

With this offer we would like to give you the opportunity to learn more about the Bible and Christian life. Reach people and get the message across to other people.

We thank "The International Curriculum" as well as all pastors and pastor Michael Ackermann, who unfortunately passed away much too early and gave us the opportunity to use these lessons for this service.

The Bible says: "You received it for free and you should pass it on for free."

Our thanks also go to BibleServer for the possibility to connect the links of the Bible verses directly to the website. The biblical passages shown refer to the King James Version (KJV) translation.

Speaker





Rev. Buddy Bell



Rev. Christopher G. Smith



Dr. Dick Eastman



Rev. Terry Law



In the course of these lessons, we will look at:

The power of prayer (5 lessons)

Dr. Dick Eastman is president of Gospel to Every Home, a ministry that brings the gospel to every home worldwide. In this powerful course, Dr. Eastman, how prayer can open closed doors, God's promises and the path for effective gospel spread. He also presents a practical prayer model of how to pray for one hour every day.

Jesus our doctor today (5 lessons)

Rev. Bayless Conley is a pastor from the Cottonwood community in California and a popular television minister whose broadcasts are seen around the world. In this course, he shows what God's Word says in the Old and New Testaments about God's willingness to cure our diseases. This course builds belief that healing is available to us today through Jesus' sacrifice on the cross.

Overview of the Old Testament (10 lessons)

Rev. Christopher G.-Smith from England worked for many years with the Assemblies of God and the ICI University (International Correspondence Institute). This course provides an excellent overview and an introduction to studying the Old Testament. He gives an understanding of the history of the people of Israel and the most important revelations of God to His people.

The essence of the gospel (5 lessons)

Rev. Terry Law. His "World Compassion" service focuses on providing nations with literature, teaching and assistance. He is known worldwide for his books on faith, praise and angels. He teaches about the great exchange on the cross, where Jesus turned the curse into blessing, sickness into health, weakness into strength, sin into justice.

Assistance service (5 lessons)

Rev. Buddy Bell. Many call him a friend of the pastors. In this course he teaches that every Christian has a ministry that can contribute to the growth of the church and the kingdom of God. His teaching on the biblical but often overlooked ministry of help (1 Corinthians 12:28) has already blessed and changed churches around the world.

Life in Faith (2 Lessons)

Rev. Bill Winston is a man who lives what he preaches. In 1989, the Lord led him to Chicago, where he founded the Living Word Christian Center, which today has more than 18,000 members. He teaches very clearly how faith works, how to grow in it, and how our faith can overcome every mountain and problem and achieve God's promises.

Dr. Dick Eastman - The Power of Prayer

The Power of Prayer 1 to 3

- [1 | Its triple potential](#)
- [2 | What is prayer](#)
- [3 | The Practice of Prayer Part 1](#)

The Power of Prayer Dr. Dick Eastman - Its triple potential



A Bible teacher once said: The entire Acts can be summed up in three words: 1st up, 2nd down, 3rd out. Jesus went up; the Holy Spirit came down; and the church went out. That is the Acts of the Apostles in three simple words.

But before Jesus went up, the Holy Spirit came down and the church went out, something significant happened. The first church was born. Notice what Jesus said about the birth of His church. We know that He gave His disciples an assignment after His resurrection. ([Matthew 28: 19-20](#); [Mark 16: 15](#))

But before they could go out into the world, Jesus gave them a different command. It is called the great

commandment. ([Acts 1: 4](#)) Jesus tells them here: "You must first gather for the prayer meeting." And then we read in [Acts 1: 8](#): "But you will receive the power of the Holy Spirit who will come upon you." What will happen then? "" And will be my witnesses ". To the ends of the earth." But it all started in prayer.

Jesus gave this command to 500 of his disciples (according to [1. Corinthians 15: 6](#)). But only 120 disciples obeyed. What happened to the remaining 380 disciples? This means that 76% or 3 out of 4 disciples did something different. The same thing happened as we often see in the church today. Most of us know how important prayer is. But we do not do what we consider important.

So we have to deal with the subject of prayer.

[Video | Its triple potential](#)

[mp3 | Its triple potential](#)

CONTENT OVERVIEW

I. THE RELATIONSHIP BETWEEN WORLD VANGELIZATION AND PRAYER

A. The ability to change the world through prayer. NOTE: What does the Bible say about world evangelism in [Mark 16: 15](#).

"And he said to them: Go into all the world and preach the gospel to all creatures."

1. He doesn't want us to forget anyone.
2. Dick Eastman's experience in India.

B. Jesus linked prayer with the harvest of lost souls ([Matthew 9: 35-38](#))

1. The problem ([Matthew 9: 37](#)) The harvest is great. but few are the workers.
2. The solution ([Matthew 9: 38](#)) "Ask the Lord of the harvest ..."

In this passage we discover that the only solution that Jesus Christ ever offers His disciples to the problems of world evangelism is prayer.

II. THE RELATIONSHIP OF CHRISTIAN UNITY AND PRAYER

A. The ability to transform the church

1. Prayer is vital because it creates an atmosphere of unity in the church. ([Acts 4: 31-32](#))

2. From this we learn that increasing prayer leads to increasing unity.

B. The example of the Olympic Games

III. THE RELATIONSHIP BETWEEN PERSONAL GROWTH AND PRAYER

A. Prayer will transform individuals.

1. It is evident that the leaders of the first church were aware of this reality. See what the Bible teaches about priorities for first church leadership.

The apostles established this focus of their ministry [Acts 6: 4](#): Prayer and the ministry of the Word.

2. Sometimes we are so busy with God that we don't take time to be with Him. "No amount of activity in the service of the king can ever make up for the neglect of the king himself."

3. It is impossible to develop our potential in Jesus without prayer. See [Jude 20](#). I cannot grow without prayer. If I don't pray, the church won't be united, and without a church in unity we won't be able to change the world. That is why prayer is at the center of it all.

B. The main aim of prayer is to get to know Jesus better. ([Philippians 3: 10](#))

Paul summarized it with the words: "I want to know him!"

But how can we come to an intimate knowledge of God without prayer? To get to know someone, you have to spend time with that person.

SELF-STUDY

1. Study [Matthew 28: 19-20](#); [Mark 16: 15](#); and [Acts 1: 4](#). According to these scriptures, what relationship is there between the missionary commission and the great commandment?

2. Make a list of some of the activities that we in the Church of Jesus spend more time on than we do prayer.

3. What solution has our Lord Jesus suggested to us to the various problems we encounter in our ministry? ([Matthew 9: 35-38](#))

4. How much time do you spend daily with God in prayer and in His Word?

5. Do you consider this time appropriate for the Kingdom of God assignment to which you are called?

6. What can you do to improve this?

GROUP DISCUSSION

The best thing to do after dealing with such a topic is to apply it. So form small groups of 3 or 4 people and pray that:

1. ... the Lord lights the fire in the life of your church leaders.
2. ... the fire of prayer spreads and becomes the lifestyle of all church members.
3. ... you as an individual spend more time with God than with religious activities.
4. ... the contents of your prayer are related to world evangelization, Christian unity and the spiritual growth of believers.

The Power of Prayer Dr. Dick Eastman - What is prayer



There are undoubtedly hundreds of different ways to define the act of prayer. At this point I would like to limit myself to four simple definitions of prayer.

Andrew Murray says in his book *With Christ in the School of Prayer*:

"The powers of the eternal world have been made available for prayer. It is the very essence of true religion, the channel for all blessings, the secret of power and spiritual life a person can swing up. It is fellowship with the invisible and holy of holies. "

Murray concludes:

"In prayer the promises of God are waiting for their fulfillment, the kingdom of God for his coming and the glory of God for their complete revelation."

John Wesley says:

"God does nothing without prayer and everything through prayer." If that is true, prayer must be very

important. So what is prayer and what happens when we pray?

[Video | What is prayer](#)

[mp3 | What is prayer](#)

CONTENT OVERVIEW

I. PRAYER IS THE SUPPLICATION OF SPIRITUAL POWER

What does that mean? It means:

Prayer is calling on God in times of need. It means saying, God, I need you. It means asking God for His blessings or His power so that we can grow in Him and that our needs will be met.

A. The example of Elias. ([1. Kings 18: 37-38](#))

Here we encounter the much-cited argument between Elijah and the Baal priests. We remember that these pagan prophets shouted louder and louder to their gods, asking them for an answer with supernatural fire. However, it was Elijah's prayer with only 26 words that was able to release God's power from heaven and bring the supernatural fire.

B. The Example of King Jehoshaphat ([2. Chronicles 18: 31-32](#))

The second example comes from King Jehoshaphat's experience when he was surrounded by enemy chariots. Once again we see here the power of prayer as it releases God's supernatural power from heaven. This type of prayer is called supplication to God.

C. The example of Samuel. ([1 Samuel 7: 9-10](#))

1. This third example is about intercession. It is prayer for others.
2. It is indeed the case that prayer is the request for the spiritual power of God to bring it into every situation that we as believers may encounter. The problem is that many believers stop praying at this point. But prayer is much more than that.

II. PRAYER IS DEALING WITH SPIRITUAL BUSINESS

That means: prayer is entering into a partnership with God in order to remove satanic obstacles out of the way. Sometimes when we pray, something unusual happens. We are not asking God to do anything, we are commanding a mountain to arise in the authority of the name of Jesus.

A. We call this the law of spiritual authority.

Note: [Matthew 16: 19](#); [Matthew 18: 18-19](#)

This law can be summarized as follows! "If we exercise authority on earth, God releases His power in heaven."

B. The meaning of the word "bind"

"Force through an oath or legal restriction." It is actually more of a legal term than a term used to describe someone as tied together with a rope, chain, or string. It could well be because angels are so often portrayed as agents of spiritual warfare ([Daniel 10: 10-13](#) and [Revelation 12: 7-11](#)) that God sends them to carry out such assignments. This happens in response to a "legally binding order" on earth, in prayer against a demonic spirit. This order is legal and in the truest sense of the word binding! Therefore, it must be obeyed.

It is important to remember that God does not give these orders without our partnership with Him. As Augustine once said: "Without God we cannot; but without us God will not."

Therefore, this is a form of prayer to command with God! It means to say, "Satan, I bind you!"

III. PRAYER IS TO RECEIVE SPIRITUAL SECRETS

It is listening to God. It means letting God trust us.

NOTE: [Daniel 2: 21-22](#)

That is why prayer means intimate contact with God. It means to say, "Holy Spirit, I am listening to you!"

IV. PRAYER IS THE DEVELOPMENT OF SPIRITUAL LOVE

Prayer should always be viewed as a personal love relationship with our Heavenly Father through Jesus Christ. The focus must be on intimacy, i.e. To get to know God as closely as possible.

At [Daniel 11: 32](#) we read what it means to be intimate with the Lord. "But those of the people who know their God will find their way and act accordingly." ·

NOTE: The two words: "take it easy" and "act accordingly".

1. "To struggle" means: to have powerful influence, to be steadfast or constant.

2. "To act accordingly" means to perform daring or bold deeds.

But what does it mean to know God?

We gain insight through [Genesis 4: 1](#). "And Adam recognized his wife Eve, and she became pregnant." The word "recognized" is the word "yada" in the original Hebrew text. It means "life-giving intimacy" or "immediate intimate contact." Could it be that God says in [Daniel 11: 32](#) that only those who are really intimate with Him will stand firm in the face of battle and act upon it? Just as intimacy in marriage creates a deep and meaningful relationship, so familiarity with God through prayer leads to a meaningful spiritual relationship.

SUMMARY:

Prayer is:

1. God I need you
 2. Satan, I bind you!
 3. Holy Spirit, I hear you!
 4. Jesus, I love you!
-

SELF-STUDY

1. Write down a definition of prayer in your own words using the four definitions in this study.
 2. What kind of prayer is called "supplication to God" and when should we offer it?
 3. Give two biblical examples of intercession.
 4. Explain the "Law of Spiritual Authority".
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GROUP DISCUSSION

1. Review the four definitions of prayer.
2. Why do most believers stop at the first type of prayer?
3. How should we behave when it is our job to command in prayer together with God, and when can we do that?



There are many things God wants to do in our lives that can never be done separately from prayer. We often talk about the necessary anointing with the Holy Spirit in our lives. Anointing causes things to happen through us that otherwise could never happen. But this anointing comes only through prayer.

In this lesson we will examine the practice of prayer closely. The question is how we can get involved in changing our world through regular prayer.

We will focus on three main areas:

1. The priority of prayer.
 2. The prayer plan.
 - 3 The place of prayer.
-

[Video | The Practice of Prayer Part 1](#)

[mp3 | The Practice of Prayer Part 1](#)

CONTENT OVERVIEW

I. THE PRIORITY OF PRAYER

What role does prayer play in my life?

Perhaps the saddest words in all of scripture describing the state of lack of devotion from God's followers were uttered by the prophet Jeremiah. ([Jeremiah 2: 31-32](#))

"You wicked generation, take note of the LORD ... but my people have forgotten me for a long time."

Unfortunately, this also applies to the lives of many Christians today. They also overlook the

importance of meeting Jesus every day.

S. D. Gordon says:

"The true victory of all service is first won in prayer. Service itself is only the gathering of the corresponding results."

If so, prayer is the beginning of all things. Jesus said in [Matthew 6:33](#)

"Seek first after the kingdom of God and his righteousness, and it will all fall to you."

Let us examine the threefold value that prayer is a priority in our lives.

A. Prayer helps us grow spiritually.

It means that if I don't pray, I can't grow either.

B. Prayer adds to our spiritual strength.

Spiritual strength means the energy we need from our Lord every day.

The Lord's Prayer teaches us in one part:

"Give us this day our daily bread" ([Matthew 6: 11](#))

C. Prayer adds to our spiritual stability.

Here we are referring to the faithful-like qualities that help us remain steadfast in Jesus.

II. THE PRAYER PLAN AND MY PRAYER PROGRAM

What am I actually doing when I pray?

Do I experience meaningful times of prayer?

[Psalm 19: 15](#) tells us how to use good words when we pray. "Let the speech of my heart please you before you, Lord, my rock and my Redeemer."

Are the words of our mouths pleasing to God in our prayer?

Do they have meaning?

Am I praying in such a way that something important can happen through my prayer?

[Psalm 5: 4](#) is a different prayer. "Lord, in the morning you want to hear my voice, in the morning I will turn to you and pay attention." The Hebrew terms here have a deeper meaning. These words are about the wood placed on the altar and the pieces of the sacrificial animal. It is also used for preparing the showbread on the table provided for it.

Example: [Exodus 40: 4](#) uses the same expression for the sacrifice on the altar. There it says: "Put on the showbread"

Another example is [Judges 20: 20](#). "And the men of Israel went out ... and stood up to fight against Gibeah." That means they had a strategy.

Two things are very important when following a prayer plan:

A. Our prayer should be systematic.

1. Systematic means making a plan to do something "methodically" or in other words "efficiently". What is required for a systematic plan of prayer?
2. Our time of prayer should be organized. We should have different things to focus on.

Notice how Job arranged his requests before going to prayer. ([Job 13: 18](#)) "See, I am prepared for litigation."

B. Our time of prayer should have a purpose. ([Matthew 7: 7](#))

What is the real focus in your prayer?

SELF-STUDY

1. How does prayer help us grow spiritually?
 2. Study [Matthew 6: 1-18](#): In this section, Jesus teaches us how to avoid praying the wrong way. At the same time he showed us the right way.
 - a. Name some wrong ways of praying.
 - b. Write down the right way of prayer in your own words.
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GROUP DISCUSSION

1. How can persistence in prayer help us apply the spirit of discipline to other aspects of our Christian life?
2. How can we follow a plan or order in our prayer while avoiding forms, rituals, and mere repetition?
3. What things do we need to know about our environment, the church, and individual Christians who serve the Lord, among others, in order to be able to pray purposefully and intelligently?

- [4 | The Practice of Prayer Part 2](#)
- [5 | The purpose of Prayer](#)

The Power of Prayer Dr. Dick Eastman - The Practice of Prayer Part 2



This is a continuation of the previous lesson.

Prayer helps us connect our hearts to God Himself. We have already spoken about the various essential aspects of prayer. Now let's continue with the actual prayer practice. We look at how we can develop a daily prayer time full of strength and effectiveness.

The last lesson ended with systematic prayer. But there is something that has not been addressed so far.

[Video | The Practice of Prayer Part 2](#)

[mp3 | The Practice of Prayer Part 2](#)

CONTENT OVERVIEW

I. OUR PRAYER SHOULD BE COMPLETE

A. By this we mean: We should include everything that makes up prayer when we go into prayer. In the section that also teaches about spiritual warfare, [Ephesians 6: 18](#) says:

"Pray at all times with petitions and supplications in the Spirit and watch with all perseverance in prayer for all saints."

B. Another passage at [Matthew 26: 40-41](#) states:

"... Can't you watch with me for an hour? Watch and pray that you do not fall into temptation ..."

II. Let's look at 12 specifically Biblical ways of praying together:

A. Worship

In the Lord's Prayer, Jesus taught His disciples how to pray, and it begins with:

"Our Heavenly Father, hallowed be your name." ([Matthew 6: 9](#))

What is worship?

Worship is recognition of the nature of God. To think about what God is like and say this.

SUMMARY:

Worship is the glorification of God. ([Psalm 63: 3](#)) It means praising Him with words that proclaim all that He is.

B. Waiting: Silent surrender of the soul. ([Psalm 46: 11](#))

SUMMARY:

Waiting means loving God in prayer. We just stand in God's presence to tell Him that we love Him. Be still and focus on God.

C. Confession: To allow God to cleanse our temple of sin.

SUMMARY:

Confession means: admitting that there is nothing good in me. ([Psalm 139: 23](#)) Confess = agree with God. It also means "agreeing with God" when the Holy Spirit reveals our sin to us.

D. Biblical Prayer.

That is: claiming biblical truth in prayer. ([Jeremiah 23: 29](#)) We take scriptures from the Bible and add them to our prayers.

E. Watching Out I Watching: It means developing a sacred watchfulness in our prayer. ([Colossians 4: 2](#))

SUMMARY:

Those who keep an eye out are vigilant. In practice this means thinking for a few minutes about what I should pray for, e.g. Needs the Holy Spirit reminds us.

F. Intercession: Prayer for Others.

SUMMARY:

Intercession means remembering others in prayer. This can mean having spiritual battles for others by addressing their needs brought before God or opposed to Satan for others. ([1. Timothy 2: 1-2](#))

G. Pleading: I bring my own needs, both material and physical, in prayer before God.

SUMMARY:

Asking is the expression of personal needs in prayer. ([Matthew 7: 7](#))

H. Acknowledgments: This is a kind of creed.

SUMMARY:

Thanksgiving is the expression of gratitude in prayer. There is a difference here from worship. Adoration brings about Expression of who God is and it aims to glorify Him for His being and His character. Thanksgiving, on the other hand, is about thanking Him for what He has done for you. ([1. Thessalonians 5:18](#))

I. Spiritual singing:

SUMMARY:

Singing means putting the prayer into a melody. It's about setting our prayer to music. The content can be words of worship, thanksgiving or words of the Bible. ([Ephesians 5: 18-19](#))

J. Meditation: A quiet way of prayer.

SUMMARY:

Meditation means spiritual thoughtfulness in prayer. It's about thinking about God, His ways and His words. ([Joshua 1: 8](#))

K. Listen: Listen to God.

SUMMARY:

Listening is about that. Hearing God's voice while praying. We hear Him speak about things that we think about you specific day to do.

L. Praise:

SUMMARY:

Praise is the loud exultation in prayer. ([Psalm 71: 14](#)) We started our prayer with praise to God and ended with one Time to celebrate what God is like and to answer our prayers about His faithfulness.

CONCLUSION

If an individual devoted five minutes to each of the twelve named aspects of prayer, he or she could easily spend an hour a day in prayer. If only three minutes were devoted to each aspect, it would

still add up to more than 30 minutes in prayer. This can be an hour that changes the world!

AN IMPORTANT NOTE IN FINAL

It should be noted, however, that prayer should never become a ritual. Even as we may develop a plan for our prayer, we should always be careful not to prevent the Holy Ghost from directing each of our prayer times as He pleases.

SELF-STUDY

Expand your knowledge of the Word of God in relation to the various aspects of this lesson by doing the following:

1. In your own words, write a sentence about each aspect of the prayer and what it means to you personally.
 2. Find a Bible passage or verse (other than those mentioned in this lesson) that highlights each of the following:
 - a. Worship:
 - b. Waiting:
 - c. Confession:
 - d. Bible reading:
 - e. Keeping an eye out:
 - f. Intercession:
 - g. Ask:
 - h. Thanksgiving:
 - i. To sing:
 - j. Meditation:
 - k. To listen:
 - l. Praise:
-

GROUP DISCUSSION

We often hear many lectures about prayer without taking time to practice the subject matter. Let us use the group time for this lesson to practice each and every one of these aspects of prayer.

Everyone should pray aloud for three minutes for each of the above.

NOTE: Waiting, looking out, meditation and listening can all be practiced at the same time.

The Power of Prayer Dr. Dick Eastman - The purpose of Prayer



In this lesson we will examine the purpose of prayer. We will learn to understand the purpose and scope of the prayer. Why did God give us this wonderful gift of prayer? Why did God send His Son to die on the cross for us? So that we can be saved. So that humanity can be reconciled to God. Nothing is closer to the heart of God than the salvation of lost souls.

[Video | The purpose of Prayer](#)

[mp3 | The purpose of Prayer](#)

CONTENT OVERVIEW

I. A PRAYER CONCERNING THE FINAL HARVESTING ([Psalm 67](#))

A. [Psalm 67: 1](#) - What does it mean?

1. God forgive us when we fail.
2. Your grace be upon us.
3. And bless us with more resources of all kinds.
4. And let your glory shine on us. Why should God bless us and put His glory on us?

B. [Psalm 67: 2-3](#)

The Good News recites this verse as follows:

"God, turn your love to us and bless us, look at us kindly! Then all over the world we will be seen how you lead us, and all nations will recognize how you help and deliver."

C. [Psalm 67: 8](#)

"God bless us and all the world should honor him."

II. A PROMISE REGARDING THE FINAL HARVEST ([Matthew 24: 14](#))

It is the sign or event that must take place before Christ returns. "This gospel of the kingdom will be preached in the whole world as a testimony for all peoples ..."

A. "Of the whole world" means in Greek: "OIKUMENE", i.e.: Inhabited world. This word goes back to another Greek term: "OIKOS", which means something like "dwelling house." Thus Jesus hereby expresses: The Gospel must come into every house.

Are you going to pray for and visit your neighbors so you can see this happen?

B. "All peoples" means in Greek: "ETHNOS", i.e. peoples.

III. A PREMIUM FOR THE FINAL HARVEST

A. What is a premise?

"A premise is a proposal on which an argument is based or from which a conclusion is drawn."

B. The premise:

It is not the world that is evangelized, but the people. In order for the world to literally be enriched with the gospel in a measurable way, we need to go where people live.

[Acts 5: 28-29](#); [Acts 5: 42](#).

1. They went into every house.

2. They preached the gospel in public. In order to reach the whole world with the gospel, we must go to where the people live.

IV. A PROCLAMATION REGARDING THE FINAL HARVEST. ([Revelation 7: 9-12](#))

A. The great crowd that no one can count.

From all nations, tribes, peoples and languages.

The word "nation" means in Greek. "every ethnic group on earth."

B. You all agree to the proclamation. ([Revelation 7: 12](#))

SELF-STUDY

1. What special sign must happen before Christ's second coming?
 2. Explain what needs to be done to “fill all the world with the gospel,” as Dick Eastman taught in this lesson.
 3. Make a list of all the nations that you would pray for so that the gospel could reach each people group there.
-

GROUP DISCUSSION

1. Talk to specific people groups in your area who are in need of the gospel.

What are the obstacles preventing them from knowing Christ?

2. Pray that the Lord will remove all these obstacles and send workers to these people groups.

Rev. Bayless Conley - Jesus our Doctor today

Jesus our Doctor today 1 to 3

- [1 | God's Will and Healing](#)
- [2 | Healing in the blood of Jesus](#)
- [3 | Complete Salvation](#)

Jesus our Doctor today Bayless Conley - God's Will and Healing



Is it God's will for all sick people to be healed? Understanding God's thoughts about healing is fundamental to the doctrine of healing.

[Video | God's Will and Healing](#)

[mp3 | God's Will and Healing](#)

CONTENT OVERVIEW

I. WHY MANY ARE NOT HEALED

Read [Matthew 8: 1-3](#)

A. To question the will of God "if it is your will."

The # 1 main reason people don't get healed is because they question God's will.

B. Misunderstanding the Bible about God's will

1. Some say that because Jesus prayed "not as I will, but as you will," we should pray in the same way for the sick. ([Matthew 26: 39](#))

The prayer of Jesus before going to the cross, of which this verse tells, has nothing to do with healing.

2. Another misquoted scripture regarding God's will for healing is [James 4: 13-15](#).

This section is about consulting God about our choices. We should pray a prayer of dedication and dedication and be willing to adjust to God's plans for our lives.

II. THE PRAYER OF FAITH AND GOD'S WILLING TO HEAL

A. The prayer of faith for the sick

1. [James 5: 14-15](#) teaches us to pray for the sick.

Prayer of faith will save the sick, not prayers of devotion and consecration.

2. You must be convinced of God's will before you begin or you will falter. ([James 1: 6](#); [Mark 11: 23-24](#))

B. God's willingness to heal

1. Jesus teaches us to pray: "Your will be done on earth as it is in heaven." ([Matthew 6: 9-10](#))

Is there disease in heaven? No! Therefore, it is not God's will that there should be any kind of disease on earth.

2. Faith means trusting that God is not only able to heal, but that He is more than ready to heal. The belief of the Roman centurion. ([Matthew 8: 5-13](#); [Luke 7: 1-10](#))

- a. Jesus focused more on revealing God's willingness to heal than on God's ability to heal.
 - b. Jesus walked 20 miles to show God's willingness to be healed. How much more will your Heavenly Father give good gifts to those who ask Him.
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SELF-STUDY

1. Memorize [Mark 11: 23-24](#).
 2. Why do you think God is always ready to heal the sick?
 - a. [Luke 4: 18](#): It is His commission.
 - b. [1 John 3: 8](#): Illness is one of the works of the devil.
 3. The Bible is full of God's promises regarding healing. You will find it a great asset to track down some of these sections. List some of these sections using a concordance.
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GROUP DISCUSSION

Form a small group of 3-4 people to discuss the contents of this lesson.

1. If healing is really God's will for everyone, why is it that some are healed after seeking prayer and others still receive no healing? (You can refer to Lesson 5 as well.)
2. Who is the originator of the disease? The devil.

Read the account of the Fall in Genesis 3. How does the source of this temptation relate to the nature of God (John 10:10)?

3. Pray for one another, especially those of you who are sick.

Jesus our Doctor today Bayless Conley - Healing in the blood of Jesus



It is important to accept the fact that sickness has come into this world as a result of the fall. With the fall of mankind into sin, all good things of God have been distorted beyond recognition. If we believe that Jesus Christ came into the world to save mankind from sin, it also means that His work of restoration has also released the curse of sin.

[Video | Healing in the blood of Jesus](#)

[mp3 | Healing in the blood of Jesus](#)

CONTENT OVERVIEW

I. THE REASON OF THE DISEASE

A. The penetration of disease into this world

How did the disease come into the world?

Through Adam! Sin and everything that brings about death ultimately came through Adam's transgression.

Illness causes death. The devil seduced Adam and he is also the author of sickness and death.

B. The antidote to disease

When Jesus made atonement for all human sins, He made salvation available to all. In the same way that He atoned for man's sickness, He made healing available to all.

C. Receive healing

Most people are healed through the interaction of the preacher's faith and their own faith in the word of God. You cannot have faith beyond the stated will of God. We must be convinced that it is God's will to heal us.

II. SHOWING THE OLD TESTAMENT ON JESUS AS OUR DOCTOR TODAY

A. The Passover in Exodus

1. After the Passover supper, three million perfectly healthy Jews left Egypt
2. This principle was repeated when Hezekiah kept the Passover many years later.
3. If the exalted serpent in the desert brought physical healing - how much more will the true fulfillment of this symbol do.

B. The seven names of redemption of God

1. All of these names indicated Golgotha.
2. After the miracle in the Red Sea, God revealed himself to the Israelites as: "The Lord your doctor." Jehovah Rapha
3. Every name of the Redeemer is given to us today. Compare also [Psalm 103: 3](#): David's confession of God who heals.

III. THE KEY POINT OF THE SCRIPTURE FOR JESUS AS OUR DOCTOR TODAY

[Isaiah 53: 3-5](#)

A. On Calvary

Sin and sickness have given way to Golgotha from me; conversely, forgiveness and healing came to me from Golgotha.

[Isaiah 53: 3](#) - He was the most despised and unworthy of all, full of pain and sickness.

[Isaiah 53: 3](#) - He was so despised that their face was hidden from him.

[Isaiah 53: 4](#) - Verily, he bore our sickness and inflicted our pains on him.

1 . Illnesses - Young's literal translation of [Isaiah 53: 4](#) is, "Verily, he endured our illnesses, and he endured our pains." "Pain" in [Isaiah 53: 4](#): The Hebrew word "choli" is derived from "chalah", i.e. weak, sick or troubled.

It is translated as illness 12 times.

7 times it is translated as suffering.

4 times it is translated with sorrow.

2. Suffering - "Makob" in Hebrew, refers to palpable, physical pain.

3. Truly - means "unconditionally," beyond the slightest doubt.

4. Endure - He "endured" ([Isaiah 53: 4](#)) our illness and "bore" ([Isaiah 53: 12](#)) our iniquity. The same Hebrew term "nasa" is used in both verses. Behind this is the meaning of "carrying, in the sense of being punished for something". This creates the link between atonement and disease and iniquity alike.

5. Carried - The Hebrew word "sabal", which is used for carried in verse 4, refers there to pain or suffering and in [Isaiah 53: 11](#) to transgression.

B. Affirmation of Jesus' ministry and application today ([Matthew 8: 16-17](#))

Sin and illness were forgiven or healed because of the atonement that was still pending at the end of Jesus' earthly ministry.

1. All are included in it. You must consciously misquote the scriptures in Isaiah and Matthew to exclude yourself from them.
 2. You were bought at a high price. ([1. Corinthians 6: 19-20](#)) Our bodies and spirits belong to God. We were bought with the precious blood of Christ. ([1. Peter 1: 19](#))
 3. Through His wounds ([1. Peter 2: 24](#)) Once again God shows the connection between sin and disease and how He took care of both on the cross.
 4. Power to Heal and Forgive ([Matthew 9: 6-7](#))
 - a. Jesus forgave sins first, then He healed the man.
 - b. Sin and disease both came in through the same door. Because of the one atonement on the cross, both are dealt with equally rigorously.
-

SELF-STUDY

Search your Bible and find the following Old Testament events referenced in this lesson. List the scriptures below.

1. The Passover Lamb in Egypt.
2. Keeping the Passover of Hezekiah.

3. The incident with the brazen serpent in the desert.
 4. The revelation of the Lord's Redeemer Name, "Jehovah Rapha": The Lord our Healer.
 5. Memorize [1. Peter 2: 24](#).
-

GROUP DISCUSSION

Read the account of the man Jesus healed at the Betesda pond. ([John 5: 1-15](#)).

1. How long has the man suffered from his disability? ([John 5: 5](#))
2. What question did Jesus ask him? ([John 5: 6](#))
3. What did this question reveal about Jesus himself? His willingness. to heal.
4. What command did Jesus give this man? ([John 5: 8](#))
5. What happened next? ([John 5: 9](#))
6. What was the reason for this man's disability? ([John 5: 14](#))

It is impossible to think about illness and disregard sin as the source. Had sin not come into the world, there would have been no disease. This statement is confirmed by the life of our Lord in this world as the Bible tells us.

Have you ever read that He got sick at some point? Because he didn't know of any sin. Why?

Jesus our Doctor today Bayless Conley - Complete Salvation



Let's go back to [Isaiah 53: 4-10](#).

Speak the following statement out loud to your leader: "Certainly Jesus bore our sickness and took on our pain." The Bible tells us: "Faith comes from preaching, but preaching comes from the Word of Christ." We should therefore argue for the biblical basis of healing as we fight for the biblical authority of salvation.

[Video | Complete Salvation](#)

[mp3 | Complete Salvation](#)

CONTENT OVERVIEW

I. UNDERSTAND THAT JESUS IS INCLUDED TODAY AS OUR DOCTOR IN THE ATONEMENT OF CHRIST ON THE CROSS

Read [Romans 10: 8-13](#)

A. The Meaning of the Greek Word "SOZO" [Romans 10: 13](#): For whoever calls on the name of the Lord shall be saved.

1. The Greek word for "saved" in this context is sozo, which includes more than mere salvation from sin. It means saved, healed, set free, preserved, or fully established.
2. Salvation, from God's perspective, has a far broader meaning than just forgiveness of sin.

B. The woman who anointed Jesus' feet. ([Luke 7: 48-50](#))

Jesus said, "Your sins are forgiven you."

Jesus said: "Your faith has helped you (sozo)."

C. The woman with the flow of blood ([Luke 8: 47-48](#))

[Luke 8: 48](#): But he said to her: "My daughter, your faith has saved you (" sozo "). Go in peace."

D. Body and spirit participate equally in salvation.

Healing is what salvation has done for the body, while forgiveness of sin is what salvation has done for the spirit.

E. Deliverance from Evil Spirits ([Luke 8: 35-36](#))

[Luke 8: 36](#): "And those who had seen it told them how the possessed had become well (" sozo ").

Salvation at this point refers to the liberation from evil spirits.

F. Healing from leprosy. ([Luke 17: 11-19](#))

[Luke 17: 19](#): And he said to him: "Get up, go; your faith has made you well."

1. The same word "sozo" also refers to curing leprosy.
2. Salvation includes healing. It is included in the entrance fee.

II. OTHER BIBLICAL EXAMPLES

See [Mark 6: 54-56](#); [James 5: 14-15](#); [Isaiah 53](#); [Acts 4: 9](#), [Acts 4: 12](#)

A. Healing must be proclaimed as part of salvation and people must believe in order to receive healing. ([Acts 4: 9](#), [Acts 4: 12](#))

B. The gospel is a divine power of salvation and healing for everyone who believes. ([Romans 1: 16](#); [1. Corinthians 1: 21](#))

C. That was part of Paul's message. ([Acts 14: 9](#))

D. Our corporeality belongs to Christ. ([1. Corinthians 6: 13-19](#))

WE MUST PROCLAIM A GOSPEL OF SALVATION, LIKE JESUS, AS OUR DOCTOR TODAY. JESUS WEAR OUR SINS, DISEASES AND SUFFERING.

SELF-STUDY

1. Read [Romans 10: 8-13](#) carefully, and specifically memorize [Romans 10: 13](#).
 2. Write a brief testimonial of what salvation means to you personally and how you have experienced its benefits in your life.
-

GROUP DISCUSSION

1. Ponder the broader meaning of all the virtues that are contained in the one word "sozo". These benefits include:
 - a. Forgiveness of sins.

- b. Healing from diseases and ailments.
- c. Deliverance from Satan and his demons.
- d. Preservation or perfection.

2. Pray for one another that:

- a. May the Holy Spirit open your eyes to understanding to see this truth clearly.
- b. Let nothing prevent you from enjoying all the benefits contained in the salvation that Jesus bought us.

Jesus our Doctor today 4 to 5

- [4 | Moses, Snake and Healing](#)
- [5 | The Grace of Healing](#)

Jesus our Doctor today Bayless Conley - Moses, Snake and Healing



In the previous lesson, we studied complete redemption, which Christ has made available to us and which healing includes. Redemption through Christ affects every area of our lives, now and forever. In this lesson we will see how this salvation can be applied to every believer and how we can claim the privilege of healing in it.

[Video | Moses, Snake and Healing](#)

CONTENT OVERVIEW

I. JESUS MEANED MORE THAN JUST GET SPIRITUAL LOST. HE ALSO TALKED ABOUT PHYSICAL LOST.

Bible Reading: [John 3: 14-17](#)

A. - The importance of eternal life

1. In [John 3: 15-16](#) the Greek word "Zoe" stands for eternal life.
2. This has to do with the same force that reshapes the human spirit and heals our body.

B. Other examples

1. [Romans 8: 11](#) "If the spirit of him who raised Jesus from the dead dwells in you, then he, who raised Jesus from the dead, will also give life to your mortal bodies through his spirit who is in you live. "
2. [2 Corinthians 4: 11](#) "... so that the life of Jesus may also be revealed in our mortal flesh."
3. The same root word as "Zoe" refers here to the life of God in our mortal bodies. God's life within our mortal bodies will bring healing.

C. "Sozo" in [John 3: 17](#) "... but that the world may be saved through Him" ("sozo").

1. At [Mark 5: 23](#) it refers to the healing of Jarius' daughter.
2. At [Mark 5: 28](#) it is healing the woman with the flow of blood.
3. At [Mark 6: 56](#), all who touched Him became well (sozo).

D. Savior of sickness

Emphasizing belief in Jesus not only as the Savior of sin, but also as the Savior of sickness.

[John 3: 14](#): "And as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up."

Comparable terms are used here in relation to those within this Old Testament type (Please read in [Numbers 21: 8-9](#))

E. Everyone who looked at it.

Read [Numbers 21: 4-9](#).

1. The children of Israel complained and many died because snakes were sent among them.
2. Emphasis is placed on the fact that "everyone" who looked at the brazen serpent was healed.
3. This is what Jesus was referring to when He said that "all" who believe in Him will not be lost, but have eternal life.

F. Healing in this typology

1. The Israelites physically died from the snake bites.
2. If physical healing was possible in the type itself, but not in the fulfillment of the type, the type becomes a false prophecy.

G. Look at the snake

1. Emphasis is on "when he looks at it." What you see has very much to do with the reception of your healing.
2. If one clung to the brazen serpent, they were healed.
3. The children of Israel could not be healed if they looked more at their symptoms than at this brazen serpent. It is the same with physical healing: we need to look to Jesus much more than the circumstances and symptoms of illness.

II. WE MUST CONSIDER JESUS AS THE FULFILLMENT.

We must picture Christ as being raised between heaven and earth. Everything that the devil brought upon humanity was atoned for on the cross. Jesus identified with the whole curse that once fell on humanity when He died on the cross and made the atonement for everything.

A. Why a snake?

1. The crucifixion was so horrific that only a serpent could type it.
2. The serpent was symbolic of Satan. This makes it clear to us that for everything, what Satan caused to break in on humanity, atonement was made on the cross.
3. When you look at it, the "zoe" of God will be released in your mortal body.

B. The Scion ([Isaiah 11: 1](#))

The serpent that Moses threw at Pharaoh's feet and that ate up all of Satan's snakes - a type of Christ who devoured all of Satan's power. He "ate up" sin, sickness, suffering, poverty, and rebellion.

C. Christ crucified ([1. Corinthians 2: 2](#); [Galatians. 3: 1](#), [Galatians. 3: 13](#))

1. Paul drew a picture of Christ, who became a curse in our place and cast the whole curse of the law on him.
2. Jesus paralyzed the powers of darkness and the devil through His death on the cross.

We need to take our eyes off everything else and look at the cross and all that Jesus really did for us. In doing so, we should look to God carefully and expectantly so that He can manifest in our mortal flesh.

SELF-STUDY

1. Read [Galatians 3: 1-14](#)

What two powers could have lasting effects on a person's life? Curse and blessing.

2. Compare this section with [Deuteronomy 28](#). List some of the curses and blessings that are mentioned there.
 3. Take the time to thank God for the blessings Christ's death on the cross has made available to us.
 4. How can you make these blessings your own? By believing in Christ.
-

GROUP DISCUSSION

Form small groups of 3-4 people to share about this lesson.

1. Discuss the implications of the crucifixion of Christ on the curse of the law.
2. Share some of the curses from which we have been redeemed.
3. Pray for one another with special attention to any effect of these curses in your life.

Jesus our Doctor today Bayless Conley - The Grace of Healing



One thing that we cannot ignore in Christ's life when we read the Gospels is His compassion for suffering humanity. Because pity always leads to an act of mercy, Jesus' miracles therefore preceded His pity.

[Video | The Grace of Healing](#)

[mp3 | The Grace of Healing](#)

CONTENT OVERVIEW

I. GOD'S MERCY

[Psalm 145: 8-9](#) "The Lord is gracious and merciful, patient and of great kindness. The Lord is good to all, and has mercy on all his works."

God's compassionate grace is above all of His works. Mercy and compassion express the heavenly nature. Nothing will inspire faith more than God's compassion. God is not only able to heal but also willing to do it.

A. Expressions of Mercy. ([Psalm 103: 1-4](#), [Psalm 103: 8](#))

1. God's mercy is expressed through forgiveness and healing.
2. Healing is as much a mercy as forgiveness.
3. God's heart is full of mercy and compassion.
4. Like an ocean spread over us, God's grace is upon us.

B. Grace must be received.

1. God's love must be received. ([John 3: 16](#))

2. The same is true of healing; it is up to us to receive the love and compassion of God.

C. Jesus embodies God's love, attitude, and compassion. ([John 14: 8-9](#))

1. To see Jesus is to see the Father himself - Jesus never changes, and God never changes either.

2. Seeing Jesus according to the accounts of the Gospels reveals the same heart God currently has for the sick.

D. Jesus' motive for healing:

1. The crowds: ([Matthew 14: 13-14](#)) compassion.

2. The two blind men: ([Matthew 20: 29-34](#)) compassion.

3. The leper man: ([Mark 1: 40-42](#)) compassion.

4. The possessed: ([Mark 5: 18-20](#)) compassion.

5. Raising the dead: ([Luke 7: 11-15](#)) compassion.

E. compassion for others ([Philippians 2: 25-27](#))

1. Epaphroditus

2. Paul

II. THE MERCY OF JESUS, OUR DOCTOR TODAY

A. Job ([James 5: 11](#))

1. Chop is one of the best books for teaching healing. Hieb's test lasted (according to most commentators) a maximum of 9 months. Ultimately, the end of the blow is that God was full of mercy and gracious care. God healed blow, that's the most important thing.

2. God's mercy will extend to the believers in the same way that Lash experienced. ([James 5: 14-15](#))

B. Bartimaeus ([Mark 10: 46](#))

1. This man had faith in the mercy of Jesus.

2. God's grace is received through faith.

C. Believe in God's love ([1. John 4: 16-18](#))

We need faith in God's love.

D. The high priest of mercy ([Hebrews 2: 17](#))

Jesus is this merciful high priest.

E. Come to the throne of grace with confidence. ([Hebrews 4: 14-16](#))

We must come to Jesus with confidence, just as Bartimaeus did.

SELF-STUDY

1. List the four privileges in [Psalm 103: 3-4](#) that we should thank the Lord for in our lives.
2. Why did Jesus heal the following people in the gospels?
 - a. [Matthew: 14: 13-14](#)
 - b. [Matthew: 20: 29-34](#)
 - c. [Mark 1: 40-42](#)
 - d. [Mark 5: 15-20](#)
 - e. [Luke 7: 11-13](#)
3. Do you know someone who is sick and in need of healing?

Pray for God's grace and apply this lesson to that person's life.

GROUP DISCUSSION

Form small groups of 3-4 people to discuss this lesson.

1. What moves God to heal people? Pity.
2. Has God's attitude changed from then to now? No
3. What must we do to receive God's grace today? Believe in Jesus as true God and ask for His grace.
4. Pray for one another.

Rev. Christopher G. Smith - Introduction to the Old Testament

Introduction to the Old Testament 1 to 3

- [1 | Approaching the Old Testament](#)
- [2 | The Arrangement of the Books and Creation](#)
- [3 | The Image of God and Fall](#)

Introduction to the Old Testament Christopher G. Smith - Approaching the Old Testament



The Bible is the Word of God. The word "Bible" comes from two Greek words: "ta biblia ", which means "the book ". This expression was used by early Christianity around 150 AD. The Bible consists of 66 books: 39 in the Old Testament and 27 in the New Testament, making the Bible a book made up of many books.

[Video | Approaching the Old Testament](#)

[mp3 | Approaching the Old Testament](#)

CONTENT OVERVIEW

I. WHY SHOULD A CHRISTIAN READ THE OLD TESTAMENT?

A. We cannot understand the New Testament without the Old Testament ([Matthew 1: 1](#))

1. To learn about David, we must turn to the Old Testament. ([1. Samuel](#) and [2. Samuel](#))
2. To learn about Abraham, we need to turn to Genesis.
3. [Matthew 2: 6](#) is quoted from [Micah 5: 2](#).

4. [Matthew 2: 15](#) is a quotation from [Hosea 11: 1](#).
5. [Matthew 2: 18](#) is taken from [Jeremiah 31:15](#).
6. When Jesus was tempted by Satan, He said three times: "It is written ..." (All three passages come from 5 Book of Moses)
 - a. Jesus viewed the Old Testament as endowed with authority. To be God's word. How should a Christian view the Old Testament?
 - b. The apostle Paul speaks about "the law" in his letters. Which law? The holy writings of the Jews.
 - c. Hebrews refers to the relationship between the old covenant and the new covenant.
 - d. The book of revelation at the end of the New Testament is full of images from Daniel, Ezekiel, and Isaiah.

B. Definition of the term "Old Testament".

1. It is a Christian description of the books that God gave to the Jewish people and refer to the old covenant that God gave Israel through Moses on Sinai.
2. The word "covenant" means a special agreement that binds people together. In the old covenant, God bound himself to the people of Israel.

It is impossible to fully understand the New Testament without the Old Testament.

C. Old Testament Quotes in the New Testament.

1. The New Testament contains at least 295 individual references to the Old Testament.
2. These passages are introduced 224 times with formulas like "It is written" or "God speaks".
3. These contain at least 278 different verses from the Old Testament.
4. At least 56 times the New Testament writers refer to God as the author of the Old Testament passages.
5. There are 41 times that the introductory formula is used in the present tense: "He says" and not in the past tense "He said".

That means it is still God's word today. This statistic is taken from Roger Nicole, New Testament Use of the Old Testament in Revelation and the Bible, Grand Rapids, 1959, 1980. pp. 137-138)

II. WHY IS THERE SO MUCH HISTORY IN THE OLD TESTAMENT?

A. The importance of the story.

1. God does not offer himself to us as an object of philosophical ideas.
2. He comes to help us and He demands an answer from us.
3. Old Testament histories are examples of how God helped people.

They provide an endless display of God in action, saving, judging, and intervening in the lives of peoples and the destinies of nations.

4. Karl Barth says:

"The task of theological reflection and preaching does not begin with abstract ideas, but with the reality of a God in action." (Karl Barth, Collins, 1958, p. 31)

5. A people who have no history are like a person suffering from amnesia; has lost his memory.

- a. The New Testament is hidden in the Old Testament.
- b. The Old Testament is revealed in the New Testament.
- c. What we are today is the result of what happened yesterday.
- d. What we do today will shape tomorrow.

B. The Old Testament contains different types (genres or genera) of literature

1. The books include: history, poetry, wisdom literature, and prophecy.
2. The Bible is a book of organic unity, not uniformity.

Example: a flower with roots, stems, leaves and blossoms is one plant and not three plants. But the parts are different and not uniform.

3. The Bible uses language in different ways, so we must be very careful in interpreting the Scriptures.

Words must be interpreted in their context, in terms of: chapter, book, historical background, culture, literary genre.

4. There are two basic questions we must ask ourselves when reading the Old Testament.
 - a. What did it tell people when it was written?
 - b. What does it have to say to us today?

III. THE QUESTION OF THE AUTHORITY OF THE OLD TESTAMENT.

We cannot go into details as part of this course. For example:

A. In the case of Amos;

It is evident that he prophesied during the reign of King Jeroboam II in Israel, 793-753 B.C.

B. If we look at the Psalms ...:

1. It gets harder.
2. Some were written by David.

3. Others are from Asaph or the sons of Korach.

4. At some point they were gathered into five books and then put together into what we now call the Book of Psalms.

5. A similar process can be followed with Proverbs.

C. At [Joshua 10: 12-13](#), there is a short poem that is also written in the Book of the Righteous.

1. We don't have this book today.

2. But this book was known to the Israelites in the time of Joshua.

3. It does not mean that we have lost part of the Bible.

4. It rather means that the Bible was part of a culture and that we should expect to hear visible or audible expressions of this culture in the text.

D. In the Pentateuch, the first five books of the Bible:

1. There is a lot of discussion there about dating and drafting issues.

2. It should be said again, however, that we cannot go into detail at this point.

E. Unfortunately, we will not be able to frame every single book of the Old Testament to consider this course.

The Old Testament is like a palace with many rooms. We cannot explore these on the fly. But we can go inside the building.

IV. THE ARRANGEMENT OF THE BOOKS OF THE OLD TESTAMENT

A. Today's Old Testament: It follows the names and the order of the books of the Latin Vulgate, which in turn followed the Greek Septuagint (LXX).

1. The Pentateuch, which literally means "Five Scrolls".

a. 1 Book of Moses (Genesis), 2 Book of Moses (Exodus), 3 Book of Moses (Leviticus), 4 Book of Moses (Numbers) and 5 Book of Moses (Deuteronomy).

b. The name of each book gives a summary of the subject.

2. The historical books:

Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Ester.

3. The main or great prophets:

a. Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel.

b. The term "major" refers to the scope, not the major importance.

c. The Book of Lamentations is also included because there is a close thematic connection to Jeremiah.

4. The Little Prophets:

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

5. Between all these books are the poetic books.

a. They come from different historical periods.

b. They were arranged according to the historical books and before the prophets.

c. Psalms, proverbs, the wisdom literature, songs and preachers.

d. So all in all we have history, poetry and prophecy.

B. The Hebrew Ordinance of the Old Testament.

1. The Law / Torah (Pentateuch)

The five books of Moses.

2. The Prophets:

a. The fore prophets: Joshua, Judges, Samuel, and Kings.

b. The rear prophets: Isaiah, Jeremiah, Ezekiel, the Book of the Twelve Prophets.

3. The scriptures: Psalms, Proverbs, Job, the five rolls (Song of Solomon, Ruth, Lamentations, Preacher, Esther), Daniel, Ezra, Nehemiah, Chronicle.

This Hebrew compilation is exactly what Jesus used. In our next lesson we will study the Old Testament as Jesus did.

SELF-STUDY

Learn the arrangement of the Old Testament in our German Bible by heart until you are able to recite each individual book in the correct order.

GROUP DISCUSSION

1. Does the Old Testament have the same authority as the New Testament?

2. Discuss reasons for your answers.
3. Why did the New Testament writers quote the Old Testament in the present tense rather than the past?
4. Discuss the importance of history in relation to God's dealings with the peoples, cities, and nations of the Bible.

Introduction to the Old Testament Christopher G. Smith - The arrangement of the books and the creation of the world



In our last lesson, we talked about the compilation of the Old Testament books. At the time of Jesus the Jews already had the same books. However, they put them together in a different arrangement. Let's look at a verse in the NT that relates to the AT books.

- [Luke 24: 27](#) "And he started with MOSE and ALL THE PROPHETS, and explained to them what ALL of the Scriptures had to say about him."
- [Luke 24: 44](#): "But he said to them: These are my words that I have spoken to you ..."

The Jewish people at the time of Jesus had all the books we call the Old Testament today. That is still the content of the Jewish Bible today. But in the compilation of these books, there were three groups for the Jews. The first area was called the LAW, which we have called Pentateuch - Pentateuch - Genesis to Deuteronomy. They called it the Torah.

The second part was called THE PROPHETS. This was again divided into two sections:

- The front prophets and the back prophets. This included the books from Joshua about the kings and Isaiah to Malachi, with the exception of Daniel.

Then THE WISDOM followed. These are cut to sayings, then the five roles (Song of Solomon, Ruth, Lamentations, Preachers, Esther). This was followed by Daniel, Esra - Nehemia and Chronika.

The New Testament quotes from all three parts of the Old Testament. 94 from the Pentateuch, 99 from the Prophets and 85 from the Scriptures.

- [Luke 11:51](#): "From Abel's blood to the blood of Zechariah."
- The Death of Abel - [Genesis 4: 8](#) - first book of the Hebrew canon.
- The death of Zechariah. [2. Chronicle. 24: 20](#) - the last book in the Hebrew canon.

We therefore conclude that Jesus recognized the entire OT as the Word of God. Why is that so important?

We don't have to go back and rearrange the books to conform to the traditional Jewish order. The focus is much more elsewhere:

- Jesus Christ not only accepted parts of the OT, but all of them as the Word of God.
-

[Video | The arrangement of the books and the creation of the world](#)

[mp3 | The arrangement of the books and the creation of the world](#)

CONTENT OVERVIEW

I. DELIVERY OF THE TEXT

Can we be sure that our German Bible or its translation into any other language is the word of God?

Yes. Because we can always refer back to the Hebrew Bible or the Greek translation of it. The manuscripts can also be used.

A. The scribes took the greatest care to preserve the text of the Hebrew scriptures.

1. They were completely convinced that it was indeed the word of God and that none of it should be changed. "For example, they counted the frequency with which each letter of the alphabet occurs in each individual book; they were able to locate the middle letter of the whole Pentateuch as well as the middle letter of the whole Hebrew ..." F.F. Bruce, *The Books and the Parchments*. London, 1984, 1991. P. 108.

2. Can you imagine reading through the whole text and counting the number of letters and then counting through the handwritten copy to see if you have accidentally forgotten a letter? (The words in the middle are in [Leviticus 10: 16](#); the middle letter is a vav in [Leviticus 11: 42](#)).

3. Kethib-Qere If a scribe came across a different reading, he simply put one of them in the text (Kethib) and copied the variant in the margin (Qere).

How successful have you been in your work?

B. The Dead Sea Scrolls

When the Dead Sea Scrolls were discovered in 1947, some of them were 1000 years older than the oldest known manuscripts in museums. Even so, they are almost identical to any Hebrew Bible available in bookstores. There are some differences in spelling and expression, but they are essentially the same. The Dead Sea Scrolls include the entire book of Isaiah as well as parts of every OT book except Esther.

There are fragments of around 190 biblical scrolls found in 11 caves. They contain 20 from 1 Book of Moses, 14 from 2 Book of Moses, 17 from 5 Book of Moses, 34 from the Psalter, between 20 and 24 from Isaiah. Included in this count are some in Paleo-Hebrew notation: 3 from 1 Book of Moses, 1 from 2 Book of Moses, 2 from 5 Book of Moses.

This finding showed that the Old Testament had not been changed. The same can be said for the New Testament as well.

C. Translation

1. Literal or dynamic equivalent.

2. VERSIONS.

Illustrated LXX, Samaritan Pentateuch, Aramaic Targum, Syrian Peshitta.

The Septuagint (LXX) was translated from a manuscript that no longer exists today.

We all have this evidence in order to find certification for the Word of God at hand today.

II. CREATION AND THE FALL

A. Creation

1. God is the Creator. The universe has been designed according to God's immeasurable intelligence.

a. God is not a cosmic soul within the universe. no impersonal cosmic force. He does not depend on the universe itself or anything in it.

b. The universe is the result of God's deliberate plan developed through His own strength and might.

c. Saint Basil: "It is easier to measure the world's oceans in a small cup than to grasp the greatness of God with human reason."

d. God is not trying to put all the oceans in one cup; Rather, he puts the cup in the ocean.

2. [Genesis 1](#)

"bara" (to create) in [Genesis 1: 1](#), [Genesis 1: 21](#), [Genesis 1: 27](#).

Man (humanity) is created in the image of God: intelligent, endowed with a certain self-knowledge, with a perception of supernatural and moral consciousness. Architect, planner, artist, poet, musician, "creator",

thinker, philosopher all rolled into one.

SELF-STUDY

Make a list of quotations from Jesus Christ that support each of the three parts of the Old Testament in the New Testament.

1. The law:

QUOTE:

2. The Prophets:

QUOTE:

3. The scriptures:

QUOTE:

GROUP DISCUSSION

Can we trust the Old Testament of our German Bible as the word of God just as the Jews and Jesus Christ himself trusted it as the reliable word of God?

Share your thoughts on this question by adding evidence to support your reasoning.

Introduction to the Old Testament Christopher G. Smith - The image of God and the Fall



In the previous lesson we stopped how God created man in His image. Man stands for all of humanity, not just as a man in contrast to a woman. That means that God sees man as a spiritual being.

[Video | The image of God and the Fall](#)

[mp3 | The image of God and the Fall](#)

CONTENT OVERVIEW

I. MAN IN GOD'S IMAGE

What is it that distinguishes humans from animals?

A. Humans have a completely different level of intelligence than animals.

1. He is aware of himself and his environment.
2. Man is an architect, planner, artist, poet, musician, "creator", thinker, philosopher.
3. Man is aware of his finitude, i.e. it is limited.
4. But he is also aware that there is a God who has unlimited possibilities.

B. Man has a moral awareness.

He knows what is right and wrong.

C. Man has the capacity for supernatural perception.

To experience the presence of God.

D. Man was not created as an evil, fallen creature.

1. God has endowed man with the quality of being able to answer Him.
2. Man has been given the ability to say "yes" or "no".
3. This quality is the highest dignity we have as human beings.

II. THE FALL OF MAN

A. Satan raised a question in man and contradicted God.

1. "Should God have said?"
2. "You will by no means die of death."

B. The dignity of obedience requires a certain amount of free will.

What would you want A child or a robot?

C. The concept of identity

1. How do we describe identity?
2. There are two ways to do this:
 - a. In the western world: individualism
 - b. In other parts of the world: solidarity
 - c. Our identity with Adam; our identity with Christ: [Romans 5: 19](#) "For just as through the disobedience of one man the many have become sinners, so also through the obedience of the one the many become righteous." (Compare also [Romans 5: 12-15](#), [Romans 5: 17-19](#); [Romans 6: 3-5](#), [Romans 6: 10](#), [Romans 6: 23](#))
- i. When we accept Christ as our Lord, we are identified with Him and the fellowship of His people.
- ii. However, this does not remove our personal moral responsibility. ([Ezekiel 18: 20](#))
- iii. But the context here is a choice. Does the individual identify with a rebellious nation or with those who are loyal to the covenant with God?

D. The Progress of Sin.

Sin carried on in the next generation.

1. Cain killed his brother Abel.
 - a. Once the vertical relationship with God has broken, the horizontal relationships with our fellow human beings will also diverge.
 - b. The first question that comes up in the Bible: [Genesis 3: 9](#), cf. this with [Genesis 4: 9](#)
2. The judgment of the flood ([Genesis 6 to 9](#))

- a. Those who obeyed God were saved.
 - b. Those who did not obey felt God's judgment.
-

SELF-STUDY

Study [Genesis 3](#) and summarize the effects of man's encounter with Satan on his relationship with God.

1. Satan's question ([Genesis 3: 1](#))
 2. Satan's contradiction ([Genesis 3: 4-5](#))
 3. The choice of people ([Genesis 3: 6-8](#))
 4. God's question ([Genesis 3: 9-11](#))
 5. Man's answer ([Genesis 3: 10-13](#))
 6. The consequences for humanity ([Romans 5: 19](#))
 7. The solution ([Romans 5: 19](#))
-

GROUP DISCUSSION

Discuss the following topics in your small groups:

1. The quality of man that gives him the highest dignity in comparison with the rest of living beings.
2. The importance of the Fall in relation to our identity.
3. The importance of Christ's work of redemption for our identity with Him.

- [4 | Babel and Abraham](#)
- [5 | Abraham, Israel, Joseph and Moses](#)
- [6 | Adoration in the Tabernacle](#)

Introduction to the Old Testament Christopher G. Smith - Babel and Abraham: the Federal Idea



In this lesson we will look at [Genesis 11](#) and the following chapters. Our last lesson focused on relationships that people have with God. Some people maintain a relationship of obedience and fellowship with God. The relationship of others to God often consists only of disobedience. The great sin of mankind consists in deciding what is right and what is wrong in one's own opinion. People always ask: "Why should God decide for me?"

In [Genesis 11](#) we find an example of exactly where it is concerned. It is the story of the Tower of Babel.

[Video | Babel and Abraham: the Federal Idea](#)

[mp3 | Babel and Abraham: the Federal Idea](#)

CONTENT OVERVIEW

I. THE TOWER OF BABEL

The whole thing is a play on words in Hebrew.

A. On the one hand there is the word "Bael"

"Bab" means gate, "el" stands for God.

Hence "Bab-el "" means "a gateway to the deity."

B. Then there is "Balal '- that means" confusion. "([Genesis 11: 4](#))

1. Here they focused their senses on themselves and on what they wanted to build as a monument. They wanted to make a name for themselves.
2. In ancient Mesopotamia, brick towers were associated with idol worship. This also includes astrology, which deals with finding out about the future in order to be able to control it.
3. What they ultimately tried to do was practically to be like God.
4. The result was God's judgment, which ended in confusion. In [Genesis 11: 9](#) again we see a situation where people have disobeyed in their vertical relationship with God and the result is confusion in the horizontal relationship between people.

II. THE STORY OF ABRAHAM

A. The background

1. Abraham came from an area not far from Babylon, where the tower was built.
2. Today this area is called Iraq.
3. His journey - [Genesis 11: 31](#)

B. Abraham's time and people

1. Middle Bronze Age II A (2000-1800 B.C.) [Joshua 24: 2](#)

And Joshua said to all the people, "Thus saith the LORD God of Israel: Your fathers lived on the other side of the Euphrates, Terah, Abraham and Nahor's father, and served other gods. So I took your father Abraham from across the river and left him roam all over the land of Canaan. " .

2. [Genesis 12](#) - The call from Ur. Nannar / sin.

"Nannar" or "Sin" was the god of the moon, who was worshiped there as the god who ruled the whole area.

3. [Genesis 15: 6](#) - Abraham's faith.

a. And he believed in (relied on) the Lord, and He counted that for righteousness.

b. Abraham's faith was like a journey - step by step forward.

4. The custom of adoption and the reasons for it. ([Genesis 15: 1-3](#))

Stone tablet from Nuzi in Mesopotamia, middle of the second millennium BC Chr .: "The adoption document (literally: stone tablet) from Nashwi, the son of Arshenni: Nashwi has adopted Wullu, the son of Puhi-shenni. As long as Nashwi lives, Wullu is supposed to provide him with food and clothing. When Nashwi dies, Wullu will be the heir."

C. The Abrahamic covenant

1. [Genesis 15: 18](#); the covenant with a self-curse oath.
2. The word covenant means "berith" in Hebrew and binds people together.
3. Compare [Jeremiah 34: 18](#)
4. The Hittite oaths of loyalty. tsebel. Romans and Albans. Hannibal.
5. The formula of the oath: "If I break my words, may God do this or that to me." ([Jeremiah 34: 18](#))

D. Application

1. In the New Testament we are told that Abraham is the father of the faithful who believe in Christ.
 2. God has come into our lives.
 3. He is bound to us.
 4. He did it under the New Covenant.
 5. Jesus himself accepted our being.
 6. When we are born again, we receive His essence.
 7. This is the strongest bond or bond you can imagine.
 8. This covenant needs to be understood so that one can understand the entire Old Testament.
-

SELF-STUDY

1. Study more of the life of Abraham by working through [Genesis 12 to Genesis 18](#), [Genesis 21 to Genesis 22](#).
 2. Study [Hebrews 11: 8-19](#).
 3. Compare the New Testament passage with the Old Testament passages and find some lessons of eternal value for yourself from this exemplary life of faith.
-

GROUP DISCUSSION

1. What lessons can we learn from the Tower of Babel and God's judgment about our relationships with Himself and our fellow human beings?

2. How does the concept of the covenant apply to the Christian faith?
3. How can you apply Abraham's path of faith to your situations today?

Introduction to the Old Testament Christopher G. Smith - Abraham, Israel, Joseph and Moses



We continue our investigations into the life of Abraham. There are two important things to know about Abraham's life. First, Abraham trusted God through faith. That was his relationship with God. Second, God made a covenant with Abraham and made promises to him. That was part of God's relationship with him. God gave Abraham two promises. First, God promised Abraham a son. Second, God promised to give Abraham's descendants a land to inherit.

Abraham believed the Lord. But year after year passed and he had never had a child. In [Genesis 16](#), Sarah the wife of Abraham made a proposal to him. Abraham's life was a struggle between his relationship with God and his culture.

[Video | Abraham, Israel, Joseph and Moses](#)

[mp3 | Abraham, Israel, Joseph and Moses](#)

CONTENT OVERVIEW

I. THE IMPORTANCE OF WRITTEN MARRIAGE CONTRACTS ([Genesis 16](#) - Hagar)

A. Inscription from Nuzi

"If Kelim-ninu (the wife) gives birth (children), Shennima may not take another wife. If Kelim-ninu does not give birth (children), however, she should acquire a woman from the land of Lullu as a wife for Shennima."

B. Old Assyrian marriage contract

This old Assyrian marriage contract from the 19th century BC Chr. Describes how Laqipum married Hatala, the daughter of Enishrus: "If she did not bear children for him within two years, she in turn would have to buy a female slave so that a child could be conceived. In [Genesis 16](#) the suggestion came neither from Abraham nor from God, but Abraham's wife Sarah had said it.

C. Codex Hammurabi (approx. 1750 BC), para. 146

If a man has married a woman who later becomes a slave for him and gives birth to these children: If the slave later claims equal treatment with her mistress because she has given birth to children, the mistress should not sell them, but rather them with the slave mark mark accordingly and keep them among the in-house slaves.

II. THE SACRIFICE OF ISAAC ([Genesis 22](#))

In the culture of Abraham, people made human sacrifices to their gods.

A. Abraham struggled through the tension between belief and culture. Sometimes God used Abraham's culture to speak to him through it. But elsewhere, culture was also in conflict with God's will. God allowed Abraham to go as far as the altar and then stopped him. He made him see two things.

1. God does not need human sacrifice.

God is not like the gods of the heathen.

2. God wants Abraham to put Him first. Even before his own son.

It is of vital importance for us to love God first of all.

B. Isaac and Jacob

Isaac had a son whose name was Israel. At different times in the Old Testament, the word Israel has combined different meanings.

1. For one thing, it stood for a man's name.

2. A whole group of tribes. descended from Jacob. All of these tribes together had the covenant name Israel. Therefore, Israel also stood for the covenant relationship between the individual tribes.

3. Later there was the Kingdom of Israel (The Northern Kingdom).

III. JOSEF, MOSE, THE BURNING THORNBUSH, THE "I AM"

A. Josef - a sustainer of the family.

B. Moses - a deliverer of the nation.

C. The burning bush. ([Exodus 3](#))

The burning bush itself is a statement from God. Not a statement in words, but much more powerful than any words could be.

The appearance of a burning bush in the desert was nothing special, just that a dry thorn bush had caught fire under the hot sun. Soon there would be nothing of it to be seen except a patch of blackened earth. It could never be more than two or three minutes without burning himself. What the attention Moses aroused was just that: the fire flared, but the bush was not destroyed by that fire.

The fire kept burning! This thing was something unnatural. Moses was drawn to it - to this phenomenon, this strange occurrence

There was really nothing strange or supernatural about the bush itself. It was an ordinary bush. Rather, it was the fire! A fire that did not need fuel, but existed in itself: it was self-sufficient and carried its life in itself!

A subject lesson, a visual aid.

God spoke to Moses through this phenomenon as the "I AM who I AM", that is, I carry my life within myself and do not depend on anything. HE is eternal in himself and through him all things are preserved. The universe depends on Him.

This was a special revelation given to Moses.

1. A series of court plagues pertaining to the gods of Egypt.
2. To get Pharaoh to let the Israelites go.
3. To teach the Israelites how great God is.
4. The Last Judgment - The killing of all firstborn and the Passover.
5. The Passover lamb is a type of Jesus Christ.

IV. EXODUS, FEDERATION, VASAL AGREEMENT, LAW, LEVITIC CULTUS

A. Exodus - The Israelites were miraculously led out of Egypt.

1. They went through the sea.
2. They came to Mount Sinai, where God made a covenant with the Israelites. That is the "heart" of the Old Testament.

B. Vassal Contract - A contract between a great king and his subordinates.

Excavations in Hattusas, the ancient capital of the Hittites, have unearthed royal archives and thus contractual documents. This includes parity agreements as well as vassal agreements.

Vassal / Grand Duke relationship. Similar to [Exodus 19](#), [Exodus 20](#) and [Exodus 24](#). Not only with the Hittites, but everywhere in the ancient Middle East.

Name and title:

"These are the words of Sun Suppiluliuma, the great king, the king of the Hatti land, the brave and darling of the weather god.

Name and title:

1. Historical prologue - privileges in exchange for loyalty
2. Principles - for a vassal only
3. Agreements - what can (not) be done in certain situations.
4. Curses and Blessings.

Oath, document, placement in the temple. Apply this overview to the text. [Exodus 20: 19](#), [Exodus 24](#); [Deuteronomy 28](#).

One principle and 9 commandments.

"No other god but me." This was followed by 9 commandments.

The tablets of stone in the ark inside the tabernacle.

Why a contract?

- a. For the first time Israel acted as a nation. corporate politics.
- b. God acted as the sovereign, independent of Israel, as God of all the earth.

C. Detailed Codes

Ancient codes of law

But not only in vassal contracts do we find parallels to this covenant. There are also parallels between Old Testament law and the legal codes of other ancient nations in the Middle East:

1. the Code of Hammurabi, King of Babylon about 1750 BC;
2. the Codex Bilalama, Amorite King of Eshnunna, approx. 1885 BC. Chr.;
3. the laws of Lipit-Shatar, King of Isin, ca.1875 BC. A notable difference is that the Old Testament treats all people with equal esteem, while other legal codes vary in the degree of punishment according to the social position of the respective person.

D. Do the Old Testament laws apply to Christians?

Some try to separate the Ten Commandments from the rest of the Old Testament laws. No.

1. [Exodus 21: 16](#) forbids kidnapping, it is not in the Ten Commandments, but it is wrong today. How do we decide? Old Testament Law > culture > principle > culture > law

2. [Deuteronomy 22: 1](#), [Deuteronomy 22: 8](#)
 3. [Romans 13: 8-10](#). Love is the fulfillment of the law.
 4. The God of the Old Testament is the same God as in the New Testament.
-

SELF-STUDY

1. Study the ancient treaty and legal codes in this lesson and compare them to the following sections. [Exodus 19](#), [Exodus 20](#), and [Exodus 24](#); [Deuteronomy 28](#).

Use the vassal contract outline to organize these sections on a separate piece of paper.

2. What important lessons can you learn from this contract?
-

GROUP DISCUSSION

1. Look again at Abraham's tense struggle between his relationship with God and the culture of his day and discuss some of the conflicts between your own culture and God's law.
2. How do Christians in your culture react when faced with this struggle?
3. How do the laws of the Old Testament apply to us Christians today? Discuss this using some of the Old Testament laws that are repeated in the New Testament.

Introduction to the Old Testament Christopher G. Smith - Adoration in the Tabernacle



In the previous lesson, we stopped at the covenant God made with Israel on Mount Sinai. We have seen that this federal treaty took the form of an international treaty. God assumed the role of a great king - the grand lord and Israel vowed obedience to the royal LORD. We also saw that this covenant includes legal obligations. Not just the Ten Commandments, but many laws for human life that reflect the nature of God.

There is another side of the federal government. This has to do with ceremonial or religious cult acts. One of the tribes, the Levi tribe, was released for priesthood. God gave them many detailed instructions on how to worship Him. It was her job to set up a tent that should be big and beautiful.

[Video | Adoration in the Tabernacle](#)

[mp3 | Adoration in the Tabernacle](#)

CONTENT OVERVIEW

I. THE STIFTSHÜTTE

There are three important reasons for the tabernacle and religious rites:

A. The tabernacle helped unite the people of Israel.

1. The tabernacle was in the middle of the camp.
2. The tabernacle represented the covenant with God because the ark of the covenant was in it.
3. In this ark were the stone tablets on which the Ten Commandments were written.

B. The tabernacle taught the Israelites a spiritual message.

1. The Israelites needed to be taught about holiness.
2. "Holy" (qadosh) meant apart, encompassing the need for particularly respectful treatment.
 - a. Think of Moses before the burning bush.
 - b. [Exodus 3: 5](#) "The place you stand on is holy land."
 - c. One of the greatest needs we have as Christians right now is to gain a clear vision of God's holiness. Holiness is not static; it is based on a dynamic thought.
3. What is holiness? Usually people think of righteousness, moral purity. But how can a patch of desert on

Sinai enjoy ethical or moral attributes?

What is holy land?

There is a key to deeper understanding in the anointing oil of the sanctuary. In the ancient East, people loved to anoint themselves with fragrant anointing oil, similar to our after-shave or perfume today. In [Exodus 30: 22-33](#) the LORD Moses instructions on how to give the anointing oil to the priests and all To prepare the utensils of the tabernacle.

[Exodus 30: 31-32](#) "This oil shall be a holy ointment for me for your descendants. It should not be poured on any other person's body; you should not make it in the same mixture, for it is holy; therefore should you consider it sacred. "

The sacred is set aside, it is special and separate. The various pots and utensils in the tabernacle were sacred; not because they were made of gold (because they really were!), definitely not because they had any moral qualities to show (they didn't have them!), but because they were intended for worship. The receptacles in the tabernacle were not to be used simply for cooking food or as a garbage can. They were meant for God, for Him alone - as vessels of honor. The Israelites were not permitted to regard anything connected with Yahweh as an object of confidentiality or even of contempt. What is touched by God has a special status and must therefore be viewed with respect and reverence.

George Carey: "The term holy is consistently present in the Bible as a dynamic, not a static thought. Separation for the service of God is implied. Holy things and holy people are the objects and persons that have been set apart at God's disposal. They have not simply been set apart, but for a definite and exclusive purpose ... The sanctity of the church is inextricably linked to its mission to represent Jesus Christ in this world. " George Carey, A Tale of Two Churches, IVF, 1985, pp. 138, 39.

God says to us: "You should be holy, for I am holy."

What is the holiness of God that He carries within himself?

The holiness of God encompasses all of His attributes. It is like a diamond split into an infinite number of facets; each of them glowing with the light and splendor of His glory: this majestic clarity, awesome purity, this divine power, this inexpressible beauty, this limitless knowledge, this inescapable presence, this unfathomable wisdom, this incorruptible justice, this limitless love, this inexhaustible grace.

When God calls us to holiness, He calls us to nothing less than to manifest His character in this world, to reflect His personality in the mirror of our souls and our lives.

4. Sin could be atoned for

- a. The law raised awareness of sin, but sin could be atoned for, "covered". [Romans 3: 20](#) "Because no man can be righteous before him by the works of the law. For by the law there comes knowledge of sin."
- b. Declaration of the Atonement. The animal points beyond itself.
- c. John the Baptist - Likewise, his life was a preparation for the coming of Christ.

C. The tabernacle was a "type" (symbol) of Christ.

- 1. Typology - the Letter to the Hebrews.

2. [Hebrews 10: 1](#) "For the law has but a shadow of the goods to come." It hinted at Christ.
3. [Isaiah 53](#); [1. Peter 1: 19-20](#); [Revelation 5: 6a](#), [Revelation 5: 9-12](#)
4. [Hebrews 9: 14](#) "How much more will the blood of Christ, who offered himself as a sacrifice to God without blemish through the eternal Spirit, cleanse our conscience from dead works, to serve the living God!"
5. Now the people are ready to take the promised land.

II. GOD'S INSTRUCTIONS TO JOSUA

A. God's commandment ([Joshua 1: 1-4](#))

B. God's promise ([Joshua 1: 5-8](#))

If the leaders and the people obeyed God's law, they were blessed.

C. Crossing the Jordan ([Joshua 3: 15](#))

SELF-STUDY

Study Galatians and explain the connection between the law and the gospel.

The law:

The Gospel:

GROUP DISCUSSION

1. How did God teach holiness to His people through the tabernacle, and what lessons can Christians learn from it?
2. How did God prepare the Israelites so that they could enter the promised land, and what principles can we derive from this if we want to claim God's promises for ourselves?

- [7 | Joshua and Judge](#)
- [8 | The Kings, David, Psalms and Hebrew Poetry](#)

Introduction to the Old Testament Christopher G. Smith - Joshua and Judge



We continue in this lesson where we left off in the previous lesson. We take a look at the country.

[Video | Joshua and Judge](#)

[mp3 | Joshua and Judge](#)

CONTENT OVERVIEW

I. THE GEOGRAPHIC MAP OF THE MIDDLE EAST

A. Canaan - A buffer state

Map of the geographical position of Canaan in the Middle East.

B. City-States

Illustration of the Palestinian topography: Canaan's four main areas consist of hills and valleys that are easy to conquer but difficult to conquer are defending.

C. Climate

1 . Depending on the weather. Either Baal or the Lord.

2. The covenant blessings and the curses.

D. Canaanite Religion

The peoples of Canaan were under the judgment of God. The Canaanite way of life is described in the Book of Leviticus and much of it has been confirmed by archaeological finds.

They believed in a fertility deity. Her pagan religion plunged her into the occult, spiritism, sorcery, fortune telling, cult prostitution of both sexes and the sexual intercourse of men and women with animals. The Canaanite religion included not only idolatry, but also sacrificing their own babies, both boys and girls. They were consecrated to demons in fire. Incest and homosexuality were respected as recognized practices. God himself used robust language when it came to the Canaanites. He said, "It made the land unclean, and I found his guilt on him for the land spewing out its inhabitants." ([Leviticus 18: 25](#))

II. THE CONQUEST OF CANAAN

A. Rahab from Jericho.

The story of Rahab is found in [Joshua 2: 1-21](#); [Joshua 6: 25](#). If there is ever a candidate with very little chance of blessing God gave it was Rahab. Rahab was a Canaanite woman and a whore. But her life was spared and she became an honorable Israelite and according to the New Testament ([Matthew 1: 5](#)) she married Salmen, the leader of Judas. Her son was Boaz, who married Ruth and her great-grandson was King David.

So it is part of the genealogy of Jesus Christ.

Why would a pagan Canaanite woman, an idolater who was also a prostitute, be prepared to risk her own life to save the lives of the Israelites?

1. Rahab's belief in God.

Rahab made very clear statements about God:

a. [Joshua 2: 9](#) "I know that the Lord has given you the land."

b. [Joshua 2: 10](#) "For we heard how the LORD dried up the waters of the Red Sea before you when you came out of Egypt."

c. [Joshua 2: 11](#) "For the LORD your God is God above in heaven and below on earth."

2. Rahab's insight

Rahab was a woman of extraordinary insight. She was aware of the past ([Joshua 2: 10](#)). She knew about the passage through the Red Sea that had happened. However, this had taken place before her own birth and in a distant area. But that wasn't just history for her. This God, who had made Egypt, then the largest nation on earth, powerless, was about to completely change Rahab's life. The promises of God would come true: Jericho would fall and Canaan was lost.

This was not about some insignificant nationalist affair between Israel and Canaan, in which the chance ethnicity of Rahab would have determined them to be loyal to their country of Canaan and to play the

Israelites into the hands of the king of Jericho. "For the LORD your God is God above in heaven and below on earth." The power of God was beyond human power and dwarfed Israelites and Canaanites alike. He was recognized by Rahab as the LORD Jehovah who I AM - that is exactly the name she had used.

Knowing this in the background, she knew how things would develop in Canaan in the long run. She could already see the end result. With that in mind, she made a clear decision and was ready to take extraordinary risks.

[Hebrews 11: 31](#) "By faith the harlot Rahab did not perish with the disobedient, because she welcomed the spies kindly."

B. [Joshua 2: 18](#), The red rope, cf. The Passover Blood, [Exodus 12: 22-23](#)

In a sense, Rahab is like the Gentile Christian church. Jesus himself was a Jew. John the Baptist called Him the "Lamb of God". He was crucified in Jerusalem during the Passover and the early church was a Jewish community that had been saved by His blood. Jesus promised His disciples that when they went out and preached in other countries, the preached word would be followed by wonderful signs. So it actually happened to them when they got involved; with the result that many non-Jews renounced their pagan religions and their immoral conduct in order to serve the living God. While they could not see Jesus in person on the cross, they put their faith in Him and were saved.

When leaving Egypt, the Passover lamb was slaughtered in the camp of Israel in the land of Gosen. Through their obedience and belief in the blood of the Lamb, Israel was spared from the death of the firstborn. Powerful signs and wonders occurred when they left Egypt. Even the Canaanites heard of it. Even Rahab, caught up in pagan and immoral conduct, heard of the God of Israel. She had not been able to see the death of the Passover lamb and the exodus with her own eyes. But she put her faith in the God of Israel, hung out the red rope as a token of her faith, was saved from death and became part of the people of Israel.

C. What do we learn from this?

1. The fact that Rahab was a whore and a pagan Canaanite could not deter her. to turn to God and receive His blessings. She lived in a city already under the judgment of God, and yet she and her family were saved. Do not let your environment, your long-established declarations of loyalty or your comrades keep you from coming to God.
2. In the life of Rahab there was a direct connection between knowledge and faith, faith and voluntary commitment, obligation and action. You know about the truth and the power of God, you know the certainty of death and eternity, you are aware of the urgent need to accept Christ RIGHT NOW, even if it could cause you temporary difficulties.
3. We also see that Rahab had a clear understanding of the sovereignty of God. Man is not at the center of the universe, but God. Jericho would fall. Even if our world falls apart, God's purposes will still achieve their goal. Rahab said: "For the Lord your God is God above in heaven and below on earth."

III. JUDGE

The book begins with these words: "After the death of Joshua ..." ([Judges 1: 1](#))

What was the job of the judges? Shophetim - leader, liberator, judge.

A. The circuit of judges:

1. Relapse, disobedience, idolatry;
2. Judgment, oppression by enemies;
3. God calls a judge, repentance;
4. Liberation, a time of peace and blessings.
5. [Judges 17: 6](#) and [Judges 21: 25](#) (last verse of the whole book of judges)
6. "At that time there was no king in Israel; everyone did what he thought was right."
7. Gideon, Simsen.

B. Who were the judges? "Shophetim" - leader, liberator, judge.

IV. RUT, THE MOABITERIN

The story of Rut is so simple, so beautiful, so powerful. Read them.

Understanding Rut's personality is tied to three key concepts: identity, loyalty and belief.

A. Identity.

1. We have already dealt with the question of identity.
2. In the Bible, identity was defined by community.
3. [Ruth 1: 16-17](#) - "Don't tell me to leave you."
4. The step of changing her identity was far more difficult for Ruth than it was for Rahab. Rahab was facing a crisis, she knew that her city was lost and could see no other future. Ruth had better opportunities among her own people in Moab than in Judah, where she might meet with rejection and end up empty-handed.
5. The key to their ability to do this lies in what I have called loyalty.

B. Loyalty.

[Ruth 3: 10](#) - But he said: "You are blessed by the Lord, my daughter! You have shown your love (HESED) now even better than before ..."

1. "HESED" - loyalty, loyalty, goodness of heart, mercy, even grace and loyalty to the covenant.
2. The importance of this concept in ancient Israel; the extended family, a sense of community identity, the awareness of solidarity.
 - a. A quality of God. The strongest, greatest and most brilliant example of "hesed" could be seen in God himself.

[Deuteronomy 7: 9](#) "You shall now know that the LORD your God is God alone, the faithful (AMEN) God, who keeps the covenant and mercy (HESED) to the thousandth member of those who love him and keep

his commandments (literally: "who keeps the covenant and confirms his loyalty (hesed)."

[Genesis 24: 27](#) "Praise be to the LORD, the God of Abraham my Lord, who has not forsaken His mercy (HESED) and His faithfulness (EMETH - steadfastness, steadfastness," AMEN ") from my Lord."

[Exodus 15: 13](#) "Through your mercy (HESED) you have led your people, whom you have redeemed, and you have led them to your holy dwelling place through your strength."

[Exodus 34: 6](#) "LORD, LORD, God, merciful and gracious and patient and of great grace (HESED) and faithfulness."

b. [Psalm 136](#) in each verse: "for his goodness (HESED) endures forever."

- In God's creative and sustaining activity in nature. ([Psalm 136: 1-9](#))
- In wonderful intervention and release in history. ([Psalm 136: 10-15](#))
- In His caring actions to and through His people. ([Psalm 136: 11-22](#))
- In His grace, deliverance, care and sovereignty. ([Psalm 136: 23-26](#))

c. The hesed of God. ([Psalm 107: 1](#), [Psalm 107: 8](#), [Psalm 107: 15](#), [Psalm 107: 21](#), [Psalm 107: 31](#), [Psalm 107: 43](#))

- towards the oppressed, the refugee and the hungry. ([Psalm 107: 1-9](#))
- to those who have brought themselves into difficult circumstances through their own sins. ([Psalm 107: 10-16](#))
- to those whose sins have caused emotional confusion. ([Psalm 107: 17-22](#))
- towards those who are in danger without help ([Psalm 107: 23-32](#))
- in all ups and downs of life. ([Psalm 107: 33-43](#))

3. God seeks the same qualities in us.

- Ruth in her relationship with Naomi. ([Ruth 1: 16](#), [Ruth 1: 7](#); [Ruth 3: 10](#); [Ruth 2: 12](#), [Ruth 2: 20](#); [Ruth 4: 17](#))
- Boaz was go'el ([Leviticus 25: 47-49](#)), also bound by the Levirate obligation ([Deuteronomy 25: 5-10](#)).
- From this marriage David was born.
- While some very pleasant things happened to Ruth during this time, it was a dangerous time for Israel as a whole. The reason for this was the arrival of another people in the country, the Philistines.

V. THE INVASION OF THE PHILISTERS

A. Who were they?

1. You were of Indo-European descent.
2. You had a great deal of knowledge in iron processing.
3. They were prepared to take over the very land the Israelites had just taken possession of.

B. God's liberating acts:

1. The judge

- a. Ledges

b. Samuel

2. The kings

This will be our topic for the next lesson.

SELF-STUDY

A. Study the judges' book and create a graphic representation on the following topic:

1. The cycle of judges.
2. List in this illustration:
3. Relapse.
4. Oppression by enemies (name of the oppressor)
5. Reversal
6. God's deliverer (name of the judge God uses each time)

B. Write down practical and spiritual lessons that you can learn from the events in the book of judges.

GROUP DISCUSSION

1. Discuss the lessons we can learn from Rahab's faith and apply them to situations of individual people in your culture. (Regarding the risk of being publicly identified with Christians.)
2. Share the unsearchable grace of God:

How is it possible for God to accept and use pagans, idolaters, and prostitutes for His plan of salvation?

Apply your answers to the life stories of Rahab and Ruth.

Introduction to the Old Testament Christopher G. Smith - The Kings, David, Psalms and Hebrew Poetry



We have already gained many key Old Testament ideas from our studies: 1st covenant, 2nd loyalty and 3rd identity, so that goes together: 4th faith. We saw the last three very strongly expressed by Rut's life. All are connected. The same thing happened in Rahab's life. We have also seen this with many leaders of Israel.

In this lesson we will look at a new development in the history of God's people.

[Video | The Kings, David, Psalms and Hebrew Poetry](#)

[mp3 | The Kings, David, Psalms and Hebrew Poetry](#)

CONTENT OVERVIEW

I. FROM TRIBAL TO MONARCHY

Israel tribal system

A. The Philistine Threat.

B. Samuel, Saul, David.

1. Samuel was the last judge and at the same time the first prophet.
2. Saul started well but then grew proud.
 - a. [1. Samuel 9: 21](#). Saul answered, "Am I not a Benjaminite, and from one of the smallest tribes of Israel, and is not my family the least of all the families of the tribe of Benjamin?"
 - b. Read [1. Samuel 15: 12](#).
 - c. "And Samuel got up early ..."

- d. [1. Samuel 15: 22-23](#): rejected as king.
 - e. Eventually he becomes estranged from Samuel, David, and God.
 - f. Then he went to a witch and asked for advice.
3. David; 7 years in Hebron. Conquered Jerusalem.
- a. Great success, great blessing, great failure. great forgiveness.

b. [Psalm 51](#)

David understood the spiritual principles behind the ceremonial acts of the Old Testament.

II. PSALMS - HEBREW SEAL

When we think of King David we often think of the Book of Psalms at the same time, for David was a psalmist, a poet, a musician and a singer. In fact, there are songs from many different poets in the Psalter. Hebrew poetry is also found in many other parts of the Bible: as quotations in the historical books, with most of the prophets, in the wisdom literature. Almost all of the book Hieb is Poetry and the whole book of Lamentations.

There are hymns of praise, holiday songs, prayers for help, prophecies about Christ, expressions of grief.

There are 3 characteristics that one must be aware of in Hebrew poetry:

- 1. Parallelism - trains of thought that are presented parallel to one another.
- 2. Pictorial language.
- 3. Emotional expression.

A. Parallelism

- 1. Synonymous parallelism emphasizes the truth through repetition.

- a. Please turn to [Psalm 19](#).
- b. [Psalm 19: 1](#); We call this synonymous parallelism
- c. [Psalm 19: 2](#); now it is up to YOU to find the parallel.
- d. [Psalm 19: 7](#)
- e. [Psalm 19: 8](#)

Try [Psalm 14](#) now

- 2. Synthetic parallelism sticks to the same truth, but adds a new thought. There is development.
- a. Sandern I want to send a fire into the walls of Gaza, it will consume its palaces. ([Amos 1: 7](#))

b. The expression "it should consume" goes a little further than "I want to send." It describes the result of the fire.

c. Sometimes you will come across a series of synonymous parallels which suddenly culminate in a new verse that closes the train of thought.

d. READ [Psalm 2: 1-6](#)

3. Antithetical parallelism

Here a truth is emphasized by contrast, very common in Proverbs. ([Proverbs 12: 1](#), [Proverbs 12: 2](#), [Proverbs 12: 5](#), [Proverbs 12: 18](#))

B. Pictorial language

Let's go back to Psalm 2 again.

READ [Psalm 2: 3-4](#).

[Psalm 23: 1-4](#)

1. When you come to OT poetry, remember that the language is used here in a special way; it is only rarely to be understood literally.

a. The hand of God, the eye of the Lord, are figures of speech.

b. Jesus said, "God is spirit."

c. [Psalm 139: 7-10](#): God is omnipresent.

2. [Psalm 110: 1](#)

"The Lord said to my master:" Sit at my right hand until I make your enemies a stool for your feet. " Stool expresses utter defeat and submission; on the right stands for a place of honor. "

3. [Isaiah 40: 22](#)

God "stretches the sky like a veil and spreads it out like a tent in which one lives." Hardly to be understood literally!

4. [Isaiah 40: 12](#) (SHOW WITH GESTURES)

"Who measures the waters (of the sea) with the cupped hand, and who determines the breadth of the sky with the span, and grasps the dust of the earth with a measure, and weighs the mountains with a weight and the hills with a scale?

5. of 15th

"See, the peoples are respected like a drop in a bucket and like a grain of sand on the scales. See, the islands are like a grain of dust."

6. [Psalm 102: 25-27](#)

"So the heavens are a curtain, a tent, a number of vestments."

C. Emotional expression

Another peculiarity of Hebrew poetry is its intense emotional expression. The scribes communicated their very strong feelings of joy, despair, and cries for justice. You must keep this in mind when reading the Psalms. It is expressed, "This is how it actually feels when you are in a situation like this."

1. Some of the Psalms are prophecies too. ([Psalm 22](#))
2. David was both a prophet and a poet.

III. SOLOMO'S REGENCY AND WISDOM

David was a man of war, but Solomon was a man of peace.

A. Solomon's wisdom

1. Wisdom in Judging ([1. Kings 3: 28](#))
2. Wisdom in Politics ([1. Kings 5: 12](#))
 - a. among his own people to rule justly.
 - b. in international relations.
3. The temple and the palace.
 - a. Pride, wealth, marriages, relapse.
 - b. He created an aristocracy. (under the influence of his wives?)
 - c. Judged by God. (in [1. Kings 11](#)) - The divided kingdom.

B. Wisdom literature

1. [Proverbs 26: 17](#) "He who passes by and interferes in another struggle is like one who pinches a dog by the ears."
 2. [Proverbs 20: 20](#) "Whoever curses his father or mother, his lamp will go out in the darkness."
 3. [Proverbs 11: 1](#) "A false balance is an abomination to the LORD; but a full weight is his good pleasure."
 4. So we have poetry and wisdom literature.
-

SELF-STUDY

1. Compare and differentiate between Saul and David. What similarities and differences can you see in these two kings?

SIMILARITIES:

DIFFERENCES:

2. Study [Psalm 114](#) and practice the parallelisms of Hebrew poetry. What kind of parallelism is this psalm about? Go through this psalm line by line on a separate piece of paper.

GROUP DISCUSSION

1. Discuss the outcome of isolating godly people, as happened with Saul.
2. Look back on David's life. Share what made him a "man after God's heart" despite his great failure!
3. Discuss the importance of love for women in Solomon's relationship with God and the lessons to be learned from it.

Introduction to the Old Testament 9 to 10

- [9 | Wisdom literature, Division and Exile](#)
- [10 | Babylonian Captivity, return from Exile and Prophets](#)

Introduction to the Old Testament Christopher G. Smith - Wisdom literature, Division and Exile



At the end of our previous lesson we talked about Solomon. It is mainly associated with two things. The first is the temple building in Jerusalem. The second is the exercise of his wisdom. Wisdom in his politics, administration and judicial system as well as in literary sayings.

One book linked to Solomon is the book of Preachers. It is an enormously important book especially for today. A man is looking for an answer to life in building great projects, in needs-based enjoyment and in all areas of life that he can imagine. Every time the whole thing ends in nothing. Life is deeply unsatisfactory.

Finally he comes to the conclusion that what is really most important is to do God's will. But that is not the end, but rather the beginning of wisdom. That is the subject of the preaching book. There is a key term in this book that is, "Under the sun."

If you seek satisfaction under the sun, you will never find it. You have to go beyond the sun and seek out the Creator yourself.

Another book of wisdom literature is the book of Job.

[Video | Wisdom literature, Division and Exile](#)

[mp3 | Wisdom literature, Division and Exile](#)

CONTENT OVERVIEW

I. THE BOOK OF JOB

It is not known exactly when this book was written. But it describes a situation in very early ancient history, perhaps in the time of the patriarchs - Abraham and Isaac.

A. Job was a good man who suffered terrible things.

1. God allowed Job to go through a period of trial.
2. But something was wrong with Job's theology.
3. His theology is, "If I do the right thing, I will have stable health and material wealth. If I do the wrong thing, bad things will happen to me both physically and materially."
4. So the problem was preprogrammed when God allowed Job a time of trial.
5. He lost everything without committing any terrible sin.

His personal view of God did not match his experience.

B. Job's friends

They had the same view of God as Job.

1. Eliphaz's approach is gentle and kind, but wrong in his teaching.
2. Bildad is a religious paragraph rider.
3. Zofar is a religious dogmatist.

They all ultimately insist on the same point of view.

4. Elihu wants to correct them all, but has practically nothing new to add.

C. The change in the theology of Job.

1. Many innocent people suffer.
2. Many oppressors are influential, wealthy people.
3. God blesses people, but not necessarily all of the time.
4. If something devastating happens, it doesn't necessarily have to be the result of sin.
5. God is doing the right thing.

D. God's Answers

1. To Job.
2. To Job's friends. They must repent and Job should intercede for them.
3. God healed Job and bestowed great blessings on him. Job had learned to trust God in a whole new way.

II. THE DIVISION (approx. 931 BC)

The disobedience of Solomon; Proud.

This led to the division of the empire after Solomon's death.

A. Israel and Judah

1. Israel in the 9th century B.C.
 - a. Don't all kings from the same family. Unstable for the first few years. Omri managed to master the situation and he built Samaria as the new capital and as a sign of the rivalry with Jerusalem.
 - b. His son Ahab - Queen Isebel, Canaanite, Elijah the Prophet.
 - c. Omri

d. Ahab

e. Ahaziah ([1. Kings 22: 40](#)) > brother Joram ([2. Kings 1: 17](#))

f. Jehu's blow against idolatry and Baal (around 841 BC), but he was not a righteous man. Jehu established a dynasty of 5 kings. Then, in the eighth century, Israel again fell into a period of instability.

2. Israel in the 8th century BC.

a. The rise of Assyria; EXPLANATE, tribute system, procrastination.

b. Prophets: Amos, Hosea, Micha

c. Look at the opening verses of each book to see when it was the time of their prophecy.

i. 733 BC: Tiglath Pileser III. - kidnapped most of the people.

ii. 722 BC: Samaria destroyed (end of Shalmaneser V and beginning of Sargon II)

B. The Kingdom of Judah

1. The Kingdom of Judah had two advantages:

a. All of his kings came from one dynasty, one family, the royal house of David. This should actually give them more political stability.

b. The capital was Jerusalem and thus the temple of the Lord and the Levitic priests were the center of national life. That should have made it harder to get spiritually sloppy. Sadly, the kings of Judah were a very mixed bunch! Some good, some very bad.

2. I will limit myself to mentioning three: Hezekiah, Manasseh, and Josiah.

a. HISKIA ([2. Kings 18: 5-7](#))

b. MANASSE - His Father's Opposite ([2. Kings 21: 3](#), [2. Kings 21: 6-7](#), [2. Kings 21: 10-16](#))

c. JOSIA (grandson of Manasses) ([2. Kings 22-23](#))

i. Discovery of the code. ([1. Kings 22](#))

ii. Great Reforms ([1. Kings 23: 6-7](#), [1. Kings 23: 10-13](#))

iii. But Josiah's reforms came too late. The kingdom of Judah was coming to an end. The kings who followed Josiah, his two sons and then Josiah's brother, were not godly men like him.

iv. [Jeremiah 7: 4](#) (READ) Do not say, "Here is the Lord's temple ..."

e. Jeremiah 19. Jeremiah's prophecy: the broken jar.

f. THE RISE OF BABYLON. : Nabopolassar's attacks against Assyria 616-609 BC.

G. Fall of Nineveh, 612 BC.

H. Josiah's death, 609 B.C.

SELF-STUDY

Study Hezekiah's life and reign in [2. Kings 18-20](#) and write a summary assessment on the following:

1. His spiritual reform:
 2. The secret of his victory in battle:
 3. The Importance of God-fearing Advice:
-

GROUP DISCUSSION

1. Discuss different ways in which people today look for answers to the question of a satisfying life.
2. What is the result of man's search? Discuss the final solution.
3. Discuss Job's problem; his faulty theology and how this concept plagues the modern church.
4. What should a balanced view of Christian understanding of suffering be?
5. Pray for those who may be going through difficult times among you.

Introduction to the Old Testament Christopher G. Smith - Babylonian Captivity, return from Exile and Prophets



In the previous lesson we left Judah in a very sad state. We saw how Assyria rose first against the nation of Israel and then against Judah. Then a new power called Babylon rose. After the destruction of Nineveh, the Babylonians came to Jerusalem via Damascus. They attacked Jerusalem more than once and eventually destroyed it. They also destroyed the temple and led the people away to Babylon.

[Video | Babylonian Captivity, return from Exile and Prophets](#)

[mp3 | Babylonian Captivity, return from Exile and Prophets](#)

CONTENT OVERVIEW

I. DESTRUCTION BY THE BABYIONEERS

A. 597 B.C. - Nebuchadnezzar is approaching Jerusalem.

Occasionally, events described in the Bible have been accurately confirmed by archeology, e.g. the capture of Jerusalem, which according to [2. Chronicles 36: 10](#) must have taken place in the spring of the year 597. This is evidenced by a Babylonian chronicle which dates March 16, 597 BC. (2 Adar, 7th year) confirms. The city was not destroyed, but the people were abducted.

B. 586 BC Chr.

1. The Babylonians come again and destroy Jerusalem.
2. Explain the effects of the Jewish exile in Babylon.
3. Changes in their religious system. No longer a temple, but the gathering of people in small prayer groups - synagogue.

II. PERSIA; CONQUEST BABYLONS

"For thus says the LORD: When Babylon is seventy years old, I will visit you, and I will fulfill my gracious word to you, that I will bring you back to this place." ([Jeremiah 29: 10](#))

Babylon fell in October 539 BC. Chr.

Cyrus allowed the Jews to return and rebuild Jerusalem and the temple.

From the destruction of the temple in Jerusalem in 586 BC. until its re-inauguration in 516 BC. exactly 70 years passed.

A Shezbazar and Zerubbabel and Yeshua the high priest

1. [Ezra 5: 1](#) (READ) - We are dealing here with a teamwork of national leaders.
2. Haggai and Zechariah
 - a. [Haggai 1: 2](#), [Haggai 1: 4](#), [Haggai 1: 9](#); [Haggai 2: 4](#)
 - b. [Zechariah 4: 6-7](#), [Zechariah 4: 9-10](#)

B. Esters

1. There is a gap of 59 years between [Ezra 6 and 7](#).
2. "And who knows whether you did not come to royal dignity just because of this time?" ([Esther 4: 14](#))

C. Ezra and Nehemiah

1. Ezra 7 in the year 457 BC.
2. Nehemiah, ca.444 BC.

The restoration of the walls of Jerusalem.

III. THE PROPHETS

A. Who and what were the prophets?

"Nabi" mouthpieces of God. Looking back, speaking, looking ahead. They were not fortune tellers but preachers of divine justice.

1. Prophecies, covenant loyalty, and repentance.
 - a. Hosea married Gomer, who repeatedly committed adultery and eventually became a prostitute.
 - b. [Hosea 3: 1](#) "Go again ..." [Hosea 11: 8a](#); [Hosea 14: 1a](#), [Hosea 14: 4a](#).
2. Prophecies and Social Justice.
 - a. [Isaiah 10: 1-4](#)
 - b. [Amos 2: 6-7](#); [Amos 5: 12](#) ([Amos 8: 6](#))

B. Prophecies that are conditional.

Mountain peaks of prophecy with valleys in between.

What will happen without a set schedule.

1. Elijah, Elisha,

Preached, not a written message.

2. The writing prophets.

History, prose, poetry, pictorial language, symbolic language, the beginnings of apocalyptic.

Examples:

- a. [Ezekiel 26](#), the perdition of Tiro.
- b. [Isaiah 53](#), the sufferings of Jesus.
- c. [Jeremiah 31: 31](#): the new covenant - a living relationship with God for accessible to everyone.
- d. [Ezekiel 38](#), Gog and Magog.

In this new covenant we experience God's "hesed" - His constant love. It's a relationship based on belief. Thus comes the blessing of Abraham upon the Gentiles. These blessings that God promised to Abraham 4,000 years ago are fulfilled in Jesus Christ.

SELF-STUDY

Study [Hebrews 8 to 10](#) and list reasons why the new covenant surpasses the old covenant.

GROUP DISCUSSION

- 1. Discuss how the changes in the Jewish religious system during their exile paved the way for the spread of the gospel through early Christianity.
- 2. Share the misconceptions that exist about the prophets and how studying the Old Testament prophets corrects these misunderstandings.
- 3. Discuss the difference between the old and new covenants found in [Jeremiah 31: 31](#).

Rev. Terry Law - The essence of the Gospel

The essence of the Gospel 1 to 3

- [1 | The Divine Exchange Part 1](#)
- [2 | The Divine Exchange Part 2](#)
- [3 | The Triumph of Praise](#)

The essence of the Gospel Terry Law - The Divine Exchange Part 1



I consider this verse one of the most important in the New Testament. I like to use a certain expression in connection with this verse: Divine exchange. Because this verse is about the exchange between God and man.

So what is the very nature of the gospel? The answer lies in this verse. Here we are told something about the background of this exchange. What is divine exchange? The answer can be summed up in two sentences: God took all the bad things due to our sin and put it on Jesus. God took all the good that Jesus deserved to obey and offers it to us as a gift if we put our faith in Jesus.

- Illustration of the story of Billy Graham.

The divine exchange involves eight aspects.

[Video | The Divine Exchange Part 1](#)

[mp3 | The Divine Exchange Part 1](#)

CONTENT OVERVIEW

I. JESUS TAKEN OUR PUNISHMENT AND OFFERS US REMEDY OF OUR SINS.

Text: [2. Corinthians 5: 21](#)

A. There is a difference between forgiveness and remission:

1. Forgiveness: When someone forgives us, they forget the things we did wrong.
2. Remission: When we are remitted of our sin, even the slightest hint of its previous existence is completely erased.

B. Recognizing the Devil's Charge.

1. We feel bad about our sin, which has already been forgiven.
2. Jesus' blood washed us from all sin.

II. JESUS TAKEN OUR SICKNESS AND PAIN AND OFFERS US FOR HEALTH AND HEALTH ([1. Peter 2: 24](#); [Isaiah 53: 4](#); [Matthew 8: 17](#))

A. The bad that was exchanged for Jesus: sickness and pain.

B. The good that came to us: healing and health.

1. God wants our recovery.
2. It is God's nature to heal the sick.
3. Jesus is the healer.

III. JESUS TAKEN OUR SIN AND OFFERS US FOR HIS Righteousness ([2. Corinthians 5: 21](#))

A. The Old Testament high priest and scapegoat.

1. Two goats at the door of the tabernacle on the great day of atonement:
 - a. One was killed and his blood used in atonement.
 - b. The high priest put his hand on the other, symbolically laying the sin of the people on them.
2. This is an image for the cross of Jesus. He was made sin for us.

B. Understand justice.

1. It is a gift of free giving.
2. It is the righteousness of Christ ascribed to us.
3. It is not our self-righteousness.
4. You will never be fairer than you are in this moment.

IV. JESUS TAKEN OUR DEATH AND OFFERS US FOR HIS LIFE ([Romans 6: 23](#))

A. What is death?

This death is not physical, but spiritual death.

B. What is life?

1. "Zoe". This term stands for the life of God himself.
2. When we come to Jesus, the heavenly life of God is transmitted to our human spirit.
3. Our spirits are brought to life by the life of God.
4. [John 1: 4](#)
 - a. God the father is "Zoe".
 - b. God the son is "Zoe."
5. The life of God in our human spirit is God's light in us.
6. [John 10: 10](#)
 - a. The works of Satan.
 - b. Jesus came to give us "Zoe".
7. How does that happen?

When we turn from sin, repent and come to Christ.

8. [John 3: 16](#)

We receive the life of God in our human spirit.

In summary, let us review all four aspects of divine exchange that have been discussed in this lesson. The remaining four are covered in the next lesson.

SELF-STUDY

1. Name four bad things that belonged to us and that Jesus took away.
 2. Name four good things that God gave us in exchange. Confirm your answer with scriptures.
 3. How can these gifts be given to yourself?
-

GROUP DISCUSSION

1. One of the laws of learning is repetition. In your small groups, review the four aspects of divine exchange discussed in this lesson.
2. Why is it that many Christians are still in fear and doubt about what Christ has made available to them?
3. What must we do to live in the reality of the blessings of the gospel?

The essence of the Gospel Terry Law - The Divine Exchange Part 2



We are dealing with the topic of "Divine Exchange". God took all the bad things due to our sin and placed it on Jesus. God took all the good things that Jesus deserved to obey and offered it to us as a gift when we were to put our faith in Jesus.

This is the second part of this series. We have already examined the first four aspects. Now continue with point 5.

[Video | The Divine Exchange Part 2](#)

[mp3 | The Divine Exchange Part 2](#)

CONTENT OVERVIEW

I. JESUS TAKEN OUR POVERTY AND OFFERS US FOR HIS ABUNDANCE

The cross of Jesus Christ affects every area of human existence.

[2. Corinthians 8: 9](#); [2. Corinthians 8 and 9](#) address financial issues of early Christianity. In chapter 8 Paul speaks about the sacrifice that was collected for the church in Jerusalem.

A. When did Jesus take our poverty away from us?

1. Definition of poverty.

Four aspects of absolute poverty. [Deuteronomy 28: 48](#)

- a. Hunger.
- b. Thirst.
- c. Nakedness.
- d. All kinds of defects.

Anyone who constantly experiences all of these four things lives in absolute poverty.

2. Jesus lived through these four things when he was hung on the cross.

Herein lies the absolute aspect of the cross of Jesus Christ. He took our poverty away so that we could receive His abundance.

B. Why did God give us welfare?

- 1. Our abundance originates in the heart of God.
- 2. He wants us to use our abundance to build a home for him.
- 3. The Bible begins with God, who lives together with people in the coolness of the day, and it ends with God and his people living together in the New Jerusalem.
- 4. The passion that God has on his heart is always to live with man.
- 5. The examples from the Old Testament:
 - a. Moses and the Israelites used the riches of Egypt to build the tabernacle for God in the wilderness.
 - b. In the time of David, when gold was abundant, God said, "Build me a house."
 - c. Herein lies the motive for God's abundance in the Old Testament.
- 6. In the New Testament:
 - a. God doesn't live in a building.
 - b. But God dwells in the midst of the church (our hearts), [2. Corinthians 6: 16](#).

c. We are God's building.

d. It is our job to receive God's abundance in order to reach the world for him.

II. JESUS TAKEN OUR SHAME AND OFFERS US TO SHARE IN HIS GLORY ([Hebrews 12: 2](#))

A. On the cross, God meets not only our spiritual, physical, and material needs, but also our emotional need.

B. Shame is a serious feeling that affects all of humanity.

C. Jesus experienced both shame and rejection on the cross.

What is shame

1. Shame is a feeling of worthlessness.

2. Shame is what Jesus suffered when he was hung naked on the cross.

III JESUS TAKEN OUR REPRODUCTION AND OFFERS US TO BE ACCEPTED IN GOD'S FAMILY ([Matthew 27: 46](#))

A. Never before that moment on the cross did Jesus call his Father "God".

He used to call him father.

B. Jesus felt separated from His Father because He suffered the reproach for our sin.

C. It is our privilege to be able to call God "Abba Father" because the "spirit of child adoption" enables us to do so ([Romans 8: 15](#))

IV. JESUS TAKEN THE CURSE AND OFFERS US HIS BLESSING FOR IT. ([Galatians 3: 13-14](#))

A. An Overview of Blessings. ([Deuteronomy 28: 2-14](#))

1. Victory, prosperity, fertility, benevolence.

2. This benevolence includes God's interest in every little thing in our lives.

3. Illustrations:

B. An overview of curses. ([Deuteronomy 28: 15-68](#))

Jesus took all of these curses on himself and offered us the blessings of God in return.

CONCLUSION

A. This is our legacy. But many of us don't move in it.

B. Thanks be to God for the divine exchange.

SELF-STUDY

1. Study [Deuteronomy 28](#) and list all the curses and blessings that appear there. (You can use the back of this sheet for this).
 2. According to [Galatians 3: 13-14](#), what did Christ do with these curses on the one hand and with the blessings on the other?
-

GROUP DISCUSSION

1. Repeats the eight components of the divine exchange.
2. How do we appropriate these blessings in our lives and in different situations?
3. Discuss the role of God's abundance in the lives of believers and how this good intention of God is often misused or misunderstood for our own ends.

The essence of the Gospel Terry Law - The Triumph of Praise



Which word dominates in these sections? It's the term "triumph". Whenever I ask people what "triumph" means, they answer: victory! Many believe that triumph and victory are synonymous. But I want to emphasize the difference between the two.

CONTENT OVERVIEW

I. WHAT DOES VICTORY MEAN?

Text: [Colossians 2: 14](#); [2. Corinthians 2: 15](#)

- A. Victory in a battle is achieved at a specific point in time.**
- B. Victory in a military battle is achieved by the shedding of blood.**
- C. Christ's death on the cross is such a victory.**

Jesus defeated the enemy in a battle 2000 years ago.

II. WHAT DOES TRIUMPH MEAN?

- A. Triumph is a celebration of victory that can take place long after a victory has been achieved.**
- B. Example: The American War of Independence - fought and won in 1776.**

1. There is still a national feast day celebrating a victory that was won over 200 years ago.
2. Triumph means the following:
 - a. a celebration
 - b. a feast.

III. WHY DOES PAULUS USE THE TERM "TRIUMPH" IN HIS LETTERS?

- A. Paul is saying that it is time to have a festival.**

1. Victory has already been achieved.
2. It was accomplished 2000 years ago.
3. It is not our job to achieve victory.
4. You cannot lose victory if you have not achieved it yourself.
5. Jesus achieved the victory and therefore HE is the only one who could lose this victory again. We are supposed to celebrate this victory and when we do that we go on the triumphal procession.

B. The historical significance of the triumphal procession

1. It goes back to the time of the Roman Empire.
2. It was the largest celebration that could be held in the Roman Empire at that time.
3. It can be compared to the simultaneous clash of the greatest sporting events of our day.
4. Most Roman citizens have never seen a triumphal procession in their lifetime.
5. The following scene: The victory of Julius Caesar in England resulted in the establishment of the Roman Empire across Europe.
6. The Senate in Rome then announces a celebration in honor of Caesar.
7. A triumphal procession was the greatest honor that could be bestowed on a Roman citizen.
8. The description of the triumphal procession in Rome.

C. Compare [Colossians 2: 15](#) with the historical significance of the triumphal procession.

1. Powers and powers.
2. A public spectacle with the universe as a spectator.
3. What is meant by "powers and powers"?
 - a. The evil forces of Satan.
 - b. Satan himself is called a mighty one, "the prince of this world and ruler of this aeon".
 - c. This verse describes what Jesus made of Satan and his powers through His death and resurrection.
4. What does the word "undressed" mean?

Jesus disarmed powers and authorities through His victory.

5. "On public display"
 - a. Following His victory, He ridiculed them in front of the world.
 - b. This was done so that it could see the whole universe.

IV. WHERE IS THE CHURCH IN THIS TRIUMPHAL PROCESSION?

Are we standing on the sidewalk and clapping our hands? No.

Do we cheer like the Roman soldiers to the victorious hero? No.

A. Rather, Jesus is the head and the church is the body.

1. The body always goes wherever the head moves.

2. If Jesus is in the chariot, where can the church be found? Also in the chariot.

B. It affects every member of the church.

[2. Corinthians 2: 14](#): "always" means that we must celebrate a festival in Jesus every day of our lives.

C. Satan's tactic is to pull Christians out of the chariot and onto the sidewalk.

This is what happens when we ask God to do what Christ fought for us 2000 years ago.

D. What do we do to inherit what God has already given us?

1. We have a party.
2. It has an appropriate place in church worship.
3. When we praise God despite our painful experiences, we take possession of our inheritance.

E. Example of a triumph in the ministry of Paul ([Acts 16: 25](#)).

The capture of Paul and Silas after being beaten hard.

1. What did Paul do?
 - a. He put into practice what he taught others.
 - b. They had a party themselves in prison.

2. What made the prison shake?

The power of triumph.

3. It happened at midnight.

At a time when it is most uncomfortable.

4. Herein lies the key to triumph:

In the midst of the hurt and pain, we are allowed to raise our hands in praise to God. We're celebrating a party.

F. A personal experience of triumph from the life of Terry Law.

[Psalm 34: 1-4](#)

CONCLUSION

Even in the face of temptation and the most varied of circumstances, we may exalt the name of Jesus with our praise. We are called to celebrate a feast as Paul and Silas did in the Philippi prison. When we do this, we break the enemy's ties over our situations. If we celebrate the finished work of Jesus on the cross, His victory 2000 years ago will be ours today.

SELF-STUDY

1. Describe the relationship between victory and triumph in your own words.
 2. Learn [Colossians 2: 15](#) by heart, then write it down in your own words.
 3. How much time do you spend daily praising God, no matter what your situation?
 4. How can you improve in this?
-

GROUP DISCUSSION

Discuss the following questions in your small groups:

1. What does "triumph" mean for you personally?
2. How much time do you devote to celebrating Jesus' victory in your private life and in the church?
3. What do you praise God for and when do you do it?
4. Why do Christians still fight the enemy when we already have victory over him?
5. Why do Christians still have to go through pain and injury today when Christ is victorious over all our enemies?
6. Take some time to praise God for His victory.

The essence of the Gospel 4 to 5

- [4 | What activates the Angels](#)
- [5 | How faith is put into practice](#)

The essence of the Gospel Terry Law - What activates the Angels



There are numerous connections between the Holy Spirit and the appearance of angels in Acts.

In [Acts 8: 26](#), an angel instructed Philip to leave Samaria in the middle of the revival there and to go to the desert. Here the interaction of the angel and the Holy Spirit is clear. The angel told him where to go and the Holy Spirit took the lead so that Philip knew who to serve.

In [Acts 10: 3-6](#), Cornelius appears as an angel and receives instructions from him. In verses 19 and 20 Peter is asked by the Holy Spirit to go out and meet the man whom Cornelius sent. So in Acts the angels worked for the Holy Spirit.

[Acts 12: 5](#) and [Acts 12: 7](#): The church prayed spiritually for the deliverance of Peter. The Holy Spirit sent an angel to free him.

The letter to the Hebrews wrote the first two chapters to correct the heresy of angel worship in the early church.

The problem with many people is that they don't know the difference between good and bad angels. Just as there are good ones, there are also bad ones. Even the devil is an angel.

Today there are two major religions, the beginning of which goes back to the work of angels. According to the Koran, Mohammed received the Muslim faith from an angel. It is probably the angel.

Joseph Smith formed the Mormon faith based on a revelation given to him by an angel. But Paul wrote in the Letter to the Galatians that anyone who preached another gospel was cursed, even if it was an angel.

The letter to the Hebrews compared Jesus to the angels and explains:

- Jesus is not an angel.
- He is the son of God.
- He is the creator of all angels.
- Angels are not people.
- Angels appear in all cultures.

They can appear in all possible cultures and look like people. Yet they are not human.

The primary ministry of angels is described in [Hebrews 1: 14](#).

They are sent out to serve us - the heirs of salvation. How many angels are there? The Bible tells us that it is an innumerable group.

Now when angels are sent to ministry for our sake, are there things we can do to influence them? Yes.

- The example of Zacharias, the father of John the Baptist, and his encounter with Gabriel.
- The angel struck him silently at the words of unbelief that came from his mouth.
- Angels are influenced by words of unbelief that people speak.
- If we pronounce words of faith according to the word of God, they can work next to us and help us.
- Our actions influence angels.

There are five principles that angels move by our side to help us.

[Video | What activates the Angels](#)

[mp3 | What activates the Angels](#)

CONTENT OVERVIEW

I. AUTHORITY ([Mark 1: 21-27](#))

A. Why is there no strife or wrestling in Satan's realm? ([Matthew 12: 24-26](#))

B. He has many lying spirits and other evil spirits working under his authority.

C. The good angels in turn respond to God's authority.

D. Angels observe the level of authority in our lives.

E. How do we respond to God's authority?

F. When Christians act outside of God's authority, the angels cannot step aside to support them and bring God's purposes for these Christians to fruition. ([Acts 19: 13-16](#))

G. There are four areas of authority to submit to: ([James 4: 7](#))

1. God - sovereign and imperial authority - God the Father, Son and Holy Spirit.
2. His Word - God and His Word are one.
3. The conscience.
4. Delegated Authority.
 - a. Political and government-bound authority must be respected.
 - b. Apostles, prophets, evangelists, pastors and teachers.

II. SACRIFICE

A. Abraham and Isaac ([Genesis 22: 1-14](#))

Abraham's sacrifice brought the angel.

B. The sacrifice of David.

Sacrifice has to cost something.

C. Zacharias, whose turn it was to offer sacrifice in the temple. ([Luke 1: 5-25](#))

D. Simson's father Manoach.

The angel who had appeared to him rose to heaven in the smoke of the sacrifice.

E. Gideon

Sacrifices and gifts give angels legal rights to function and do their work for the sake of humanity.

III. PRAYER

Angels respond to people's prayers.

A. Abraham's intercessory prayer for Sodom and Gomorrah.

B. Daniel's Prayers and the Consequences.

1. An angel was sent to convey the answer to his prayer.
2. An angel was sent to keep him in the den of lions.

C. Peter in prison. ([Acts 12](#))

IV. GIVING ALMS

How we deal with our money has an impact on the angelic world.

A. The story of Cornelius. ([Acts 10: 4](#))

1. God's angels watch what God's children do with their income.
2. Giving is a form of sacrifice.

B. Personal testimony from angels and finances.

Angels have more to do with money than many of us understand.

V. PRAISE AND ADORATION

A. Our praise to God affects the angels.

B. [2. Chronicles 20: 22](#)

1. Case study of God's ambush in the Bible.
2. God sets ambushes through angels.
3. Balaam
4. The Assyrians

C. Our praise brings the help of angels.

CONCLUSION

Our actions have an impact on the angelic world.

SELF-STUDY

The subject of angels is a very interesting area for a Bible study. Using your Bible concordance, make a list of all the people in the Bible whom angels have served. Note what moved the angels to serve these people and what their reactions were looked for the intervention of heavenly messengers.

Make this your main project on this course.

GROUP DISCUSSION

1. Should we worship angels and call upon them for help, as some religious sects do when they are such an important aid to believers?

Find scriptures to support your answers.

2. Are believers under the authority of angels?
3. How does our authority relate to that of angels? ([Hebrews 1: 14](#); [1. Corinthians. 6: 3](#))
4. Discuss the importance of our obedience to those who exercise authority over us in relation to the authority we have in influencing angels.

The essence of the Gospel Terry Law - How faith is put into practice



I want to start this lesson by asking you a question. Are you born again How do you know if you are born again? The Bible tells us that His Spirit, together with our Spirit, testifies that we are children of God. But the Bible also tells us that we have been saved by faith and that this faith is the gift of God so that no one can boast.

When you are born again, the faith that gave birth to you again comes from God. It is God's gift. When you are born again, you also know that you have faith.

There is another verse that speaks about the level of faith that God gives us: [Romans 12: 3](#).

- God gave everyone a certain measure of faith.
- Jesus has the ability to judge the faith of those he is dealing with.
- He always talked to people about faith.
- He said to Peter: "Oh, you little believer."
- He said to the woman with the depressed daughter: "Woman, your faith is great."
- He said to the Roman centuria: "I have never found such faith anywhere in Israel ..."
- In [Romans 4](#), the Bible of Abraham tells us: "He was not weak in faith."
- In [2. Thessalonians 1: 3](#) the Thessalonians are represented with "strongly growing faith".

What I want to do is this: Everywhere in the Bible you are told that you should know the measure of your faith. If you had to assess your faith, where would you find yourself on a scale of [2. Thessalonians 1: 1-10](#)?

Maybe you say, "I don't have enough faith." But I tell you, if you have faith for salvation, you already have enough faith to do what God wants you to do. Jesus says that faith as big as a mustard seed can move mountains.

[Video | How faith is put into practice](#)

[mp3 | How faith is put into practice](#)

CONTENT OVERVIEW

I. WHERE DOES FAITH COME FROM?

Text: [Ephesians 2: 8-9](#); [Romans 10: 17](#)

A. If faith follows hearing, the question is how much have you heard.

B. As long as you remain open to God, you will not be able to just hear the word without growing in faith.

II. HOW DOES YOUR FAITH APPLY?

Here is a key problem.

The key to putting our faith into action is very simple.

You have to act for the belief to be set free.

A. Peter's fishing ([Luke 5: 4-9](#))

1. Jesus spoke the word of faith to Peter. "Drive out where it's deep."
2. Peter's reaction: "Master, we worked all night and caught nothing."
 - a. You must act financially by giving of what you have.
 - b. The same goes for other areas.

B. The bloody woman. ([Mark 5: 25-34](#))

1. Faith comes from hearing. ([Mark 5: 27](#))

"When she heard about Jesus"

2. Faith must speak.

"Because she said to herself". " ([Mark 5: 28](#))

3. Faith must act.

a. "she came ... "

b. Jesus said, "My daughter, your faith has made you well."

c. If she stayed home she would have missed it.

C. The healing of a paralyzed man ([Luke 5](#))

1. They uncovered the roof.

"And when he saw her faith."

a. How can you see faith That's impossible.

b. Faith comes into action, you can see that.

D. The ten lepers. ([Luke 17: 11-19](#))

1. They stood afar off. ([Luke 17: 12](#))

a. Leprosy is a terrible disease.

b. The law of Moses required their isolation in small colonies.

c. They were alone, separated from families, women and children.

d. When they were out, they had to shout: "Unclean!"

e. From afar they called to Jesus: "Have mercy on us!"

2. Jesus told them to show themselves to the priests. ([Luke 17: 14](#))

a. The Mosaic Law required a leper to present himself to the temple and the high priest to examine him for purity.

b. The high priest had to issue a certificate to a healed leper.

3. When Jesus told them to go, they were still infested with leprosy.

4. When they acted on their faith, they were cleansed. ([Luke 17: 14](#))

They had to give up their net and false bottom.

CONCLUSION YOU BELIEVED. NOW YOU HAVE TO ACT.

SELF-STUDY

- 1 . Look for opportunities to heal at least four sick people in the coming week and apply what you have learned in this lesson to their situations.
 2. Record the results of your beliefs in your notebook and share them with the group at your next meeting.
-

GROUP DISCUSSION

1. Bear testimony to one another of God's healing in your life as you set your faith in motion.
2. Bear your testimony of how the Lord has used you to help someone through healing ministry over the past week.
3. Pray for those of you who are still sick and challenge them to put their faith into action.

Rev. Buddy Bell - The Service of Assistance

The Service of Assistance 1 to 3

- [1 | The journey of a Servant](#)
- [2 | God uses both: Stars and Candles](#)
- [3 | Organization and Structure Part 1](#)

The Service of Assistance Buddy Bell - The journey of a Servant



I want to share with you a biblical ministry that few people have heard of. I am referring to those who help in the church. I want to challenge you and provoke you a little to find your place in the Body of Christ.

Because the church is about more than just coming to occupy a place, smile at the pastor and go home.

[Video | The journey of a Servant](#)

[mp3 | The journey of a Servant](#)

CONTENT OVERVIEW

I. SALVATION

Text: [1. Corinthians 12: 27-28](#)

Buddy Bell's testimony

A. Attending a revival meeting with his wife.

1. On the second night he was the first to call the altar.
2. He spent more than an hour there.
3. No one spoke of accepting Jesus personally.

B. The next day they were invited to visit some churches within their commune.

C. They went to a Bible study where the topic was [Romans 10: 9-10](#).

1. On the way home they both recognized their deep need to accept Jesus.
2. In the car on the way home, they took Jesus into their lives as Lord and Savior.

II. THE CALL OF GOD.

A. They started visiting a small church in their area.

B. Buddy Bell kept hearing, "join in, join in".

C. He was not satisfied with just going to church. He also wanted to get involved.

1. He spoke to the pastor about how to become an elder in the ward.
2. He was told to wait for one of the elders to die.
3. This answer caused him considerable confusion.
4. He was slowly but surely being destroyed by his lack of knowledge. ([Hosea 4: 6](#))

III. A PROCESS BEGINS

A. The desire to find one's place in the body of Christ was still there.

1. He asked his pastor if he could be contracted full-time.
2. The answer was "yes" in case he graduated from Bible school far away.

B. This created even more confusion, frustration and anger about his life.

1. He no longer wanted to talk about Jesus.
2. It seemed as if God was now slamming the door in his face, even though he had apparently called him at first.

C. He still heard the words: "join in."

D. He was told that God was calling him into His service and that he should attend Bible school.

E. He has been associated with a distance Bible school.

1. From the information literature about the school it emerged that great importance was attached to the development of regulated study methods.
2. That alone caused him greater frustration.

F. He was slowly but surely being destroyed by his lack of knowledge. ([Hosea 4: 6](#))

G. He decided to move with his family to the place where the Bible school was located.

1. He lied on his application when he stated that he was called to one of the five-fold services.
2. Other students confirmed their reputation as evangelists, pastors, and teachers.
3. He couldn't do that. All he had to say was that he was called to be involved.

IV. THE SERVICE OF HELPING

A. They decided to attend a church in their area that was just getting started.

1. Before the sermon, the pastor quoted a verse: [1. Chronicles 22: 15](#): "You also have many workers, stonecutters and people who work in stone and wood, and all kinds of masters for every work."
2. This verse had nothing to do with the actual sermon.
3. In the next service the pastor quoted this verse again and this time too there was no connection to the sermon.

B. However, the pastor literally gave life to those whom God had called into the service of helping in the body of Christ.

C. Every time Buddy Bell heard this verse, that little flame in him that almost went out began to get bigger and brighter.

1. He looked around the ward for something to do.
2. God had put in him a love for the pastor and the church.
3. "The Bible speaks of making a real thing of your sincere love."
4. "God looks for people who are real and sincere."

D. He joined the door service and started handing out notices and greeting people when they came to the service.

1. He offered to help with any work that needed to be done.
2. The joy of serving the Lord began to dispel any frustration, confusion, and anger that had been within him.

E. Others began to refer to him and his wife as strange, weird and somehow different. This created even more frustration.

F. Then God led him to [1. Corinthians 12: 27-28](#) "But you are the body of Christ and each of you are a member. And God has instituted first apostles, second prophets, third teachers, then miracle workers, then gifts, to make people healthy, to help, to guide and various kinds of speaking in tongues. "

1. This passage lists "helping" as one of the ministries God has put in the church. We are talking about those who help.
2. This passage enabled him to finally get rid of the frustration that was so deep within him.

APPLICATION:

There are many studying this course and your place in the body of Christ is to help. That means getting involved in your church and being committed to the vision God put on your pastor's heart. In order for this vision to be implemented, a whole army of supporters is required.

SELF-STUDY

God's principle of calling some people to the ministry of helping and giving them responsibilities is taught throughout the Bible.

Then read [1. Chronicles 22: 15](#). Then, make a list of possible services you could do for the Lord in the area of helping.

GROUP DISCUSSION

1. Does "being called to the service of the Lord" also mean having to do something "great"?
2. Discuss what it takes to serve the Lord.
3. How can you help people find the place in the body of Christ where they can be most valuable?
4. According to [1. Corinthians 12: 27-28](#), whom did God choose to serve in the church?
5. Why is there less emphasis on the ministry of helping in the church today?

The Service of Assistance Buddy Bell - God uses both: Stars and Candles



I would like to continue to show you how important it is to help. People often ask if this service is in the Bible at all. Does God really talk about it? Are these kinds of tasks so important to God at all?

We see in [1. Corinthians 12: 28](#) that God placed people in His church to support their pastor. Humans did

not invent this service, but the God who also created heaven and earth.

[Video | God uses both: Stars and Candles](#)

[mp3 | God uses both: Stars and Candles](#)

CONTENT OVERVIEW

I. DEFINITION OF HELPING

TEXT: [1. Corinthians 12: 28](#)

Broadman: There is no hierarchy in God's gifts. The ministry of the church is not based on status but on the principle of service. No gifts that serve others in any way should be disregarded. God uses both stars and candles to light up this world.

A. Stars are great names in the Bible, and candles are the Bible people we learn little about.

There are more candles than stars in the Bible.

B. Stars shine for a certain time, while candles can always shine.

C. Stars do not shine during severe weather. But then we get the candles out.

II. GOD'S FAITHFULNESS TO STARS AND CANDLES ([Hebrews 6: 10](#))

Jonathan the armor-bearer ([1. Samuel 14: 13](#))

A. [1. Samuel 5: 6](#): Saul and Jonathan are stars.

B. [1. Samuel 14: 6](#): Jonathan's armor-bearer is a candle.

C. Pastors are like Jonathan with the sword.

D. Congregation members are arms bearers.

E. [1. Samuel 14: 7](#): Jonathan knows where the fight is taking place and the armor bearer is also obliged to God.

F. "Jonathan, Pastor, I am on your side as long as you do what God tells you to do."

G. Jonathan's armor-bearer knew that our God uses stars and candles alike to light up His world.

H. This armorer knew that our God would not be so unjust as not to honor our work of love.

I. [1. Samuel 14: 8](#): Are you still on your Jonathan's side or have you already given up?

J. It is important to support Jonathan who knows how to behave in battle.

K. There would have been two swords if the armorer had left Jonathan alone.

L. Often at first it seems that our pastors are the only ones who can handle the sword.

M. [1 Samuel 14: 15](#): Why did the earth shake and why was there terror in the enemy's camp?

N. Because our God is not unjust and does not forget our work of love.

O. Because our God uses both stars and candles to light up His world.

P. In [1. Corinthians 12: 28](#), right in the middle between apostles, prophets and teachers is the ministry of helping.

Q. There are candles in the middle of the stars. Never be ashamed of being considered servants of God. Be what God is from awaits you.

SELF-STUDY

Study [1. Samuel 13 to 14](#) and find some principles in the relationship between Jonathan and his armor bearer that can be applied to the relationship between Christian leaders and their entrusted followers in today's church situation.

Are you a Jonathan or an armorer?

GROUP DISCUSSION

1. Deepen the discussion of the statement, "There is no hierarchy of the gifts of God."
2. How does this statement apply to the advancement of the kingdom of God in your country?
3. If it is true that "God uses both stars and candles", do you acknowledge and pray for candles in your church, or do you just cherish the stars?
4. Suggest some ways to make the candles more effective in your churches.

The Service of Assistance Buddy Bell -Don't be afraid of Leadership, Organization and Structure Part 1



It is so important that we have leadership, organization and structures for the local church. There are also members of the Body of Christ who believe that we need neither organization nor structure for the local church. But without leadership, organization, and structure, the church will not be able to do everything that God intends to do through it.

Some people say that we cannot put God in any drawer. But if we read the Word of God, we will discover that God relies on leadership, organization, and structure.

The Bible says, "But let everything be honest and orderly." ([1. Corinthians 14: 40](#))

[Video | Don't be afraid of Leadership, Oorganization and Structure Part 1](#)

[mp3 | Don't be afraid of Leadership, Oorganization and Structure Part 1](#)

CONTENT OVERVIEW

I. BIBLICAL EXAMPLE OF LEADERSHIP, ORGANIZATION AND STRUCTURE

A. The example of Moses. ([Exodus 17: 5-13](#))

1. Genesis pastor one of the largest churches in the world.
2. He supervised between 4-6 million people.

3. We have no problem preaching to the masses, but we have not yet reached the masses.
4. If the local church is prepared to care for the families of the masses, then it will be ready to really reach out to the masses.

B. Moses, Aaron, and Hur illustrated the picture of a local church in [Exodus 17: 5-13](#).

C. But one thing is not in this picture and that is the staff of God.

1. The staff of God represents the power of God.
2. It was with this staff that the Red Sea was divided to a width of about five miles.

D. Above all, the word of God carries within it the meaning of the power of God.

God told Moses that as long as he kept his word, Joshua would also win the battle.

E. It is not just a matter of being there for show, but of being united with the man of God as he gives the word.

1. Genesis represents service gifts.
2. Aaren, the Levite, represents helping gifts.
3. Hur, the priest, represents leadership.

F. Why is your unity so important?

1. So Joshua can win the battle.
2. This is a picture of the local church.
3. But sadly it has to be said that this is not exactly what we can see in many local churches.
4. It is our responsibility to raise the pastor's hands as they serve the Word of God.
5. If we do Joshua will win the battle too.

G. Is that the picture people in our churches are getting today?

H. Are men and women to be seen who really take up something of the Word of God for themselves personally?

Do not be afraid of leadership, organization, and structure in the local church. Without them, the local church will hardly be able to survive.

II. APPLICATION

A. Questions to people with leadership roles in the municipalities:

1. Where are you in this picture?

2. Are you in supportive contact with the woman or man under God's guidance?
3. Are you in unity and are you of one mind to do one thing: release the power of God so Joshua can win the battle?
4. Or are you full of pride?
5. It is time to be set free.

B. Questions to people in community service:

1. Are you in supportive contact with the wife or husband of the church leadership?
2. Are you in unity and are you of one mind to do one thing: raise up the power of God so that Joshua can win the battle?
3. Or are you full of selfishness, looking for your own service?
4. I am sure you can answer these questions.

DO NOT BE AFRAID OF LEADERSHIP, ORGANIZATION AND STRUCTURE. IF THE CHURCH IS READY TO TAKE CARE OF GOD'S FAMILIES, WE WILL BE ABLE TO REACH THE MASSES TOO.

SELF-STUDY

Review [Exodus 17: 5-13](#) and review "that lesson. Then answer these questions:

1. What is represented by Moses in this section?
2. What is the meaning of the staff of Moses?
3. What roles did Aaren and Hur play in the victory of God's people and what lessons can the church learn from them?
4. Are you a leader or a successor?
5. Do you pray for your leaders or followers daily?

If not, develop a prayer habit that will include it on your daily prayer list in the future.

GROUP DISCUSSION

1. Let the pastors in your group step into the middle. Have the brothers and sisters present gather around them and pray for them.
2. In the same way, pastors should lay hands on their followers and pray for a spirit of unity and humility so that they can accept their positions in the body of Christ.
3. Where does the pastor get his leadership authority according to the biblical comparison of this lesson?
4. What is the practical relevance when we try to guide people or to follow our leaders?

The Service of Assistance 4 to 5

- [4 | Organization and Structure Part 2](#)
- [5 | Become a fiery servant](#)

The Service of Assistance Buddy Bell - Don't be afraid of Leadership, Organization and Structure Part 2



This is the second part of leadership, organization, and structure: We "" continue to look at the example of Moses. But first, let's turn to [1. Corinthians 14: 40](#).

If all things are done honorably and properly in the church, God will also be present in the service. There are some who say that we should not keep order. This comes from the devil and would control God. But I am here to tell you that order releases God. God is happy when things are done honorably and properly.

[Video | Don't be afraid of Leadership, Organization and Structure Part 2](#)

CONTENT OVERVIEW

I. THE FRAME

Text: [Exodus 18: 13](#)

- A. Moses is sitting in a small tent.**
- B. All people waited from morning to night with Moses to be judged.**
- C. Moses tries to take care of the tasks at hand.**
- D. Moses' father-in-law Jitro entered.**
- E. Jitro means excellence.**
- F. God desires excellence in His church.**
- G. Jitro questions Moses' actions.**
- H. Moses answers ([Exodus 18: 15](#))**
- I. Jitro's council ([Exodus 18: 17-23](#))**
- J. It is Moses' job to show people what to do and how to do it all.**
- K. Jitro says practically: We have to delegate to the right people.**

II. QUALIFICATIONS TO BE SEARCHED FROM PERSONS BEFORE DELEGATION:

A. People who fear God. ([Exodus 18: 21](#))

1. Where are those who still fear God in our churches today?
2. Find those who fear God more than people.
3. Those who want to do what God wants them to do.

B. People of Truth. ([Exodus 18: 21](#))

1. Where are those in our churches today who are actually men and women of truth?
2. Where are those in our church who also do things once they have promised to do something?

C. People who abhor greed.

1. Where are those in the churches of our day who abhor greed?
2. Your attitude when someone is blessed is to praise and rejoice in the Lord. They are people who do not covet someone else's property or position for themselves.
3. Find those whose hearts are made to simply want to be servants.
4. People who just want to serve God. No matter where and with what, regardless of title and position.
5. These were all qualified people.
6. Everyone with different levels of responsibility.
7. Some oversaw thousands, others tended to hundreds, some to fifty, and some to ten. ([Exodus 18: 21](#))
8. When people find their place in the body of Christ, the peace of God follows them. ([Exodus 18: 23](#))
9. The reason many people cannot enjoy the peace of God in the church today is because they stand in line to see Moses.

III. THE RESULT OF LEADERSHIP, ORGANIZATION AND STRUCTURE ([Exodus 18: 24-26](#))

A. The choice of leaders. ([Exodus 18: 24](#))

Who chose the elders?

1. No committee.
2. Moses did it with the participation of the people.

B. How could we know how our leadership is doing?

1. Who do you talk about most?
2. You only talk about what you focus on most.
3. If they only talk about the pastor or other people all the time, you know how things are for them.
4. What was the next assignment Moses did for God?
5. He went to Mount Sinai, he spoke to God and received the Ten Commandments. ([Exodus 19](#) and [Exodus 20](#))
6. If Moses had not followed his father-in-law's advice, he would not have had the time to go up the mountain and talk to God.

SUMMARY

Is your pastor sitting in the little tent? Can he go out and talk to God and find out what God has planned for the church next?

If Moses hadn't gone out of the little tent, he wouldn't have been able to get the Ten Commandments.

What is your attitude when you find out that your pastor has taken time off to pray somewhere? Is your attitude something like this: "I can very well take my time off to pray, but the pastor?" Many keep their pastors in tents. Pastors, however, need to hear from God what He wants to do next.

DO NOT BE AFRAID OF LEADERSHIP, ORGANIZATION AND STRUCTURE.

SELF-STUDY

If you are a pastor, evaluate your assignments:

Write down some routine activities that you can delegate to others so that you can spend more time in prayer and the Word of God. can spend.

If you are a ward worker, write down a few areas in which you could be of use to your pastor.

GROUP DISCUSSION

1. Share some of the ways in which people can be identified who fear God more than people.
2. How can you help people serve in the church without getting jealous of others' positions?
3. Discuss some of the ways you can take people's attention away from the pastor while helping them accept the leadership of other ministers in the church.
4. Share the benefits to the church when pastors are relieved of administrative duties so they can focus on their actual ministry.

The Service of Assistance Buddy Bell - Become a fiery servant



I am often asked whether the "help" occurs in the Bible at all. Once a theology professor even told me that he had never heard of "helping" in the Bible. I have traveled the world and have people about the: gift of helping so that they recognize that they have a firm place in the body of Christ.

[Video | Become a fiery servant](#)

[mp3 | Become a fiery servant](#)

CONTENT OVERVIEW

I. RE-IGNITE THE FIRES OF MINISTRY IN YOUR LIFE

Text: [2. Timothy 1: 6](#)

A There are times when our gifts no longer really come into play. This is mostly the case when we consider what we are doing to be unimportant: ([Romans 12: 11](#))

B. It is so important that every part of our body is ardent, burning in spirit, to serve the Lord.

C. [1. Corinthians 12:28](#)

D. We have no problem seeing apostles, prophets, teachers, miracle workers, and gifts of healings in the body of Christ.

E. But when it comes to helping and guiding, we often have problems.

Q. The Bible says that God instituted gifts to "help and guide" the church.

G. These are people who provide support to those in need.

"God does not act for the sake of one's status, but for the sake of His SERVERS."

II. GOD IS NOT ABOUT SOMEONE'S STATUS, BUT ABOUT HIS SERVANT'S SAKE. ([1. Kings 18: 21](#))

A. God did not hear Elijah because of his position. as a prophet, but because he was a servant who put the word of God into practice. ([1. Kings 18: 36-38](#))

B. You who serve in the church are not ashamed of being known as servants of God. Do not be ashamed of having a reputation that your pastor can count on you and count on your help.

C. Do you feel the need for heaven to open and the fire of God to fall on your church? Lift up your eyes, O you servants of the Lord, and cry out to God. But remember one thing, when you do that, take three steps back. WHY?

D. Because heaven will open and the wondrous fire of God will come into your life.

E. How can we get God's fire to fall and cleanse our cities?

F. Then, when the servants of God in our churches stand up, cry out to God, and start doing the things God asked them to do. Then the heavens will open and the fire of God will come into our cities.

G. It takes servants, however. Status cannot accomplish it.

H. Positions do not impress God.

I. Status does not set God in motion for a long time.

J. That. The only thing that impresses God and moves him to act is a serving heart.

K. Do not be ashamed of having a reputation as a servant of God.

L. God needs you. Your city needs you. Your community needs you.

SELF-STUDY

If you are not the main pastor of your church yourself, go to your pastor and tell him that you want to get involved in bringing the power of God out into your surroundings. Offer to give you some task within the church and you will do it faithfully with all the possibilities at your disposal.

GROUP DISCUSSION

1. Dive deeper into the discussion about the difference between status and ministers in the church.

2. How are people recognized in your church?

a. Because of their positions.

b. Because of their functions.

3. How can you mobilize the saints or the whole body of Christ in your community to carry the power of God into your surroundings?

Rev. Bill Winston - Life in Faith

Life in Faith 1 to 2

- [1 | Life in Faith Part 1](#)
- [2 | Life in Faith Part 2](#)

Life in Faith Rev. Bill Winston - Part 1



William Samuel Winston also known as Dr. Bill Winston or Bill Winston; born May 6, 1943) is an American televangelist, preacher, author, and entrepreneur. He is the founder and senior pastor of the "Living Word Christian Center". A non-denominational church in Forest Park, Illinois, with over 22,000 members.

Winston's teachings, writings, weekly television and radio are broadcast on his ministrie "Bill Winston Ministries" and broadcast worldwide on his program "Believers Walk of Faith". Winston's sermons are also broadcast on several radio stations in the United States.

[Video | Life in Faith Part 1](#)

[mp3 | Life in Faith Part 1](#)

Life in Faith Rev. Bill Winston - Part 2



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[Video | Life in Faith Part 2](#)

[mp3 | Life in Faith Part 2](#)
