

Who is Jesus? VII

Matt. 16:13-15; 5:17-48

Seen in His Dealing with Temptation

I. Character Manifested by Example:

- A. Heb. 4:15 – “tempted like as we”
- B. Matt. 4:1-11 – In the wilderness
- C. 1 Pet. 2:21-25 – An example to follow
- D. 2 Cor. 5:21 – “Him who knew no sin”
 - 1. “Knew no so,” i.e., “had no personal acquaintance” (Robertson’s Word Pictures).
 - 2. “He made to be sin,” i.e., “treated as sin” (Ibid).
 - 3. Matt. 27:46 – “My God, my God”
- E. Heb. 7:26 – “holy, guileless, undefiled”
 - 1. Holy – “pious, sacred” (Strong’s); “pure from evil conduct” (Vine’s)
 - 2. Guileless – “without malice, innocent” (Robertson’s), i.e., *malice* – badness in quality (Vine’s); “the vicious character generally” (Lightfoot).
 - 3. Undefiled – “untainted, stainless...real ethical cleanness” (Ibid) Lev. 21:10-15
- F. 1 Jn. 3:5; Jn. 8:46 – “in Him is not sin”

II. The Christian’s Admonition:

- A. 1 Jn. 3:8 – “he that doeth sin” — “he that keeps on doing sin” (Robertson)
- B. 1 Jn. 3:9-10 – “children of God are manifest... doeth not righteousness” (Habit (linear present participle) again of not doing righteousness); “cannot go on sinning” (Ibid)
- C. 1 Jn. 1:8-10 – “If we say we have not sin”

(The Journey, continued)

Ye therefore, beloved, knowing these things beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and forever. Amen” (2 Pet. 3:14-18).

In like manner, the apostle Paul stated: “For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness, whose end shall be according to their works” (2 Cor. 11:13-15), and as for our time, “But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. And many shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken of” (2 Pet. 2:1-2). False teachers, who shall bring in destructive heresies, i.e., “properly a choice, that is, (specifically) a party or (abstractly) disunion. (“heresy” is the Greek word itself.): - heresy [which is the Greek word itself], sect” (Strong’s).

These false teachers would express heresies and thereby create disunion and develop a sect: “and many shall follow their lascivious doings” (ibid).

The apostle John made a statement regarding a doctrinal separation, within the faith, saying, “They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but *they went out*, that they might be made manifest that they all are not of us” (1 Jn. 2:19).

There are numerous “commentary” views regarding John’s application. To avoid using the passage as a “proof text,” (to put a foundation under a particular doctrinal position), involving today’s 45,000 Christian religions, there is a reality that must be addressed, i.e., Jesus said, “I will build my church” (Matt. 16:18). The “church” is “the whole body of Christians scattered throughout the earth” (Thayer’s). The apostle Paul referred to these Christians as, “giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins” (Col. 1:12-14): of this “kingdom”, Paul revealed, “Then *cometh* the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power” (1 Cor.15:24). With that said, the church that belongs to Christ has never gone into extinction. It was the Holy Spirit, who said, “*There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all*” (Eph. 4:4-6): *one body*, the church; *one Lord*, Jesus Christ; *one faith*, system of faith (not personal faith); *one baptism*, water baptism (although there are seven baptisms mentioned in the scriptures, there is only one connected with salvation; *one God and Father of all* (self-defined). Consider the following “roads” many have carved out of God’s plan of Salvation: John 3:16-17, 36. ret



New Website

www.joneschurch.org

“The Church Thing”

“I believe In God, but I'm not into the ‘church thing’ is often an excuse to avoid the obedience, and/or subjection to a godly standard. Consider: “...but exhort one another day by day, so long as it is called *To-day*; lest anyone of you be hardened by the deceitfulness of sin: for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end: while it is said, *To-day if ye shall hear his voice, Harden not your hearts, as in the provocation.*” (Heb. 3:13-15).

“if any among you err from the truth, and one convert him; let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins” (Jam. 5:19-20).

Not “into the Church thing”? Consider... (Universal and Local):

Matt. 16:18 - Jesus said, "I will build my church..."

Heb. 10:25 – “not forsaking our own assembling together, as the custom of some is, but exhorting *one another*”

“Wherefore exhort one another, and build each other up, even as also ye do” (1 Thess. 5:11).

1 Tim. 3:15 - "men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth"

How can a man be" not into the church thing" and say “I believe in God”?

“He that separateth himself seeketh *his own* desire, And rageth against all sound wisdom” (Prov. 18:1). ret

What Is Sin?

1 John 3:4 - "Everyone who practices sin also practices lawlessness; and sin is lawlessness.

1 John 5:17 - "All unrighteousness is sin..."

Defined:<A-1,Noun,266,hamartia> is, lit., "a missing of the mark," but this etymological meaning is largely lost sight of in the NT. It is the most comprehensive term for moral obliquity. It is used of "sin" as (a) a principle or source of action, or an inward element producing acts, e.g., Rom. 3:9; 5:12,13,20; 6:1,2; 7:7 (abstract for concrete); 7:8 (twice),9,11,13, "sin, that it might be shown to be sin," (W. E. Vines, Expository Dictionary of New Testament Words). ret

TEMPTATIONS

M	W	O	R	K	D	E	T	P	M	E	T
E	O	S	K	I	N	E	V	V	O	L	R
X	G	U	I	L	E	R	F	O	R	Y	E
A	N	F	N	I	G	E	P	I	L	E	A
M	I	F	G	T	G	I	O	O	L	M	T
P	L	E	U	R	H	Y	H	O	A	E	E
L	L	R	A	S	A	T	E	L	I	P	D
E	A	H	R	E	A	I	I	J	R	I	E
I	C	O	N	D	U	C	T	Y	T	O	A
E	W	O	S	A	E	R	R	D	L	U	K
I	T	G	A	L	I	L	E	E	P	S	D
S	A	V	R	E	W	O	P	I	D	E	A
A	N	I	G	H	T	S	A	V	V	D	E
V	G	Y	T	R	O	F	L	A	E	Z	R
E	X	A	N	G	E	L	S	A	V	E	B
EXAMPLE		TEMPTED		TREATED		HOLY		GUILE			
DEFILED		PIOUS		CONDUCT		SACRED		MALICE			
POWER		GOSPEL		SAVED		SUFFER		WORK			
CALLING		ANGELS		STONE		TRIAL		CITY			
CHARGE		FORTY		NIGHTS		BREAD		MOUNT			
KING		WORSHIP		ZEAL		GALILEE		LOVE			

Who is Jesus VII?

With Him is

Plenteous Redemption

Psalms 130:7

Follow Us @ www.joneschurch.org Phone 405.916.4723	Church of Christ meeting at 12812 E Britton, Rd P. O. Box 596 Jones, OK 73049	ASSEMBLIES SUNDAY: Bible Study: 9:30 a.m. Assembly: 10:30 a.m.
		WEDNESDAY: Bible Study: 3:00 p.m.
Volume II	Joneschurchofchrist@gmail.com	0027

Weekly Reading

Joshua 6:1-27; 7:1-26; Matthew 4:1-11;
James 1:1-27; 1 Corinthians 10:13



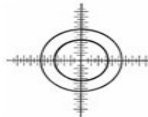
Luke 16:19-31

Your Choice
Choose Wisely



Revelation 4:4

In the Crosshairs



Wherefore also we make it our aim,
whether at home or absent, to be
well-pleasing unto him.

The Journey

There are a great many doctrines that come to play when mankind gets its fingers in the equation, as the apostle Peter wrote: “Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight. And account that the long suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all his epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as they do also the other scriptures, unto their own destruction. (Continue Pg. 3)