and a revolt followed.

Jeroboam, a spokesman for the ten northern tribes, was made their king. Only Judah and Benjamin remained loyal to the southern king, Rehoboam. The southern kingdom maintained its capital in Jerusalem, and its center of worship was the Temple built by Solomon.

Jeroboam

Jeroboam, who must have been more sensitive to the increasing levels of discontent, established the initial capital for the northern kingdom at Shechem. He set about creating a division, which kept the ten tribes from interacting with each other. His immediate

problem was a place to worship other than Jerusalem, because three times a year the Law required Israelites to journey there to the Temple.

Thus, Jeroboam set up two altars, one at Dan in the north, and the other at Bethel in the south. On each altar he erected golden calves as a symbol of worship and in both locations he appointed priests. These new practices were in direct violation of the commandments of God, yet this system of worship was continued under every king of the northern kingdom.

Due to their willful disobedience to God, the inhabitants of the northern kingdom forfeited God's promised blessing and began to experience the curses of the Mosaic covenant their forefathers had bound them to before departing into the wilderness almost 500 years earlier. They began to lose their land, and within 200 years they experienced the ultimate cursing of captivity and deportation to Assyria.

Since there is no way to deal with the details of each monarch in the northern and southern kingdoms in this short survey, two charts are included on the following pages. One chart lists the kings of the north, while the other lists the kings of the south.

Dates are included to compare the monarchs, along with the length of each king's reign. While all the kings of the north are considered evil, eight of the southern kings are considered good. The charts also include references from the books of 1 and 2 Kings and 2 Chronicles to aid in further study.

Disobedience and Exile

It is interesting to observe that during this period God dealt with the people on the basis of the promises their forefathers had made with God before they entered the Promised Land. In essence, the covenant promised: *If you obey me and keep my commandments, I will bless you and you will prosper in the land. If you rebel, I will scatter you, and your enemy will possess your land.*

The Prophets

During those years God raised up prophets who warned the people of their impending doom. God used them to urge the people to remain true to God. The essence of their message was: *Return to God or what was prophesied in the Mosaic Covenant will come upon you. You will be cursed, smitten by your enemies, plucked off your land, and scattered over the earth.*

For the most part the message of the prophets fell on deaf ears. Some of the prophets prophesied to the ten northern tribes of Israel, while



The Kings of Israel

(Ten Tribes of the North)



Name	*Date (B.C.)	Years	Character	References	
				1 Kings	2 Chron.
Jeroboam	931-910	22	Evil	11:26-14:20	9:29-13:20
Nadab	910-909	2	Evil	15:25-28	
Baasha	909-886	24	Evil	15:27-16:7	16:1-6
Elah	886-885	2	Evil	16:6-14	
Zimri	885	7 days	Evil	16:9-20	
Omri	885-874	12	Evil	16:15-28	
Ahab	874-853	22	Evil	16:28-22:40	18:1-34
Ahaziah	853-852	2	Evil	22:40- 2 Kings 1:18 2 Kings	20:35-37
Jehoram	852-841	12	Evil	3:1-9:25	22:5-7
Jehu	841-814	28	Evil	9:1-10:36	22:7-12
Jehoahaz	814-798	17	Evil	13:1-9	
Jehoash	798-782	16	Evil	13:10-14:16	
Jeroboam II	782-753	41	Evil	14:23-29	
Zechariah	753-752	6 mo.	Evil	14:29-15:12	
Shallum	752	1 mo.	Evil	15:10-15	
Menahem	752-742	10	Evil	15:14-22	
Pekahiah	742-740	2	Evil	15:22-26	
Pekah	740-731	20	Evil	15:27-31	28:5-8
Hoshea	731-722	9	Evil	15:30-17:6	

- Scholars do not always agree on these dates.



The Kings of Judah

(Two Tribes of the South)



Name	*Date (B.C.)	Years	Character	References	
				<i>1 Kings</i>	<i>2 Chron.</i>
Rehoboam	931-913	17	Evil	11:42-14:31	9:31-12:16
Abijam	913-911	3	Evil	14:31-15:8	13:1-22
Asa	911-870	41	Good	15:8-24	14:1-16:14
Jehoshaphat	873-848	25	Good	22:41-50	17:1-20:37
<i>2 Kings</i>					
Jehoram	853-841	8	Evil	8:16-24	21:1-20
Ahaziah	841	1	Evil	8:24-9:29	22:1-9
Athaliah	841-835	6	Evil	11:1-20	22:1-23:21
Joash	835-796	40	Good	12:1-12:21	22:10-24:27
Amaziah	796-767	29	Good	14:1-20	25:1-28
Azariah	792-740	52	Good	15:1-7	26:1-23
Jotham	750-732	16	Good	15:32-38	27:1-9
Ahaz	735-716	16	Evil	16:1-20	28:1-27
Hezekiah	716-697	29	Good	18:1-20:21	29:1-32:33
Manasseh	697-643	55	Evil	21:1-18	33:1-20
Amon	643-641	2	Evil	21:19-26	33:21-25
Josiah	641-609	31	Good	22:1-23:30	34:1-35:27
Jehoahaz	609	3 mo.	Evil	23:31-33	36:1-4
Jehoiakim	609-598	11	Evil	23:34-24:5	36:5-7
Jehoiachin	598-597	3 mo.	Evil	24:6-16	36:8-10
Zedekiah	597-586	11	Evil	24:17-25:30	36:11-21

• Scholars do not always agree on these dates.

others prophesied to the two southern tribes of Judah. Another group of prophets was sent by God to both Judah and Israel. Some prophesied *before* the exile, others *during* the exile, and some *after* the exile. Scholars divide them into two groups—the Major and the Minor Prophets.

Another aspect of the prophets' messages that is pertinent to this survey is their prophecies concerning Jesus Christ, the long-awaited Messiah. They prophesied concerning almost every aspect of His life: birth, ministry, death, resurrection, and second coming. At that time they saw all of this as one event. Today Christian believers know His coming as two events, since they anxiously await His glorious reappearance, which will signal the end of time.

Dates of the Major and Minor Prophets

Prophet	*Date	To Whom Addressed	Time
Obadiah	848-841 B.C.	Edom	Pre-Exile
Joel	835-800 B.C.	Judah	Pre-Exile
Jonah	782-753 B.C.	Assyria	Pre-Exile
Amos	760-753 B.C.	Israel	Pre-Exile
Hosea	755-710 B.C.	Israel	Pre-Exile
Isaiah	740-680 B.C.	Israel and Judah	Pre-Exile
Micah	735-700 B.C.	Israel and Judah	Pre-Exile
Nahum	664-654 B.C.	Assyria	Pre-Exile
Zephaniah	632-628 B.C.	Judah	Pre-Exile
Jeremiah	627-580 B.C.	Judah	Pre-Exile
Habakkuk	609-605 B.C.	Judah	Pre-Exile
Daniel	605-534 B.C.	Exiles in Babylon	Exile
Lamentations	586 B.C.	Jerusalem	Exile
Ezekiel	592-570 B.C.	Judah and Exiles	Exile
Haggai	520 B.C.	Jews in Jerusalem	Post-Exile
Zechariah	520-480 B.C.	Jews in Jerusalem	Post-Exile
Malachi	432-424 B.C.	Jews in Jerusalem	Post-Exile

*Scholars do not always agree on these dates.

The Captivities and the Exile

In the northern kingdom the predictions and warnings of the prophets went unheeded and the promised judgment of God descended on Israel in 721 B.C., as the Assyrians took them captive and deported the

vast majority of the people away from their land. Other settlers were brought in to Samaria to become the later Samaritans.

The southern kingdom survived for another 135 years because of the last two good kings in Judah—Hezekiah and Josiah—but then was taken captive by Babylon because of the evil last kings. In 586 B.C. Nebuchadnezzar of Babylon took Jerusalem, destroyed the Temple and the city, and deported most of the people to Babylonia.

The Post-Exilic Period

The Babylonian exile was ended by Cyrus, a Persian conqueror. Jeremiah's prediction of a 70-year captivity was now completed. King Cyrus issued a decree allowing the Jews (the new name of the Israelites, taken from "Judah-ites") to return to Jerusalem and rebuild the Temple. Under the leadership of Zerubbabel, a descendant of David, 50,000 Jews returned to Jerusalem in 536 B.C., exactly 70 years after the first deportation in 606 B.C.

The people began at once to rebuild the city. Two years later, in 536 B.C., construction of the Temple was begun. Because of opposition from their Samaritan neighbors, the work was stopped two years later in 534 B.C. It remained in this incomplete state until 520 B.C., when God used two of the post-exilic prophets, Haggai and Zechariah, to exhort the people to complete the Temple. Work was then resumed and the Temple was completed in 516 B.C., exactly 70 years after the destruction of the Solomonic Temple in 586 B.C.

Queen Esther, a Jewish maiden who was married to a Persian king, appeared during this span of history, about 437 B.C. She was used of God to rescue the lives of the Jews who remained in Persia, and who were being plotted against by Haman, the Persian prime minister. Because she was the queen, she was able to expose the plot and save her people.

Ezra, a godly priest and scribe, brought a smaller remnant of 5,000-6,000 people back to Jerusalem in 457 B.C. Under his leadership a spiritual revival began, and resulted in the people living in obedience to the commandments of God.

Nehemiah, who was the cupbearer to a Persian king, led the third remnant back to Jerusalem. He had learned from travelers that the walls of Jerusalem had never been rebuilt, even though more than 90 years had passed since its reoccupation by the Jews. Nehemiah was allowed and assisted by the Persian king to work on the restoration of the walls and gates of the city. In just 52 days Nehemiah's workers were able to complete the task. The walls and gates which had been destroyed 142 years before were now operational and once again defended Jerusalem.

Malachi, the last of the post-exilic prophets, prophesied about a forerunner—an Elijah—who would prepare the people for the coming of their long-awaited Messiah. After this prophecy, 400 years passed, during which there was no direct revelation from God—it was an age of divine silence; God was silent (no revelation) but His providence was working and the faithful remnant did persist spiritually.

Just as God was preparing the way for His Messiah to enter the world, two prominent religious leaders were born into the world—Gautama Buddha, who lived from 560-480 B.C., and Confucius, who lived from 551-479 B.C. Both were used by Satan to lead people away from God in later history.

During this period of time Alexander the Great conquered the world in 333 B.C. In 167 B.C. Judas Maccabeus and his brothers led a series of revolts in an effort to retake the Promised Land. They were only partially successful in their efforts. In 63 B.C. a new force moved onto the stage of history—Rome. The Romans would shortly conquer the world, and it was into this Roman-dominated world that the Messiah, God's Son, was born.



Review Philippians 1—from the Bible or from your summary outline. Consider how it fits into the teaching of the whole book and also how it relates to this chapter.

What Does the Chapter Say?

As in your previous study, decide on the paragraphs of this chapter and make your own summary outline, averaging 5-10 words per verse. Summarize the paragraphs and add titles, or title the paragraphs before you summarize them, whichever you can do best. If your Bible is paragraphed, consider its divisions, but don't be bound by them—make your own.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Problems

List below the verses which raise problems and describe the problems in your own words. Note the sample problem.

Verse	Problem
6	Does this indicate Christ was not always equal with God the Father?
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Some problems will be answered as you continue to study the chapter and pray for understanding. For others, you may want to do extra research for answers—but wait till you have your week’s study, in order not to become sidetracked or bogged down in problem study. However, be sure to look up definitions of words you don’t understand as you come to them.

Suggestions for finding answers to problems:

- ✓ Check another translation.
- ✓ Use a concordance or “The Treasury of Scripture Knowledge”
- ✓ Put the passage in your own words, making a mental or written paraphrase of it.
- ✓ Consult *Halley’s Bible Handbook*.
- ✓ Look up the passage in a commentary.

What Do Other Scriptures Say?

In looking for cross-references, select them for the thought of the verse you are cross-referencing, not just for an identical word.

Verse	Cross-reference	
Verses 3,4	Romans 12:10	

What Does It Say To Me?

List on scratch paper verses from which your application might come. Meditate on them and choose the one you feel the Lord wants you to apply. Review the instructions given previously and write an application in three steps.

Sample application from Philippians 2:3:

1. *What is God's desire for a Christian?*

This verse teaches that a Christian should not do anything in a way that produces strife, nor to bring praise or attention to himself, but to actually put others first.

2. *What is my life like?*

This brings painfully to mind how often I jockey myself into position to be recognized—often at the expense of someone else. I did this the other day in a conversation with our office manager when I dropped two or three hints about my past accomplishments, and subtly downgraded my co-workers.

3. *What can be done about it?*

I see now for the first time that this is actually a sin in my life which must be confessed. And I now must seek opportunities to put others first. Perhaps I will have a chance to do this within the next week by letting Frank be the spokesman when we submit our joint project. I will make it a matter of prayer that the Lord will give me grace to do this, and will give me a genuine spirit of humility.

Application verse chosen: _____

1. How should a Christian live? _____

[illegible][illegible]



Passage



Application



Time Management

Daily Schedule		Prior- ity	Do List	Errands & Projects
8				
8:30				
9				
9:30				
10				
10:30				
11				
12				
1				
1:30			Write	
2				
3				
4			Phone	
5				
6				
7			See	
8				



OUTSIDE READING ASSIGNMENT

A ONE YEAR BIBLE READING PROGRAM

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BIBLE READING PROGRAM

Introduction

The Bible is God's revealed Word to men. Therefore, it is of utmost importance to discover what it says and obey it!

Many Christians confine their Bible reading to certain favorite portions and only when they feel the need. But the Scriptures declare, "The whole Bible was given by inspiration from God and is useful to teach us what is true and to make us realize what is wrong in our lives; it straightens us out and helps us do what is right. It is God's way of making us well-prepared at every point, fully equipped to do good to everyone" (2 Timothy 3:16,17, Living Bible).

Want to know a secret of the Apostle Paul's dynamic, fruitful life? Listen to his testimony, "This is why we never collapse. The outward man does indeed suffer wear and tear, but everyday the inward man receives fresh strength" (2 Corinthians 4:16, Phillips). To keep spiritually fit we need the whole Bible, and we need to feed our souls from it daily.

Bible reading helps us know Jesus Christ better. We learn most about Jesus in the New Testament, particularly the Gospels, but He is actually the theme of the entire Book. After His resurrection Jesus astounded two of His disciples by beginning at Moses and all the prophets (the Old Testament) and interpreting to them in all the Scriptures the things concerning Himself (see Luke 24:27). Look for Jesus Christ throughout the Bible.

People are groping for purpose and meaning to life. But we have undermined the very foundation for purposeful living by substituting God's truth with humanistic speculations. The result is more and more people confused, frustrated and in despair. How assuring are the words of Jesus to His Father, "Thy Word is truth!" Yes, the Book is true. And it is absolutely trustworthy. Men's theories undergo constant change, but the Bible needs no alteration. It is the most up-to-date Book there is. It is anchored in historical events and invites honest investigation. You can unreservedly place your confidence in it.

Develop the habit of regular, consecutive Bible reading and meditation and mark your growth in spiritual vitality, joy, stability and usefulness.

The Plan

1. You will read the New Testament in one year, and you can read the Old Testament either in one or two years.
2. Check the appropriate squares when you have read the specified portions. If you follow the one-year plan you will check both outside columns for the Old Testament, but only the left column in the shaded New Testament area.
3. Don't fall behind in your reading. If you miss a day continue to read according to date and as soon as possible make up the missed passages.
4. The Old Testament books are read in the order in which they appear in the Bible. If you follow the one-year plan, you will read in two sections of the Old Testament each day, beginning with Genesis and Ezra.
5. In keeping with the object of knowing Christ, the reading of the four Gospels is spaced throughout the year.
6. You will read an average of 54 verses a day for the two-year plan and 86 verses for the one-year plan.

Bible Reading Quiet Time Program

In Chapter Ten our lesson was the Quiet Time and its importance in learning how to develop our own personal relationship to the Lord. At that time we introduced you to a very simple 31-day Quiet Time program, called Appointment With God. This program guided you through a series of different ways, or patterns, you could use in addressing a passage of Scripture. Last week you completed the Appointment With God series.

In this lesson you are introduced to a Bible Reading Program which allows you to use these passages of Scripture to guide you in developing your relationship with God. These Bible Reading charts will take you through the entire Bible in one or *two years*.

If you do not have some other Quiet Time reading program you are following, let me encourage you to let the Bible Reading Program become your guide for Quiet Time passages.



EQUIPPING THE SAINTS

Month

Bible Reading — First Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Genesis 1		Matt 1		Ezra 1
2		2		2		2:1-35
3		3		3		2:36-70
4		4,5		4		3
5		6		5:1-26		4
6		7		5:27-48		5
7		8		6:1-18		6
8		9		6:19-34		7
9		10,11		7		8
10		12		8:1-22		9
11		13,14		8:23-34		10
12		15,16		9:1-17		Neh 1,2
13		17		9:18-38		3
14		18		10:1-23		4
15		19		10:24-42		5,6
16		20		11		7:1-38
17		21		12:1-21		7:39-73
18		22,23		12:22-50		8
19		24:1-33		13:1-30		9:1-15
20		24:34-67		13:31-58		9:16-38
21		25		14		10:1-27
22		26		15:1-28		10:28-39
23		27		15:29-39		11
24		28		16		12:1-21
25		29		17		12:22-47
26		30		18:1-14		13
27		31		18:15-35		Esther 1
28		32		19		2
29		33		20		3
30		34		21:1-22		4,5
31		35		21:23-46		6,7



EQUIPPING THE SAINTS

Month

Bible Reading — Second Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Genesis 36		Matt 22:1-22		Esther 8
2		37		22:23-46		9,10
3		38		23		Job 1
4		39		24:1-28		2
5		40		24:29-51		3
6		41		25:1-13		4,5
7		42		25:14-46		6
8		43		26:1-13		7,8
9		44		26:14-35		9
10		45		26:36-56		10
11		46		26:57-75		11
12		47		27:1-14		12
13		48		27:15-26		13
14		49		27:27-44		14
15		50		27:45-66		15
16		Exodus 1		28		16
17		2		Acts 1		17
18		3		2:1-36		18
19		4		2:37-47		19
20		5		3		20
21		6		4:1-22		21
22		7		4:23-37		22
23		8		5:1-26		23
24		9		5:27-42		24
25		10,11		6		25,26
26		12		7:1-22		27
27		13		7:23-60		28
28		14		8:1-25		29



EQUIPPING THE SAINTS

Month

Bible Reading — Third Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Exodus 15		Acts 8:26-40		Job 30
2		16		9:1-19		31
3		17		9:20-43		32
4		18		10:1-33		33
5		19		10:34-48		34
6		20		11		35
7		21		12		36
8		22		13:1-12		37
9		23		13:13-25		38
10		24		13:26-52		39
11		25		14		40
12		26		15:1-11		41
13		27		15:12-41		42
14		28		16:1-10		Psalms 1-5
15		29		16:11-24		6-9
16		30		16:25-40		10-13
17		31		17:1-21		14-17
18		32		17:22-34		18
19		33		18		19-21
20		34		19:1-20		22,23
21		35		19:21-41		24,25
22		36		20:1-16		26-28
23		37		20:17-38		29,30
24		38		21:1-16		31,32
25		39		21:17-40		33
26		40		22		34
27		Lev 1,2		23		35
28		3		24		36
29		4		25		37
30		5		26		38
31		6		27:1-26		39,40



EQUIPPING THE SAINTS

Month

Bible Reading — Fourth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Lev 7		Acts 27:27-44		Psalms 41-43
2		8		28		44
3		9		Mark 1		45
4		10		2		46,47
5		11,12		3:1-12		48,49
6		13		3:13-19		50,51
7		14		3:20-35		52-55
8		15		4:1-25		56,57
9		16		4:26-41		58,59
10		17,18		5:1-20		60-62
11		19		5:21-43		63-65
12		20		6:1-29		66,67
13		21		6:30-56		68
14		22		7		69
15		23		8:1-10		70,71
16		24		8:11-38		72
17		25:1-24		9:1-29		73
18		25:25-55		9:30-50		74,75
19		26		10:1-12		76,77
20		27		10:13-34		78:1-31
21		Num 1		10:35-52		78:32-72
22		2		11		79,80
23		3		12:1-17		81-83
24		4		12:18-34		84,85
25		5,6		12:35-44		86-88
26		7:1-53		13:1-13		89
27		7:54-89		13:14-37		90,91
28		8		14:1-25		92,93
29		9		14:26-52		94
30		10		14:53-72		95,96



EQUIPPING THE SAINTS

Month

Bible Reading — Fifth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Num 11		Mark 15:1-5		Psalms 97-99
2		12		15:16-47		100,101
3		13		16		102
4		14		Rom 1:1-17		103
5		15		1:18-32		104
6		16:1-24		2		105
7		16:25-50		3		106
8		17,18		4		107
9		19		5		108,109
10		20		6		110-112
11		21		7		113,114
12		22		8:1-17		115-117
13		23		8:18-39		118
14		24		9		119:1-32
15		25		10		119:33-64
16		26		11:1-6		119:65-120
17		27		11:7-36		119:121-144
18		28		12		119:145-176
19		29		13		120-124
20		30		14		125-128
21		31		15:1-6		129-133
22		32		15:7-21		134,135
23		33		15:22-33		136,137
24		34		16		138,139
25		35		1 Cor 1:1-9		140-142
26		36		1:10-31		143,144
27		Deut 1		2		145,146
28		2		3		147
29		3		4		148-150
30		4		5		Pro 1
31		5		6		2



EQUIPPING THE SAINTS

Month

Bible Reading — Sixth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Deut 6		1 Cor 7		Pro 3
2		7		8		4
3		8		9		5
4		9		10		6
5		10		11		7
6		11		12		8
7		12		13		9
8		13		14		10
9		14		15:1-19		11
10		15		15:20-58		12
11		16		16		13
12		17		2 Cor 1		14
13		18		2		15
14		19,20		3		16
15		21		4		17
16		22		5		18
17		23		6		19
18		24		7		20
19		25,26		8		21
20		27		9		22
21		28		10		23
22		29		11		24
23		30		12		25
24		31		13		26
25		32		Luke 1:1-17		27
26		33,34		1:18-38		28
27		Joshua 1		1:39-80		29
28		2		2:1-21		30
29		3		2:22-52		31
30		4		3		Eccl 1



EQUIPPING THE SAINTS

Month

Bible Reading — Seventh Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Joshua 5		Luke 4:1-30		Eccl 2
2		6		4:31-44		3,4
3		7		5:1-26		5,6
4		8		5:27-39		7,8
5		9		6:1-23		9
6		10		6:24-38		10-12
7		11,12		6:39-49		S Sol 1-3
8		13,14		7:1-17		4,5
9		15		7:18-23		6-8
10		16-18		7:24-35		Isaiah 1
11		19		7:36-50		2,3
12		20,21		8:1-3		4-6
13		22		8:4-25		7
14		23		8:26-56		8
15		24		9:1-9		9,10
16		Judges 1		9:10-36		11,12
17		2		9:37-62		13
18		3		10:1-16		14,15
19		4		10:17-42		16,17
20		5		11:1-28		18,19
21		6		11:29-54		20,21
22		7		12:1-40		22
23		8		12:41-59		23,24
24		9		13:1-5		25-27
25		10		13:6-35		28
26		11		14:1-24		29
27		12,13		14:25-35		30,31
28		14,15		15		32
29		16		16		33
30		17,18		17:1-10		34-36
31		19		17:11-37		37



EQUIPPING THE SAINTS

Month

Bible Reading — Eighth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Judges 20		Luke 18:1-14		Isaiah 38,39
2		21		18:15-43		40
3		Ruth 1		19:1-27		41
4		2		19:28-48		42
5		3,4		20:1-18		43
6		1 Sam 1		20:19-47		44
7		2		21:1-9		45-47
8		3		21:10-38		48
9		4		22:1-38		49
10		5,6		22:39-71		50,51
11		7,8		23:1-25		52-54
12		9		23:26-56		55,56
13		10		24:1-27		57,58
14		11,12		24:28-53		59
15		13		Gal 1		60,61
16		14		2:1-10		62-64
17		15		2:11-21		65,66
18		16		3		Jer 1
19		17		4:1-11		2
20		18		4:12-31		3
21		19		5		4
22		20		6		5
23		21,22		Eph 1		6
24		23		2		7
25		24		3		8
26		25		4:1-16		9,10
27		26,27		4:17-32		11
28		28,29		5:1-20		12,13
29		30,31		5:21-33		14,15
30		2 Sam 1		6		16
31		2		Phil 1		17



EQUIPPING THE SAINTS

Month

Bible Reading — Ninth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		2 Sam 3		Phil 2:1-13		Jer 18,19
2		4,5		2:14-30		20,21
3		6		3		22
4		7		4		23
5		8,9		Col 1		24
6		10		2		25
7		11		3		26
8		12		4		27,28
9		13		1 Thes 1		29,30
10		14		2		31
11		15		3		32
12		16		4		33,34
13		17		5		35
14		18		2 Thes 1		36,37
15		19		2		38,39
16		20		3		40,41
17		21		1 Tim 1		42,43
18		22		2		44,45
19		23		3		46,47
20		24		4		48
21		1 Kings 1		5		49
22		2		6		50
23		3		2 Tim 1		51:1-33
24		4		2		51:34-64
25		5		3		52
26		6		4		Lam 1
27		7:1-26		Titus 1		2
28		7:27-51		2		3
29		8:1-34		3		4,5
30		8:35-66		Phm 1		Ezek 1,2



EQUIPPING THE SAINTS

Month

Bible Reading — Tenth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		1 Kings 9	John	1:1-28		Ezek 3
2		10		1:29-51		4, 5
3		11		2		6, 7
4		12		3		8, 9
5		13		4:1-26		10
6		14		4:27-54		11
7		15		5:1-24		12
8		16		5:25-47		13
9		17		6:1-24		14, 15
10		18		6:25-34		16
11		19		6:35-71		17
12		20		7:1-9		18, 19
13		21		7:10-31		20
14		22:1-23		7:32-53		21
15		22:24-53		8:1-38		22
16		2 Kings 1		8:39-59		23
17		2		9		24
18		3		10:1-30		25
19		4		10:31-42		26, 27
20		5		11:1-37		28
21		6		11:38-57		29, 30
22		7		12:1-36		31
23		8		12:37-50		32
24		9		13:1-20		33
25		10		13:21-38		34, 35
26		11		14		36
27		12		15		37
28		13		16		38
29		14		17		39
30		15		18:1-14		40
31		16		18:15-40		41



EQUIPPING THE SAINTS

Month

Bible Reading — Eleventh Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		2 Kings 17		John 19:1-22		Ezek 42,43
2		18		19:23-42		44
3		19		20		45
4		20		21		46
5		21		Hebrews 1		47
6		22		2		48
7		23		3		Daniel 1
8		24		4,5		2:1-24
9		25		6		2:25-49
10		1 Chron 1		7:1-19		3
11		2		7:20-28		4
12		3		8		5
13		4		9		6
14		5		10		7
15		6:1-48		11:1-12		8
16		6:49-81		11:13-40		9
17		7		12		10
18		8		13		11:1-13
19		9		James 1:1-11		11:14-45
20		10,11		1:12-27		12
21		12		2		Hosea 1,2
22		13,14		3		3-5
23		15		4		6,7
24		16		5		8,9
25		17		1 Peter 1		10,11
26		18		2		12-14
27		19,20		3		Joel 1
28		21		4		2
29		22		5		3
30		23		2 Peter 1		Amos 1,2



EQUIPPING THE SAINTS

Month

Bible Reading — Twelfth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		1 Chron 24		2 Peter 2		Amos 3,4
2		25		3		5
3		26		1 John 1		6,7
4		27		2		8,9
5		28		3		Obadiah 1
6		29		4		Jonah 1,2
7		2 Chron 1,2		5		3,4
8		3,4		2 John 1		Micah 1,2
9		5,6		3 John 1		3,4
10		7,8		Jude 1		5,6
11		9		Rev 1		7
12		10		2		Nahum 1
13		11		3		2,3
14		12,13		4		Habak 1,2
15		14,15		5		3
16		16,17		6		Zeph 1
17		18		7		2,3
18		19,20		8		Haggai 1,2
19		21		9		Zech 1,2
20		22,23		10		3,4
21		24		11		5
22		25		12		6
23		26,27		13		7,8
24		28		14,15		9
25		29		16		10
26		30,31		17		11
27		32		18		12,13
28		33		19		14
29		34		20		Malachi 1
30		35		21		2
31		36				3,4



Chapter 12

HOLINESS IN SPIRIT

***Therefore, having these promises,
beloved,
let us cleanse ourselves from
all defilement of flesh and spirit,
perfecting holiness in the fear of God.
2 Corinthians 7:1 (NASB)***

A number of years ago in campus evangelism we used an illustration calculated to make our collegiate audience vividly aware that they were personally sinners. We would say, “If I could flash on a screen before us tonight all of your thoughts of this past week, you would leave town.” This remark not only made the point, but always drew a laugh. But for the Christian, such a charge is no laughing matter. Our thoughts are just as important to God as our actions, and are known to God as clearly as our actions (Psalm 139:1-4; 1 Samuel 16:7).

Jesus taught us in the Sermon on the Mount that God’s commandments are intended not only to regulate outward conduct, but inner disposition as well. It is not enough that we do not kill; we must also not hate. It is not enough that we do not commit adultery; we must not even entertain lustful looks and thoughts.

Just as we must learn to bring the appetites of our bodies under control, so we must also learn to bring our thought lives under obedience to Jesus Christ. In fact, Paul warns us against misguided and wrongly motivated attempts to control the body that leave our thought lives unrestrained (Colossians 2:23). It is possible to curb the natural appetites of the body outwardly and yet be filled with all manner of inner defilement.

The Bible indicates that our thought lives ultimately determine our character. Solomon said, “For as he thinks within himself, so he is” (Proverbs 23:7). An old well-known verse puts it this way:

***Sow a thought, reap an act;
Sow an act, reap a habit;
Sow a habit, reap a character.***

It is because of the importance of our thought lives that Paul said, “Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things” (Philippians 4:8).

As Christians we are no longer to be conformed to the pattern of this world but we are to be renewed in our minds (Romans 12:1,2; Ephesians 4:23, 1 Peter 1:14). Holiness begins in our minds and works out to our actions. This being true, what we allow to enter our minds is critically important.

The television programs we watch, the movies we may attend, the books and magazines we read, the music we listen to, and the conversations we have all affect our minds. We need to evaluate the effects of these avenues honestly, using Philippians 4:8 as a standard. Are the thoughts stimulated by these various avenues true? Are they pure, lovely, admirable, excellent, or praiseworthy?

The world around us constantly seeks to conform our minds to its sinful ways. It is earnest

and pressing in its endeavors. It will entice and persuade us (Proverbs 1:10-14). When we resist, it will ridicule and abuse us as “old-fashioned” and “puritanical” (1 Peter 4:4).

Too many Christians, instead of resisting, are more and more giving ground to the world’s constant pressure. A few years ago sincere Christians were quite selective about the movies they attended, if they attended them at all. Today the same movies that were avoided are being shown on television in the living rooms of Christians across the nation. A friend of mine told me of a young couple in full-time Christian work who came to him wanting to know if it was wrong to attend X-rated movies! That the question should even be entertained illustrated the degree to which the world has infected our minds.

The music we listen to often carries the message of the world, and the world uses the medium of music to squeeze us into its mold. And a Christian cannot help being gradually influenced if he continually listens to the world’s music.

Perhaps it should go without saying that Christians are to abstain from indulging in or listening to suggestive stories and jokes. But Paul could not take this for granted among the early churches, and neither can we in the 20th century. Listen to Paul’s clear warning on the subject: “But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God’s holy people. Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving” (Ephesians 5:3,4). “Not even a hint of immorality” places any suggestive speech whatsoever outside the bounds of a holy walk.

Another stimulus to impure thoughts we must be alert for is what our eyes see. Jesus warned against the lustful look (Matthew 5:28). Job made a covenant with his eyes (Job 31:1). David’s wanton look was almost fatal to his spiritual life (2 Samuel 11:2). Not only must we guard our own eyes; we must be careful that we are not

the source of temptation to others. For this reason, modesty of dress and actions is required among both men and women (1 Timothy 2:9; 5:2).

But Philippians 4:8 speaks to more than just immoral and unclean thoughts. Our thoughts must not only be pure—they must be true, lovely, and praiseworthy. Just as we can commit adultery in our hearts (Matthew 5:28), so we can also commit murder in our hearts (Matthew 5:21,22).

In one of his letters Paul listed some acts of the sinful nature. These included defilements of the body—sexual immorality, debauchery, drunkenness, orgies, and the like. Others in the list defile the spirit: hatred, discord, jealousy, fits of rage, selfish ambition, and so on. We must purify ourselves not only from the gross sins of the body, but also from the more “acceptable” sins of the spirit.

Alas, here again we Christians have so often failed miserably. Focusing on our particular group’s list of **do’s** and **don’ts**, we neglect the inner life where envy, pride, bitterness, and a critical, unforgiving spirit may reign unchecked.

The elder brother in the story of the Prodigal Son (Luke 15) is a classic example of one who led an exemplary outward life but who was consumed by a spirit of envy and self-righteousness. He could claim never to have disobeyed his father’s commandments; yet his jealousy and anger over his father’s joy in the return of his prodigal brother marks him to this day as an example to be shunned rather than followed.

The spirit of envy was the root of King Saul’s unrelenting warfare against David. Initially Saul was highly pleased with David and set him over his men of war. But one day Saul heard the women of Israel singing, “Saul has slain his thousands, and David his ten thousands,” (1 Samuel 18:7). Saul was very angry that they had ascribed ten thousands to David and to him only thousands. And the Scripture says, “Saul looked at David with suspicion from that day on” (1 Samuel 18:9). God has placed each one of

us in the body of Christ as it has pleased Him (1 Corinthians 12:18), and has assigned to each of us a place in life (1 Corinthians 7:17). To some God has assigned a place of prominence, to others a place of obscurity; to some a place of wealth, to others a place of daily struggle to make ends meet. But regardless of our station in life or place in the Body, there is always the temptation to envy someone else. The elder brother would one day inherit all his father's possessions; yet he became jealous over a banquet to celebrate his brother's return. Saul was king over all Israel but could not stand someone else receiving more praise than he.

The cure for the sin of envy and jealousy is to find our contentment in God. Asaph in Psalm 73 was envious of the wicked as he saw their apparent prosperity (verse 3). He felt his pursuit of a holy life was in vain (verse 13). Only when he was enabled to say to God, "Besides Thee I desire nothing on earth" (verse 25), was he delivered from the spirit of envy.

Another defilement of spirit that has shipwrecked many Christians is bitterness. Bitterness arises in our hearts when we do not trust in the sovereign rule of God in our lives. If ever anyone had a reason to be bitter, it was Joseph. Sold by his jealous brothers into slavery, falsely accused by his master's immoral wife, and forgotten by one he had helped in prison, Joseph never lost sight of the fact that God was in control of all that happened to him. In the end he was able to say to his brothers, "You meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive" (Genesis 50:20).

We can become bitter against God or against other people. Asaph was bitter against God because he felt God was not giving him a fair shake in life (Psalm 73:21). Job was bitter because he felt God was not recognizing his righteousness, and even came to the place where his attitude was described as "It profits man nothing when he is pleased with God" (Job 34:9).

Bitterness toward people is the result of an

unforgiving spirit. Someone has wronged us, either apparently or actually, and we refuse to forgive that person. We refuse to forgive because we will not recognize that God has forgiven us of far, far greater wrongs. We are like the servant, who, having just been forgiven a debt of several million dollars, had a fellow servant thrown into a prison over a debt of a few dollars (Matthew 18:21-35).

Closely akin to bitterness is the spirit of retaliation. When we are wronged, the tendency is to retaliate—often in our minds if not in actions. When David was fleeing the insurrection of his son Absalom in Jerusalem, Shimei of the family of Saul came out to curse David and throw stones at him. One of David's men wanted to retaliate by killing Shimei, but David restrained him with these words: "Let him alone and let him curse, for the Lord has told him. Perhaps the Lord will look on my affliction and return good to me instead of his cursing this day" (2 Samuel 16:11,12).

Paul wrote, "Do not take revenge, my friends, but leave room for God's wrath, for it is written: It is mine to avenge, I will repay, says the Lord" (Romans 12:19). Peter said of our Lord, "When they hurled their insults at Him, He did not retaliate; when He suffered, He made no threats. Instead, He entrusted Himself to Him who judges justly" (1 Peter 2:23). This is the way to cleanse ourselves from the defiling spirit of retaliation: to entrust ourselves to Him who judges justly and who said, "It is Mine to avenge, I will repay."

One of the most difficult defilements of spirit to deal with is the critical spirit. A critical spirit has its root in pride. Because of the "plank" of pride in our own eye we are not capable of dealing with the "speck" of need in someone else. We are often like the Pharisee who, completely unconscious of his own need, prayed, "God, I thank you that I am not like all other men" (Luke 18:11). We are quick to see—and to speak of—the faults of others, but slow to see our own needs. How sweetly we relish the opportunity to speak critically of someone else—even when we are unsure of the facts. We forget

that “one who spreads strife among brothers” by criticizing one to another is one of the “six things which the Lord hates” (Proverbs 6:16-19).

All of these attitudes—envy, jealousy, bitterness, an unforgiving and retaliatory spirit, and a crucial and gossiping spirit defile us and keep us from being holy before God. They are just as evil as immorality, drunkenness, and debauchery. Therefore, we must work diligently at rooting out these sinful attitudes from our minds. Often we are not even aware our attitudes are sinful. We cloak these defiling thoughts under the guise of justice and righteous indignation. But we need to pray daily for humility and honesty to see these sinful attitudes for what they really are, and then for grace and discipline to root them out of our minds and replace them with thoughts pleasing to God.



EQUIPPING THE SAINTS

Discipling Plan

Date/Lesson

Trainer _____

Disciple _____

Lesson Objective:

Activities

Tools

Review

Teach

Prayer

Lesson

Bible Study

PSMA

Reading

Evangelism/Discipleship

Scripture Memory

Time

Plan for Activities

Application

Assignment

Lesson

Bible Study

PSMA/Reading

Ministry

Scripture Memory



EQUIPPING THE SAINTS **Evangelism Report**

Student's Name _____ Date _____

**I
N
F
O**

Contact Name _____ Phone _____

Address _____

City _____ State _____ Zip _____

1. Describe the person to whom you presented the Bridge: _____

2. Under what circumstances was the presentation made? _____

3. Did you use the opening questions? _____

☐ Set One

☐ Set Two

☐ Set Three

☐ Other

Explain: _____

Did the opening set up the Bridge Presentation for you? _____

4. Did you draw out the Bridge Presentation? _____

5. Did you extract the Gospel socratically? _____

6. Did the person receive the Lord? _____

7. What did you learn from the experience? _____

8. Did you consider it a negative or positive experience? _____

9. What are your plans for following through on the presentation? _____



EQUIPPING THE SAINTS

4/13

Disciple's Application Guide

Student's Name _____ Group _____ Date _____
 Subject Area _____ A Survey of the Bible
 Topic _____ The Promise of a New Covenant

Disciple's Profile	Completed	
	Yes	No
Topic Notes		
<i>Review The Promise of a New Covenant</i>		
Bible Study		
<i>Philippians 3</i>		
Personal & Spiritual Management Aid		
<i>Do 5 PSMA</i>		
Outside Reading		
<i>Bible Reading Chart</i>		
<i>Pursuit of Holiness — Chapter 13</i>		
Ministry: Evangelism/Follow-Up/Discipleship		
Pray for one person to win to Christ		
Pray for your Disciple		
<i>Complete Discipling Plan</i>		
Meet with your Disciple		
Scripture Memory		
Write in reference to first verse you memorized		
Write in reference to second verse you memorized		
Review all previous verses		



EQUIPPING THE SAINTS

THE PROMISE OF A NEW COVENANT

NOTES

Introduction

The writer of Genesis records (God is speaking to Abraham):

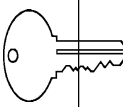
In you all the families of the earth shall be blessed.
Genesis 12:3

The new covenant deals with the *blessing* part of Abraham's promise. Up to this point only Abraham's *seed* was being blessed. However, it was God's plan that the *whole world* would be blessed.

In one of Judah's darkest hours prior to the Babylonian captivity God told Jeremiah, the last of the pre-exile prophets, that He was going to make a *new* covenant with His people.

The New Covenant— The Law Written on Men's Hearts

"Behold, the days are coming," says the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah—not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, though I was a husband to them," says the LORD.
Jeremiah 31:31,32



“But this is the covenant that I will make with the house of Israel: After those days” says the LORD, “I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. No more shall every man teach his neighbor, and every man his brother, saying, ‘Know the LORD,’ for they all shall know Me, from the least of them to the greatest of them” says the LORD. “For I will forgive their iniquity, and their sin I will remember no more. ”

Jeremiah 31:33,34

God made some important promises to the nation of Israel in the above passages. Note these key statements:

NOTES

- I am going to make ***a new covenant*** with the house of Judah and Israel (David's seed).
- I will put ***my Law in their minds and write it on their hearts***.

Prior to this time, the Law of God was *external* to men, and written on tablets of stone. But now God said He was going to change that—He was going to write His Law *internally* on the hearts of His people. God further stated:

- ***I will be their God***, and they shall be My people.
- They ***shall all know Me*** from the least to the greatest.
- ***I will forgive their iniquity and will remember their sin no more***.

The Hebrews needed this new covenant because of their inability to live up to the conditions of the Mosaic Law. God's blessing and their possession of the land were conditioned upon their total obedience to the Mosaic Covenant.

The northern ten tribes of Israel had already lost all their land and were in captivity. Judah was about to lose all the land which she possessed. The Mosaic Law could only convict them of sin and act as a schoolmaster to lead them to repentance. They needed a pure heart toward God and the indwelling of God's Spirit to help them live up to God's Law. The Holy Spirit, third person of the Trinity, had only come upon selected individuals for specific tasks at specific times until this promise was given.

A New Heart

Then I will give them one heart, and I will put a new spirit within them, and take the stony heart out of their flesh, and give them a heart of flesh, that they may walk in My statutes and keep My judgments and do them; and they shall be My people, and I will be their God.

Ezekiel 11:19,20

The prophet Ezekiel adds to our understanding of God's promise of a new covenant. Observe the key ingredients:

- I will put a ***new spirit within them.***
- I will ***take the stony heart out*** of their flesh.
- I will ***give them a heart of flesh.***
- That they ***may walk in my statutes and keep my judgments and do them.***

All Flesh

Because of man's fallen nature (Genesis 3), his heart tended toward sin and not toward the righteousness of God. Therefore, people realized they could never measure up to God's perfect standard and were forever falling short of God's expectations. But in this passage God promised to send "a new Spirit" to indwell them and enable and empower them to walk with God and serve Him.

And it shall come to pass afterward that I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; And also on My menservants and on My maidservants I will pour out My Spirit in those days.

Joel 2:28,29

The prophet Joel, who had prophesied some 200 years before Jeremiah and Ezekiel, had predicted the coming of the new covenant without mentioning it by name. Compare the statements here with the other passages above.

- God said this event was to ***happen some time in the future.***
- He also said, "I will ***pour out My Spirit upon all flesh.***" ("I will pour out" meant He would indwell His people with His Spirit. This was to be available to *all* people, not just Abraham's seed.)

The Difference Between the Covenants

The Bible is divided into two parts—the Old Covenant and the New Covenant, or the Old Testament and the New Testament ("testament" means "covenant").

In the old covenant, since the days of Moses, the laws of God were written on tablets of stone and were designed for a people already

righteous in their daily living. However, for those who were not redeemed, the Law served notice that man could not attain righteousness by his own effort, for in the flesh these laws were impossible to keep perfectly. The tablets of stone were a constant reminder that man could not keep the Law by himself.

The new covenant was instituted by Jesus Christ when He died on the cross for our sins, and under it man gained direct access to God. The Law is now written on hearts of flesh, not on tablets of stone. Under this new covenant, still in effect today, man can attain righteousness based on the merits of Christ alone, rather than having to depend on his own ability to keep God's Law.

Salvation has always been by grace through faith, for Abraham "believed God," and it was counted to him for righteousness (see Genesis 15:6 and Galatians 3:6). He and others trusted in God, knowing what He was going to do in the future at Calvary, while we today look in retrospect to what God has already done for us at Calvary.

Jesus—The Mediator of the New Covenant

But now He [Jesus] has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.
Hebrews 8:6

But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle, not made with hands, that is, not of this creation. Not with the blood of goats and calves, but by His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Hebrews 9:11-14

Important things to note in these passages from Hebrews are:

- The old covenant had been established with a sacrifice.

The shedding of blood was the means of forgiveness and salvation under the Mosaic Law. The new covenant was also established with a sacrifice—the blood of Jesus Christ shed on the cross. The Israelites looked ahead 2,000 years by faith to the blood of Christ. Today we look back by faith some 2,000 years to the blood of Christ.

For this is My blood of the new covenant, which is shed for many for the remission of sins.

Matthew 26:28

- The old covenant required repeated sacrifice of countless animals. Christ's sacrifice was ***once for all***.
- The old covenant required a priest to mediate between God and the people. Christ has now become the Mediator of the new covenant, forever interceding with God on man's behalf.

While on earth Jesus tried to explain to His disciples that He must depart if the new covenant was ever to come. This was necessary because:

- ***His blood had to be shed for the remission of sin.***
- ***The promised Spirit could not come until Christ departed.***

Nevertheless, I tell you the truth, It is to your advantage that I go away; for if I do not go away, the Helper [Spirit] will not come to you; but if I depart, I will send Him to you.

John 16:7

The New Covenant Confirmed at Pentecost

Now when the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

Acts 2:1-4

In explaining the Pentecost event Peter, in the Book of Acts, declared:

NOTES

For these are not drunk, as you suppose, since it is only the third hour of the day. But this is what was spoken by the prophet Joel: [Peter went on to quote Joel 2:28-29 mentioned earlier].

Acts 2:15,16

Things to note from Acts 2 are:

- Pentecost ushered in the second stage of the promised new covenant, about which Jesus had told His followers. The Holy Spirit was now given to indwell every believer permanently and to give assistance to the Christian in his personal obedience to God. The Holy Spirit was no longer the external influence that He had been under the old covenant but was now an internal Power—the very Person of God within the Christian’s heart.
- Some theologians question if Joel’s prophecy, which Peter quoted, was totally fulfilled. They cite the following reasons:

Only some of the Jews at Pentecost were filled with the Spirit—those who believed in Christ. So as yet the Spirit had not been poured upon “all flesh.”

Due to unbelief, Israel is to this day cut off from the Messiah as they were in the days of Jesus. However, some believe the day is coming when Israel as a nation will return to God.

For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that hardening in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel will be saved, as it is written: “The Deliverer will come out of Zion, and He will turn away ungodliness from Jacob.”

Romans 11:25,26

It is apparent that the blindness of Israel to Christ’s reality is for a season only—until the full number of Gentiles are saved.

- These theologians believe that at some point in the future the universal aspect of the Joel prophecy will be fulfilled. The Gentiles are being won and brought into the Kingdom in great number. And when the full

number is complete, God will again turn His attention to Israel to pour out His Spirit upon them.

Jesus Fulfills the Covenant

Jesus is the fulfillment of the promises to Adam, Abraham, Isaac, Jacob, and David. Because of His death on the cross for our sins, we are now made righteous in the sight of God. His shed blood has washed our sins away and we are now capable of a restored personal relationship with God. Because of the new covenant, we now have the Spirit of God living in our hearts and He is ever at work in us. The Spirit indwells us and gives us power to live by the Law of God, which is written on our hearts.

Every time Christians take communion they commemorate the new covenant God made. It means that God's promise to Adam is now a reality. Believers in Jesus Christ are now restored to fellowship with God.

Paul declares:

That the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Galatians 3:14

Jesus was the seed of Adam and Abraham, and through His finished work on the cross the whole world can be blessed. Through Jesus Christ God has provided a way for mankind to be reconciled to Him. All we need to do is be willing to receive Jesus as our Lord and Savior.

The New Birth and the New Covenant

When Jesus met with Nicodemus, He expected him to understand the new covenant better than he did, because He had come to establish it. He explained how a man must experience a "new birth" by the Spirit of God if he was to be a part of the new covenant which the Father was about to initiate. The story of Nicodemus' encounter with Jesus is recorded in John's gospel:

There was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him."

Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."

Nicodemus said to Him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?”

*Jesus answered, “**Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again.’** The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.”*

Nicodemus answered and said to Him, “How can these things be?”

Jesus answered and said to him, “Are you the teacher of Israel, and do not know these things?”

John 3:1-10

To be a partaker of the new covenant one must be born again and have the Spirit of God dwelling in him. Once the new covenant was enacted, men cannot come to God under the provisions of the old covenant. Please note again what the preceding verses have to say, especially these verses:

- **Verse 3**—“Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.”
- **Verse 4**—“How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?”
- **Verse 5**—“Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again.’
- **Verse 10**—“How can these things be?” Jesus answered and said to him, “Are you the teacher of Israel, and do not know these things?”



EQUIPPING THE SAINTS

BIBLE STUDY: PHILIPPIANS 3

Preliminary Study

Can you recall from memory the main content of Chapters 1 and 2? What did they cover?

Review these chapters from your studies before launching into Philippians 3.

Read Chapter 3 several times to get an overall view. Then proceed to the “What does it say?” part of your study.

VERSES Pg. 695

What Does It Say?

In Philippians 3 and 4 you have a choice. You can continue to summarize and title the contents by paragraphs, as you have been doing in summary outline fashion. Or you can outline the chapter. Whether you choose to do summary outlines or straight outlines, your goal is to dig in and find out what the chapter says, then record it.

The first step for either method (summary outlining or straight outlines) is to decide on the major divisions of the chapter. Then give each division a brief title or heading.

If you are making a summary outline, proceed to summarize the portion of the chapter included in each division. This time try to condense your summary to an average of 4 to 8 words per verse—that is, about 85 to 170 words for the chapter. Making your summary more compact will give you a clearer grasp of the chapter.

If you outline, consider each main division and, if possible, separate it into smaller subdivisions. These in turn can sometimes be further divided into subpoints.

Look over the sample outline of the first 14 verses of Chapter 3. Then try making your own outline of the whole chapter on scratch paper. Your outline may be different from the sample shown, or it may incorporate parts of it. After completing your outline, write it into your book.

Sample Outline of Philippians 3:1-14

- A. False and true religion (1-3)
 - 1. False stresses fleshly works (1,2)
 - 2. True rests in faith (3)
- B. Paul's testimony and experience (4-14)
 - 1. Paul's self-righteousness (4-6)
 - a. Pride in Jewish tradition (4,5)
 - b. Zeal in righteous works (6)
 - 2. Present confidence in Christ (7-14)
 - a. Forsook all for Christ (7-9)
 - (1) Christ superior to former possessions (7-14)
 - (2) Christ's righteousness superior to self-righteousness (9)
 - b. New goal in Christ (10-14)
 - (1) To know and be identified with Christ (10,11)
 - (2) To carry out God's calling (12-14)

[illegible]

What Does It Say that I Don't Understand?

List below the verses which raise questions in Philippians 3 and describe them in your own words.

Verse	Questions
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

What Do Other Scriptures Say?

Meditate through the chapter verse by verse and find cross-references for several important verses.

Verse	Cross-reference	Key Thought
Verse 10	1 Chronicles 28:9	

What Does It Say to Me?

Review the instructions in Studies 2 and 3 on writing the application. If you do not already have a verse in mind for your application, go through the chapter and choose the one you need most. Write your application in three parts: What does the passage teach? How does my life compare to this? What can be done about it? Be specific, and personal—with **I**, **me**, **my**.



Passage



Observations

Application



Area	✓	Description	Comments
Scripture Memory: Current			
Scripture Memory: Back			
Scripture Memory: New Verses			
Bible Reading			
Bible Study			
Prayer			
Witnessing			
Follow Up			
Exercise			



Daily Schedule		Priority	Do List	Errands & Projects
8				
8:30				
9				
9:30				
10				
10:30				
11				
12				
1				
1:30			Write	
2				
3				
4			Phone	
5				
6				
7			See	
8				



OUTSIDE READING ASSIGNMENT

A ONE YEAR BIBLE READING PROGRAM

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BIBLE READING PROGRAM

Introduction

The Bible is God's revealed Word to men. Therefore, it is of utmost importance to discover what it says and obey it!

Many Christians confine their Bible reading to certain favorite portions and only when they feel the need. But the Scriptures declare, "The whole Bible was given by inspiration from God and is useful to teach us what is true and to make us realize what is wrong in our lives; it straightens us out and helps us do what is right. It is God's way of making us well-prepared at every point, fully equipped to do good to everyone" (2 Timothy 3:16,17, Living Bible).

Want to know a secret of the Apostle Paul's dynamic, fruitful life? Listen to his testimony, "This is why we never collapse. The outward man does indeed suffer wear and tear, but everyday the inward man receives fresh strength" (2 Corinthians 4:16, Phillips). To keep spiritually fit we need the whole Bible, and we need to feed our souls from it daily.

Bible reading helps us know Jesus Christ better. We learn most about Jesus in the New Testament, particularly the Gospels, but He is actually the theme of the entire Book. After His resurrection Jesus astounded two of His disciples by beginning at Moses and all the prophets (the Old Testament) and interpreting to them in all the Scriptures the things concerning Himself (see Luke 24:27). Look for Jesus Christ throughout the Bible.

People are groping for purpose and meaning to life. But we have undermined the very foundation for purposeful living by substituting God's truth with humanistic speculations. The result is more and more people confused, frustrated and in despair. How assuring are the words of Jesus to His Father, "Thy Word is truth!" Yes, the Book is true. And it is absolutely trustworthy. Men's theories undergo constant change, but the Bible needs no alteration. It is the most up-to-date Book there is. It is anchored in historical events and invites honest investigation. You can unreservedly place your confidence in it.

Develop the habit of regular, consecutive Bible reading and meditation and mark your growth in spiritual vitality, joy, stability and usefulness.

The Plan

1. You will read the New Testament in one year, and you can read the Old Testament either in one or two years.
2. Check the appropriate squares when you have read the specified portions. If you follow the one-year plan you will check both outside columns for the Old Testament, but only the left column in the shaded New Testament area.
3. Don't fall behind in your reading. If you miss a day continue to read according to date and as soon as possible make up the missed passages.
4. The Old Testament books are read in the order in which they appear in the Bible. If you follow the one-year plan, you will read in two sections of the Old Testament each day, beginning with Genesis and Ezra.
5. In keeping with the object of knowing Christ, the reading of the four Gospels is spaced throughout the year.
6. You will read an average of 54 verses a day for the two-year plan and 86 verses for the one-year plan.

Bible Reading Quiet Time Program

In Chapter Ten our lesson was the Quiet Time and its importance in learning how to develop our own personal relationship to the Lord. At that time we introduced you to a very simple 31-day Quiet Time program, called Appointment With God. This program guided you through a series of different ways, or patterns, you could use in addressing a passage of Scripture. Last week you completed the Appointment With God series.

In this lesson you are introduced to a Bible Reading Program which allows you to use these passages of Scripture to guide you in developing your relationship with God. These Bible Reading charts will take you through the entire Bible in one or *two years*.

If you do not have some other Quiet Time reading program you are following, let me encourage you to let the Bible Reading Program become your guide for Quiet Time passages.



EQUIPPING THE SAINTS

Month

Bible Reading — First Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Genesis 1		Matt 1		Ezra 1
2		2		2		2:1-35
3		3		3		2:36-70
4		4,5		4		3
5		6		5:1-26		4
6		7		5:27-48		5
7		8		6:1-18		6
8		9		6:19-34		7
9		10,11		7		8
10		12		8:1-22		9
11		13,14		8:23-34		10
12		15,16		9:1-17		Neh 1,2
13		17		9:18-38		3
14		18		10:1-23		4
15		19		10:24-42		5,6
16		20		11		7:1-38
17		21		12:1-21		7:39-73
18		22,23		12:22-50		8
19		24:1-33		13:1-30		9:1-15
20		24:34-67		13:31-58		9:16-38
21		25		14		10:1-27
22		26		15:1-28		10:28-39
23		27		15:29-39		11
24		28		16		12:1-21
25		29		17		12:22-47
26		30		18:1-14		13
27		31		18:15-35		Esther 1
28		32		19		2
29		33		20		3
30		34		21:1-22		4,5
31		35		21:23-46		6,7



EQUIPPING THE SAINTS

Month

Bible Reading — Second Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Genesis 36		Matt 22:1-22		Esther 8
2		37		22:23-46		9,10
3		38		23		Job 1
4		39		24:1-28		2
5		40		24:29-51		3
6		41		25:1-13		4,5
7		42		25:14-46		6
8		43		26:1-13		7,8
9		44		26:14-35		9
10		45		26:36-56		10
11		46		26:57-75		11
12		47		27:1-14		12
13		48		27:15-26		13
14		49		27:27-44		14
15		50		27:45-66		15
16		Exodus 1		28		16
17		2		Acts 1		17
18		3		2:1-36		18
19		4		2:37-47		19
20		5		3		20
21		6		4:1-22		21
22		7		4:23-37		22
23		8		5:1-26		23
24		9		5:27-42		24
25		10,11		6		25,26
26		12		7:1-22		27
27		13		7:23-60		28
28		14		8:1-25		29



EQUIPPING THE SAINTS

Month

Bible Reading — Third Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Exodus 15		Acts 8:26-40		Job 30
2		16		9:1-19		31
3		17		9:20-43		32
4		18		10:1-33		33
5		19		10:34-48		34
6		20		11		35
7		21		12		36
8		22		13:1-12		37
9		23		13:13-25		38
10		24		13:26-52		39
11		25		14		40
12		26		15:1-11		41
13		27		15:12-41		42
14		28		16:1-10		Psalms 1-5
15		29		16:11-24		6-9
16		30		16:25-40		10-13
17		31		17:1-21		14-17
18		32		17:22-34		18
19		33		18		19-21
20		34		19:1-20		22,23
21		35		19:21-41		24,25
22		36		20:1-16		26-28
23		37		20:17-38		29,30
24		38		21:1-16		31,32
25		39		21:17-40		33
26		40		22		34
27		Lev 1,2		23		35
28		3		24		36
29		4		25		37
30		5		26		38
31		6		27:1-26		39,40



EQUIPPING THE SAINTS

Month

Bible Reading — Fourth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Lev 7		Acts 27:27-44		Psalms 41-43
2		8		28		44
3		9		Mark 1		45
4		10		2		46,47
5		11,12		3:1-12		48,49
6		13		3:13-19		50,51
7		14		3:20-35		52-55
8		15		4:1-25		56,57
9		16		4:26-41		58,59
10		17,18		5:1-20		60-62
11		19		5:21-43		63-65
12		20		6:1-29		66,67
13		21		6:30-56		68
14		22		7		69
15		23		8:1-10		70,71
16		24		8:11-38		72
17		25:1-24		9:1-29		73
18		25:25-55		9:30-50		74,75
19		26		10:1-12		76,77
20		27		10:13-34		78:1-31
21		Num 1		10:35-52		78:32-72
22		2		11		79,80
23		3		12:1-17		81-83
24		4		12:18-34		84,85
25		5,6		12:35-44		86-88
26		7:1-53		13:1-13		89
27		7:54-89		13:14-37		90,91
28		8		14:1-25		92,93
29		9		14:26-52		94
30		10		14:53-72		95,96



EQUIPPING THE SAINTS

Month

Bible Reading — Fifth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Num 11		Mark 15:1-5		Psalms 97-99
2		12		15:16-47		100,101
3		13		16		102
4		14		Rom 1:1-17		103
5		15		1:18-32		104
6		16:1-24		2		105
7		16:25-50		3		106
8		17,18		4		107
9		19		5		108,109
10		20		6		110-112
11		21		7		113,114
12		22		8:1-17		115-117
13		23		8:18-39		118
14		24		9		119:1-32
15		25		10		119:33-64
16		26		11:1-6		119:65-120
17		27		11:7-36		119:121-144
18		28		12		119:145-176
19		29		13		120-124
20		30		14		125-128
21		31		15:1-6		129-133
22		32		15:7-21		134,135
23		33		15:22-33		136,137
24		34		16		138,139
25		35		1 Cor 1:1-9		140-142
26		36		1:10-31		143,144
27		Deut 1		2		145,146
28		2		3		147
29		3		4		148-150
30		4		5		Pro 1
31		5		6		2



EQUIPPING THE SAINTS

Month

Bible Reading — Sixth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Deut 6		1 Cor 7		Pro 3
2		7		8		4
3		8		9		5
4		9		10		6
5		10		11		7
6		11		12		8
7		12		13		9
8		13		14		10
9		14		15:1-19		11
10		15		15:20-58		12
11		16		16		13
12		17		2 Cor 1		14
13		18		2		15
14		19,20		3		16
15		21		4		17
16		22		5		18
17		23		6		19
18		24		7		20
19		25,26		8		21
20		27		9		22
21		28		10		23
22		29		11		24
23		30		12		25
24		31		13		26
25		32		Luke 1:1-17		27
26		33,34		1:18-38		28
27		Joshua 1		1:39-80		29
28		2		2:1-21		30
29		3		2:22-52		31
30		4		3		Eccl 1



EQUIPPING THE SAINTS

Month

Bible Reading — Seventh Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Joshua 5		Luke 4:1-30		Eccl 2
2		6		4:31-44		3,4
3		7		5:1-26		5,6
4		8		5:27-39		7,8
5		9		6:1-23		9
6		10		6:24-38		10-12
7		11,12		6:39-49		S Sol 1-3
8		13,14		7:1-17		4,5
9		15		7:18-23		6-8
10		16-18		7:24-35		Isaiah 1
11		19		7:36-50		2,3
12		20,21		8:1-3		4-6
13		22		8:4-25		7
14		23		8:26-56		8
15		24		9:1-9		9,10
16		Judges 1		9:10-36		11,12
17		2		9:37-62		13
18		3		10:1-16		14,15
19		4		10:17-42		16,17
20		5		11:1-28		18,19
21		6		11:29-54		20,21
22		7		12:1-40		22
23		8		12:41-59		23,24
24		9		13:1-5		25-27
25		10		13:6-35		28
26		11		14:1-24		29
27		12,13		14:25-35		30,31
28		14,15		15		32
29		16		16		33
30		17,18		17:1-10		34-36
31		19		17:11-37		37



EQUIPPING THE SAINTS

Month

Bible Reading — Eighth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Judges 20		Luke 18:1-14		Isaiah 38,39
2		21		18:15-43		40
3		Ruth 1		19:1-27		41
4		2		19:28-48		42
5		3,4		20:1-18		43
6		1 Sam 1		20:19-47		44
7		2		21:1-9		45-47
8		3		21:10-38		48
9		4		22:1-38		49
10		5,6		22:39-71		50,51
11		7,8		23:1-25		52-54
12		9		23:26-56		55,56
13		10		24:1-27		57,58
14		11,12		24:28-53		59
15		13		Gal 1		60,61
16		14		2:1-10		62-64
17		15		2:11-21		65,66
18		16		3		Jer 1
19		17		4:1-11		2
20		18		4:12-31		3
21		19		5		4
22		20		6		5
23		21,22		Eph 1		6
24		23		2		7
25		24		3		8
26		25		4:1-16		9,10
27		26,27		4:17-32		11
28		28,29		5:1-20		12,13
29		30,31		5:21-33		14,15
30		2 Sam 1		6		16
31		2		Phil 1		17



EQUIPPING THE SAINTS

Month

Bible Reading — Ninth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		2 Sam 3		Phil 2:1-13		Jer 18,19
2		4,5		2:14-30		20,21
3		6		3		22
4		7		4		23
5		8,9		Col 1		24
6		10		2		25
7		11		3		26
8		12		4		27,28
9		13		1 Thes 1		29,30
10		14		2		31
11		15		3		32
12		16		4		33,34
13		17		5		35
14		18		2 Thes 1		36,37
15		19		2		38,39
16		20		3		40,41
17		21		1 Tim 1		42,43
18		22		2		44,45
19		23		3		46,47
20		24		4		48
21		1 Kings 1		5		49
22		2		6		50
23		3		2 Tim 1		51:1-33
24		4		2		51:34-64
25		5		3		52
26		6		4		Lam 1
27		7:1-26		Titus 1		2
28		7:27-51		2		3
29		8:1-34		3		4,5
30		8:35-66		Phm 1		Ezek 1,2



EQUIPPING THE SAINTS

Month

Bible Reading — Tenth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		1 Kings 9	John	1:1-28		Ezek 3
2		10		1:29-51		4, 5
3		11		2		6, 7
4		12		3		8, 9
5		13		4:1-26		10
6		14		4:27-54		11
7		15		5:1-24		12
8		16		5:25-47		13
9		17		6:1-24		14, 15
10		18		6:25-34		16
11		19		6:35-71		17
12		20		7:1-9		18, 19
13		21		7:10-31		20
14		22:1-23		7:32-53		21
15		22:24-53		8:1-38		22
16		2 Kings 1		8:39-59		23
17		2		9		24
18		3		10:1-30		25
19		4		10:31-42		26, 27
20		5		11:1-37		28
21		6		11:38-57		29, 30
22		7		12:1-36		31
23		8		12:37-50		32
24		9		13:1-20		33
25		10		13:21-38		34, 35
26		11		14		36
27		12		15		37
28		13		16		38
29		14		17		39
30		15		18:1-14		40
31		16		18:15-40		41



EQUIPPING THE SAINTS

Month

Bible Reading — Eleventh Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		2 Kings 17		John 19:1-22		Ezek 42,43
2		18		19:23-42		44
3		19		20		45
4		20		21		46
5		21		Hebrews 1		47
6		22		2		48
7		23		3		Daniel 1
8		24		4,5		2:1-24
9		25		6		2:25-49
10		1 Chron 1		7:1-19		3
11		2		7:20-28		4
12		3		8		5
13		4		9		6
14		5		10		7
15		6:1-48		11:1-12		8
16		6:49-81		11:13-40		9
17		7		12		10
18		8		13		11:1-13
19		9		James 1:1-11		11:14-45
20		10,11		1:12-27		12
21		12		2		Hosea 1,2
22		13,14		3		3-5
23		15		4		6,7
24		16		5		8,9
25		17		1 Peter 1		10,11
26		18		2		12-14
27		19,20		3		Joel 1
28		21		4		2
29		22		5		3
30		23		2 Peter 1		Amos 1,2



EQUIPPING THE SAINTS

Month

Bible Reading — Twelfth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		1 Chron 24		2 Peter 2		Amos 3,4
2		25		3		5
3		26		1 John 1		6,7
4		27		2		8,9
5		28		3		Obadiah 1
6		29		4		Jonah 1,2
7		2 Chron 1,2		5		3,4
8		3,4		2 John 1		Micah 1,2
9		5,6		3 John 1		3,4
10		7,8		Jude 1		5,6
11		9		Rev 1		7
12		10		2		Nahum 1
13		11		3		2,3
14		12,13		4		Habak 1,2
15		14,15		5		3
16		16,17		6		Zeph 1
17		18		7		2,3
18		19,20		8		Haggai 1,2
19		21		9		Zech 1,2
20		22,23		10		3,4
21		24		11		5
22		25		12		6
23		26,27		13		7,8
24		28		14,15		9
25		29		16		10
26		30,31		17		11
27		32		18		12,13
28		33		19		14
29		34		20		Malachi 1
30		35		21		2
31		36				3,4



Chapter 13

HOLINESS AND OUR WILLS

***For it is God who works in you
to will and to act according
to His good purpose.
Philippians 2:13***

In all that has been said so far about our responsibility for holiness—the necessity of conviction and commitment, perseverance and discipline, and of holiness in body and in spirit—the activity of our will is always implied. It is the will that ultimately makes each individual choice of whether we will sin or obey. It is the will that chooses to yield to temptation, or to say no. Our wills, then, ultimately determine our moral destiny, whether we will be holy or unholy in our character and conduct.

This being true, it is critically important that we understand how our wills function—what causes them to turn one direction or the other, why they make the choices they do. Above all else, we must learn how to bring our wills into submission and obedience to the will of God, on a practical, daily, hour-by-hour basis.

To help us understand how our wills function, let us review the definition of the heart presented earlier in Chapter 6. In that definition Owen said the heart as used in the Bible generally denotes all the faculties of the soul as they work together in doing good or evil—the mind, the emotions, the conscience, and the will.

These faculties were all implanted in man's soul by God, but were all corrupted through man's fall in the Garden of Eden. Our reason (or understanding) was darkened (Ephesians 4:18), and our wills perverted (John 5:40). With new birth our reason is again enlightened, our affec-

tions and desires redirected, and our wills subdued. But though this is true, it is not true all at once. In actual experience it is a growing process. We are told to renew our minds (Romans 12:2), to set our affections on things above (Colossians 3:1)¹, and to submit our wills to God (James 4:7).

Moreover, when God originally created man, the reason, the emotions, and the will all worked in perfect harmony. Reason led the way in understanding the will of God, the will consented to God's will, and the emotions delighted in doing it. But with the entrance of sin into man's soul, these three faculties began to work at cross purposes to one another and to God. The will has become stubborn and rebellious and will not consent to that which reason knows to be the will of God. Or, more commonly, the emotions get the upper hand and draw away both reason and will from obedience to God.

The point of all of this is to emphasize and enable us to understand the interrelation of the mind, emotions, and will. While the will is the ultimate determiner of all choices, it is influenced in its choices by the strongest forces brought to bear upon it.

These compelling forces come from a variety of sources. It may be the subtle suggestions of Satan and his world system (Ephesians 2:2) or the evil enticements of our own sinful nature (James 1:14). It may be the urgent voice of conscience, the earnest reasoning of a loving friend, or the quiet prompting of the Holy Spirit. But from whatever sources these compelling forces come, they reach our wills through either our reason or our emotions.

Therefore we must guard what enters our minds and what influences our emotions. Solomon said, “Watch over your heart with all diligence, for from it flow the springs of life” (Proverbs 4:23). If we diligently guard our minds and emotions, we will see the Holy Spirit working in us to conform our wills to His own (Philippians 2:12,13). How then do we guard our minds and emotions?

David said, “How can a young man keep his way pure? By keeping it according to Thy Word” (Psalm 119:9). David guarded his way with the Word of God. The Bible speaks to us primarily through our reason, and this is why it is so vitally important for our minds to be constantly brought under its influence. There is absolutely no shortcut to holiness that bypasses or gives little priority to a consistent intake of the Bible.

Solomon told us that wisdom, understanding, and discretion will guard us from the evil way (Proverbs 2:10-12). These are qualities of our minds. How do we acquire these qualities? “For the Lord gives wisdom; from His mouth comes knowledge and understanding” (Proverbs 2:6). But to whom does the Lord give these qualities? He gives them to the one who receives His sayings, who inwardly treasures His commandments, who makes his ear alert to wisdom and his heart ready for understanding, who prays for discernment and understanding, and who seeks understanding as if it were hidden treasure (Proverbs 6:1-5).

It is obvious from even a casual reading of Proverbs 2:1-12 that the protective influence of the Word of God comes as a result of diligent, prayerful, and purposeful intake of Scripture. To guard our minds, we must give priority to the Bible in our lives—not just for the spiritual information it gives, but also for the daily application of it in our workaday lives.

Not only must we guard our minds, we must also guard our emotions. To do this, it is helpful first, to realize that while God most often appeals to our wills through our reason, sin and Satan usually appeal to us through our desires. It is true Satan will attack our reason to confuse

and cloud the issues, but that is only to enable him to conquer us through our desires. This is the strategy he employed with Eve (Genesis 3:1-6). He attacked her reason by questioning God’s integrity, but his primary temptation was to her desire. We read that Eve saw that the tree was good for food, it was a delight to the eyes, and desirable for making one wise (Genesis 3:6).

Knowing that Satan attacks primarily through our desires, we should watch over them diligently and bring the Word of God to bear on them constantly. This is not asceticism; it is spiritual prudence. Each of us should seek to be aware of how sin attacks us through our desires, and take preventive actions. This is what Paul urged Timothy to do when he instructed him to “flee the evil desires of youth” (2 Timothy 2:22).

But the guarding of our desires is more than fighting a rear-guard defensive action against temptations from the world, the flesh, and the devil. We must take the offensive. Paul directs us to set our hearts on things above, that is, on spiritual values (Colossians 3:1). The psalmist encourages us to delight ourselves in the law of God (Psalm 1:2), and it was said prophetically of Jesus, “I delight to do Thy will, O my God” (Psalm 40:8). So we see that we are to set our desires on spiritual things, and delight ourselves in the law and will of God.

So we have come full circle to discipline—to a structured plan. Normally our reason, wills, and emotions should work in that order, but since we so often reverse the order, giving attention to our desires, we must work at directing those desires toward God’s will.

When I first began jogging as an exercise, I was unmotivated, and therefore inconsistent in doing it. I knew I should jog, that my body needed the physical conditioning, and that I would probably be more healthy as a result. But I was out of condition and it required time I didn’t think I had and above all, it was painful. So I started, stopped, started, and stopped, never making consistent progress. Then I read Dr.

Kenneth Cooper's book, *Aerobics*, which documents the importance of strenuous activities such as jogging, that exercise the heart. Dr. Cooper explained why jogging was important, gave a few simple guidelines for doing it, and sprinkled his facts and instructions with many illustrations of people whose physical lives were changed dramatically as a result of jogging.

I found myself reading through that book perhaps a half dozen times. I didn't need to be convinced of the importance of jogging; I was already convinced. And I didn't need to reread the few simple rules; they were clear the first time through the book. What I needed was motivation. And those "success" stories—what I call "before and after stories"—motivated me to go out and jog. Reading and rereading them finally succeeded in making me consistent. I influenced my will through my emotions (by motivation) when I could not through my reason (by understanding the importance of jogging).

Now in addition to giving us instructions and guidelines for living, the Bible is filled with "success" stories of real people who trusted God and obeyed Him and whose lives were changed dramatically or who significantly influenced the course of history. The 11th chapter of Hebrews gives us a brief and partial index of some of these stories. But there are many more not mentioned (as the writer of Hebrews himself acknowledges in Hebrews 11:32). The exploits of men such as Daniel, Nehemiah, and Elijah as well as Abraham, Noah, and David can motivate us to go and do likewise. So we should do well to constantly include the accounts of some of these men in our Bible reading to motivate us in areas of holiness.

In addition to the Scriptures, we can be alert for the few classic books that really motivate us to a holy and godly life. The number will probably not exceed half a dozen that uniquely meet our needs.² These books should be reread frequently just as I reread *Aerobics*. The basic idea is to have a plan—a disciplined approach—that will enable us to stay motivated to holiness.

In the final analysis it is God who works in us to will and to act according to His good purpose. But we are expressly told by Paul to work at this ourselves (Philippians 2:12). Our responsibility regarding our wills is to guard our minds and emotions, being aware of what influences our minds and stimulates our desires. As we do our part, we will see the Spirit of God do His part in making us more holy.

Footnotes

¹In the New International Version the phrase from this verse reads, "Set your heart on things above." However, Paul evidently used heart here in its more limited meaning of affections and emotions, since in verse 2 he told us to set our minds—that is, our intellect—on things above. Thus he exhorted us to set both our affections and our reason on spiritual values.

²The list of books which uniquely meet each person's needs will of course, vary. My own list will not necessarily motivate the reader, but, for whatever it is worth, it includes: *Romans: An Exposition of Chapter 6—The New Man* by D. Martyn Lloyd-Jones, and *Temptation and Sin* by John Owen (both previously cited in this book); and two other short, readable books, *Power Through Prayer* by E. M. Bounds (Zondervan), and *The Life of Robert Murray McCheyne* by Andrew Bonar (Banner of Truth Trusts). I must say, however, that day-in and day-out the Scriptures themselves motivate me more to holiness than all the books in my library.



EQUIPPING THE SAINTS

Discipling Plan

Date/Lesson

Trainer _____

Disciple _____

Lesson Objective:

Activities

Tools

Review

Teach

Prayer

Lesson

Bible Study

PSMA

Reading

Evangelism/Discipleship

Scripture Memory

Time

Plan for Activities

Application

Assignment

Lesson

Bible Study

PSMA/Reading

Ministry

Scripture Memory



EQUIPPING THE SAINTS

4/14

Disciple's Application Guide

Student's Name _____ Group _____ Date _____
 Subject Area _____ A Survey of the Bible _____
 Topic _____ The Promise Fulfilled _____

Disciple's Profile	Completed	
	Yes	No
Topic Notes		
<i>Review The Promise Fulfilled</i>		
Bible Study		
<i>Philippians 4</i>		
Personal & Spiritual Management Aid		
<i>Do 5 PSMA</i>		
Outside Reading		
<i>Bible Reading Chart</i>		
<i>Pursuit of Holiness — Chapter 14</i>		
Ministry: Evangelism/Follow-Up/Discipleship		
Pray for one person to win to Christ		
Pray for your Disciple		
<i>Complete Discipling Plan</i>		
Meet with your Disciple		
Scripture Memory		
Write in reference to first verse you memorized		
Write in reference to second verse you memorized		
Review all previous verses		



EQUIPPING THE SAINTS

THE PROMISE FULFILLED

NOTES

Introduction

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 send My messenger, and he will prepare the way before Me. And the Lord, whom you seek, will suddenly come to His temple, even the Messenger of the covenant, in whom you delight. Behold, He is coming,” says 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 to be his name. His ministry was to turn a rebellious people back to God. He called on people to repent, wash away their sins, 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 about his ministry rather than Malachi’s:

The voice of one crying in the wilderness: “Prepare the way of the LORD; make straight in the desert a highway for our God.”

Isaiah 40:3

Isaiah 40:3 is a cross reference to Malachi’s prophecy.

However, Jesus clearly identified John as the Elijah who was to come. So according to Jesus’ own testimony, the prophecies in Isaiah and in Malachi both were fulfilled in John the Baptist.

And if you are willing to receive it, he is Elijah who is 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 crush Satan's head. He came also as the perfect fulfillment of God's promise to *Abraham*, "that in you all the families of the earth shall be blessed." He came as the perfect fulfillment of God's promise to *David* that He would one day rule from David's throne.

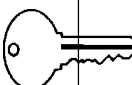
The four Gospel writers each describe the life, ministry, death, and resurrection of Jesus Christ. This survey of the life of Christ will follow Matthew's account.

(Note: Read each chapter as you study the following lesson.)

Matthew 1—

The Birth of Jesus

This chapter reveals the genealogy of Jesus Christ. It traces His ancestry to David and Abraham. It tells of Jesus' virgin birth and His mission in life. Matthew contains another key verse:



“And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins. ”

Matthew 1:21

Matthew 2—

Herod's Plan to Kill Jesus

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

Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you 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 for Egypt...But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Arise, take the young Child and His mother, and go to the land of

Israel, for those who sought the young Child's life are dead."

Matthew 2:13,14,19,20

NOTES

Matthew 3—

The Baptism of Jesus

In chapter 3, we learn of Jesus' baptism in the River Jordan by John the Baptist, his cousin. For the first time in Scripture, all three members of the Trinity (Father, Son, and Holy Spirit) are mentioned in a single passage. Jesus, the Son, was baptized; the Spirit descended from above; and the voice of God the Father was heard from heaven.

Then Jesus, when He had been baptized, came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."

Matthew 3:16-17

Matthew 4—

The Temptation of Jesus

This chapter reveals Satan's temptation of Jesus in the wilderness for 40 days and nights, and how Jesus defeated him each time with the Word of God. It also tells of Jesus' early ministry and how He called His disciples to become fishers of men—a call still made to those who would follow Him.

From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand." Now Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, "Follow Me, and I will make you fishers of men." Then they immediately left their nets and followed Him. And going on from there, He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. And He called them, and immediately they left the boat and their father, and followed Him.

Matthew 4:17-22

But when He saw the multitudes, He was moved with compassion for them, because they were weary

and scattered, like sheep having no shepherd. Then He said to His disciples, "The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest."

Matthew 9:36-38

Matthew 5,7—

The Sermon on the Mount

These chapters review God's practical principles which were to govern the lives of Christians then and now. They include:

- **The Beatitudes**

- **The Laws of...**

- Moses
- Adultery
- Oaths
- Love
- Reconciliation
- Divorce
- Nonresistance



- **Instructions in...**

- Almsgiving
- Money
- Prudence
- Prayer
- Anxiety
- Fasting
- Judging

And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching, for He taught them as one having authority, and not as the scribes.

Matthew 7:28,29

Matthew 8,9—

The Authority of Christ

These chapters deal with Jesus' power and authority over the elements of the earth.

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

He had absolute power over all of them. Because of this, He was able to minister and help people who had no power over them.

But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd. Then He said to His disciples, "The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest."

Matthew 9:36-38

Matthew 10— The Calling of the Disciples

This chapter deals with Jesus' calling of The Twelve apostles and His instructions to them as they went forth to minister. He told them specifically everything they were to do, as well as how to handle various circumstances, such as:

- **Geography**
- **Finances**
- **Clothing**
- **Message**
- **Opposition**
- **Persecution**

These things were addressed by Jesus in order to instruct and prepare His servants for service.

And he who does not take his cross and follow after Me is not worthy of Me. He who finds his life will lose it, and he who loses his life for My sake will find it.

Matthew 10:38,39

Matthew 11,12— Opposition to Jesus

The opposition Jesus received from the Jewish leaders and people reach a climax in these chapters. Jesus came to lead and guide but was rejected instead. After John the Baptist was imprisoned, Jesus became the Jewish leaders' main target. If they could not find fault with Him, they 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 does not cast out demons except by Beelzebub, the ruler of the demons."

Matthew 12:24

Matthew 13— The Parables of Christ

Matthew 13 is a collection of Jesus' parables. His parables were stories in which a moral or spiritual truth was illustrated by an analogy drawn from the experiences of everyday life. Some of the topics include:

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

But blessed are your eyes for they see, and your ears for they hear; for assuredly I say to you, that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.

Matthew 13:16,17

Matthew 14,15— The Miracles of Christ

These chapters record some of the miracles Jesus performed:

- Feeding of the 5,000
- Walking on the water
- Healing of the woman's daughter
- Feeding of the 4,000

The miracles clearly demonstrated that Jesus was the Son of God. In these two chapters Jesus also reproved the Sadducees and Pharisees for their hardness of heart.

Then great multitudes came to Him, having with them those who were lame, blind, mute, maimed, and many others; and they laid them down at Jesus' feet, and He healed them. So the multitudes marveled when they saw the mute speaking, the maimed made whole, the lame walking, and the blind seeing; and they glorified the God of Israel.

Matthew 15:30,31

Matthew 16,17— Jesus, the Son of God

Peter confessed that Jesus was the Christ, the Son of the Living God, in these chapters. Jesus delivered His first word about His death on the cross and His resurrection. He was also transfigured before Peter, James, and John, as they heard God's voice.

While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!"

Matthew 17:5

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

Matthew 18,20— Practical Teaching

Here Jesus gave practical instructions on such things as:

- Humility
- Discipline of a brother
- Forgiveness
- Children
- Wealth
- Rewards
- Rank

Jesus set a standard of moral conduct for all who would follow Him and taught servanthood by example.

But Jesus called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave—just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

Matthew 20:25-28

Matthew 21-23— The Triumphal Entry and Debates

These chapters describe Jesus' triumphal entry into Jerusalem riding on a donkey. As He entered the city, the people shouted, "Hosanna to the Son of David—blessed is He who comes in the name of the Lord."

Jesus' 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 also in these three chapters. His stinging rebuke of the Jewish religious leaders and warnings to the people about them complete this section.

Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness.

Matthew 23:27

Matthew 24,25— Prophecies of Jesus

Jesus spoke of the signs of the end times and future events in this section, often called the Mount Olivet Discourse. He instructed His followers often in the form of parables. Here we see:

- **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 the nations**

“*But of that day and hour no one knows, no, not even the angels of heaven, but My Father only. But as the days of Noah were, so also will the coming of the Son of Man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and did not know until the flood came and took them all away, so also will the coming of the Son of Man be.*”

Matthew 24:36-39

Matthew 26— The New Covenant Instituted

This is the account of the Passover and the Last Supper in the upper room, including the institution of the new covenant which is seen symbolized in the Last Supper. The symbolism is shown through the

eating of bread and the drinking of wine. The bread symbolized Christ's broken body and the wine symbolized His shed blood for our sins.

NOTES

And as they were eating, Jesus took bread, blessed it and broke it, and gave it to the disciples and said, "Take, eat; this is My body." Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins."

Matthew 26:26-28

Judas betrayed Jesus for 30 pieces of silver and the final hours in the Garden of Gethsemane with the disciples are described. At that time Jesus was arrested and brought before the high priest, Caiaphas.

Matthew 27— The Death of Christ

Jesus' trial before the Sanhedrin and Pilate is continued in this chapter. Barabbas was chosen over Jesus for release. Jesus was then condemned and scourged by the Romans. He was crucified on a cross, where His shed blood became the cleansing for all sin. Through His death men can now be reunited with God and restored to fellowship with Him. Jesus Christ was buried in the borrowed grave of Joseph of Arimathea, which was then sealed by the Roman guards.

On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate, saying, "Sir, we remember, while He was still alive, how that deceiver said, 'After three days I will rise.'"

Matthew 27:62,63

Matthew 28— The Resurrection of Christ

In this chapter we find the account of the resurrection and the women who came to the tomb to find it empty. The disciples refused to believe their story. Jesus appeared to the disciples and gave them the Great Commission. Later they were commanded to go and make disciples of all nations of the world.

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe

*[obey] all things that I have commanded you; and lo,
I am with you always, even to the end of the age.
Matthew 28:19,20*

NOTES

The 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 following His ascension. Because of His rejection by the people who wanted a political instead of a spiritual Savior, Jesus said He would come again to rule the world.

Dispensationalists believe the Jews will on that day possess the land fully that God gave to Abraham and his seed. Today the people of God await the return of Jesus for the second time. Until He does come, believers are to make disciples of the nations.

The Primary Mission

From the Gospels one gains a historic overview of Jesus' life and ministry. A cursory reading of His life might lead one 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 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 sin, and men were restored to fellowship with God. This redemption was sealed by His resurrection from the dead.

The Establishing of the Kingdom

Second, Jesus came to establish God's Kingdom and rule in the world He had created. This He did through the training of The Twelve—charging them to make disciples of all nations. These men became the leaders of the early Church as they carried out the Great Commission given to them by the Master.

Making disciples means to call 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, the first year of Jesus' ministry was spent with the masses about Him. He preached about His Father; He healed the sick; He fed the multitudes; He made the blind to see, and 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 the Living God.

In chapter 3 of Mark, however, Jesus changed His emphasis. He spent the entire night in prayer, and in the morning selected twelve individuals to relate to more intimately. Now, although Jesus still was involved with the masses, He began to devote Himself specifically to the training of these twelve men.

Then He appointed twelve, that they might be with Him and that He might send them out to preach.
Mark 3:14

With this transition in His ministry, Jesus then shared the parable of the sower. He told about the seed, and how in three cases it did not produce. When the seed fell upon good and fertile ground, He said, it produced thirty-, sixty-, and one hundred-fold. The disciples were this good soil, and for the last two years of His earthly ministry, Jesus gave His attention to their preparation.

At the end of His earthly ministry, Jesus charged His disciples with the responsibility of discipling ALL the nations of the world. As has been pointed out, He commanded them to teach their disciples to observe (**obey**) all that He had commanded them (the Great Commission). This plan ensures that succeeding generations of people will be won and trained until He returns to rule on David's throne.

Summary

These two purposes (man's redemption and the establishing of the Kingdom through the training of The Twelve) were Jesus' main objectives during His three years of earthly ministry. With the promises fulfilled in Christ, the Book of Acts now picks up the narrative and expands it further—from the Jewish nation outward to the world.



EQUIPPING THE SAINTS

BIBLE STUDY: PHILIPPIANS 4

Preliminary Study

Can you recall the contents and main points of Chapters 1-3 without looking back? Try it; then review them from your studies before Chapter 4. Notice that each chapter is somewhat independent of the others. Yet notice how Jesus Christ is the focal point in each chapter of this warm personal letter.

Read this chapter straight through several times, then again slowly with meditation. Use scratch paper to jot down any application possibilities or problems as you notice them.

What Does It Say?

VERSES Pg. 696

Again analyze the chapter by summary outline or by making a regular outline.

For a summary outline, follow the pattern of the three preceding studies.

Divide the chapter into sections, write a title and a summary for each section...or summarize the chapter first (average 4-8 words per verse) and then add titles for the sections.

If you choose to outline Philippians 4, try making your own outline, then compare it with the parts of the chapter outlined on the next page.

Sample Outline of Philippians 4:1-7

- A. Be steady and unified (1-3)
 - 1. Stand firm in the Lord
 - 2. Help others
- B. Be prayerful and virtuous (4-7)
 - 1. Rejoice and be forbearing
 - 2. Pray about everything

Summary Outline or Outline

What Does It Say That I Don't Understand?

Record your questions for Philippians 4. You may want to write an occasional question as you work on the other parts of the study; or you may prefer to do the questions all at one time. Keep in mind that prayer and continued reflection on the chapter are important ways to find answers.

Verse	Questions
<hr/>	<hr/>
<hr/>	<hr/>
<hr/>	<hr/>
<hr/>	<hr/>
<hr/>	<hr/>

What Do Other Scriptures Say?

Choose several outstanding verses in Chapter 4. Find cross-references for them which contain a parallel truth or example of the thought you are cross-referencing.

Verse	Cross-reference	Key Thought

What Does It Say to Me?

Again choose a verse for application from a list you have made, or from a review of the chapter. Write your application in three parts as you have been doing—the truth to apply, the way it presently relates to you, and your plan of action.

Make the third step practical and definite. How you do this will depend on what your need is and what the Lord impresses on your heart to do about it. But be honest. Don't write an application to please or impress someone else.

Always pray about your application—before you write it, and afterwards as you seek to apply it in practice. Self-effort is powerless to change your life—it is God who works the transformation in you (Philippians 2:13).

In developing the action step of your application, there are different kinds of projects you can record.

❶ **Action to be taken right away**—not a long-term application but one attainable within a few days—or at least a specific part of it to be accomplished soon (see sample applications). Sometimes it helps to make a memo and check up on yourself later to see if you have taken the action you felt the Lord wanted you to.

❷ **A new attitude** about God or one of His principles (example below). Here it's good to be specific about what your new attitude should be, and to put it on your prayer list for extra prayer.

Sometimes a practical reminder is to memorize the application verse. Reviewing the verse both recalls God's will and prompts you to pray.

Verse 4 is an emphatic command to Christians to rejoice always in the Lord, even in adverse circumstances—the words were even written from a prison! However, both my attitude and actions show how far I am from this standard of rejoicing always, and from the contentment mentioned in verse 11. Twice in the last 24 hours I have been irritated and impatient about minor circumstances that I should have been able to take in stride, and even joyfully.

Since this is something God wants, I must depend on Him to accomplish it in me. I plan to make it a particular matter of prayer this week that the Holy Spirit will produce this fruit of joy in my life. As a reminder, I have put verse 4 on a card to memorize and review.

Application Verse and Application for Philippians 4:



Passage



Application



Area	✓	Description	Comments
Scripture Memory: Current			
Scripture Memory: Back			
Scripture Memory: New Verses			
Bible Reading			
Bible Study			
Prayer			
Witnessing			
Follow Up			
Exercise			



Daily Schedule		Priority	Do List	Errands & Projects
8				
8:30				
9				
9:30				
10				
10:30				
11				
12				
1				
1:30			Write	
2				
3				
4			Phone	
5				
6				
7			See	
8				



OUTSIDE READING ASSIGNMENT

A ONE YEAR BIBLE READING PROGRAM

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BIBLE READING PROGRAM

Introduction

The Bible is God's revealed Word to men. Therefore, it is of utmost importance to discover what it says and obey it!

Many Christians confine their Bible reading to certain favorite portions and only when they feel the need. But the Scriptures declare, "The whole Bible was given by inspiration from God and is useful to teach us what is true and to make us realize what is wrong in our lives; it straightens us out and helps us do what is right. It is God's way of making us well-prepared at every point, fully equipped to do good to everyone" (2 Timothy 3:16,17, Living Bible).

Want to know a secret of the Apostle Paul's dynamic, fruitful life? Listen to his testimony, "This is why we never collapse. The outward man does indeed suffer wear and tear, but everyday the inward man receives fresh strength" (2 Corinthians 4:16, Phillips). To keep spiritually fit we need the whole Bible, and we need to feed our souls from it daily.

Bible reading helps us know Jesus Christ better. We learn most about Jesus in the New Testament, particularly the Gospels, but He is actually the theme of the entire Book. After His resurrection Jesus astounded two of His disciples by beginning at Moses and all the prophets (the Old Testament) and interpreting to them in all the Scriptures the things concerning Himself (see Luke 24:27). Look for Jesus Christ throughout the Bible.

People are groping for purpose and meaning to life. But we have undermined the very foundation for purposeful living by substituting God's truth with humanistic speculations. The result is more and more people confused, frustrated and in despair. How assuring are the words of Jesus to His Father, "Thy Word is truth!" Yes, the Book is true. And it is absolutely trustworthy. Men's theories undergo constant change, but the Bible needs no alteration. It is the most up-to-date Book there is. It is anchored in historical events and invites honest investigation. You can unreservedly place your confidence in it.

Develop the habit of regular, consecutive Bible reading and meditation and mark your growth in spiritual vitality, joy, stability and usefulness.

The Plan

1. You will read the New Testament in one year, and you can read the Old Testament either in one or two years.
2. Check the appropriate squares when you have read the specified portions. If you follow the one-year plan you will check both outside columns for the Old Testament, but only the left column in the shaded New Testament area.
3. Don't fall behind in your reading. If you miss a day continue to read according to date and as soon as possible make up the missed passages.
4. The Old Testament books are read in the order in which they appear in the Bible. If you follow the one-year plan, you will read in two sections of the Old Testament each day, beginning with Genesis and Ezra.
5. In keeping with the object of knowing Christ, the reading of the four Gospels is spaced throughout the year.
6. You will read an average of 54 verses a day for the two-year plan and 86 verses for the one-year plan.

Bible Reading Quiet Time Program

In Chapter Ten our lesson was the Quiet Time and its importance in learning how to develop our own personal relationship to the Lord. At that time we introduced you to a very simple 31-day Quiet Time program, called Appointment With God. This program guided you through a series of different ways, or patterns, you could use in addressing a passage of Scripture. Last week you completed the Appointment With God series.

In this lesson you are introduced to a Bible Reading Program which allows you to use these passages of Scripture to guide you in developing your relationship with God. These Bible Reading charts will take you through the entire Bible in one or *two years*.

If you do not have some other Quiet Time reading program you are following, let me encourage you to let the Bible Reading Program become your guide for Quiet Time passages.



EQUIPPING THE SAINTS

Month

Bible Reading — First Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Genesis 1		Matt 1		Ezra 1
2		2		2		2:1-35
3		3		3		2:36-70
4		4,5		4		3
5		6		5:1-26		4
6		7		5:27-48		5
7		8		6:1-18		6
8		9		6:19-34		7
9		10,11		7		8
10		12		8:1-22		9
11		13,14		8:23-34		10
12		15,16		9:1-17		Neh 1,2
13		17		9:18-38		3
14		18		10:1-23		4
15		19		10:24-42		5,6
16		20		11		7:1-38
17		21		12:1-21		7:39-73
18		22,23		12:22-50		8
19		24:1-33		13:1-30		9:1-15
20		24:34-67		13:31-58		9:16-38
21		25		14		10:1-27
22		26		15:1-28		10:28-39
23		27		15:29-39		11
24		28		16		12:1-21
25		29		17		12:22-47
26		30		18:1-14		13
27		31		18:15-35		Esther 1
28		32		19		2
29		33		20		3
30		34		21:1-22		4,5
31		35		21:23-46		6,7



EQUIPPING THE SAINTS

Month

Bible Reading — Second Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Genesis 36		Matt 22:1-22		Esther 8
2		37		22:23-46		9,10
3		38		23		Job 1
4		39		24:1-28		2
5		40		24:29-51		3
6		41		25:1-13		4,5
7		42		25:14-46		6
8		43		26:1-13		7,8
9		44		26:14-35		9
10		45		26:36-56		10
11		46		26:57-75		11
12		47		27:1-14		12
13		48		27:15-26		13
14		49		27:27-44		14
15		50		27:45-66		15
16		Exodus 1		28		16
17		2		Acts 1		17
18		3		2:1-36		18
19		4		2:37-47		19
20		5		3		20
21		6		4:1-22		21
22		7		4:23-37		22
23		8		5:1-26		23
24		9		5:27-42		24
25		10,11		6		25,26
26		12		7:1-22		27
27		13		7:23-60		28
28		14		8:1-25		29



EQUIPPING THE SAINTS

Month

Bible Reading — Third Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Exodus 15		Acts 8:26-40		Job 30
2		16		9:1-19		31
3		17		9:20-43		32
4		18		10:1-33		33
5		19		10:34-48		34
6		20		11		35
7		21		12		36
8		22		13:1-12		37
9		23		13:13-25		38
10		24		13:26-52		39
11		25		14		40
12		26		15:1-11		41
13		27		15:12-41		42
14		28		16:1-10		Psalms 1-5
15		29		16:11-24		6-9
16		30		16:25-40		10-13
17		31		17:1-21		14-17
18		32		17:22-34		18
19		33		18		19-21
20		34		19:1-20		22,23
21		35		19:21-41		24,25
22		36		20:1-16		26-28
23		37		20:17-38		29,30
24		38		21:1-16		31,32
25		39		21:17-40		33
26		40		22		34
27		Lev 1,2		23		35
28		3		24		36
29		4		25		37
30		5		26		38
31		6		27:1-26		39,40



EQUIPPING THE SAINTS

Month

Bible Reading — Fourth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Lev 7		Acts 27:27-44		Psalms 41-43
2		8		28		44
3		9		Mark 1		45
4		10		2		46,47
5		11,12		3:1-12		48,49
6		13		3:13-19		50,51
7		14		3:20-35		52-55
8		15		4:1-25		56,57
9		16		4:26-41		58,59
10		17,18		5:1-20		60-62
11		19		5:21-43		63-65
12		20		6:1-29		66,67
13		21		6:30-56		68
14		22		7		69
15		23		8:1-10		70,71
16		24		8:11-38		72
17		25:1-24		9:1-29		73
18		25:25-55		9:30-50		74,75
19		26		10:1-12		76,77
20		27		10:13-34		78:1-31
21		Num 1		10:35-52		78:32-72
22		2		11		79,80
23		3		12:1-17		81-83
24		4		12:18-34		84,85
25		5,6		12:35-44		86-88
26		7:1-53		13:1-13		89
27		7:54-89		13:14-37		90,91
28		8		14:1-25		92,93
29		9		14:26-52		94
30		10		14:53-72		95,96



EQUIPPING THE SAINTS

Month

Bible Reading — Fifth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Num 11		Mark 15:1-5		Psalms 97-99
2		12		15:16-47		100,101
3		13		16		102
4		14		Rom 1:1-17		103
5		15		1:18-32		104
6		16:1-24		2		105
7		16:25-50		3		106
8		17,18		4		107
9		19		5		108,109
10		20		6		110-112
11		21		7		113,114
12		22		8:1-17		115-117
13		23		8:18-39		118
14		24		9		119:1-32
15		25		10		119:33-64
16		26		11:1-6		119:65-120
17		27		11:7-36		119:121-144
18		28		12		119:145-176
19		29		13		120-124
20		30		14		125-128
21		31		15:1-6		129-133
22		32		15:7-21		134,135
23		33		15:22-33		136,137
24		34		16		138,139
25		35		1 Cor 1:1-9		140-142
26		36		1:10-31		143,144
27		Deut 1		2		145,146
28		2		3		147
29		3		4		148-150
30		4		5		Pro 1
31		5		6		2



EQUIPPING THE SAINTS

Month

Bible Reading — Sixth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Deut 6		1 Cor 7		Pro 3
2		7		8		4
3		8		9		5
4		9		10		6
5		10		11		7
6		11		12		8
7		12		13		9
8		13		14		10
9		14		15:1-19		11
10		15		15:20-58		12
11		16		16		13
12		17		2 Cor 1		14
13		18		2		15
14		19,20		3		16
15		21		4		17
16		22		5		18
17		23		6		19
18		24		7		20
19		25,26		8		21
20		27		9		22
21		28		10		23
22		29		11		24
23		30		12		25
24		31		13		26
25		32		Luke 1:1-17		27
26		33,34		1:18-38		28
27		Joshua 1		1:39-80		29
28		2		2:1-21		30
29		3		2:22-52		31
30		4		3		Eccl 1



EQUIPPING THE SAINTS

Month

Bible Reading — Seventh Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Joshua 5		Luke 4:1-30		Eccl 2
2		6		4:31-44		3,4
3		7		5:1-26		5,6
4		8		5:27-39		7,8
5		9		6:1-23		9
6		10		6:24-38		10-12
7		11,12		6:39-49		S Sol 1-3
8		13,14		7:1-17		4,5
9		15		7:18-23		6-8
10		16-18		7:24-35		Isaiah 1
11		19		7:36-50		2,3
12		20,21		8:1-3		4-6
13		22		8:4-25		7
14		23		8:26-56		8
15		24		9:1-9		9,10
16		Judges 1		9:10-36		11,12
17		2		9:37-62		13
18		3		10:1-16		14,15
19		4		10:17-42		16,17
20		5		11:1-28		18,19
21		6		11:29-54		20,21
22		7		12:1-40		22
23		8		12:41-59		23,24
24		9		13:1-5		25-27
25		10		13:6-35		28
26		11		14:1-24		29
27		12,13		14:25-35		30,31
28		14,15		15		32
29		16		16		33
30		17,18		17:1-10		34-36
31		19		17:11-37		37



EQUIPPING THE SAINTS

Month

Bible Reading — Eighth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Judges 20		Luke 18:1-14		Isaiah 38,39
2		21		18:15-43		40
3		Ruth 1		19:1-27		41
4		2		19:28-48		42
5		3,4		20:1-18		43
6		1 Sam 1		20:19-47		44
7		2		21:1-9		45-47
8		3		21:10-38		48
9		4		22:1-38		49
10		5,6		22:39-71		50,51
11		7,8		23:1-25		52-54
12		9		23:26-56		55,56
13		10		24:1-27		57,58
14		11,12		24:28-53		59
15		13		Gal 1		60,61
16		14		2:1-10		62-64
17		15		2:11-21		65,66
18		16		3		Jer 1
19		17		4:1-11		2
20		18		4:12-31		3
21		19		5		4
22		20		6		5
23		21,22		Eph 1		6
24		23		2		7
25		24		3		8
26		25		4:1-16		9,10
27		26,27		4:17-32		11
28		28,29		5:1-20		12,13
29		30,31		5:21-33		14,15
30		2 Sam 1		6		16
31		2		Phil 1		17



EQUIPPING THE SAINTS

Month

Bible Reading — Ninth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		2 Sam 3		Phil 2:1-13		Jer 18,19
2		4,5		2:14-30		20,21
3		6		3		22
4		7		4		23
5		8,9		Col 1		24
6		10		2		25
7		11		3		26
8		12		4		27,28
9		13		1 Thes 1		29,30
10		14		2		31
11		15		3		32
12		16		4		33,34
13		17		5		35
14		18		2 Thes 1		36,37
15		19		2		38,39
16		20		3		40,41
17		21		1 Tim 1		42,43
18		22		2		44,45
19		23		3		46,47
20		24		4		48
21		1 Kings 1		5		49
22		2		6		50
23		3		2 Tim 1		51:1-33
24		4		2		51:34-64
25		5		3		52
26		6		4		Lam 1
27		7:1-26		Titus 1		2
28		7:27-51		2		3
29		8:1-34		3		4,5
30		8:35-66		Phm 1		Ezek 1,2



EQUIPPING THE SAINTS

Month

Bible Reading — Tenth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		1 Kings 9	John	1:1-28		Ezek 3
2		10		1:29-51		4, 5
3		11		2		6, 7
4		12		3		8, 9
5		13		4:1-26		10
6		14		4:27-54		11
7		15		5:1-24		12
8		16		5:25-47		13
9		17		6:1-24		14, 15
10		18		6:25-34		16
11		19		6:35-71		17
12		20		7:1-9		18, 19
13		21		7:10-31		20
14		22:1-23		7:32-53		21
15		22:24-53		8:1-38		22
16		2 Kings 1		8:39-59		23
17		2		9		24
18		3		10:1-30		25
19		4		10:31-42		26, 27
20		5		11:1-37		28
21		6		11:38-57		29, 30
22		7		12:1-36		31
23		8		12:37-50		32
24		9		13:1-20		33
25		10		13:21-38		34, 35
26		11		14		36
27		12		15		37
28		13		16		38
29		14		17		39
30		15		18:1-14		40
31		16		18:15-40		41



EQUIPPING THE SAINTS

Month

Bible Reading — Eleventh Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		2 Kings 17		John 19:1-22		Ezek 42,43
2		18		19:23-42		44
3		19		20		45
4		20		21		46
5		21		Hebrews 1		47
6		22		2		48
7		23		3		Daniel 1
8		24		4,5		2:1-24
9		25		6		2:25-49
10		1 Chron 1		7:1-19		3
11		2		7:20-28		4
12		3		8		5
13		4		9		6
14		5		10		7
15		6:1-48		11:1-12		8
16		6:49-81		11:13-40		9
17		7		12		10
18		8		13		11:1-13
19		9		James 1:1-11		11:14-45
20		10,11		1:12-27		12
21		12		2		Hosea 1,2
22		13,14		3		3-5
23		15		4		6,7
24		16		5		8,9
25		17		1 Peter 1		10,11
26		18		2		12-14
27		19,20		3		Joel 1
28		21		4		2
29		22		5		3
30		23		2 Peter 1		Amos 1,2



EQUIPPING THE SAINTS

Month

Bible Reading — Twelfth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		1 Chron 24		2 Peter 2		Amos 3,4
2		25		3		5
3		26		1 John 1		6,7
4		27		2		8,9
5		28		3		Obadiah 1
6		29		4		Jonah 1,2
7		2 Chron 1,2		5		3,4
8		3,4		2 John 1		Micah 1,2
9		5,6		3 John 1		3,4
10		7,8		Jude 1		5,6
11		9		Rev 1		7
12		10		2		Nahum 1
13		11		3		2,3
14		12,13		4		Habak 1,2
15		14,15		5		3
16		16,17		6		Zeph 1
17		18		7		2,3
18		19,20		8		Haggai 1,2
19		21		9		Zech 1,2
20		22,23		10		3,4
21		24		11		5
22		25		12		6
23		26,27		13		7,8
24		28		14,15		9
25		29		16		10
26		30,31		17		11
27		32		18		12,13
28		33		19		14
29		34		20		Malachi 1
30		35		21		2
31		36				3,4



Chapter 14

HABITS OF HOLINESS

Just as you used to offer the parts of your body in slavery to impurity and to ever-increasing wickedness, so now offer them in slavery to righteousness and holiness.
Romans 6:19

The more we sin, the more we are inclined to sin. John Owen expressed it this way, in his quaint 17th-century style: “Repeated acts of the consent of the will unto sin may beget a disposition and inclineableness of the will unto aproneness and readiness to consent unto sin upon easy solicitation.”¹

Every sin we commit reinforces the habit of sinning and makes it easier to sin. In the previous chapter we discussed the importance of guarding our minds and emotions, since these faculties are the channels through which the various compelling forces reach our wills. But it is also important that we understand how our habits influence our wills.

Habit is defined as the “prevailing disposition or character of a person’s thoughts and feelings.”² Habits are the thought and emotional patterns engraved on our minds. These internal habit patterns play just as forceful a role as external influences on our actions—in fact, perhaps more so. Owen said, “Every lust is a depraved habit or disposition continually inclining our hearts to do evil.”³

As unbelievers, we formerly gave ourselves to developing habits of unholiness—what Paul called “ever-increasing wickedness” (Romans 6:19). Every time we sinned—every time we lusted, coveted, hated, cheated, or lied—we were developing habits of ever-increasing wick-

edness. These repeated acts of unrighteousness became habits that made us, in fact, slaves to sin.

But now, Paul declared, just as we formerly gave ourselves to these wicked habits, so we are to give ourselves to developing habits of holiness (Romans 6:19). We are to put off our old self—our sinful disposition and its habits—and put on the new self—with its character and habits of holiness. To train ourselves in godliness (1 Timothy 4:7) is to discipline and structure our lives so that we develop godly habits. Putting off these sinful habits is what Paul calls mortifying or putting to death the deeds of the body (Romans 8:13).

Though we are to deal with these habits of unholiness, we must not try to do it in our own strength. Breaking sinful habits must be done in cooperation with the Holy Spirit and in dependence upon Him. The determination that “I’ll not do that anymore,” based upon sheer human resolve, has never once broken the shackles of sin. But there are practical principles which we can follow to train ourselves in godliness.

The first principle is that habits are developed and reinforced by frequent repetition. Another definition of habit is “a behavior pattern acquired by frequent repetition.”⁴ This is the principle underlying the fact that the more we sin, the more we are inclined to sin. But the converse is also true. The more we say no to sin, the more we are inclined to say no.

Therefore, in dependence on the Holy Spirit, we must systematically work at acquiring the habit of saying no to the sins that so easily entangle

us. We all know what these sins are; the sins to which we are particularly vulnerable. We begin by concentrating on saying no to these. Then God will lead us on to work on other sins which we may not even be aware of at this time. The more we succeed in saying no to our sinful desires, the easier it becomes to say no.

In the same manner we can develop positive habits of holiness. We can develop the habit of thinking thoughts that are pure, true, and good. We can develop the habits of prayer and meditating on the Scriptures. But these habits will only be developed through frequent repetition.

The second principle in breaking sinful habits and acquiring new ones is to never let an exception occur. When we allow exceptions we are reinforcing old habits, or else failing to reinforce the new one. At this point we must watch the “just this once” type of thinking, which is a subtle, dangerous trap. Because we are unwilling to pay the price of saying no to our desires, we tell ourselves we will indulge only once more, and tomorrow will be different. Deep inside we know that tomorrow it will be even more difficult to say no, but we don’t dwell on this fact.

The third principle is that diligence in all areas is required to ensure success in one area. Owen said, “Without a sincere and diligent effort in every area of obedience, there will be no successful mortification of any one besetting sin.”⁵ We may feel that a particular habit “isn’t too bad,” but continually giving in to that habit weakens our wills against the onslaughts of temptation from other directions. This is the reason, for example, that it is so important for us to develop habits of self-control over our physical appetites. We may think indulging these appetites isn’t so bad, but such indulgences weaken our wills in every other respect of our lives.

Last, don’t be discouraged by failure. There is a vast difference between failing and becoming a failure. We become a failure when we give up—when we stop trying. But as long as we are working on those sinful habits, regardless of

how often we fail, we have not become a failure, and we can expect to see progress.

It is vain to guard our minds and emotions against that which comes from without if we do not at the same time deal with habits of sin which are within. The battle for holiness must be fought on two fronts—without and within. Only then will we see progress toward holiness.

Footnotes

¹John Owen, *Temptation and Sin*, page 253.

²*Webster’s New Collegiate Dictionary*, page 514.

³Owen, *Temptation and Sin*, page 28.

⁴*Webster’s New Collegiate Dictionary*, page 514.

⁵Owen, *Temptation and Sin*, page 40, author’s paraphrase.



EQUIPPING THE SAINTS

Discipling Plan

Date/Lesson

Trainer _____

Disciple _____

Lesson Objective:

Activities

Tools

Review

Teach

Prayer

Lesson

Bible Study

PSMA

Reading

Evangelism/Discipleship

Scripture Memory

Time

Plan for Activities

Application

Assignment

Lesson

Bible Study

PSMA/Reading

Ministry

Scripture Memory



EQUIPPING THE SAINTS

4/15

Disciple's Application Guide

Student's Name _____ Group _____ Date _____
 Subject Area _____ A Survey of the Bible
 Topic _____ The Promise Expanded

Disciple's Profile	Completed	
	Yes	No
Topic Notes		
<i>Review The Promise Expanded</i>		
Bible Study		
<i>Summary of Philippians</i>		
Personal & Spiritual Management Aid		
<i>Do 5 PSMA</i>		
Outside Reading		
<i>Bible Reading Chart</i>		
<i>Pursuit of Holiness — Chapter 15</i>		
Ministry: Evangelism/Follow-Up/Discipleship		
Pray for one person to win to Christ		
Pray for your Disciple		
<i>Complete Discipling Plan and Meet with your Disciple</i>		
Share <i>Bridge</i> with non-Christian		
<i>Complete Evangelism Report</i>		
Scripture Memory		
Write in reference to first verse you memorized		
Write in reference to second verse you memorized		
Review all previous verses		



EQUIPPING THE SAINTS

THE PROMISE EXPANDED

NOTES

Introduction

While Jesus was on the earth, He told His disciples through Peter:

*I also say to you that you are Peter, and on this rock
I will build My church, and the gates of Hades shall
not prevail against it.*

Matthew 16:18

Christianity expanded through the establishing of small groups of believers into local churches or congregations. This expansion eventually occurred through the Gentile nations.

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

Ministry in Jerusalem (Acts 1-7)

Acts 1—

Commission and Ascension

Jesus appeared to His disciples and commissioned them:

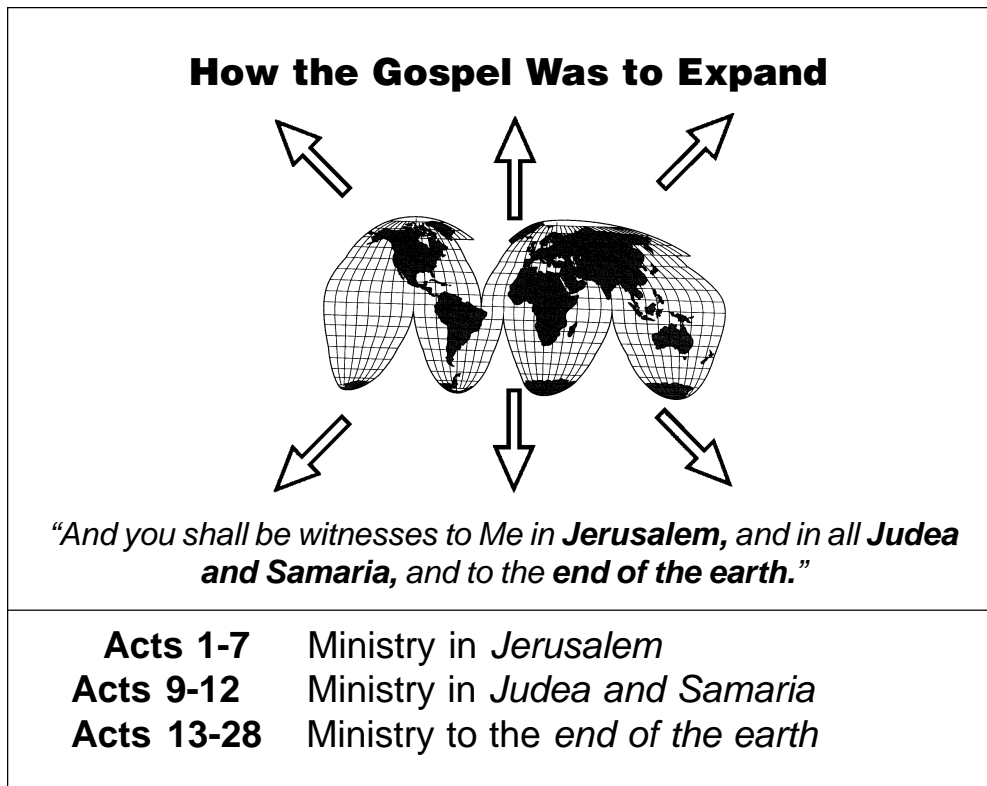


*But you shall receive power when the Holy Spirit has
come upon you; and you shall be witnesses to Me in
Jerusalem, and in all Judea and Samaria, and to
the end of the earth.*

Acts 1:8

Following is a diagram of how God intended the Gospel to expand in the early church.

NOTES



Jesus led His disciples up to the Mount of Olives, and there He ascended until the clouds received Him out of their sight. Two men in white clothing (angels) appeared beside them, assuring them Jesus would come again in the clouds, just as He had been taken. The disciples returned to Jerusalem and appointed Matthias as an apostle in Judas' place.

Acts 2— Pentecost

This chapter describes the coming of the Holy Spirit and the confirmation of the new covenant. The Spirit of God was now to live in the hearts of men and not in a temple made of stone. This was a historic event—Jews from every nation were gathered at the Feast of Pentecost. The Spirit descended, and every man from all points of the compass heard the Gospel being preached in his own language by Jewish disciples who had never learned that language. 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 established in their faith by the disciples.

Then those who gladly received his word were baptized; and that day about three thousand souls were added to them. And they continued steadfastly in the

apostles' doctrine and fellowship, in the breaking of bread, and in prayers.

Acts 2:41,42

NOTES

The Book of Acts is a fascinating narrative on the expansion—or “explosion”—of the Church. This rapid growth took place because new believers were being followed-up in their walk with God by the more mature believers. This was God’s plan for personal Christian growth. Chapter 1 exhorts Christians in evangelism; Chapter 2 shows evangelism beginning to take place as the believers care for and nurture new followers of Jesus Christ.

Acts 3— Authenticated by Miracles

Peter and John healed a lame man and used the occasion to preach the Gospel to the crowd which had gathered. It is interesting to note how Peter took his listeners back to the promises and covenants of God and showed them how Jesus was the fulfillment of them.

The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go. But you denied the Holy One and the Just, and asked for a murderer to be granted to you, and killed the Prince of life, whom God raised from the dead, of which we are witnesses.

Acts 3:13-15

Again they used every opportunity to preach the Gospel.

Acts 4— The First Persecution

The temple priests and Sadducees were greatly offended by Peter’s message about Jesus, so they arrested him and John. The next morning Peter proclaimed that the lame man had been healed by Jesus, whom the Jews had crucified. The leaders commanded them not to speak in Jesus’ name anymore, but they refused. Peter and John were warned and released.

However, many of those who heard the word believed; and the number of the men came to be about five thousand.

Acts 4:4

This healing of the lame man resulted in 5,000 people turning to the Savior. It is no wonder the religious leaders were upset with these followers of Jesus.

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 for their lie 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 brought once more before the council but 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.

And they agreed with him [Gamaliel], and when they had called for the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. So they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. And daily in the temple, and in every house, they did not cease teaching and preaching Jesus as the Christ.

Acts 5:40-42

Their faithfulness resulted in further persecution by the religious leaders. However, God was at work and people's lives were being touched by the message of the Gospel.

Acts 6— Deacons Appointed

Some of the Grecian widows in the Jerusalem assembly were being overlooked in the daily distribution of food. The multitude of Christians chose seven men who were full of the Holy Spirit to be in charge of this task so the apostles could give themselves to prayer and the ministry of the Word of God. Stephen, one of the seven newly-appointed deacons, was so eloquent and bold in his witness that the religious leaders charged him with blasphemy, and brought him before the council.

And the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

Acts 6:7

It is interesting to note here the shift from *adding* converts to *multiplying* disciples greatly in Jerusalem. With this kind of impact, the Jewish religious leaders increased the level of their persecution of the believers.

Acts 7— Stephen's Martyrdom

In his defense before the council, Stephen reviewed the promises and covenants God had made with Abraham and his seed, and showed how Jesus was the fulfillment of those promises. (Study this sermon—it is an excellent review of the Old Testament story). The council members listened until Stephen began to speak of Jesus, at which time they angrily rose up against him and stoned him to death. Stephen died asking God to forgive them.

And they cast him out of the city and stoned him. And the witnesses laid down their clothes at the feet of a young man named Saul. And they stoned Stephen as he was calling on God and saying, "Lord Jesus, receive my spirit." Then he knelt down and cried out with a loud voice, "Lord, do not charge them with this sin." And when he had said this, he fell asleep.

Acts 7:58-60

Saul, a leader in the persecution of Christians, was present at Stephen's death, which may have had a significant impact on him as he watched the ordeal.

Church Expansion: Paul's First Missionary Journey (Acts 13,14)

As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them." Then, having fasted and prayed, and laid hands on them, they sent them away.

Acts 13:2,3



Chapters 13 and 14 are the account of the expansion of the early Church. Previously expansion had taken place primarily because of persecution. But God was now ready to expand His work through Barnabas and Paul. The leadership group ("they" in verse 2 above) sent them out. 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.

Paul's First Missionary Journey



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, accompanied them. They traveled overland to the west coast city of Paphos. In this city Sergius Paulus, a Roman proconsul, 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 in that city. From there the men boarded a ship and departed for Perga in Pamphylia.

Perga—The Gospel in Asia Minor

John Mark decided to leave Paul and Barnabas, so they went on without him to Antioch in Pisidia. There Barnabas and Paul again went to the synagogue. The people invited them to speak, so Paul gave a long historical review and showed that Jesus was the long-awaited Messiah. Many of the people stayed and talked with them and were encouraged to continue in the grace of God. The next week nearly the entire city turned out to hear Paul. The Jews, filled with envy, refused to believe their message. So Paul turned to the Gentiles, and many of them were saved; the Word of God spread all over the region. The Jews expelled them from the city, so they went on to Iconium.

Iconium

Here they went to the synagogue first, 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 the pair, and they had to flee for their lives or be stoned. They moved on to Lystra and Derbe, cities of Lycaonia.

Lystra

Here Paul healed a lame man, and the people thought the gods had come down to them. They thought Paul was Mercury and Barnabas was Jupiter. The people wanted to make sacrifices to them, but Paul preached Christ to them. Some Jews from Antioch and Iconium, who had 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

Here they continued to preach the Gospel and decided they needed to return and encourage the new believers they had ministered to previously. So they back-tracked through Lystra, Iconium, and Antioch and passed through Pisidia, Pamphylia, and from there, to Perga. Everywhere they taught the disciples and encouraged them. They departed to Attalia on the coast and sailed home to Antioch. They called the Church together and reported how God had opened the door to the Gentiles.

The Jerusalem Council (Acts 15)

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 things offered to 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 their decision.

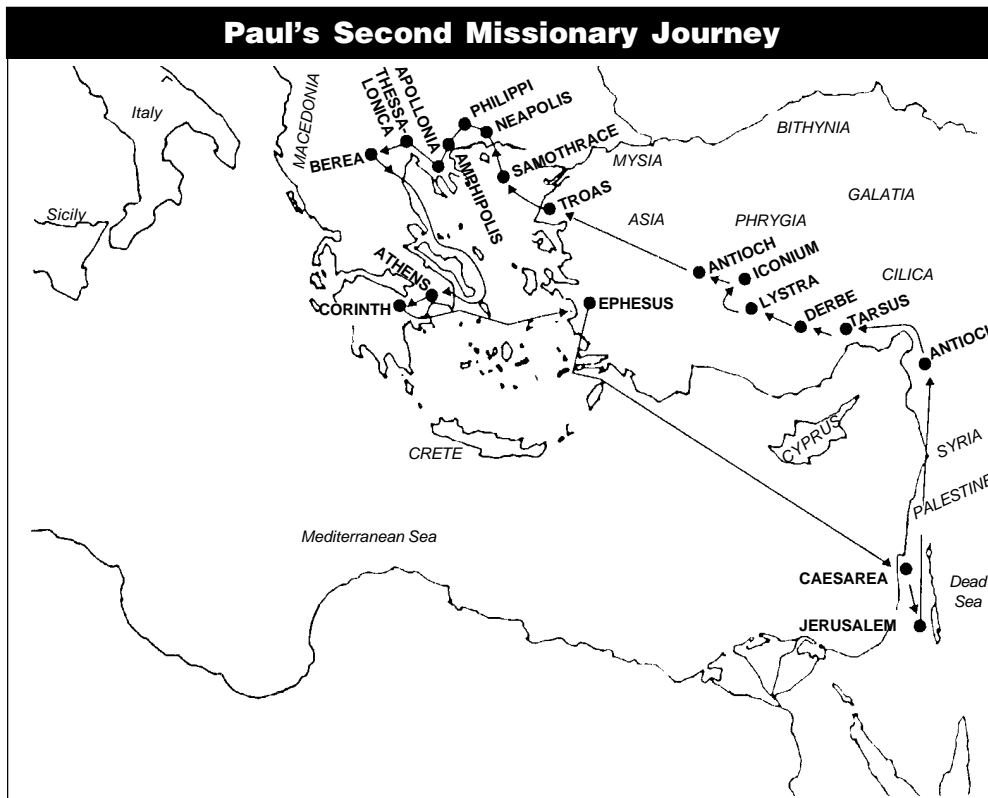
*Now therefore, why do you test God by putting a yoke
on the neck of the disciples which neither our fathers
nor we were able to bear?*

Acts 15:10

It was very hard for the Pharisaic Christians, who had lived under the Law, to accept grace. Since they didn't comprehend it, they wanted to place the Gentiles under the Law. The apostles, who were living under grace, did not allow this to happen.

Paul's Second Missionary Journey (Acts 16-18)

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 to do the same. Then they went on to Derbe.



Derbe

In Derbe Paul and Silas picked up Timothy, a young man Paul had led to Christ on the first missionary journey. Paul wanted to take Timothy with him, so he circumcised him because of the Jews. Timothy's mother was Jewish, but his father was Greek.

Lystra and Iconium

With Timothy as their companion, Paul and Silas delivered the letter from the Jerusalem council concerning the keeping of the Old Testament Jewish Law—the council sought to simplify the demands made of new converts.

They further strengthened the churches, then moved on. They went to Phrygia and the regions of Galatia but were forbidden by the Holy Spirit at this time to preach in Asia.

Mysia

They passed on to Mysia and decided to go north to Bithynia, but the

Spirit led them 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 Jewish 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 found himself 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 opened the stocks and the gates. 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 there. A number of Greeks responded, but the Jews stirred up trouble and took a bond from Jason with whom Paul was staying. So Paul and Silas departed for Berea, leaving Timothy behind.

Berea

These people received Paul's message but wisely searched their Bibles to see if his message agreed with Scripture. Here Paul also asked Silas to stay in Berea to help strengthen the new church. Paul moved on to Athens when the Jews from Thessalonica made trouble for his party.

Athens

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

Corinth

In Corinth Paul met Aquila and Priscilla, who were Jewish tentmakers. 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 instead to the Gentiles, many of whom responded. The Lord gave Paul a vision that He would be with him, so he remained there for a year and a half. Finally the Jews rose up against him, so Paul took Aquila and Priscilla and went by ship to Ephesus.

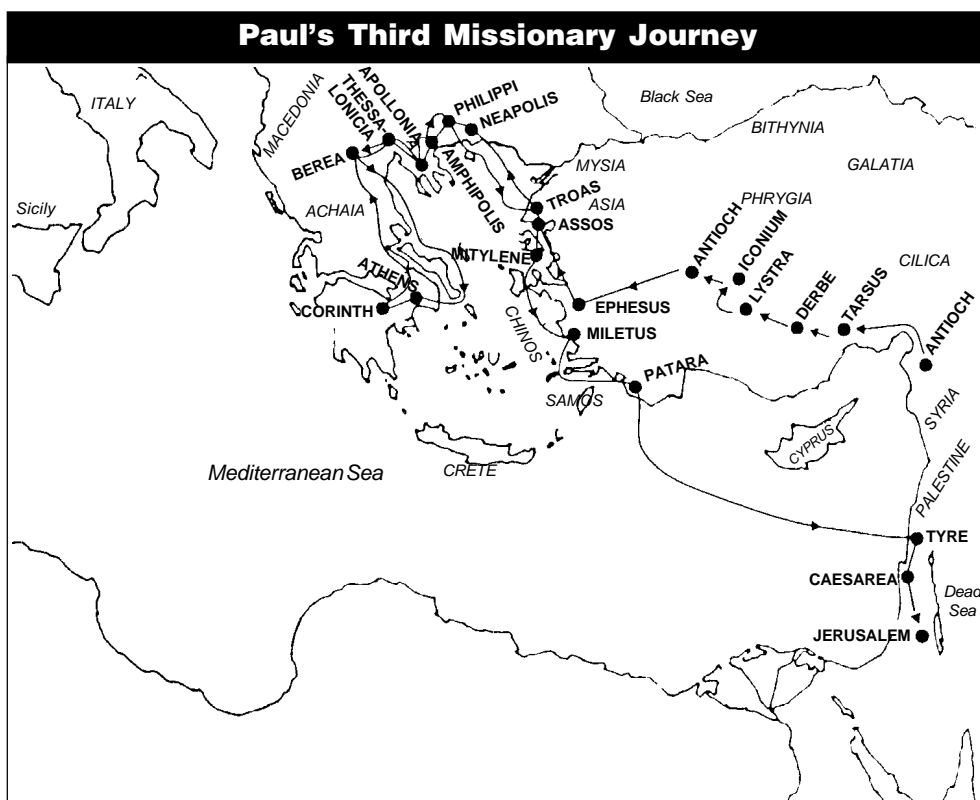
Ephesus

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, 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 his “home” church in Antioch.

Paul's Third Missionary Journey (Acts 19,20)

After a time with believers in Antioch, Paul decided it was again time for him to return and visit the churches previously established in an effort to strengthen the converts and disciples. He retraced his steps through Galatia and Phrygia, then returned to Ephesus in Asia, as he had promised. Here he had left Aquila and Priscilla to minister on his second journey.



Ephesus

In Ephesus this time, 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 believed, were baptized in Jesus' name, and they prophesied, speaking in tongues.

Paul in the City

For three months at Ephesus Paul 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 routinely performed, and people burned their books on sorcery.

At the end of about three years of fruitful service, Paul's ministry was ended by a riot. The silversmiths, who made idols of Artemis, feared that Paul's preaching would ruin their business, so they stirred up a mob against him and the other Christians. Paul wisely decided to move on to visit other churches.

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.

Macedonia and Achaia

From Ephesus Paul departed for Macedonia and Achaia. It appears 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 2 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 while he called the church together. He preached until midnight, when one of the disciples named Eutychus, who was sitting in a window, fell asleep and tumbled out of the window to his death. Paul responded by restoring him to life. They talked until morning, when Paul's ship departed for Assos. From there he sailed on to Mitylene via Chios, Samos, and Trogyllium, disembarking at Miletus.

Miletus

Here, Paul sent for the elders from Ephesus and reviewed his ministry with them. He told them he was bound in the Spirit to go to Jerusalem and would not see them anymore. 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 seven-day visit that he should not go to Jerusalem. Paul's mind was made up, so he departed for 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 toward Jerusalem.

Paul in Jerusalem (Acts 21-23)

On his arrival in Jerusalem Paul reported to James and the elders and was warmly received by them. He detailed his ministry among the Gentiles, for which they were all grateful. They reminded Paul of his enemies who were saying that Paul was teaching the Jews to forsake the Law 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 declared 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 opinions, and Paul was nearly pulled into pieces in the commotion. So the guards removed him from the courtroom. 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 of the guard 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 a few days later.

Paul in Caesarea (Acts 24-26)

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 preach the Gospel.

Felix was succeeded by Festus, who went up to Jerusalem and learned that the Jews wanted Paul returned to Jerusalem. When Festus offered to send Paul to Jerusalem, Paul demanded his rights as a Roman citizen, claiming his entitlement to a formal trial in Rome. Before departing for Rome, however, he appeared before King Agrippa, who attempted to help Festus prepare his report for Caesar.

Paul's Trip to Rome (Acts 27,28)

After hearing Paul, Agrippa said that Paul could have been set free if only he had not appealed to Rome. So Paul was placed on a ship and sent to Rome. On the way he was shipwrecked and bitten by a poisonous snake, either of which should have killed him. At long last he arrived in Rome, where again he was put under house arrest for two

years. Paul first reasoned with the Jews, who did not believe, so he turned again to the Gentiles, who were more open. While he was in Rome he wrote the New Testament Books of Ephesians, Colossians, Philippians, and Philemon.

The Remainder of the New Testament and the Closing of the Canon

The Book of Acts ends here, with Paul in captivity. The pastoral letters (1 and 2 Timothy and Titus) were written later, for history and tradition tell us that Paul was released and traveled throughout the Aegean Sea area and perhaps as far as Spain. Later he was rearrested in Troas, taken to Rome, tried, condemned, and executed.

Other New Testament data reveal that in the late 60's, Peter wrote his two epistles. The Book of Hebrews, with its anonymous writer, appeared in the churches at this time as well. In A.D. 70 the Roman general Titus captured Jerusalem and burned the Jewish Temple. This event was in partial fulfillment of Jesus' prophecy on the Mount of Olives (see Matthew 24).

Later in the first century the letters of John and Jude were written, and the New Testament canon was completed with the Book of Revelation, written by the Apostle John while exiled on the Island of Patmos.

Prophetic Events

The Apostle John had been exiled by the Romans to the penal colony on the Island of Patmos (near Ephesus). While there, he received visions of Christ, who told him to write everything down in what became the Book of Revelation.

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 through 19 speak of a variety of tribulation events (subject to a wide range of interpretation). Chapters 20-22 describe the Great White Throne Judgment and the new heaven and new earth, where the followers of Christ will live with God forever.

At that point, all of God's promises will have been completely fulfilled, and those who are His children—true Christians—will be with Him throughout all of eternity.



EQUIPPING THE SAINTS

BIBLE STUDY: SUMMARY OF PHILIPPIANS

Preliminary Study

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**

[illegible]

Review Your Application

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 Philippians?

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

[illegible]

Optional Projects

The following can further enrich your summary and grasp of Philippians.

- 1. Write 5-10 word titles for each chapter—add them to your “Philippians At a Glance” list.**
- 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.**



Passage



Application



Area	✓	Description	Comments
Scripture Memory: Current			
Scripture Memory: Back			
Scripture Memory: New Verses			
Bible Reading			
Bible Study			
Prayer			
Witnessing			
Follow Up			
Exercise			



Daily Schedule		Prior-ity	Do List	Errands & Projects
8				
8:30				
9				
9:30				
10				
10:30				
11				
12				
1				
1:30			Write	
2				
3				
4			Phone	
5				
6				
7			See	
8				



OUTSIDE READING ASSIGNMENT

A ONE YEAR BIBLE READING PROGRAM

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BIBLE READING PROGRAM

Introduction

The Bible is God's revealed Word to men. Therefore, it is of utmost importance to discover what it says and obey it!

Many Christians confine their Bible reading to certain favorite portions and only when they feel the need. But the Scriptures declare, "The whole Bible was given by inspiration from God and is useful to teach us what is true and to make us realize what is wrong in our lives; it straightens us out and helps us do what is right. It is God's way of making us well-prepared at every point, fully equipped to do good to everyone" (2 Timothy 3:16,17, Living Bible).

Want to know a secret of the Apostle Paul's dynamic, fruitful life? Listen to his testimony, "This is why we never collapse. The outward man does indeed suffer wear and tear, but everyday the inward man receives fresh strength" (2 Corinthians 4:16, Phillips). To keep spiritually fit we need the whole Bible, and we need to feed our souls from it daily.

Bible reading helps us know Jesus Christ better. We learn most about Jesus in the New Testament, particularly the Gospels, but He is actually the theme of the entire Book. After His resurrection Jesus astounded two of His disciples by beginning at Moses and all the prophets (the Old Testament) and interpreting to them in all the Scriptures the things concerning Himself (see Luke 24:27). Look for Jesus Christ throughout the Bible.

People are groping for purpose and meaning to life. But we have undermined the very foundation for purposeful living by substituting God's truth with humanistic speculations. The result is more and more people confused, frustrated and in despair. How assuring are the words of Jesus to His Father, "Thy Word is truth!" Yes, the Book is true. And it is absolutely trustworthy. Men's theories undergo constant change, but the Bible needs no alteration. It is the most up-to-date Book there is. It is anchored in historical events and invites honest investigation. You can unreservedly place your confidence in it.

Develop the habit of regular, consecutive Bible reading and meditation and mark your growth in spiritual vitality, joy, stability and usefulness.

The Plan

1. You will read the New Testament in one year, and you can read the Old Testament either in one or two years.
2. Check the appropriate squares when you have read the specified portions. If you follow the one-year plan you will check both outside columns for the Old Testament, but only the left column in the shaded New Testament area.
3. Don't fall behind in your reading. If you miss a day continue to read according to date and as soon as possible make up the missed passages.
4. The Old Testament books are read in the order in which they appear in the Bible. If you follow the one-year plan, you will read in two sections of the Old Testament each day, beginning with Genesis and Ezra.
5. In keeping with the object of knowing Christ, the reading of the four Gospels is spaced throughout the year.
6. You will read an average of 54 verses a day for the two-year plan and 86 verses for the one-year plan.

Bible Reading Quiet Time Program

In Chapter Ten our lesson was the Quiet Time and its importance in learning how to develop our own personal relationship to the Lord. At that time we introduced you to a very simple 31-day Quiet Time program, called Appointment With God. This program guided you through a series of different ways, or patterns, you could use in addressing a passage of Scripture. Last week you completed the Appointment With God series.

In this lesson you are introduced to a Bible Reading Program which allows you to use these passages of Scripture to guide you in developing your relationship with God. These Bible Reading charts will take you through the entire Bible in one or *two years*.

If you do not have some other Quiet Time reading program you are following, let me encourage you to let the Bible Reading Program become your guide for Quiet Time passages.



EQUIPPING THE SAINTS

Month

Bible Reading — First Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Genesis 1		Matt 1		Ezra 1
2		2		2		2:1-35
3		3		3		2:36-70
4		4,5		4		3
5		6		5:1-26		4
6		7		5:27-48		5
7		8		6:1-18		6
8		9		6:19-34		7
9		10,11		7		8
10		12		8:1-22		9
11		13,14		8:23-34		10
12		15,16		9:1-17		Neh 1,2
13		17		9:18-38		3
14		18		10:1-23		4
15		19		10:24-42		5,6
16		20		11		7:1-38
17		21		12:1-21		7:39-73
18		22,23		12:22-50		8
19		24:1-33		13:1-30		9:1-15
20		24:34-67		13:31-58		9:16-38
21		25		14		10:1-27
22		26		15:1-28		10:28-39
23		27		15:29-39		11
24		28		16		12:1-21
25		29		17		12:22-47
26		30		18:1-14		13
27		31		18:15-35		Esther 1
28		32		19		2
29		33		20		3
30		34		21:1-22		4,5
31		35		21:23-46		6,7



EQUIPPING THE SAINTS

Month

Bible Reading — Second Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Genesis 36		Matt 22:1-22		Esther 8
2		37		22:23-46		9,10
3		38		23		Job 1
4		39		24:1-28		2
5		40		24:29-51		3
6		41		25:1-13		4,5
7		42		25:14-46		6
8		43		26:1-13		7,8
9		44		26:14-35		9
10		45		26:36-56		10
11		46		26:57-75		11
12		47		27:1-14		12
13		48		27:15-26		13
14		49		27:27-44		14
15		50		27:45-66		15
16		Exodus 1		28		16
17		2		Acts 1		17
18		3		2:1-36		18
19		4		2:37-47		19
20		5		3		20
21		6		4:1-22		21
22		7		4:23-37		22
23		8		5:1-26		23
24		9		5:27-42		24
25		10,11		6		25,26
26		12		7:1-22		27
27		13		7:23-60		28
28		14		8:1-25		29



EQUIPPING THE SAINTS

Month

Bible Reading — Third Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Exodus 15		Acts 8:26-40		Job 30
2		16		9:1-19		31
3		17		9:20-43		32
4		18		10:1-33		33
5		19		10:34-48		34
6		20		11		35
7		21		12		36
8		22		13:1-12		37
9		23		13:13-25		38
10		24		13:26-52		39
11		25		14		40
12		26		15:1-11		41
13		27		15:12-41		42
14		28		16:1-10		Psalms 1-5
15		29		16:11-24		6-9
16		30		16:25-40		10-13
17		31		17:1-21		14-17
18		32		17:22-34		18
19		33		18		19-21
20		34		19:1-20		22,23
21		35		19:21-41		24,25
22		36		20:1-16		26-28
23		37		20:17-38		29,30
24		38		21:1-16		31,32
25		39		21:17-40		33
26		40		22		34
27		Lev 1,2		23		35
28		3		24		36
29		4		25		37
30		5		26		38
31		6		27:1-26		39,40



EQUIPPING THE SAINTS

Month

Bible Reading — Fourth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Lev 7		Acts 27:27-44		Psalms 41-43
2		8		28		44
3		9		Mark 1		45
4		10		2		46,47
5		11,12		3:1-12		48,49
6		13		3:13-19		50,51
7		14		3:20-35		52-55
8		15		4:1-25		56,57
9		16		4:26-41		58,59
10		17,18		5:1-20		60-62
11		19		5:21-43		63-65
12		20		6:1-29		66,67
13		21		6:30-56		68
14		22		7		69
15		23		8:1-10		70,71
16		24		8:11-38		72
17		25:1-24		9:1-29		73
18		25:25-55		9:30-50		74,75
19		26		10:1-12		76,77
20		27		10:13-34		78:1-31
21		Num 1		10:35-52		78:32-72
22		2		11		79,80
23		3		12:1-17		81-83
24		4		12:18-34		84,85
25		5,6		12:35-44		86-88
26		7:1-53		13:1-13		89
27		7:54-89		13:14-37		90,91
28		8		14:1-25		92,93
29		9		14:26-52		94
30		10		14:53-72		95,96



EQUIPPING THE SAINTS

Month

Bible Reading — Fifth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Num 11		Mark 15:1-5		Psalms 97-99
2		12		15:16-47		100,101
3		13		16		102
4		14		Rom 1:1-17		103
5		15		1:18-32		104
6		16:1-24		2		105
7		16:25-50		3		106
8		17,18		4		107
9		19		5		108,109
10		20		6		110-112
11		21		7		113,114
12		22		8:1-17		115-117
13		23		8:18-39		118
14		24		9		119:1-32
15		25		10		119:33-64
16		26		11:1-6		119:65-120
17		27		11:7-36		119:121-144
18		28		12		119:145-176
19		29		13		120-124
20		30		14		125-128
21		31		15:1-6		129-133
22		32		15:7-21		134,135
23		33		15:22-33		136,137
24		34		16		138,139
25		35		1 Cor 1:1-9		140-142
26		36		1:10-31		143,144
27		Deut 1		2		145,146
28		2		3		147
29		3		4		148-150
30		4		5		Pro 1
31		5		6		2



EQUIPPING THE SAINTS

Month

Bible Reading — Sixth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Deut 6		1 Cor 7		Pro 3
2		7		8		4
3		8		9		5
4		9		10		6
5		10		11		7
6		11		12		8
7		12		13		9
8		13		14		10
9		14		15:1-19		11
10		15		15:20-58		12
11		16		16		13
12		17		2 Cor 1		14
13		18		2		15
14		19,20		3		16
15		21		4		17
16		22		5		18
17		23		6		19
18		24		7		20
19		25,26		8		21
20		27		9		22
21		28		10		23
22		29		11		24
23		30		12		25
24		31		13		26
25		32		Luke 1:1-17		27
26		33,34		1:18-38		28
27		Joshua 1		1:39-80		29
28		2		2:1-21		30
29		3		2:22-52		31
30		4		3		Eccl 1



EQUIPPING THE SAINTS

Month

Bible Reading — Seventh Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Joshua 5		Luke 4:1-30		Eccl 2
2		6		4:31-44		3,4
3		7		5:1-26		5,6
4		8		5:27-39		7,8
5		9		6:1-23		9
6		10		6:24-38		10-12
7		11,12		6:39-49		S Sol 1-3
8		13,14		7:1-17		4,5
9		15		7:18-23		6-8
10		16-18		7:24-35		Isaiah 1
11		19		7:36-50		2,3
12		20,21		8:1-3		4-6
13		22		8:4-25		7
14		23		8:26-56		8
15		24		9:1-9		9,10
16		Judges 1		9:10-36		11,12
17		2		9:37-62		13
18		3		10:1-16		14,15
19		4		10:17-42		16,17
20		5		11:1-28		18,19
21		6		11:29-54		20,21
22		7		12:1-40		22
23		8		12:41-59		23,24
24		9		13:1-5		25-27
25		10		13:6-35		28
26		11		14:1-24		29
27		12,13		14:25-35		30,31
28		14,15		15		32
29		16		16		33
30		17,18		17:1-10		34-36
31		19		17:11-37		37



EQUIPPING THE SAINTS

Month

Bible Reading — Eighth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Judges 20		Luke 18:1-14		Isaiah 38,39
2		21		18:15-43		40
3		Ruth 1		19:1-27		41
4		2		19:28-48		42
5		3,4		20:1-18		43
6		1 Sam 1		20:19-47		44
7		2		21:1-9		45-47
8		3		21:10-38		48
9		4		22:1-38		49
10		5,6		22:39-71		50,51
11		7,8		23:1-25		52-54
12		9		23:26-56		55,56
13		10		24:1-27		57,58
14		11,12		24:28-53		59
15		13		Gal 1		60,61
16		14		2:1-10		62-64
17		15		2:11-21		65,66
18		16		3		Jer 1
19		17		4:1-11		2
20		18		4:12-31		3
21		19		5		4
22		20		6		5
23		21,22		Eph 1		6
24		23		2		7
25		24		3		8
26		25		4:1-16		9,10
27		26,27		4:17-32		11
28		28,29		5:1-20		12,13
29		30,31		5:21-33		14,15
30		2 Sam 1		6		16
31		2		Phil 1		17



EQUIPPING THE SAINTS

Month

Bible Reading — Ninth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		2 Sam 3		Phil 2:1-13		Jer 18,19
2		4,5		2:14-30		20,21
3		6		3		22
4		7		4		23
5		8,9		Col 1		24
6		10		2		25
7		11		3		26
8		12		4		27,28
9		13		1 Thes 1		29,30
10		14		2		31
11		15		3		32
12		16		4		33,34
13		17		5		35
14		18		2 Thes 1		36,37
15		19		2		38,39
16		20		3		40,41
17		21		1 Tim 1		42,43
18		22		2		44,45
19		23		3		46,47
20		24		4		48
21		1 Kings 1		5		49
22		2		6		50
23		3		2 Tim 1		51:1-33
24		4		2		51:34-64
25		5		3		52
26		6		4		Lam 1
27		7:1-26		Titus 1		2
28		7:27-51		2		3
29		8:1-34		3		4,5
30		8:35-66		Phm 1		Ezek 1,2



EQUIPPING THE SAINTS

Month

Bible Reading — Tenth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		1 Kings 9	John	1:1-28		Ezek 3
2		10		1:29-51		4, 5
3		11		2		6, 7
4		12		3		8, 9
5		13		4:1-26		10
6		14		4:27-54		11
7		15		5:1-24		12
8		16		5:25-47		13
9		17		6:1-24		14, 15
10		18		6:25-34		16
11		19		6:35-71		17
12		20		7:1-9		18, 19
13		21		7:10-31		20
14		22:1-23		7:32-53		21
15		22:24-53		8:1-38		22
16		2 Kings 1		8:39-59		23
17		2		9		24
18		3		10:1-30		25
19		4		10:31-42		26, 27
20		5		11:1-37		28
21		6		11:38-57		29, 30
22		7		12:1-36		31
23		8		12:37-50		32
24		9		13:1-20		33
25		10		13:21-38		34, 35
26		11		14		36
27		12		15		37
28		13		16		38
29		14		17		39
30		15		18:1-14		40
31		16		18:15-40		41



EQUIPPING THE SAINTS

Month

Bible Reading — Eleventh Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		2 Kings 17		John 19:1-22		Ezek 42,43
2		18		19:23-42		44
3		19		20		45
4		20		21		46
5		21		Hebrews 1		47
6		22		2		48
7		23		3		Daniel 1
8		24		4,5		2:1-24
9		25		6		2:25-49
10		1 Chron 1		7:1-19		3
11		2		7:20-28		4
12		3		8		5
13		4		9		6
14		5		10		7
15		6:1-48		11:1-12		8
16		6:49-81		11:13-40		9
17		7		12		10
18		8		13		11:1-13
19		9		James 1:1-11		11:14-45
20		10,11		1:12-27		12
21		12		2		Hosea 1,2
22		13,14		3		3-5
23		15		4		6,7
24		16		5		8,9
25		17		1 Peter 1		10,11
26		18		2		12-14
27		19,20		3		Joel 1
28		21		4		2
29		22		5		3
30		23		2 Peter 1		Amos 1,2



EQUIPPING THE SAINTS

Month

Bible Reading — Twelfth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		1 Chron 24		2 Peter 2		Amos 3,4
2		25		3		5
3		26		1 John 1		6,7
4		27		2		8,9
5		28		3		Obadiah 1
6		29		4		Jonah 1,2
7		2 Chron 1,2		5		3,4
8		3,4		2 John 1		Micah 1,2
9		5,6		3 John 1		3,4
10		7,8		Jude 1		5,6
11		9		Rev 1		7
12		10		2		Nahum 1
13		11		3		2,3
14		12,13		4		Habak 1,2
15		14,15		5		3
16		16,17		6		Zeph 1
17		18		7		2,3
18		19,20		8		Haggai 1,2
19		21		9		Zech 1,2
20		22,23		10		3,4
21		24		11		5
22		25		12		6
23		26,27		13		7,8
24		28		14,15		9
25		29		16		10
26		30,31		17		11
27		32		18		12,13
28		33		19		14
29		34		20		Malachi 1
30		35		21		2
31		36				3,4



Chapter 15

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 would 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” (1 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.’” (1 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 (1 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.



EQUIPPING THE SAINTS

Discipling Plan

Date/Lesson

Trainer _____

Disciple _____

Lesson Objective:

Activities

Tools

Review

Teach

Prayer

Lesson

Bible Study

PSMA

Reading

Evangelism/Discipleship

Scripture Memory

Time

Plan for Activities

Application

Assignment

Lesson

Bible Study

PSMA/Reading

Ministry

Scripture Memory



EQUIPPING THE SAINTS **Evangelism Report**

Student's Name _____ Date _____

I N F O

Contact Name _____ Phone _____

Address _____

City _____ State _____ Zip _____

1. Describe the person to whom you presented the Bridge: _____

2. Under what circumstances was the presentation made? _____

3. Did you use the opening questions? _____

☐ Set One

☐ Set Two

☐ Set Three

☐ Other

Explain: _____

Did the opening set up the Bridge Presentation for you? _____

4. Did you draw out the Bridge Presentation? _____

5. Did you extract the Gospel socratically? _____

6. Did the person receive the Lord? _____

7. What did you learn from the experience? _____

8. Did you consider it a negative or positive experience? _____

9. What are your plans for following through on the presentation? _____



EQUIPPING THE SAINTS

4/16

Disciple's Application Guide

Student's Name _____ Group _____ Date _____
 Subject Area _____ A Survey of the Bible _____
 Topic _____ The Promise Through Prophecy _____

Disciple's Profile	Completed	
	Yes	No
Topic Notes		
<i>Review The Promise Through Prophecy</i>		
Bible Study		
Personal & Spiritual Management Aid		
<i>Do 5 PSMA</i>		
Outside Reading		
<i>Bible Reading Chart</i>		
<i>Pursuit of Holiness — Chapter 16 & 17</i>		
Ministry: Evangelism/Follow-Up/Discipleship		
Pray for one person to win to Christ		
Pray for your Disciple		
<i>Complete Discipling Plan</i>		
Meet with your Disciple		
Scripture Memory		
Write in reference to first verse you memorized		
Write in reference to second verse you memorized		
Review all previous verses		



THE PROMISE THROUGH PROPHECY

NOTES

Eschatology

Among Bible-believing Christians there is a tremendous amount of agreement about the crucial issues of the faith—the Absolutes—such as the existence of the Trinity, the authority of Scripture, the deity of Jesus Christ, His atoning death for sins, His bodily resurrection, and more. These form the essential core of Christianity and are the basis of Christian unity.

But there are less crucial issues over which Bible-believing theologians are divided. Such is the case in the field of *Eschatology*. Eschatology is the study of the end times and the consummation of all things.

Even concerning these future matters, there is general agreement on the central issues. These include such things as:

- History will go on to a certain point, then God will intervene.
- There will be a tribulation.
- There will be a rapture in which God's people will meet the Lord Jesus in the air.
- At Jesus' return in power the Antichrist will be destroyed.
- There will be a final crushing of all opposition to Christ.
- There is a judgment that results in each person spending eternity in heaven or hell.
- There will be an eternal state of heaven or hell.

However, opinions vary on other issues. How one arranges the details of the fulfillment of the promise to Abraham depends on his views as to:

Whether the yet-unfulfilled Old Testament promises are to be fulfilled to the *physical* descendants of Abraham (the Jews), or the *spiritual* descendants of Abraham (the Church, made up of Jews and Gentiles).

Whether the 1,000-year reign of Christ—the Millennium—described in Revelation 20 is to be taken as a *literal* 1,000-year reign of Christ on earth, or as a *symbol* of the complete rule Christ now exercises over heaven and earth, and which He will exercise until He returns to destroy all opposition.

Bible-believing scholars disagree on the answers to these questions and others—such as, whether or not the Church will go through the tribulation and in what sequence the events of the end times will occur.

There are four basic positions taken by biblical scholars concerning the future. They are each assigned names based on the way that position believes the return of Jesus Christ is related to the Millennium.

Four Major Eschatological Positions				
Issues Views	Abraham's Descendants*	The Rapture	The Tribulation	The Millennium
Dispensational Premillennialism	The Jews	Pretribulation	The Church will be removed to heaven before the tribulation	A future 1,000-year reign of Christ over a Jewish kingdom on earth
Historic Premillennialism	In the O.T. the Jews, and now in the N.T. the Church both Jew and Gentile	Posttribulation	The Church will be present on earth during the tribulation	A future 1,000-year reign of Christ over all mankind on earth
Amillennialism	In the O.T. the Jews, and now in the N.T. the Church both Jew and Gentile	Posttribulation	The Church will be present on earth during the tribulation	A present indefinite span with Christ reigning over heaven and earth
Post-Millennialism	In the O.T. the Jews, and now in the N.T. the Church both Jew and Gentile	Posttribulation	The Church will be present on earth during the tribulation	A future Golden Age when the Gospel dominates the earth

*This is the interpretation of the promise made to Abraham about his descendants.

Premillennialism

PRE-millennialism states that Christ will return *before* the Millennium to set up His 1,000-year reign on the earth. This position is held by many scholars. Premillennialism is further divided into two major groups, the Dispensational and Historic.

Amillennialism

A-millennialism states that the 1,000-year reign is *symbolic* of Christ's current rule over heaven and earth, begun at His ascension. According to this view, He will return *without a literal 1,000-year earthly reign*. This position is held by many other scholars.

Postmillennialism

POST-millennialism states that the spread of the Gospel will improve world conditions and will lead to a "Golden Age" (the Millennium) *after* which Christ will return. Fewer scholars hold this view.

Consider the following chart. It will help identify the names of the various positions with the major beliefs associated with them. The discussion following the chart will give more detail on each of the four positions under consideration here.

Premillennialism

There are basically two forms of Premillennialism held among evangelical scholars (Dispensational and Historic).

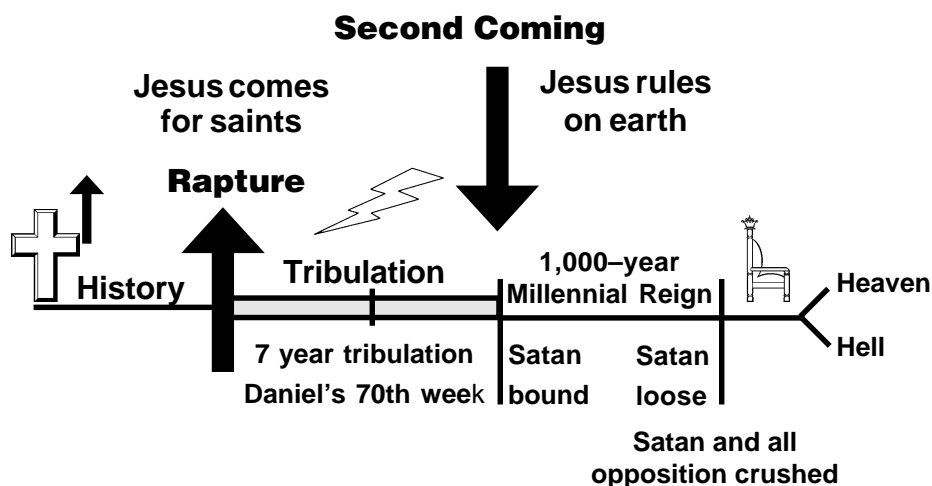
Dispensational Premillennialism

Adherents of this position believe that the promises God gave to Abraham were made *literally* to him and to his physical seed, the nation of Israel. Those promises which are yet unfulfilled will one day be fulfilled to Israel during a future 1,000-year reign of Christ on the earth. During this reign, Israel as a nation will have a special status in the world. The Jews will have returned to Christ and will have been converted.

This belief holds that the end time events will occur as follows:

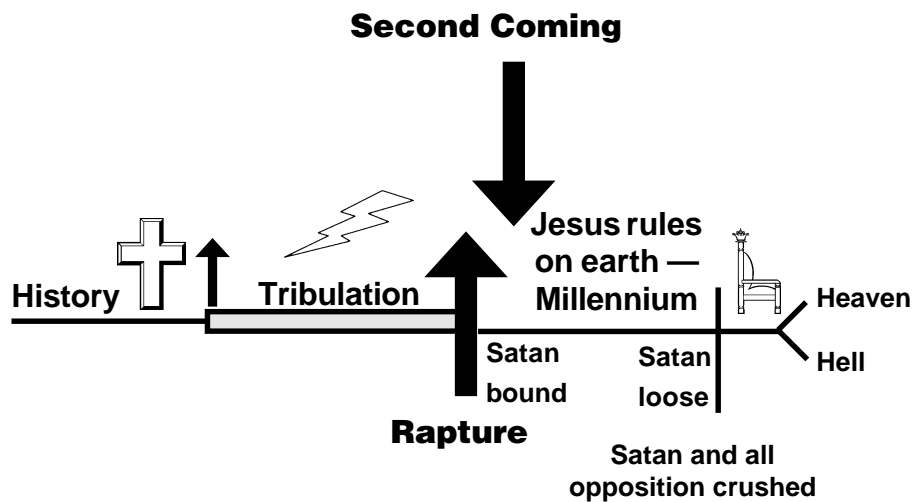
- The Church will be raptured out of the world to meet the Lord in the air prior to the period of tribulation.
- There will be a seven-year period of tribulation on the earth which is the "Seventieth Week" of Daniel's vision. It is described for us in Daniel 9—especially verse 27.

- At the end of the tribulation, Jesus will return to earth in His second coming. The saints will return with Him and will reign with Christ for 1,000 years on the earth. During this Millennial reign, Satan will be bound, and Christ will rule from David's throne. Israel will be saved, and all the Old Testament prophecies which were not fulfilled during Christ's first coming will be accomplished.
- At the close of the Millennium, Satan will be loosed for a short time to deceive the nations, but then will be crushed forever by God.
- The Great White Throne Judgment will occur, during which all souls not raised before the Millennium will be judged, resulting in eternal condemnation for those who failed to establish a personal relationship with Jesus the Messiah.



Historic Premillennialism

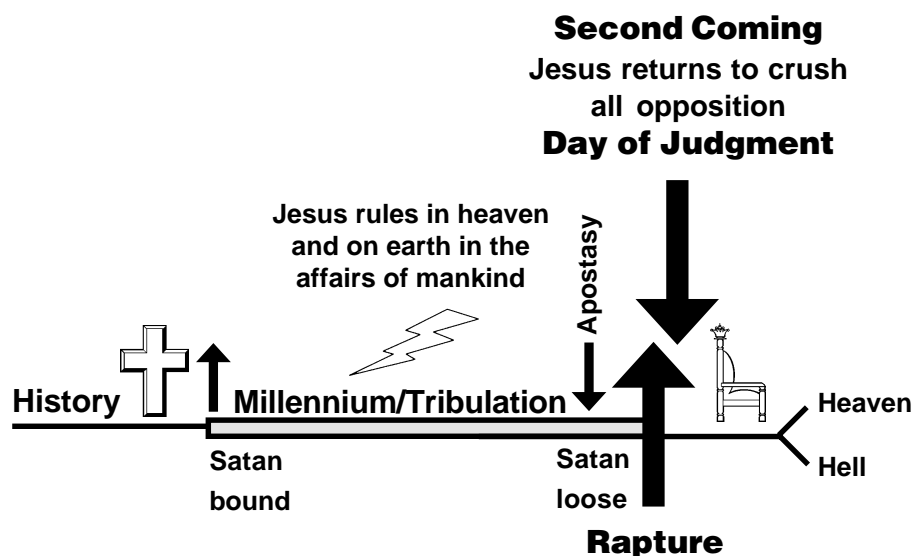
This view is similar to Dispensational Premillennialism. Historic Premillennialists believe that we are now in the tribulation, which takes place over a long period of time. Unlike the Dispensationalists they believe that the saints will go through the tribulation, but will be shielded from its most severe aspects. At the end of the tribulation the Church will be raptured out to meet Christ in the air and will at once return with Him to establish the Millennial reign of Christ. Satan will be bound, and Christ will possess absolute rule. The standard of the Sermon on the Mount will prevail. The Historic Premillennialist places considerably less emphasis on the nation of Israel and sees many of the promises of God being fulfilled in spiritual Israel—the Church. He does believe that the nation of Israel will one day be saved.



Amillennialism

Students of this position believe that the promises God gave to Abraham were made with him and his *spiritual* seed rather than his *physical* seed. In the New Testament, Abraham's spiritual seed is the Church. Any unfulfilled promises from the Old Testament are now being fulfilled to Abraham's *spiritual* seed—the Church. Amillennialists do not see the 1,000-year reign of Christ as a literal period of time, but rather as an indeterminate epoch between the ascension and the second coming. This position also concludes that this reign takes place with Jesus in heaven and in the lives of believers here on earth.

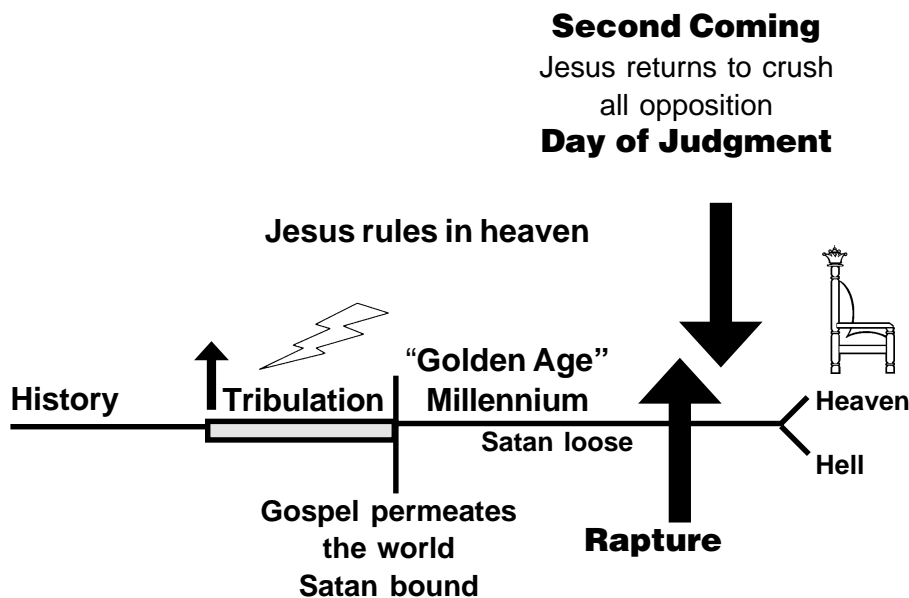
The Amillennialist believes that an intensity of tribulation and apostasy will culminate in the final emergence of an Antichrist just prior to Christ's return. When Jesus comes, He will at once rapture the saints and crush the Antichrist and all other opposition. This will be followed by the Day of Judgment, resulting in either heaven or hell for each person. He believes that toward the end of history many Jews will be saved individually.



Postmillennialism

This position holds that the Kingdom of God is here and now, and is being extended to the whole world through the preaching of the Gospel. It affirms that the tribulation takes place throughout a nonspecific span of history. Because Satan is now “bound,” the Gospel is able to permeate the lives of individuals, circumstances, institutions, and national political organizations.

Although Satan still has some power, Christianity is overcoming that opposition and is steadily growing in its world influence. Eventually the victorious domination of Christianity will usher in the Millennial reign of peace—the “Golden Age of Righteousness.” Not everyone will turn to Christ, in this view, nor will sin be totally eradicated, but the principles of Christ will be the prevailing authority. Jesus will return for His Church at the end of this Golden Age after a flare-up of apostasy and opposition as Satan is loosed. The Antichrist will be crushed, as will all rebellion toward God. The Great White Throne Judgment will result in heaven or hell for each person



Conclusion

Much research time has been spent studying the different positions on the subject of Eschatology. We have made an honest effort to clarify in a few short paragraphs what men have spent years determining, and thousands of pages communicating. This survey is designed to help laymen understand the basic issues in their simplest form. A *Visual Survey of the Bible* is meant to be taught in thirteen 45-minute sessions, presenting an encapsulated picture of the central message and theme of the Bible.

My prayer is that, regardless of your personal position or beliefs, you may be able to take this simple tool and trace the Old Testament promises God gave to mankind to show how they were fulfilled in Jesus Christ. Hopefully you will be able to present and clarify your own position as well as help people understand the other positions.

For a better understanding of these positions and their biblical apologetic I recommend the following three books. These works are within the grasp of any serious layman who wants to research Eschatology further:

1. *The Meaning Of The Millennium*, edited by Robert G. Clouse. Inter Varsity Press, Downers Grove, Illinois.

2. *Contemporary Options In Eschatology*, Millard J. Erickson. Baker Book House, Grand Rapids, Michigan.

3. *The Prophecy of Daniel*, E. J. Young. Eerdmans Publishers, Grand Rapids, Michigan.

Review: Promises and History Daniel's Prophecy

By the year 586 B.C. God's promise to Abraham and David had only been partially fulfilled. Abraham's seed, the Israelites, had been given the land God had promised and were in possession of part of it, but the promise to David that his seed would one day rule Israel was still only a dream. The ten tribes of Israel had long before been taken captive by the Assyrians. Then in 586 B.C. Nebuchadnezzar of Babylon marched the remaining southern tribes into captivity.

In this dark hour, nearly half a century later, when the promise seemed hopelessly far from completion, the Angel Gabriel visited Daniel, a Hebrew captive in Babylon, and revealed to him God's plan.

Now while I was speaking, praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God, yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering.

And he informed me, and talked with me, and said, "O Daniel, I have now come forth to give you skill to understand. At the beginning of your supplications the command went out, and I have come to tell you, for you are greatly beloved; therefore consider the matter, and understand the vision: Seventy weeks

are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy.

Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks; the street shall be built again, and the wall, even in troublesome times. And after the sixty-two weeks Messiah shall be cut off, but not for Himself; and the people of the prince who is to come shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined.

Then he shall confirm a covenant with many for one week; but in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate.

Daniel 9:20-27

Daniel's Seventy Weeks

It is important to note several things from the verses just cited. Careful study of Daniel 9 is essential, since this is a key prophetic passage. Daniel speaks of a period of 70 sevens. The seven is usually translated and interpreted as a “week.”

•Verse 24

Daniel was told there were 70 “weeks” left till God had finished with Israel’s sin and the Most Holy anointed.

•Verse 25

God wanted Daniel to understand that from the time of the commandment to restore Jerusalem until the coming of the Messiah, the Prince, would be 7 weeks, plus 60 and 2 weeks (60+2=62; 7+62=69). This means 69 of the 70 “weeks.”

•Verse 26

At the end of the 69th week, the Messiah would be put to death or cut off, and the city with the sanctuary would be destroyed. From that time onward there would be desolation.

•Verse 27

This is a key verse because it deals with the 70th week or the 70th seven. Daniel was told, “He shall confirm the covenant with many for one week, and in the midst of the week, will cause the sacrifice to cease.”

It is imperative that one decide *who* “he” is referring to in the verse and *when* the 70th week will occur. Does it follow immediately after the 69th week, or is there a space of time before the events of the 70th week occur? Both these questions have far-reaching implications and ramifications in an understanding of Eschatology. This passage has divided theologians into two major schools of thought.

Group A—“He” Refers to Jesus

One group of scholars say that “he” is the Messiah, Jesus Christ, the One who was cut off. He is the One who causes the covenant to prevail and will cause the sacrifice to cease in the middle of the week. Since we are not told what the covenant that prevails is, we must be guided by the advocates of this interpretation.

These theologians say this covenant refers to the Covenant of Grace. When the Lord fulfilled the terms of the Covenant of Grace, He caused the covenant to prevail. Under the Covenant of Grace, God freely offers to sinners salvation and eternal life by faith in the redeeming work of Jesus Christ on the cross. Jesus’ death and sacrifice has made every other sacrifice an abomination unto the Lord.

That system of sacrifices which was acceptable under the old covenant is now an abomination, according to this view. This, along with the destruction of the Temple in A.D. 70 by Titus, has caused the sacrifice to cease once and for all. Many of these scholars say this finishes the 70th week and covers the entire period of Jesus’ humiliation on earth.

Group B—“He” Refers to the Antichrist

The other interpretation of this passage is held by the Dispensational Premillennialists. They believe that the “he” referred to is the prince of darkness who was responsible for the death of the Messiah and the destruction of the Temple. They believe that there is a time gap between the 69th week and 70th week, which is now almost 2,000 years.

According to this theological position, the “prophetic time clock” was stopped after Christ’s death and resurrection, so that God could bless all the nations of the world through Abraham’s seed, Jesus. Up to the time of Christ God’s focus of blessing had been only upon the Jews. The Dispensational Premillennialists teach that Romans 11:25-27 pro-

vides the key answer as to why there is a gap between the 69th week and 70th week. In the New Testament, Paul provides insight into this question.

For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that hardening in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel will be saved, as it is written: "The Deliverer will come out of Zion, and He will turn away ungodliness from Jacob; For this is My covenant with them, when I take away their sins."

Romans 11:25-27

- **Verse 25**

Blindness has come to Israel because of their sin and rebellion, but it is a part of God's plan to draw the Gentiles to Himself during this period. This will go on until the time of the Gentiles reaches its fullness. For many years God's dealings were only with the Jews. Now He is concentrating on the Gentiles. Paul reminds us that we need to remember that God still loves the Jews and will turn back to fulfill His promise to them.

- **Verse 26**

God will return to Israel, and they will be saved. The day is coming when the Jews will receive Jesus as their Messiah. He will then deliver them and turn their hearts to God.

- **Verse 27**

This verse again reminds us of God's covenant with His people.

When the 70th week finally does arrive, according to this view, the prince of darkness, empowering the Antichrist, will come and make a covenant with the nation of Israel. Midway through the week, he will break that covenant and cause the Jewish sacrifice to cease. This view presupposes that the Jews must be in their land, that the Temple must have been rebuilt, and that the sacrificial system must be reinstated by the time the Antichrist comes.

Jesus' Prophecy

At the end of Jesus' life, just prior to His crucifixion, He responded to a question with a discussion of the occurrences of the end time events.

This is actually a prophecy which further sheds light on how the promises of God will be fulfilled.

O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, "Blessed is He who comes in the name of the Lord!"

Matthew 23:37-39

Although the Jewish leaders rejected Jesus at His first coming, Jesus said that when He came the second time, they would know Him and say, "Blessed is he who comes in the name of the Lord." The disciples were curious as to *when* these events would take place. So in Matthew 24 Jesus described the general events which would take place prior to His second coming. To summarize this long passage, the main points are listed here.

- **Many will be deceived (v.4).**
- **Men will come saying, "I am Christ" (v.5).**
- **There will be wars and rumors of wars (v.6).**
- **There will be famines, pestilence, and earthquakes (v. 7).**
- **Jesus' followers will be delivered up-afflicted and killed (v. 9).**
- **There will be betrayal and hatred of one another (v.10).**
- **Iniquity will abound; the love of many shall grow cold (v.12).**
- **The Gospel shall be preached in all the world, then the end shall come (v.14).**
- **The end will come when men see the abomination of desolation, spoken of by Daniel, standing in the Holy Place (v.15).**

Remaining Events

The sequence of the events remaining until the end of time depends on which theological position one follows. The various theologians for the four positions each have different views.

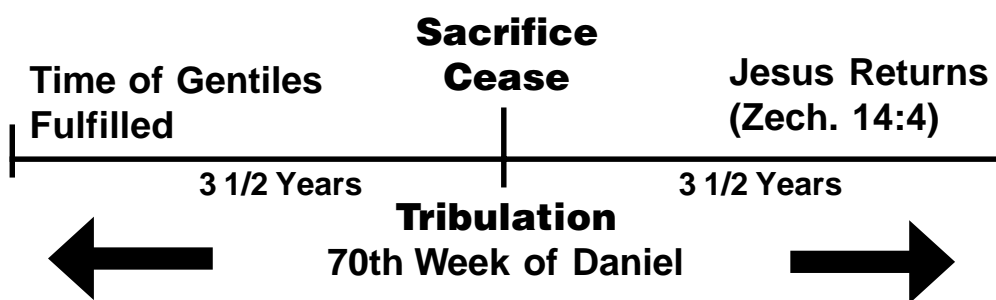
Dispensational Premillennial Position

The Dispensational Premillennialist sees the beginning of the 70th week as the key to the start of the various prophetic events. This 70th

week will begin with the rapture of the saints ushering in the seven years of great tribulation. Of the events which Jesus discussed in Matthew 24-25 only two are not a reality.

- **The Gospel has not been preached in all nations.**
- **The abomination of desolation prophesied by Daniel has not occurred.**

The angel told Daniel that in the 70th week the prince would make a covenant with Israel and would cause the sacrifice to cease. This is when the abomination will take place. You remember from Daniel that this will take place half-way through the week. Luke 21:24 says that Jerusalem will be trodden down by the Gentiles until the time of the Gentiles is fulfilled.



The Rapture

Both Premillennial positions see the rapture as the next great prophetic event. The Dispensationalist who holds a pretribulation view says that the Church will be taken out before the tribulation occurs.

The Great Tribulation

The Dispensationalist sees the great tribulation as a future event which will last for seven years. The events of the seven years are described in Revelation, chapters 6-19.

Second Coming

At the end of the 70th week Jesus will return the second time and reign for 1,000 years. Zechariah prophesied that His feet would touch the mountain, and that it would split in two.

And in that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east. And the Mount of Olives shall be split in two, from east to west, making a very large valley; half of the moun-

tain shall move toward the north and half of it toward the south.

Zechariah 14:4

This event will usher in the Millennial reign of Christ on the earth, where He will sit upon David's throne at last to rule rightly.

The Millennium

John in Revelation describes a time when Satan will be bound and cast into a bottomless pit for 1,000 years. At that time, Jesus will come with His saints and reign for 1,000 years on earth, and all the elements of Abraham's promises will be completely fulfilled—Land, Seed, Blessings, and the Great Nation all will become a reality. Jesus, David's seed, literal Israel, will rule in the land that God gave to Abraham. He will sit on David's throne, and there will be peace on earth. The Jews will be in the land God gave to them.

Great White Throne Judgment

At the end of the 1,000 years, Satan will be unchained and set free for a short time. He will try to deceive the saints into following him. After that, Jesus will cause unbelievers to stand in judgment for their works.

Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.

Revelation 21:11-15

Only those whose names are written in the Lamb's Book of Life will be with Him forever.

New Heaven and Earth

Revelation 21-22 describes the new heaven and earth that God will establish for His people. Throughout all eternity believers in Jesus Christ will be with Him.

Historic Premillennial Position

The Great Tribulation

The Historic Premillennialist says we are now in the tribulation, and the tribulation will take place over a long and indefinite span of time. They also believe the tribulation will intensify as the Millennium draws nearer, but the Church will be shielded from its more severe aspects.

The Rapture

Historic Premillennialists see the rapture as the next great prophetic event. The rapture will be inaugurated by the second coming of Christ to the earth. The saints will go up to meet Him in the air and return at once to establish the Millennium. This is also called a posttribulation view of the rapture.

The Millennium

John in the Book of Revelation, describes a time when Satan will be bound and cast into a bottomless pit for 1,000 years. At that time Jesus will come with His saints and reign for 1,000 years. This period of righteous rule will see Christ reign with justice and peace over His subjects. The standards of life envisioned in the Sermon on the Mount will become a reality. There will also be harmony within creation, and hostility among the creatures will cease. The destructive forces of nature will be stilled. Israel will have a special status during this time.

Great White Throne Judgment

At the end of the Millennium Satan will be set free for a short time. He will try to deceive the saints into following him. After that, Jesus will cause unbelievers to stand in judgment for their works.

Only those whose names are written in the Lamb's Book of Life will be with Him forever.

New Heaven and Earth

Revelation 21-22 describe the new heaven and earth that God will establish for His people. Throughout all eternity we will be with Him.

Amillennial Position

The Great Tribulation

For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened.

Matthew 24:21-22

The Amillennialist believes that we are now undergoing the tribulation and that the tribulation will get worse prior to the rapture.

The Millennium

The word “Millennium” literally means a 1,000-year span of time. It is described for us in Revelation 20 (see verses 1-7). During this period Satan is bound and cast into a sealed pit which prevents him from deceiving the nations.

The Amillennialist position does not view the Millennium as a literal period of time, but holds that it is a figurative period beginning with Jesus’ ascension and continuing even now. Amillennialists believe that God’s rule is now taking place from heaven in the hearts of believers who are on earth, and that Satan is restricted (“bound” as a dog on a 12-foot chain, but still dangerous within its circle).

The Rapture

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1 Thessalonians 4:16,17

The Amillennialist interprets this passage to mean that the rapture of believers out of the world and the second coming of Christ to judge the world are simultaneous events. According to this view believers will be caught up to meet Christ in the air, return with Him to earth, then immediately go with Him to the Great White Throne Judgment.

Great White Throne Judgment

At the end of the Millennium Satan will be unchained and set free for a short time. He will try to deceive the saints into following him. After that, Jesus will cause unbelievers to stand in judgment for their works.

Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them....And anyone not found written in the Book of Life was cast into the lake of fire.

Revelation 20:11,15

Only those whose names are written in the Lamb’s Book of Life will be with Him forever.

New Heaven and Earth

Revelation 21,22 deals with the new heaven and earth that God will establish for His people. Throughout all eternity we will be with Him.

Postmillennial Position**The Great Tribulation**

The Postmillennialist, like the Amillennialist, believes that we are now undergoing the tribulation. However, the Postmillennialist thinks that things will get better as the Gospel makes an impact on the world and ushers in the Millennium.

The Millennium

The Postmillennialist, like the Amillennialist, does not view the Millennium as a literal period of time, but holds that it is a figurative period. Some Postmillennialists see the Millennium as the entire period of the Church; others see it being ushered in as the Gospel permeates the nations of the world and lasting for a literal 1,000 years.



Passage



Application



Area	✓	Description	Comments
Scripture Memory: Current			
Scripture Memory: Back			
Scripture Memory: New Verses			
Bible Reading			
Bible Study			
Prayer			
Witnessing			
Follow Up			
Exercise			



Daily Schedule		Priority	Do List	Errands & Projects
8				
8:30				
9				
9:30				
10				
10:30				
11				
12				
1				
1:30			Write	
2				
3				
4			Phone	
5				
6				
7			See	
8				



OUTSIDE READING ASSIGNMENT

A ONE YEAR BIBLE READING PROGRAM

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BIBLE READING PROGRAM

Introduction

The Bible is God's revealed Word to men. Therefore, it is of utmost importance to discover what it says and obey it!

Many Christians confine their Bible reading to certain favorite portions and only when they feel the need. But the Scriptures declare, "The whole Bible was given by inspiration from God and is useful to teach us what is true and to make us realize what is wrong in our lives; it straightens us out and helps us do what is right. It is God's way of making us well-prepared at every point, fully equipped to do good to everyone" (2 Timothy 3:16,17, Living Bible).

Want to know a secret of the Apostle Paul's dynamic, fruitful life? Listen to his testimony, "This is why we never collapse. The outward man does indeed suffer wear and tear, but everyday the inward man receives fresh strength" (2 Corinthians 4:16, Phillips). To keep spiritually fit we need the whole Bible, and we need to feed our souls from it daily.

Bible reading helps us know Jesus Christ better. We learn most about Jesus in the New Testament, particularly the Gospels, but He is actually the theme of the entire Book. After His resurrection Jesus astounded two of His disciples by beginning at Moses and all the prophets (the Old Testament) and interpreting to them in all the Scriptures the things concerning Himself (see Luke 24:27). Look for Jesus Christ throughout the Bible.

People are groping for purpose and meaning to life. But we have undermined the very foundation for purposeful living by substituting God's truth with humanistic speculations. The result is more and more people confused, frustrated and in despair. How assuring are the words of Jesus to His Father, "Thy Word is truth!" Yes, the Book is true. And it is absolutely trustworthy. Men's theories undergo constant change, but the Bible needs no alteration. It is the most up-to-date Book there is. It is anchored in historical events and invites honest investigation. You can unreservedly place your confidence in it.

Develop the habit of regular, consecutive Bible reading and meditation and mark your growth in spiritual vitality, joy, stability and usefulness.

The Plan

1. You will read the New Testament in one year, and you can read the Old Testament either in one or two years.
2. Check the appropriate squares when you have read the specified portions. If you follow the one-year plan you will check both outside columns for the Old Testament, but only the left column in the shaded New Testament area.
3. Don't fall behind in your reading. If you miss a day continue to read according to date and as soon as possible make up the missed passages.
4. The Old Testament books are read in the order in which they appear in the Bible. If you follow the one-year plan, you will read in two sections of the Old Testament each day, beginning with Genesis and Ezra.
5. In keeping with the object of knowing Christ, the reading of the four Gospels is spaced throughout the year.
6. You will read an average of 54 verses a day for the two-year plan and 86 verses for the one-year plan.

Bible Reading Quiet Time Program

In Chapter Ten our lesson was the Quiet Time and its importance in learning how to develop our own personal relationship to the Lord. At that time we introduced you to a very simple 31-day Quiet Time program, called Appointment With God. This program guided you through a series of different ways, or patterns, you could use in addressing a passage of Scripture. Last week you completed the Appointment With God series.

In this lesson you are introduced to a Bible Reading Program which allows you to use these passages of Scripture to guide you in developing your relationship with God. These Bible Reading charts will take you through the entire Bible in one or *two years*.

If you do not have some other Quiet Time reading program you are following, let me encourage you to let the Bible Reading Program become your guide for Quiet Time passages.



EQUIPPING THE SAINTS

Month

Bible Reading — First Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Genesis 1		Matt 1		Ezra 1
2		2		2		2:1-35
3		3		3		2:36-70
4		4,5		4		3
5		6		5:1-26		4
6		7		5:27-48		5
7		8		6:1-18		6
8		9		6:19-34		7
9		10,11		7		8
10		12		8:1-22		9
11		13,14		8:23-34		10
12		15,16		9:1-17		Neh 1,2
13		17		9:18-38		3
14		18		10:1-23		4
15		19		10:24-42		5,6
16		20		11		7:1-38
17		21		12:1-21		7:39-73
18		22,23		12:22-50		8
19		24:1-33		13:1-30		9:1-15
20		24:34-67		13:31-58		9:16-38
21		25		14		10:1-27
22		26		15:1-28		10:28-39
23		27		15:29-39		11
24		28		16		12:1-21
25		29		17		12:22-47
26		30		18:1-14		13
27		31		18:15-35		Esther 1
28		32		19		2
29		33		20		3
30		34		21:1-22		4,5
31		35		21:23-46		6,7



EQUIPPING THE SAINTS

Month

Bible Reading — Second Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Genesis 36		Matt 22:1-22		Esther 8
2		37		22:23-46		9,10
3		38		23		Job 1
4		39		24:1-28		2
5		40		24:29-51		3
6		41		25:1-13		4,5
7		42		25:14-46		6
8		43		26:1-13		7,8
9		44		26:14-35		9
10		45		26:36-56		10
11		46		26:57-75		11
12		47		27:1-14		12
13		48		27:15-26		13
14		49		27:27-44		14
15		50		27:45-66		15
16		Exodus 1		28		16
17		2		Acts 1		17
18		3		2:1-36		18
19		4		2:37-47		19
20		5		3		20
21		6		4:1-22		21
22		7		4:23-37		22
23		8		5:1-26		23
24		9		5:27-42		24
25		10,11		6		25,26
26		12		7:1-22		27
27		13		7:23-60		28
28		14		8:1-25		29



EQUIPPING THE SAINTS

Month

Bible Reading — Third Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Exodus 15		Acts 8:26-40		Job 30
2		16		9:1-19		31
3		17		9:20-43		32
4		18		10:1-33		33
5		19		10:34-48		34
6		20		11		35
7		21		12		36
8		22		13:1-12		37
9		23		13:13-25		38
10		24		13:26-52		39
11		25		14		40
12		26		15:1-11		41
13		27		15:12-41		42
14		28		16:1-10		Psalms 1-5
15		29		16:11-24		6-9
16		30		16:25-40		10-13
17		31		17:1-21		14-17
18		32		17:22-34		18
19		33		18		19-21
20		34		19:1-20		22,23
21		35		19:21-41		24,25
22		36		20:1-16		26-28
23		37		20:17-38		29,30
24		38		21:1-16		31,32
25		39		21:17-40		33
26		40		22		34
27		Lev 1,2		23		35
28		3		24		36
29		4		25		37
30		5		26		38
31		6		27:1-26		39,40



EQUIPPING THE SAINTS

Month

Bible Reading — Fourth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Lev 7		Acts 27:27-44		Psalms 41-43
2		8		28		44
3		9		Mark 1		45
4		10		2		46,47
5		11,12		3:1-12		48,49
6		13		3:13-19		50,51
7		14		3:20-35		52-55
8		15		4:1-25		56,57
9		16		4:26-41		58,59
10		17,18		5:1-20		60-62
11		19		5:21-43		63-65
12		20		6:1-29		66,67
13		21		6:30-56		68
14		22		7		69
15		23		8:1-10		70,71
16		24		8:11-38		72
17		25:1-24		9:1-29		73
18		25:25-55		9:30-50		74,75
19		26		10:1-12		76,77
20		27		10:13-34		78:1-31
21		Num 1		10:35-52		78:32-72
22		2		11		79,80
23		3		12:1-17		81-83
24		4		12:18-34		84,85
25		5,6		12:35-44		86-88
26		7:1-53		13:1-13		89
27		7:54-89		13:14-37		90,91
28		8		14:1-25		92,93
29		9		14:26-52		94
30		10		14:53-72		95,96



EQUIPPING THE SAINTS

Month

Bible Reading — Fifth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Num 11		Mark 15:1-5		Psalms 97-99
2		12		15:16-47		100,101
3		13		16		102
4		14		Rom 1:1-17		103
5		15		1:18-32		104
6		16:1-24		2		105
7		16:25-50		3		106
8		17,18		4		107
9		19		5		108,109
10		20		6		110-112
11		21		7		113,114
12		22		8:1-17		115-117
13		23		8:18-39		118
14		24		9		119:1-32
15		25		10		119:33-64
16		26		11:1-6		119:65-120
17		27		11:7-36		119:121-144
18		28		12		119:145-176
19		29		13		120-124
20		30		14		125-128
21		31		15:1-6		129-133
22		32		15:7-21		134,135
23		33		15:22-33		136,137
24		34		16		138,139
25		35		1 Cor 1:1-9		140-142
26		36		1:10-31		143,144
27		Deut 1		2		145,146
28		2		3		147
29		3		4		148-150
30		4		5		Pro 1
31		5		6		2



EQUIPPING THE SAINTS

Month

Bible Reading — Sixth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Deut 6		1 Cor 7		Pro 3
2		7		8		4
3		8		9		5
4		9		10		6
5		10		11		7
6		11		12		8
7		12		13		9
8		13		14		10
9		14		15:1-19		11
10		15		15:20-58		12
11		16		16		13
12		17		2 Cor 1		14
13		18		2		15
14		19,20		3		16
15		21		4		17
16		22		5		18
17		23		6		19
18		24		7		20
19		25,26		8		21
20		27		9		22
21		28		10		23
22		29		11		24
23		30		12		25
24		31		13		26
25		32		Luke 1:1-17		27
26		33,34		1:18-38		28
27		Joshua 1		1:39-80		29
28		2		2:1-21		30
29		3		2:22-52		31
30		4		3		Eccl 1



EQUIPPING THE SAINTS

Month

Bible Reading — Seventh Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Joshua 5		Luke 4:1-30		Eccl 2
2		6		4:31-44		3,4
3		7		5:1-26		5,6
4		8		5:27-39		7,8
5		9		6:1-23		9
6		10		6:24-38		10-12
7		11,12		6:39-49		S Sol 1-3
8		13,14		7:1-17		4,5
9		15		7:18-23		6-8
10		16-18		7:24-35		Isaiah 1
11		19		7:36-50		2,3
12		20,21		8:1-3		4-6
13		22		8:4-25		7
14		23		8:26-56		8
15		24		9:1-9		9,10
16		Judges 1		9:10-36		11,12
17		2		9:37-62		13
18		3		10:1-16		14,15
19		4		10:17-42		16,17
20		5		11:1-28		18,19
21		6		11:29-54		20,21
22		7		12:1-40		22
23		8		12:41-59		23,24
24		9		13:1-5		25-27
25		10		13:6-35		28
26		11		14:1-24		29
27		12,13		14:25-35		30,31
28		14,15		15		32
29		16		16		33
30		17,18		17:1-10		34-36
31		19		17:11-37		37



EQUIPPING THE SAINTS

Month

Bible Reading — Eighth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		Judges 20		Luke 18:1-14		Isaiah 38,39
2		21		18:15-43		40
3		Ruth 1		19:1-27		41
4		2		19:28-48		42
5		3,4		20:1-18		43
6		1 Sam 1		20:19-47		44
7		2		21:1-9		45-47
8		3		21:10-38		48
9		4		22:1-38		49
10		5,6		22:39-71		50,51
11		7,8		23:1-25		52-54
12		9		23:26-56		55,56
13		10		24:1-27		57,58
14		11,12		24:28-53		59
15		13		Gal 1		60,61
16		14		2:1-10		62-64
17		15		2:11-21		65,66
18		16		3		Jer 1
19		17		4:1-11		2
20		18		4:12-31		3
21		19		5		4
22		20		6		5
23		21,22		Eph 1		6
24		23		2		7
25		24		3		8
26		25		4:1-16		9,10
27		26,27		4:17-32		11
28		28,29		5:1-20		12,13
29		30,31		5:21-33		14,15
30		2 Sam 1		6		16
31		2		Phil 1		17



EQUIPPING THE SAINTS

Month

Bible Reading — Ninth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		2 Sam 3		Phil 2:1-13		Jer 18,19
2		4,5		2:14-30		20,21
3		6		3		22
4		7		4		23
5		8,9		Col 1		24
6		10		2		25
7		11		3		26
8		12		4		27,28
9		13		1 Thes 1		29,30
10		14		2		31
11		15		3		32
12		16		4		33,34
13		17		5		35
14		18		2 Thes 1		36,37
15		19		2		38,39
16		20		3		40,41
17		21		1 Tim 1		42,43
18		22		2		44,45
19		23		3		46,47
20		24		4		48
21		1 Kings 1		5		49
22		2		6		50
23		3		2 Tim 1		51:1-33
24		4		2		51:34-64
25		5		3		52
26		6		4		Lam 1
27		7:1-26		Titus 1		2
28		7:27-51		2		3
29		8:1-34		3		4,5
30		8:35-66		Phm 1		Ezek 1,2



EQUIPPING THE SAINTS

Month

Bible Reading — Tenth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		1 Kings 9	John	1:1-28		Ezek 3
2		10		1:29-51		4, 5
3		11		2		6, 7
4		12		3		8, 9
5		13		4:1-26		10
6		14		4:27-54		11
7		15		5:1-24		12
8		16		5:25-47		13
9		17		6:1-24		14, 15
10		18		6:25-34		16
11		19		6:35-71		17
12		20		7:1-9		18, 19
13		21		7:10-31		20
14		22:1-23		7:32-53		21
15		22:24-53		8:1-38		22
16		2 Kings 1		8:39-59		23
17		2		9		24
18		3		10:1-30		25
19		4		10:31-42		26, 27
20		5		11:1-37		28
21		6		11:38-57		29, 30
22		7		12:1-36		31
23		8		12:37-50		32
24		9		13:1-20		33
25		10		13:21-38		34, 35
26		11		14		36
27		12		15		37
28		13		16		38
29		14		17		39
30		15		18:1-14		40
31		16		18:15-40		41



EQUIPPING THE SAINTS

Month

Bible Reading — Eleventh Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		2 Kings 17		John 19:1-22		Ezek 42,43
2		18		19:23-42		44
3		19		20		45
4		20		21		46
5		21		Hebrews 1		47
6		22		2		48
7		23		3		Daniel 1
8		24		4,5		2:1-24
9		25		6		2:25-49
10		1 Chron 1		7:1-19		3
11		2		7:20-28		4
12		3		8		5
13		4		9		6
14		5		10		7
15		6:1-48		11:1-12		8
16		6:49-81		11:13-40		9
17		7		12		10
18		8		13		11:1-13
19		9		James 1:1-11		11:14-45
20		10,11		1:12-27		12
21		12		2		Hosea 1,2
22		13,14		3		3-5
23		15		4		6,7
24		16		5		8,9
25		17		1 Peter 1		10,11
26		18		2		12-14
27		19,20		3		Joel 1
28		21		4		2
29		22		5		3
30		23		2 Peter 1		Amos 1,2



EQUIPPING THE SAINTS

Month

Bible Reading — Twelfth Month

	First Year		First/Second Year		Second Year	
	Old Testament		New Testament		Old Testament	
Day	✓		✓		✓	
1		1 Chron 24		2 Peter 2		Amos 3,4
2		25		3		5
3		26		1 John 1		6,7
4		27		2		8,9
5		28		3		Obadiah 1
6		29		4		Jonah 1,2
7		2 Chron 1,2		5		3,4
8		3,4		2 John 1		Micah 1,2
9		5,6		3 John 1		3,4
10		7,8		Jude 1		5,6
11		9		Rev 1		7
12		10		2		Nahum 1
13		11		3		2,3
14		12,13		4		Habak 1,2
15		14,15		5		3
16		16,17		6		Zeph 1
17		18		7		2,3
18		19,20		8		Haggai 1,2
19		21		9		Zech 1,2
20		22,23		10		3,4
21		24		11		5
22		25		12		6
23		26,27		13		7,8
24		28		14,15		9
25		29		16		10
26		30,31		17		11
27		32		18		12,13
28		33		19		14
29		34		20		Malachi 1
30		35		21		2
31		36				3,4



Chapter 16

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” (2 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 1 Corinthians 5:9,10; Philippians 2:14,15); 1 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 (1 Peter 4:3,4; 2 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 preserving 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.

reprint edition, Westwood, New Jersey: Fleming H. Revell Co., 1938), page 80.

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 (2 Peter 2:7,8; Genesis 19). Such a situation may occur, for example, in a co-ed 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” (1 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;



Chapter 17

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 sour 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 fullness 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 precedes 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.

Footnote

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.



EQUIPPING THE SAINTS

Discipling Plan

Date/Lesson

Trainer _____

Disciple _____

Lesson Objective:

Activities

Tools

Review

Teach

Prayer

Lesson

Bible Study

PSMA

Reading

Evangelism/Discipleship

Scripture Memory

Time

Plan for Activities

Application

Assignment

Lesson

Bible Study

PSMA/Reading

Ministry

Scripture Memory

Book 4 Chapter 1

1 Thes. 3:1-13 NIV

So when we could stand it no longer, we thought it best to be left by ourselves in Athens. [2] We sent Timothy, who is our brother and God's fellow worker in spreading the gospel of Christ, to strengthen and encourage you in your faith, [3] so that no one would be unsettled by these trials. You know quite well that we were destined for them. [4] In fact, when we were with you, we kept telling you that we would be persecuted. And it turned out that way, as you well know. [5] For this reason, when I could stand it no longer, I sent to find out about your faith. I was afraid that in some way the tempter might have tempted you and our efforts might have been useless.

[6] But Timothy has just now come to us from you and has brought good news about your faith and love. He has told us that you always have pleasant memories of us and that you long to see us, just as we also long to see you. [7] Therefore, brothers, in all our distress and persecution we were encouraged about you because of your faith. [8] For now we really live, since you are standing firm in the Lord. [9] How can we thank God enough for you in return for all the joy we have in the presence of our God because of you? [10] Night and day we pray most earnestly that we may see you again and supply what is lacking in your faith.

[11] Now may our God and Father himself and our Lord Jesus clear the way for us to come to you. [12] May the Lord make your love increase and overflow for each other and for everyone else, just as ours does for you. [13] May he strengthen your hearts so that you will be blameless and holy in the presence of our God and Father when our Lord Jesus comes with all his holy ones.

1 Thes. 3:1-13 KJV

Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; [2] And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: [3] That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. [4] For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. [5] For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. [6] But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: [7] Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: [8] For now we live, if ye stand fast in the Lord. [9] For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; [10] Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? [11] Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. [12] And the Lord make you to increase and

abound in love one toward another, and toward all men, even as we do toward you:
[13] To the end he may stablish your hearts unblameable in holiness before God,
even our Father, at the coming of our Lord Jesus Christ with all his saints.

Philip. 1:29

For it has been granted to you on behalf of Christ not only to believe on him, but
also to suffer for him,

1 Peter 5:8

Be self-controlled and alert. Your enemy the devil prowls around like a roaring
lion looking for someone to devour.

3 John 4

I have no greater joy than to hear that my children are walking in the truth.

Col. 4:12

Epaphras, who is one of you and a servant of Christ Jesus, sends greetings. He is
always wrestling in prayer for you, that you may stand firm in all the will of God,
mature and fully assured.

1 Thes. 4:9-10

Now about brotherly love we do not need to write to you, for you yourselves have
been taught by God to love each other. [10] And in fact, you do love all the brothers
throughout Macedonia. Yet we urge you, brothers, to do so more and more.

1 John 3:2-3

Dear friends, now we are children of God, and what we will be has not yet been
made known. But we know that when he appears, we shall be like him, for we shall
see him as he is. [3] Everyone who has this hope in him purifies himself, just as he is
pure.

Book 4 Chapter 2

1 Thes. 4:1-18 NIV

Finally, brothers, we instructed you how to live in order to please God, as in fact
you are living. Now we ask you and urge you in the Lord Jesus to do this more and

more. [2] For you know what instructions we gave you by the authority of the Lord Jesus.

[3] It is God's will that you should be sanctified: that you should avoid sexual immorality; [4] that each of you should learn to control his own body in a way that is holy and honorable, [5] not in passionate lust like the heathen, who do not know God; [6] and that in this matter no one should wrong his brother or take advantage of him. The Lord will punish men for all such sins, as we have already told you and warned you. [7] For God did not call us to be impure, but to live a holy life. [8] Therefore, he who rejects this instruction does not reject man but God, who gives you his Holy Spirit.

[9] Now about brotherly love we do not need to write to you, for you yourselves have been taught by God to love each other. [10] And in fact, you do love all the brothers throughout Macedonia. Yet we urge you, brothers, to do so more and more.

[11] Make it your ambition to lead a quiet life, to mind your own business and to work with your hands, just as we told you, [12] so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody.

[13] Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope. [14] We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him. [15] According to the Lord's own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep. [16] For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. [17] After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. [18] Therefore encourage each other with these words.

1 Thes. 4:1-18 KJV

Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. [2] For ye know what commandments we gave you by the Lord Jesus. [3] For this is the will of God, even your sanctification, that ye should abstain from fornication: [4] That every one of you should know how to possess his vessel in sanctification and honour; [5] Not in the lust of concupiscence, even as the Gentiles which know not God: [6] That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. [7] For God hath not called us unto uncleanness, but unto holiness. [8] He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. [9] But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. [10] And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; [11] And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded

you; [12] That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

[13] But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. [14] For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. [15] For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. [16] For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: [17] Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. [18] Wherefore comfort one another with these words.

1 Peter 1:15

But just as he who called you is holy, so be holy in all you do;

1 Cor. 3:16

Don't you know that you yourselves are God's temple and that God's Spirit lives in you?

John 11:25

Jesus said to her, "I am the resurrection and the life. He who believes in me will live, even though he dies;

John 14:3

And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.

Book 4 Chapter 3

1 Thes. 5:1-28 NIV

Now, brothers, about times and dates we do not need to write to you, [2] for you know very well that the day of the Lord will come like a thief in the night. [3] While people are saying, "Peace and safety," destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape.

[4] But you, brothers, are not in darkness so that this day should surprise you like a thief. [5] You are all sons of the light and sons of the day. We do not belong to the night or to the darkness. [6] So then, let us not be like others, who are asleep, but let us be alert and self-controlled. [7] For those who sleep, sleep at night, and those who

get drunk, get drunk at night. [8] But since we belong to the day, let us be self-controlled, putting on faith and love as a breastplate, and the hope of salvation as a helmet. [9] For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ. [10] He died for us so that, whether we are awake or asleep, we may live together with him. [11] Therefore encourage one another and build each other up, just as in fact you are doing.

[12] Now we ask you, brothers, to respect those who work hard among you, who are over you in the Lord and who admonish you. [13] Hold them in the highest regard in love because of their work. Live in peace with each other. [14] And we urge you, brothers, warn those who are idle, encourage the timid, help the weak, be patient with everyone. [15] Make sure that nobody pays back wrong for wrong, but always try to be kind to each other and to everyone else.

[16] Be joyful always; [17] pray continually; [18] give thanks in all circumstances, for this is God's will for you in Christ Jesus.

[19] Do not put out the Spirit's fire; [20] do not treat prophecies with contempt. [21] Test everything. Hold on to the good. [22] Avoid every kind of evil.

[23] May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. [24] The one who calls you is faithful and he will do it.

[25] Brothers, pray for us. [26] Greet all the brothers with a holy kiss. [27] I charge you before the Lord to have this letter read to all the brothers.

[28] The grace of our Lord Jesus Christ be with you.

1 Thes. 5:1-28 KJV

But of the times and the seasons, brethren, ye have no need that I write unto you. [2] For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. [3] For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. [4] But ye, brethren, are not in darkness, that that day should overtake you as a thief. [5] Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. [6] Therefore let us not sleep, as do others; but let us watch and be sober. [7] For they that sleep sleep in the night; and they that be drunken are drunken in the night. [8] But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. [9] For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, [10] Who died for us, that, whether we wake or sleep, we should live together with him. [11] Wherefore comfort yourselves together, and edify one another, even as also ye do.

[12] And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; [13] And to esteem them very highly in love for their work's sake. And be at peace among yourselves. [14] Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. [15] See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. [16] Rejoice evermore. [17] Pray without ceasing. [18] In every thing give thanks: for

this is the will of God in Christ Jesus concerning you. [19] Quench not the Spirit. [20] Despise not prophesyings. [21] Prove all things; hold fast that which is good. [22] Abstain from all appearance of evil. [23] And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. [24] Faithful is he that calleth you, who also will do it.

[25] Brethren, pray for us.

[26] Greet all the brethren with an holy kiss. [27] I charge you by the Lord that this epistle be read unto all the holy brethren.

[28] The grace of our Lord Jesus Christ be with you. Amen.

2 Peter 3:3-4

First of all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires. [4] They will say, "Where is this 'coming' he promised? Ever since our fathers died, everything goes on as it has since the beginning of creation."

2 Peter 3:10

But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare.

Matthew 26:41

"Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak."

Romans 14:8

If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord.

Psalms 119:59

I have considered my ways
and have turned my steps to your statutes.

Book 4 Chapter 4

Mark 1:19

When he had gone a little farther, he saw James son of Zebedee and his brother John in a boat, preparing their nets.

Mark 1:20

Without delay he called them, and they left their father Zebedee in the boat with the hired men and followed him.

John 19:26

When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, "Dear woman, here is your son,"

John 20:2

So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, "They have taken the Lord out of the tomb, and we don't know where they have put him!"

John 21:7

Then the disciple whom Jesus loved said to Peter, "It is the Lord!" As soon as Simon Peter heard him say, "It is the Lord," he wrapped his outer garment around him (for he had taken it off) and jumped into the water.

John 21:20

Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, "Lord, who is going to betray you?")

John 20:31

But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

1 John 5:13

I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.

1 John 1:3

We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ.

1 John 5:13

I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.

1 John 1:1-5:21 NIV

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched--this we proclaim concerning the Word of life. [2] The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us. [3] We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ. [4] We write this to make our joy complete.

[5] This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all. [6] If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by the truth. [7] But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.

[8] If we claim to be without sin, we deceive ourselves and the truth is not in us. [9] If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. [10] If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives.

[2:1] My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense--Jesus Christ, the Righteous One. [2] He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

[3] We know that we have come to know him if we obey his commands. [4] The man who says, "I know him," but does not do what he commands is a liar, and the truth is not in him. [5] But if anyone obeys his word, God's love is truly made complete in him. This is how we know we are in him: [6] Whoever claims to live in him must walk as Jesus did.

[7] Dear friends, I am not writing you a new command but an old one, which you have had since the beginning. This old command is the message you have heard. [8] Yet I am writing you a new command; its truth is seen in him and you, because the darkness is passing and the true light is already shining.

[9] Anyone who claims to be in the light but hates his brother is still in the darkness. [10] Whoever loves his brother lives in the light, and there is nothing in him to make him stumble. [11] But whoever hates his brother is in the darkness and walks around in the darkness; he does not know where he is going, because the darkness has blinded him.

[12] I write to you, dear children,
because your sins have been forgiven on account of his name.

[13] I write to you, fathers,
because you have known him who is from the beginning.

I write to you, young men,
because you have overcome the evil one.

I write to you, dear children,
because you have known the Father.

[14] I write to you, fathers,

because you have known him who is from the beginning.
I write to you, young men,
because you are strong,
and the word of God lives in you,
and you have overcome the evil one.

[15] Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him. [16] For everything in the world--the cravings of sinful man, the lust of his eyes and the boasting of what he has and does--comes not from the Father but from the world. [17] The world and its desires pass away, but the man who does the will of God lives forever.

[18] Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come. This is how we know it is the last hour. [19] They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us.

[20] But you have an anointing from the Holy One, and all of you know the truth. [21] I do not write to you because you do not know the truth, but because you do know it and because no lie comes from the truth. [22] Who is the liar? It is the man who denies that Jesus is the Christ. Such a man is the antichrist--he denies the Father and the Son. [23] No one who denies the Son has the Father; whoever acknowledges the Son has the Father also.

[24] See that what you have heard from the beginning remains in you. If it does, you also will remain in the Son and in the Father. [25] And this is what he promised us--even eternal life.

[26] I am writing these things to you about those who are trying to lead you astray. [27] As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit--just as it has taught you, remain in him.

[28] And now, dear children, continue in him, so that when he appears we may be confident and unashamed before him at his coming.

[29] If you know that he is righteous, you know that everyone who does what is right has been born of him.

[3:1] How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him. [2] Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is. [3] Everyone who has this hope in him purifies himself, just as he is pure.

[4] Everyone who sins breaks the law; in fact, sin is lawlessness. [5] But you know that he appeared so that he might take away our sins. And in him is no sin. [6] No one who lives in him keeps on sinning. No one who continues to sin has either seen him or known him.

[7] Dear children, do not let anyone lead you astray. He who does what is right is righteous, just as he is righteous. [8] He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God

appeared was to destroy the devil's work. [9] No one who is born of God will continue to sin, because God's seed remains in him; he cannot go on sinning, because he has been born of God. [10] This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not a child of God; nor is anyone who does not love his brother.

[11] This is the message you heard from the beginning: We should love one another. [12] Do not be like Cain, who belonged to the evil one and murdered his brother. And why did he murder him? Because his own actions were evil and his brother's were righteous. [13] Do not be surprised, my brothers, if the world hates you. [14] We know that we have passed from death to life, because we love our brothers. Anyone who does not love remains in death. [15] Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him.

[16] This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers. [17] If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? [18] Dear children, let us not love with words or tongue but with actions and in truth. [19] This then is how we know that we belong to the truth, and how we set our hearts at rest in his presence [20] whenever our hearts condemn us. For God is greater than our hearts, and he knows everything.

[21] Dear friends, if our hearts do not condemn us, we have confidence before God [22] and receive from him anything we ask, because we obey his commands and do what pleases him. [23] And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us. [24] Those who obey his commands live in him, and he in them. And this is how we know that he lives in us: We know it by the Spirit he gave us.

[4:1] Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. [2] This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, [3] but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world.

[4] You, dear children, are from God and have overcome them, because the one who is in you is greater than the one who is in the world. [5] They are from the world and therefore speak from the viewpoint of the world, and the world listens to them. [6] We are from God, and whoever knows God listens to us; but whoever is not from God does not listen to us. This is how we recognize the Spirit of truth and the spirit of falsehood.

[7] Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. [8] Whoever does not love does not know God, because God is love. [9] This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. [10] This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. [11] Dear friends, since God so loved us, we also ought to love one another. [12] No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us.

[13] We know that we live in him and he in us, because he has given us of his Spirit. [14] And we have seen and testify that the Father has sent his Son to be the Savior of the world. [15] If anyone acknowledges that Jesus is the Son of God, God lives in him and he in God. [16] And so we know and rely on the love God has for us.

God is love. Whoever lives in love lives in God, and God in him. [17] In this way, love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like him. [18] There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love.

[19] We love because he first loved us. [20] If anyone says, "I love God," yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. [21] And he has given us this command: Whoever loves God must also love his brother.

[5:1] Everyone who believes that Jesus is the Christ is born of God, and everyone who loves the father loves his child as well. [2] This is how we know that we love the children of God: by loving God and carrying out his commands. [3] This is love for God: to obey his commands. And his commands are not burdensome, [4] for everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith. [5] Who is it that overcomes the world? Only he who believes that Jesus is the Son of God.

[6] This is the one who came by water and blood--Jesus Christ. He did not come by water only, but by water and blood. And it is the Spirit who testifies, because the Spirit is the truth. [7] For there are three that testify: [8] the Spirit, the water and the blood; and the three are in agreement. [9] We accept man's testimony, but God's testimony is greater because it is the testimony of God, which he has given about his Son. [10] Anyone who believes in the Son of God has this testimony in his heart. Anyone who does not believe God has made him out to be a liar, because he has not believed the testimony God has given about his Son. [11] And this is the testimony: God has given us eternal life, and this life is in his Son. [12] He who has the Son has life; he who does not have the Son of God does not have life.

[13] I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life. [14] This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. [15] And if we know that he hears us--whatever we ask--we know that we have what we asked of him.

[16] If anyone sees his brother commit a sin that does not lead to death, he should pray and God will give him life. I refer to those whose sin does not lead to death. There is a sin that leads to death. I am not saying that he should pray about that. [17] All wrongdoing is sin, and there is sin that does not lead to death.

[18] We know that anyone born of God does not continue to sin; the one who was born of God keeps him safe, and the evil one cannot harm him. [19] We know that we are children of God, and that the whole world is under the control of the evil one. [20] We know also that the Son of God has come and has given us understanding, so that we may know him who is true. And we are in him who is true--even in his Son Jesus Christ. He is the true God and eternal life.

[21] Dear children, keep yourselves from idols.

1 John 1:1-5:21 KJV

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; [2] (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) [3] That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. [4] And these things write we unto you, that your joy may be full.

[5] This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. [6] If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: [7] But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. [8] If we say that we have no sin, we deceive ourselves, and the truth is not in us. [9] If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. [10] If we say that we have not sinned, we make him a liar, and his word is not in us.

[2:1] My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: [2] And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. [3] And hereby we do know that we know him, if we keep his commandments. [4] He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. [5] But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. [6] He that saith he abideth in him ought himself also so to walk, even as he walked.

[7] Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. [8] Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. [9] He that saith he is in the light, and hateth his brother, is in darkness even until now. [10] He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. [11] But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. [12] I write unto you, little children, because your sins are forgiven you for his name's sake. [13] I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. [14] I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. [15] Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. [16] For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. [17]

And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

[18] Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. [19] They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. [20] But ye have an unction from the Holy One, and ye know all things. [21] I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. [22] Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. [23] Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. [24] Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. [25] And this is the promise that he hath promised us, even eternal life. [26] These things have I written unto you concerning them that seduce you. [27] But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. [28] And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. [29] If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

[3:1] Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. [2] Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. [3] And every man that hath this hope in him purifieth himself, even as he is pure. [4] Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. [5] And ye know that he was manifested to take away our sins; and in him is no sin. [6] Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. [7] Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. [8] He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. [9] Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. [10] In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. [11] For this is the message that ye heard from the beginning, that we should love one another. [12] Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

[13] Marvel not, my brethren, if the world hate you. [14] We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. [15] Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. [16] Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives

for the brethren. [17] But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? [18] My little children, let us not love in word, neither in tongue; but in deed and in truth. [19] And hereby we know that we are of the truth, and shall assure our hearts before him. [20] For if our heart condemn us, God is greater than our heart, and knoweth all things. [21] Beloved, if our heart condemn us not, then have we confidence toward God. [22] And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. [23] And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. [24] And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

[4:1] Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. [2] Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: [3] And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. [4] Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. [5] They are of the world: therefore speak they of the world, and the world heareth them. [6] We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

[7] Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. [8] He that loveth not knoweth not God; for God is love. [9] In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. [10] Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. [11] Beloved, if God so loved us, we ought also to love one another. [12] No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. [13] Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. [14] And we have seen and do testify that the Father sent the Son to be the Saviour of the world. [15] Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. [16] And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. [17] Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. [18] There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. [19] We love him, because he first loved us. [20] If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? [21] And this commandment have we from him, That he who loveth God love his brother also.

[5:1] Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. [2] By this we know that we love the children of God, when we love God, and keep his commandments. [3] For this is the love of God, that we keep his commandments:

and his commandments are not grievous. [4] For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. [5] Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? [6] This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. [7] For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. [8] And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. [9] If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. [10] He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. [11] And this is the record, that God hath given to us eternal life, and this life is in his Son. [12] He that hath the Son hath life; and he that hath not the Son of God hath not life. [13] These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. [14] And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: [15] And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. [16] If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. [17] All unrighteousness is sin: and there is a sin not unto death. [18] We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. [19] And we know that we are of God, and the whole world lieth in wickedness. [20] And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. [21] Little children, keep yourselves from idols. Amen.

Book 4 Chapter 5

1 John 1:1-10 NIV

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched--this we proclaim concerning the Word of life. [2] The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us. [3] We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ. [4] We write this to make our joy complete.

[5] This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all. [6] If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by the truth. [7] But if we walk in the

light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.

[8] If we claim to be without sin, we deceive ourselves and the truth is not in us. [9] If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. [10] If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives.

1 John 1:1-10 KJV

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; [2] (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) [3] That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. [4] And these things write we unto you, that your joy may be full.

[5] This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. [6] If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: [7] But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. [8] If we say that we have no sin, we deceive ourselves, and the truth is not in us. [9] If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. [10] If we say that we have not sinned, we make him a liar, and his word is not in us.

John 1:14

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

Acts 8:35

Then Philip began with that very passage of Scripture and told him the good news about Jesus.

Rev. 1:5

and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth.

To him who loves us and has freed us from our sins by his blood,

Proverbs 28:13

He who conceals his sins does not prosper,
but whoever confesses and renounces them finds mercy.

Book 4 Chapter 6

1 John 2:1-29 NIV

My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense--Jesus Christ, the Righteous One. [2] He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

[3] We know that we have come to know him if we obey his commands. [4] The man who says, "I know him," but does not do what he commands is a liar, and the truth is not in him. [5] But if anyone obeys his word, God's love is truly made complete in him. This is how we know we are in him: [6] Whoever claims to live in him must walk as Jesus did.

[7] Dear friends, I am not writing you a new command but an old one, which you have had since the beginning. This old command is the message you have heard. [8] Yet I am writing you a new command; its truth is seen in him and you, because the darkness is passing and the true light is already shining.

[9] Anyone who claims to be in the light but hates his brother is still in the darkness. [10] Whoever loves his brother lives in the light, and there is nothing in him to make him stumble. [11] But whoever hates his brother is in the darkness and walks around in the darkness; he does not know where he is going, because the darkness has blinded him.

[12] I write to you, dear children,
because your sins have been forgiven on account of his name.

[13] I write to you, fathers,
because you have known him who is from the beginning.

I write to you, young men,
because you have overcome the evil one.

I write to you, dear children,
because you have known the Father.

[14] I write to you, fathers,
because you have known him who is from the beginning.

I write to you, young men,
because you are strong,
and the word of God lives in you,
and you have overcome the evil one.

[15] Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him. [16] For everything in the world--the cravings of sinful man, the lust of his eyes and the boasting of what he has and does--comes not from the Father but from the world. [17] The world and its desires pass away, but the man who does the will of God lives forever.

[18] Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come. This is how we know it is the last hour. [19] They went out from us, but they did not really belong to us. For if they

had belonged to us, they would have remained with us; but their going showed that none of them belonged to us.

[20] But you have an anointing from the Holy One, and all of you know the truth. [21] I do not write to you because you do not know the truth, but because you do know it and because no lie comes from the truth. [22] Who is the liar? It is the man who denies that Jesus is the Christ. Such a man is the antichrist--he denies the Father and the Son. [23] No one who denies the Son has the Father; whoever acknowledges the Son has the Father also.

[24] See that what you have heard from the beginning remains in you. If it does, you also will remain in the Son and in the Father. [25] And this is what he promised us--even eternal life.

[26] I am writing these things to you about those who are trying to lead you astray. [27] As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit--just as it has taught you, remain in him.

[28] And now, dear children, continue in him, so that when he appears we may be confident and unashamed before him at his coming.

[29] If you know that he is righteous, you know that everyone who does what is right has been born of him.

1 John 2:1-29 KJV

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: [2] And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. [3] And hereby we do know that we know him, if we keep his commandments. [4] He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. [5] But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. [6] He that saith he abideth in him ought himself also so to walk, even as he walked.

[7] Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. [8] Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. [9] He that saith he is in the light, and hateth his brother, is in darkness even until now. [10] He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. [11] But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. [12] I write unto you, little children, because your sins are forgiven you for his name's sake. [13] I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. [14] I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. [15] Love not the world, neither the things that are in the world. If any man love the world, the love of

the Father is not in him. [16] For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. [17] And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

[18] Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. [19] They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. [20] But ye have an unction from the Holy One, and ye know all things. [21] I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. [22] Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. [23] Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. [24] Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. [25] And this is the promise that he hath promised us, even eternal life. [26] These things have I written unto you concerning them that seduce you. [27] But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. [28] And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. [29] If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

John 14:21

Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him."

Romans 12:2

Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is - his good, pleasing and perfect will.

2 Tim. 4:10

for Demas, because he loved this world, has deserted me and has gone to Thessalonica. Crescens has gone to Galatia, and Titus to Dalmatia.

Book 4 Chapter 7

1 John 3:1-24 NIV

How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him. [2] Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is. [3] Everyone who has this hope in him purifies himself, just as he is pure.

[4] Everyone who sins breaks the law; in fact, sin is lawlessness. [5] But you know that he appeared so that he might take away our sins. And in him is no sin. [6] No one who lives in him keeps on sinning. No one who continues to sin has either seen him or known him.

[7] Dear children, do not let anyone lead you astray. He who does what is right is righteous, just as he is righteous. [8] He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work. [9] No one who is born of God will continue to sin, because God's seed remains in him; he cannot go on sinning, because he has been born of God. [10] This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not a child of God; nor is anyone who does not love his brother.

[11] This is the message you heard from the beginning: We should love one another. [12] Do not be like Cain, who belonged to the evil one and murdered his brother. And why did he murder him? Because his own actions were evil and his brother's were righteous. [13] Do not be surprised, my brothers, if the world hates you. [14] We know that we have passed from death to life, because we love our brothers. Anyone who does not love remains in death. [15] Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him.

[16] This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers. [17] If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? [18] Dear children, let us not love with words or tongue but with actions and in truth. [19] This then is how we know that we belong to the truth, and how we set our hearts at rest in his presence [20] whenever our hearts condemn us. For God is greater than our hearts, and he knows everything.

[21] Dear friends, if our hearts do not condemn us, we have confidence before God [22] and receive from him anything we ask, because we obey his commands and do what pleases him. [23] And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us. [24] Those who obey his commands live in him, and he in them. And this is how we know that he lives in us: We know it by the Spirit he gave us.

1 John 3:1-24 KJV

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. [2] Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. [3] And every man that hath this hope in him purifieth himself, even as he is pure. [4] Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. [5] And ye know that he was manifested to take away our sins; and in him is no sin. [6] Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. [7] Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. [8] He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. [9] Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. [10] In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. [11] For this is the message that ye heard from the beginning, that we should love one another. [12] Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

[13] Marvel not, my brethren, if the world hate you. [14] We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. [15] Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. [16] Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. [17] But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? [18] My little children, let us not love in word, neither in tongue; but in deed and in truth. [19] And hereby we know that we are of the truth, and shall assure our hearts before him. [20] For if our heart condemn us, God is greater than our heart, and knoweth all things. [21] Beloved, if our heart condemn us not, then have we confidence toward God. [22] And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. [23] And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. [24] And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

Titus 2:12-13

It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, [13] while we wait for the blessed hope--the glorious appearing of our great God and Savior, Jesus Christ,

John 15:18-19

"If the world hates you, keep in mind that it hated me first. [19] If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you.

1 John 1:8

If we claim to be without sin, we deceive ourselves and the truth is not in us.

1 John 1:10

If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives.

1 John 2:1-2

My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense--Jesus Christ, the Righteous One. [2] He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

Book 4 Chapter 8

1 John 4:1-21 NIV

Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. [2] This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, [3] but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world.

[4] You, dear children, are from God and have overcome them, because the one who is in you is greater than the one who is in the world. [5] They are from the world and therefore speak from the viewpoint of the world, and the world listens to them. [6] We are from God, and whoever knows God listens to us; but whoever is not from God does not listen to us. This is how we recognize the Spirit of truth and the spirit of falsehood.

[7] Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. [8] Whoever does not love does not know God, because God is love. [9] This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. [10] This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. [11] Dear friends, since God so loved us, we also ought to love one another. [12] No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us.

[13] We know that we live in him and he in us, because he has given us of his Spirit. [14] And we have seen and testify that the Father has sent his Son to be the Savior of the world. [15] If anyone acknowledges that Jesus is the Son of God, God lives in him and he in God. [16] And so we know and rely on the love God has for us.

God is love. Whoever lives in love lives in God, and God in him. [17] In this way, love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like him. [18] There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love.

[19] We love because he first loved us. [20] If anyone says, "I love God," yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. [21] And he has given us this command: Whoever loves God must also love his brother.

1 John 4:1-21 KJV

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. [2] Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: [3] And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. [4] Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. [5] They are of the world: therefore speak they of the world, and the world heareth them. [6] We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

[7] Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. [8] He that loveth not knoweth not God; for God is love. [9] In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. [10] Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. [11] Beloved, if God so loved us, we ought also to love one another. [12] No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. [13] Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. [14] And we have seen and do testify that the Father sent the Son to be the Saviour of the world. [15] Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. [16] And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. [17] Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. [18] There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. [19] We love him, because he first loved us. [20] If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? [21] And this commandment have we from him, That he who loveth God love his brother also.

John 13:34-35

"A new command I give you: Love one another. As I have loved you, so you must love one another. [35] By this all men will know that you are my disciples, if you love one another."

Book 4 Chapter 9

1 John 5:1-21 NIV

Everyone who believes that Jesus is the Christ is born of God, and everyone who loves the father loves his child as well. [2] This is how we know that we love the children of God: by loving God and carrying out his commands. [3] This is love for God: to obey his commands. And his commands are not burdensome, [4] for everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith. [5] Who is it that overcomes the world? Only he who believes that Jesus is the Son of God.

[6] This is the one who came by water and blood--Jesus Christ. He did not come by water only, but by water and blood. And it is the Spirit who testifies, because the Spirit is the truth. [7] For there are three that testify: [8] the Spirit, the water and the blood; and the three are in agreement. [9] We accept man's testimony, but God's testimony is greater because it is the testimony of God, which he has given about his Son. [10] Anyone who believes in the Son of God has this testimony in his heart. Anyone who does not believe God has made him out to be a liar, because he has not believed the testimony God has given about his Son. [11] And this is the testimony: God has given us eternal life, and this life is in his Son. [12] He who has the Son has life; he who does not have the Son of God does not have life.

[13] I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life. [14] This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. [15] And if we know that he hears us--whatever we ask--we know that we have what we asked of him.

[16] If anyone sees his brother commit a sin that does not lead to death, he should pray and God will give him life. I refer to those whose sin does not lead to death. There is a sin that leads to death. I am not saying that he should pray about that. [17] All wrongdoing is sin, and there is sin that does not lead to death.

[18] We know that anyone born of God does not continue to sin; the one who was born of God keeps him safe, and the evil one cannot harm him. [19] We know that we are children of God, and that the whole world is under the control of the evil one. [20] We know also that the Son of God has come and has given us understanding, so that we may know him who is true. And we are in him who is true--even in his Son Jesus Christ. He is the true God and eternal life.

[21] Dear children, keep yourselves from idols.

1 John 5:1-21 KJV

Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. [2] By this we know that we love the children of God, when we love God, and keep his commandments. [3] For this is the love of God, that we keep his commandments: and his commandments are not grievous. [4] For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. [5] Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? [6] This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. [7] For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. [8] And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. [9] If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. [10] He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. [11] And this is the record, that God hath given to us eternal life, and this life is in his Son. [12] He that hath the Son hath life; and he that hath not the Son of God hath not life. [13] These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. [14] And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: [15] And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. [16] If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. [17] All unrighteousness is sin: and there is a sin not unto death. [18] We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. [19] And we know that we are of God, and the whole world lieth in wickedness. [20] And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. [21] Little children, keep yourselves from idols. Amen.

2 John 6

And this is love: that we walk in obedience to his commands. As you have heard from the beginning, his command is that you walk in love.

John 5:24

"I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life.

Book 4 Chapter 10

Acts 16:9-40

During the night Paul had a vision of a man of Macedonia standing and begging him, "Come over to Macedonia and help us." [10] After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them.

[11] From Troas we put out to sea and sailed straight for Samothrace, and the next day on to Neapolis. [12] From there we traveled to Philippi, a Roman colony and the leading city of that district of Macedonia. And we stayed there several days.

[13] On the Sabbath we went outside the city gate to the river, where we expected to find a place of prayer. We sat down and began to speak to the women who had gathered there. [14] One of those listening was a woman named Lydia, a dealer in purple cloth from the city of Thyatira, who was a worshiper of God. The Lord opened her heart to respond to Paul's message. [15] When she and the members of her household were baptized, she invited us to her home. "If you consider me a believer in the Lord," she said, "come and stay at my house." And she persuaded us.

[16] Once when we were going to the place of prayer, we were met by a slave girl who had a spirit by which she predicted the future. She earned a great deal of money for her owners by fortune-telling. [17] This girl followed Paul and the rest of us, shouting, "These men are servants of the Most High God, who are telling you the way to be saved." [18] She kept this up for many days. Finally Paul became so troubled that he turned around and said to the spirit, "In the name of Jesus Christ I command you to come out of her!" At that moment the spirit left her.

[19] When the owners of the slave girl realized that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace to face the authorities. [20] They brought them before the magistrates and said, "These men are Jews, and are throwing our city into an uproar [21] by advocating customs unlawful for us Romans to accept or practice."

[22] The crowd joined in the attack against Paul and Silas, and the magistrates ordered them to be stripped and beaten. [23] After they had been severely flogged, they were thrown into prison, and the jailer was commanded to guard them carefully. [24] Upon receiving such orders, he put them in the inner cell and fastened their feet in the stocks.

[25] About midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them. [26] Suddenly there was such a violent earthquake that the foundations of the prison were shaken. At once all the prison doors flew open, and everybody's chains came loose. [27] The jailer woke up, and when he saw the prison doors open, he drew his sword and was about to kill himself because he thought the prisoners had escaped. [28] But Paul shouted, "Don't harm yourself! We are all here!"

[29] The jailer called for lights, rushed in and fell trembling before Paul and Silas. [30] He then brought them out and asked, "Sirs, what must I do to be saved?"

[31] They replied, "Believe in the Lord Jesus, and you will be saved--you and your household." [32] Then they spoke the word of the Lord to him and to all the

others in his house. [33] At that hour of the night the jailer took them and washed their wounds; then immediately he and all his family were baptized. [34] The jailer brought them into his house and set a meal before them; he was filled with joy because he had come to believe in God--he and his whole family.

[35] When it was daylight, the magistrates sent their officers to the jailer with the order: "Release those men." [36] The jailer told Paul, "The magistrates have ordered that you and Silas be released. Now you can leave. Go in peace."

[37] But Paul said to the officers: "They beat us publicly without a trial, even though we are Roman citizens, and threw us into prison. And now do they want to get rid of us quietly? No! Let them come themselves and escort us out."

[38] The officers reported this to the magistrates, and when they heard that Paul and Silas were Roman citizens, they were alarmed. [39] They came to appease them and escorted them from the prison, requesting them to leave the city. [40] After Paul and Silas came out of the prison, they went to Lydia's house, where they met with the brothers and encouraged them. Then they left.

Philip. 1:1-4:23

Paul and Timothy, servants of Christ Jesus,

To all the saints in Christ Jesus at Philippi, together with the overseers and deacons:

[2] Grace and peace to you from God our Father and the Lord Jesus Christ.

[3] I thank my God every time I remember you. [4] In all my prayers for all of you, I always pray with joy [5] because of your partnership in the gospel from the first day until now, [6] being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.

[7] It is right for me to feel this way about all of you, since I have you in my heart; for whether I am in chains or defending and confirming the gospel, all of you share in God's grace with me. [8] God can testify how I long for all of you with the affection of Christ Jesus.

[9] And this is my prayer: that your love may abound more and more in knowledge and depth of insight, [10] so that you may be able to discern what is best and may be pure and blameless until the day of Christ, [11] filled with the fruit of righteousness that comes through Jesus Christ--to the glory and praise of God.

[12] Now I want you to know, brothers, that what has happened to me has really served to advance the gospel. [13] As a result, it has become clear throughout the whole palace guard and to everyone else that I am in chains for Christ. [14] Because of my chains, most of the brothers in the Lord have been encouraged to speak the word of God more courageously and fearlessly.

[15] It is true that some preach Christ out of envy and rivalry, but others out of goodwill. [16] The latter do so in love, knowing that I am put here for the defense of the gospel. [17] The former preach Christ out of selfish ambition, not sincerely, supposing that they can stir up trouble for me while I am in chains. [18] But what

does it matter? The important thing is that in every way, whether from false motives or true, Christ is preached. And because of this I rejoice.

Yes, and I will continue to rejoice, [19] for I know that through your prayers and the help given by the Spirit of Jesus Christ, what has happened to me will turn out for my deliverance. [20] I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death. [21] For to me, to live is Christ and to die is gain. [22] If I am to go on living in the body, this will mean fruitful labor for me. Yet what shall I choose? I do not know! [23] I am torn between the two: I desire to depart and be with Christ, which is better by far; [24] but it is more necessary for you that I remain in the body. [25] Convinced of this, I know that I will remain, and I will continue with all of you for your progress and joy in the faith, [26] so that through my being with you again your joy in Christ Jesus will overflow on account of me.

[27] Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ. Then, whether I come and see you or only hear about you in my absence, I will know that you stand firm in one spirit, contending as one man for the faith of the gospel [28] without being frightened in any way by those who oppose you. This is a sign to them that they will be destroyed, but that you will be saved--and that by God. [29] For it has been granted to you on behalf of Christ not only to believe on him, but also to suffer for him, [30] since you are going through the same struggle you saw I had, and now hear that I still have.

[2:1] If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, [2] then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. [3] Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. [4] Each of you should look not only to your own interests, but also to the interests of others.

[5] Your attitude should be the same as that of Christ Jesus:

[6] Who, being in very nature God,
did not consider equality with God something to be grasped,
[7] but made himself nothing,
taking the very nature of a servant,
being made in human likeness.

[8] And being found in appearance as a man,
he humbled himself
and became obedient to death--
even death on a cross!

[9] Therefore God exalted him to the highest place
and gave him the name that is above every name,
[10] that at the name of Jesus every knee should bow,
in heaven and on earth and under the earth,
[11] and every tongue confess that Jesus Christ is Lord,
to the glory of God the Father.

[12] Therefore, my dear friends, as you have always obeyed--not only in my presence, but now much more in my absence--continue to work out your salvation with fear and trembling, [13] for it is God who works in you to will and to act according to his good purpose.

[14] Do everything without complaining or arguing, [15] so that you may become blameless and pure, children of God without fault in a crooked and depraved generation, in which you shine like stars in the universe [16] as you hold out the word of life--in order that I may boast on the day of Christ that I did not run or labor for nothing. [17] But even if I am being poured out like a drink offering on the sacrifice and service coming from your faith, I am glad and rejoice with all of you. [18] So you too should be glad and rejoice with me.

[19] I hope in the Lord Jesus to send Timothy to you soon, that I also may be cheered when I receive news about you. [20] I have no one else like him, who takes a genuine interest in your welfare. [21] For everyone looks out for his own interests, not those of Jesus Christ. [22] But you know that Timothy has proved himself, because as a son with his father he has served with me in the work of the gospel. [23] I hope, therefore, to send him as soon as I see how things go with me. [24] And I am confident in the Lord that I myself will come soon.

[25] But I think it is necessary to send back to you Epaphroditus, my brother, fellow worker and fellow soldier, who is also your messenger, whom you sent to take care of my needs. [26] For he longs for all of you and is distressed because you heard he was ill. [27] Indeed he was ill, and almost died. But God had mercy on him, and not on him only but also on me, to spare me sorrow upon sorrow. [28] Therefore I am all the more eager to send him, so that when you see him again you may be glad and I may have less anxiety. [29] Welcome him in the Lord with great joy, and honor men like him, [30] because he almost died for the work of Christ, risking his life to make up for the help you could not give me.

[3:1] Finally, my brothers, rejoice in the Lord! It is no trouble for me to write the same things to you again, and it is a safeguard for you.

[2] Watch out for those dogs, those men who do evil, those mutilators of the flesh. [3] For it is we who are the circumcision, we who worship by the Spirit of God, who glory in Christ Jesus, and who put no confidence in the flesh-- [4] though I myself have reasons for such confidence.

If anyone else thinks he has reasons to put confidence in the flesh, I have more: [5] circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; [6] as for zeal, persecuting the church; as for legalistic righteousness, faultless.

[7] But whatever was to my profit I now consider loss for the sake of Christ. [8] What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ [9] and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ--the righteousness that comes from God and is by faith. [10] I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, [11] and so, somehow, to attain to the resurrection from the dead.

[12] Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. [13] Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, [14] I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.

[15] All of us who are mature should take such a view of things. And if on some point you think differently, that too God will make clear to you. [16] Only let us live up to what we have already attained.

[17] Join with others in following my example, brothers, and take note of those who live according to the pattern we gave you. [18] For, as I have often told you before and now say again even with tears, many live as enemies of the cross of Christ. [19] Their destiny is destruction, their god is their stomach, and their glory is in their shame. Their mind is on earthly things. [20] But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, [21] who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.

[4:1] Therefore, my brothers, you whom I love and long for, my joy and crown, that is how you should stand firm in the Lord, dear friends!

[2] I plead with Euodia and I plead with Syntyche to agree with each other in the Lord. [3] Yes, and I ask you, loyal yokefellow, help these women who have contended at my side in the cause of the gospel, along with Clement and the rest of my fellow workers, whose names are in the book of life.

[4] Rejoice in the Lord always. I will say it again: Rejoice! [5] Let your gentleness be evident to all. The Lord is near. [6] Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. [7] And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.

[8] Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable--if anything is excellent or praiseworthy--think about such things. [9] Whatever you have learned or received or heard from me, or seen in me--put it into practice. And the God of peace will be with you.

[10] I rejoice greatly in the Lord that at last you have renewed your concern for me. Indeed, you have been concerned, but you had no opportunity to show it. [11] I am not saying this because I am in need, for I have learned to be content whatever the circumstances. [12] I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. [13] I can do everything through him who gives me strength.

[14] Yet it was good of you to share in my troubles. [15] Moreover, as you Philippians know, in the early days of your acquaintance with the gospel, when I set out from Macedonia, not one church shared with me in the matter of giving and receiving, except you only; [16] for even when I was in Thessalonica, you sent me aid again and again when I was in need. [17] Not that I am looking for a gift, but I am looking for what may be credited to your account. [18] I have received full payment

and even more; I am amply supplied, now that I have received from Epaphroditus the gifts you sent. They are a fragrant offering, an acceptable sacrifice, pleasing to God. [19] And my God will meet all your needs according to his glorious riches in Christ Jesus.

[20] To our God and Father be glory for ever and ever. Amen.

[21] Greet all the saints in Christ Jesus. The brothers who are with me send greetings. [22] All the saints send you greetings, especially those who belong to Caesar's household.

[23] The grace of the Lord Jesus Christ be with your spirit. Amen.

Book 4 Chapter 11

Philip. 1:1-30

Paul and Timothy, servants of Christ Jesus,

To all the saints in Christ Jesus at Philippi, together with the overseers and deacons:

[2] Grace and peace to you from God our Father and the Lord Jesus Christ.

[3] I thank my God every time I remember you. [4] In all my prayers for all of you, I always pray with joy [5] because of your partnership in the gospel from the first day until now, [6] being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.

[7] It is right for me to feel this way about all of you, since I have you in my heart; for whether I am in chains or defending and confirming the gospel, all of you share in God's grace with me. [8] God can testify how I long for all of you with the affection of Christ Jesus.

[9] And this is my prayer: that your love may abound more and more in knowledge and depth of insight, [10] so that you may be able to discern what is best and may be pure and blameless until the day of Christ, [11] filled with the fruit of righteousness that comes through Jesus Christ--to the glory and praise of God.

[12] Now I want you to know, brothers, that what has happened to me has really served to advance the gospel. [13] As a result, it has become clear throughout the whole palace guard and to everyone else that I am in chains for Christ. [14] Because of my chains, most of the brothers in the Lord have been encouraged to speak the word of God more courageously and fearlessly.

[15] It is true that some preach Christ out of envy and rivalry, but others out of goodwill. [16] The latter do so in love, knowing that I am put here for the defense of the gospel. [17] The former preach Christ out of selfish ambition, not sincerely, supposing that they can stir up trouble for me while I am in chains. [18] But what does it matter? The important thing is that in every way, whether from false motives or true, Christ is preached. And because of this I rejoice.

Yes, and I will continue to rejoice, [19] for I know that through your prayers and the help given by the Spirit of Jesus Christ, what has happened to me will turn out for my deliverance. [20] I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death. [21] For to me, to live is Christ and to die is gain. [22] If I am to go on living in the body, this will mean fruitful labor for me. Yet what shall I choose? I do not know! [23] I am torn between the two: I desire to depart and be with Christ, which is better by far; [24] but it is more necessary for you that I remain in the body. [25] Convinced of this, I know that I will remain, and I will continue with all of you for your progress and joy in the faith, [26] so that through my being with you again your joy in Christ Jesus will overflow on account of me.

[27] Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ. Then, whether I come and see you or only hear about you in my absence, I will know that you stand firm in one spirit, contending as one man for the faith of the gospel [28] without being frightened in any way by those who oppose you. This is a sign to them that they will be destroyed, but that you will be saved--and that by God. [29] For it has been granted to you on behalf of Christ not only to believe on him, but also to suffer for him, [30] since you are going through the same struggle you saw I had, and now hear that I still have.

Jude 24

To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy--

Col. 1:9-11

For this reason, since the day we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of his will through all spiritual wisdom and understanding. [10] And we pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God, [11] being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully

Book 4 Chapter 12

Philip. 2:1-30

If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, [2] then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. [3] Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. [4] Each of you should look not only to your own interests, but also to the interests of others.

[5] Your attitude should be the same as that of Christ Jesus:

**[6] Who, being in very nature God,
did not consider equality with God something to be grasped,**

**[7] but made himself nothing,
taking the very nature of a servant,
being made in human likeness.**

**[8] And being found in appearance as a man,
he humbled himself
and became obedient to death--
even death on a cross!**

**[9] Therefore God exalted him to the highest place
and gave him the name that is above every name,**

**[10] that at the name of Jesus every knee should bow,
in heaven and on earth and under the earth,**

**[11] and every tongue confess that Jesus Christ is Lord,
to the glory of God the Father.**

**[12] Therefore, my dear friends, as you have always obeyed--not only in my
presence, but now much more in my absence--continue to work out your salvation
with fear and trembling, [13] for it is God who works in you to will and to act
according to his good purpose.**

**[14] Do everything without complaining or arguing, [15] so that you may become
blameless and pure, children of God without fault in a crooked and depraved
generation, in which you shine like stars in the universe [16] as you hold out the
word of life--in order that I may boast on the day of Christ that I did not run or
labor for nothing. [17] But even if I am being poured out like a drink offering on the
sacrifice and service coming from your faith, I am glad and rejoice with all of you.
[18] So you too should be glad and rejoice with me.**

**[19] I hope in the Lord Jesus to send Timothy to you soon, that I also may be
cheered when I receive news about you. [20] I have no one else like him, who takes a
genuine interest in your welfare. [21] For everyone looks out for his own interests,
not those of Jesus Christ. [22] But you know that Timothy has proved himself,
because as a son with his father he has served with me in the work of the gospel. [23]
I hope, therefore, to send him as soon as I see how things go with me. [24] And I am
confident in the Lord that I myself will come soon.**

**[25] But I think it is necessary to send back to you Epaphroditus, my brother,
fellow worker and fellow soldier, who is also your messenger, whom you sent to take
care of my needs. [26] For he longs for all of you and is distressed because you heard
he was ill. [27] Indeed he was ill, and almost died. But God had mercy on him, and
not on him only but also on me, to spare me sorrow upon sorrow. [28] Therefore I
am all the more eager to send him, so that when you see him again you may be glad
and I may have less anxiety. [29] Welcome him in the Lord with great joy, and
honor men like him, [30] because he almost died for the work of Christ, risking his
life to make up for the help you could not give me.**

Romans 12:10

Be devoted to one another in brotherly love. Honor one another above yourselves.

Book 4 Chapter 13

Philip. 3:1-21

Finally, my brothers, rejoice in the Lord! It is no trouble for me to write the same things to you again, and it is a safeguard for you.

[2] Watch out for those dogs, those men who do evil, those mutilators of the flesh. [3] For it is we who are the circumcision, we who worship by the Spirit of God, who glory in Christ Jesus, and who put no confidence in the flesh-- [4] though I myself have reasons for such confidence.

If anyone else thinks he has reasons to put confidence in the flesh, I have more: [5] circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; [6] as for zeal, persecuting the church; as for legalistic righteousness, faultless.

[7] But whatever was to my profit I now consider loss for the sake of Christ. [8] What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ [9] and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ--the righteousness that comes from God and is by faith. [10] I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, [11] and so, somehow, to attain to the resurrection from the dead.

[12] Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. [13] Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, [14] I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.

[15] All of us who are mature should take such a view of things. And if on some point you think differently, that too God will make clear to you. [16] Only let us live up to what we have already attained.

[17] Join with others in following my example, brothers, and take note of those who live according to the pattern we gave you. [18] For, as I have often told you before and now say again even with tears, many live as enemies of the cross of Christ. [19] Their destiny is destruction, their god is their stomach, and their glory is in their shame. Their mind is on earthly things. [20] But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, [21] who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.

1 Chron. 28:9

"And you, my son Solomon, acknowledge the God of your father, and serve him with wholehearted devotion and with a willing mind, for the Lord searches every heart and understands every motive behind the thoughts. If you seek him, he will be found by you; but if you forsake him, he will reject you forever.

Book 4 Chapter 14

Philip. 4:1-23

Therefore, my brothers, you whom I love and long for, my joy and crown, that is how you should stand firm in the Lord, dear friends!

[2] I plead with Euodia and I plead with Syntyche to agree with each other in the Lord. [3] Yes, and I ask you, loyal yokefellow, help these women who have contended at my side in the cause of the gospel, along with Clement and the rest of my fellow workers, whose names are in the book of life.

[4] Rejoice in the Lord always. I will say it again: Rejoice! [5] Let your gentleness be evident to all. The Lord is near. [6] Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. [7] And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.

[8] Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable--if anything is excellent or praiseworthy--think about such things. [9] Whatever you have learned or received or heard from me, or seen in me--put it into practice. And the God of peace will be with you.

[10] I rejoice greatly in the Lord that at last you have renewed your concern for me. Indeed, you have been concerned, but you had no opportunity to show it. [11] I am not saying this because I am in need, for I have learned to be content whatever the circumstances. [12] I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. [13] I can do everything through him who gives me strength.

[14] Yet it was good of you to share in my troubles. [15] Moreover, as you Philippians know, in the early days of your acquaintance with the gospel, when I set out from Macedonia, not one church shared with me in the matter of giving and receiving, except you only; [16] for even when I was in Thessalonica, you sent me aid again and again when I was in need. [17] Not that I am looking for a gift, but I am looking for what may be credited to your account. [18] I have received full payment and even more; I am amply supplied, now that I have received from Epaphroditus the gifts you sent. They are a fragrant offering, an acceptable sacrifice, pleasing to God. [19] And my God will meet all your needs according to his glorious riches in Christ Jesus.

[20] To our God and Father be glory for ever and ever. Amen.

[21] Greet all the saints in Christ Jesus. The brothers who are with me send greetings. [22] All the saints send you greetings, especially those who belong to Caesar's household.

[23] The grace of the Lord Jesus Christ be with your spirit. Amen.

Philip. 2:13

for it is God who works in you to will and to act according to his good purpose.