

# Expository Files

Editors: Jon W. Quinn, Warren E. Berkley



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May 2008, EF 15.5

## **Life: Collaborative Effort, With God In Control**

Warren E. Berkley

Virtually everything I do is a collaborative effort. I have always been surrounded by co-laborers; people who help me, work with me, providing instruction and motivation. This is true of every “hat” I wear: Father, Husband, Preacher, Writer, etc. My parents nurtured and taught me. My wife helps me learn grace. My children influence me in good ways. My students refine my thought. My peers exhort and urge me on to better things. I’ve been surrounded by good role models and faithful teachers for sixty years. Boasting is hereby excluded.

I’m not an expert on the Providence of God, but this is one aspect of His rich provisions for His people I have no doubt about. God uses people to enrich the lives of His people. I’m not willing to say that all these good people who have made their mark in my life just happened to come along. I am more than comfortable with the belief that God has used many good people to teach me, work with me, push me, admonish me and encourage me.

While I rejoice in the healthy collaboration I need, I must also consider how God might use me to help others! I need to make myself available to God and to others, so I can supply for others what many have supplied for me. I ought to think and pray and serve others in such a way, I help people do what is right and thrive in their discipleship. “It is more blessed to give than to receive.”

God never meant us to live life alone. We can live in fellowship with God, through the cross of Christ. We can join with other Christians to do what

May 2008

God has directed we do together. God can use other people to help us grow, and use us in the same manner. We can rejoice with those who rejoice and weep with those who weep. We were meant to celebrate with each other when there is victory, help each other in battle and join with each other in every good work and hope. Life is collaborative, but this good collaboration is functional and productive because of the God who is in control. Think about your place in this wonderful scheme.

*“Two are better than one, because they have a good return for their labor. For if either of them falls, the one will lift up his companion. But woe to the one who falls when there is not another to lift him up,” Eccl. 4:9-10.*

### **He Is The One ~ And The Church, His People**

**Matt. 16:13-18**

**Warren E. Berkley**

Jesus, the Master Teacher, often crafted questions and used them to provoke good thought and learning. This is a prominent example of that approach. He said to the apostles: **“Who do men say that I, the Son of Man, am?”**

They responded, reporting what was commonly believed; what “they” were saying about His identify. “Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.” The general Jewish public did not enjoy good clarity and unity about who Jesus was.

Jesus redirected the question to the apostles: “But who do you say that I am?”

“And Simon Peter answered and said, ‘You are the Christ, the Son of the living God’.” The others (John the Baptist, Elijah, Jeremiah, etc.) were created by God, were children of God and served God. Peter’s answer sets Jesus higher, and amounts to an affirmation of Jesus’ Messiahship. Peter spoke the truth about Jesus as the One promised, the famous unique “Christ,” and “Son of the living God” anticipated by all the work of God among men prior to His birth. **He is the promised anointed one sent from God.**

Jesus gave this response to Peter’s correct answer: “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father

May 2008

who is in heaven.” Jesus congratulates or compliments Peter for confessing the truth. Observe, Jesus said it came to Peter by divine revelation! He didn’t gather this from the rumors and speculations of men; he didn’t get a majority vote from his peers; he didn’t just guess at it; and he didn’t just say what he thought Jesus expected. God gave him this truth. *He gives us that same truth today, through His Word* (Rom. 10:17).

Then Jesus said: “And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it,” (verse 18). Jesus is “the Christ, the Son of the living God.” Peter is Peter, the son of Jonah.

The rock is the truth just expressed. On that rock Jesus said He would build something. He said, “I will build My church.”

There is nothing in this passage, in Matthew, or in the New Testament that would lead us to think He is talking about a physical building. It should also be noted, there is nothing in the text of Scripture leading us to believe he was talking about an organization or denomination (that has existence separate from people). We must not impose onto the promise of Jesus the typical images we have of church buildings and denominations.

“Church” is simply a term for a group of people, called out or assembled. Instead of thinking of buildings and institutions like denominations, we should simply think in terms of people! Jesus would have a people.

Who would these people be? Those who follow Him, right? That’s it. This simple answer is obvious to everyone who has read, not just this passage, but all the Bible and all the New Testament, especially the book of Acts and the epistles. Jesus’ people are those who follow Him; they are the church He said He would build. It was built on the foundation of **who Jesus is** (see also 1 Cor. 3:11).

When an individual today decides to give up sin, be forgiven by Christ and follow Him, as that choice is carried out through the obedience of faith – that one becomes one of Jesus’ people, thus a member of His church; the church He built. It is not a matter of getting your name listed with an organization, or just making the choice to come to a building regularly. While your name may appear on a list, and you start assembling with people at a certain place,

May 2008

**your inclusion as a member of the church of Christ begins when you are baptized into Christ** (see this for yourself, Acts 2:37-47).

Every person anywhere who is obedient to Christ is a member of His church! For this reason, we often use the term “universal,” or “the universal church.” This body – the body of Christ – is composed of everyone who is obedient to Christ, wherever they may be. This is the use of the term “church” in Matt. 16:18. Jesus certainly wasn’t promising to erect a building in Jerusalem, nor was He promising to set up one group in one location only! When He said, “I will build My church,” that takes in every person who gives to Him to obedient response directed by the apostles.

In various specific places all across the world, Christians meet together in groups. Local churches are composed of only those people in these places who agree to form a team to do the Lord’s work, as directed by the apostles (see Acts 2:42).

**The universal church** is made up of every Christian (by “Christian” we do not mean the modern, generic definition; but the New Testament meaning). **Local churches** are made up of Christians in a certain place, who are united in their purpose to continue steadfastly in the apostles teaching (see again, Acts 2:42 and Matt. 18-18-20).

The clarity of the New Testament about all of this should encourage both scriptural correctness and semantical correctness.

1. The universal church is not composed of individual churches, but individual people.
2. There is no organizational connection between local churches taught in the New Testament.
3. The fact that a group calls themselves a “church of Christ” only means they know how to paint a sign.

Brother Robert Turner wrote at length about these simple truths:

*“The true church of Christ on earth today is not a group of congregations bound together in some ‘church-hood’ by name, creed, or practice. The truth church of Christ is, today as always, the body of called-out people who*

May 2008

*acknowledge Christ as their head, and serve Him faithfully. If, in your community, there are true disciples of Christ 'joined together' to do the Lord's bidding, they constitute a local 'church of Christ.' But don't be fooled by a name. Test their preaching and practice by the Word of God."* Plain Talk, Vol. 3, No. 2, p.5 – March, 1966.

### ***The Dance of Herodias' Daughter***

***Mark 6:23***

***By Jacob Hudgins***

*"He also swore to her, 'Whatever you ask me, I will give you, up to half my kingdom'"*(Mark 6:23)

Herod was on top of the world. It was his birthday, and all the great men of the region had come to celebrate with him (Mark 6:21). Certainly there was much joy and many toasts to the great King of Galilee. Just when the party seemed to reach its peak, in came Herodias' daughter to dance. What kind of dance? *"And when Herodias' daughter herself came in and danced, and pleased Herod and those who sat with him, the king said to the girl, 'Ask me whatever you want, and I will give it to you'"*(Mark 6:22). It is hard to imagine that Herod was so impressed by her footwork or enamored of her execution of dance moves. This dance had as its object the same as most dances—the arousal of sexual desires. And Herod, in this excited state, utters words that will haunt him for many mornings after: *"Whatever you ask me, I will give you, up to half my kingdom"*(Mark 6:23). Let us learn from this sad scene in Herod's life, and see how we can choose better.

First, we see that women have power over men. Herod is just another in a long list of Bible characters who prove this statement to us. How great might Samson had been if not for Delilah (Judges 16)? What kind of success would David have had if he had left Bathsheba alone (2 Samuel 11-12)? Wouldn't Solomon's example have been above reproach without his foreign wives, who turned him away from God (1 Kings 11:4)? There is an important lesson to be learned here. If these great men were not strong enough to resist the pull of evil women, we must not trust in our own strength either. Truly does Solomon say of the immoral woman *"all who were slain by her were strong men"*(Prov 7:26).

Especially we should notice that Herod had the right idea before he started listening to wicked women. While Herodias wanted to kill John the Baptist

for speaking against their unrighteous union (Mark 6:19), Herod wouldn't because he "*feared John, knowing that he was a just and holy man, and he protected him. And when he heard him, he did many things, and heard him gladly*"(Mark 6:20). Only when Herod's defenses were down because of the dancing did Herodias get her way—only then was John killed (Mark 6:25). Why did the king end up doing something that made him "*exceedingly sorry*"(v. 26)? He allowed wicked women to remain in his close company and scheme him into making wicked decisions as well. Two admonitions must be given: godly women must take care not to use these means to scheme and contrive ways to get men to act wickedly. Meanwhile, men must not be lured into evil by such evil women. "*And I find more bitter than death the woman whose heart is snares and nets, whose hands are fetters. He who pleases God shall escape from her, but the sinner shall be trapped by her*"(Eccl 7:26). Herodias and her daughter are perfect examples of women "*more bitter than death*". Godly men must take great caution to escape such and learn from Herod's failure.

What could prompt Herod to make such a foolish vow? Was it the alcohol he was more than likely drinking? Was it his sexual desire that was aroused? Was it both? Herod's reaction to Herodias' daughter's dance reminds us that we can make very foolish decisions when we're tempted. Not only does Herod tell her to "*ask me whatever you want and I will give it to you*"(v. 22), but he even says "*up to half my kingdom*"(v. 23)! What if she had asked for half the kingdom? Such a promise is simple foolishness! Even when Herod seemed to regain a bit of his sanity at her request for John's head, it was too late! "*Yet, because of the oaths and because of those who sat with him, he did not want to refuse her*"(v. 26). When being tempted, often our reasoning is very poor. Consider Samson, who had told Delilah three separate sources for his strength—bowstrings, new ropes, hair woven in a loom—and three times had awakened to bowstrings, ropes, and a loom! Each time Delilah had said, "*The Philistines are upon you*"! How could he, after all this, tell her his secret? The answer can only be the foolish reasoning of the man focused on fulfilling sexual desires rather than thinking straight. What is so tragic is that our reason seems suspended when we need it the most! We must take great care to consider the consequences of our actions, even when we are being tempted very strongly! "*Immediately he went after her, as an ox goes to the slaughter*"(Prov 7:22). Think!



Finally, Herod shows us that sin's consequences outlive what we expect. Killing John haunted Herod so much that when Jesus came preaching, his first thought was *"This is John, whom I beheaded; he has been raised from the dead"*(Mark 6:16). He was still thinking about John and feeling guilty! He knew he had done wrong, and his foolishness still tormented him. He is reminiscent of Joseph's brothers, who, years after selling him into slavery, thought that any minor problem was punishment for what they had done. When Joseph demanded that Simeon stay in Egypt, *"they said to one another, 'we are truly guilty concerning our brother, for we saw the anguish of his soul when he pleaded with us, and we would not hear; therefore this distress has come upon us'"*(Gen 42:21). How many problems in life—a sick baby, or a famine—had they thought were punishment for their sin? It truly haunted them, just as Herod's sin haunted him. These physical consequences of sin far outlive what we would expect. Beer commercials don't tell us about wrecked homes, drunk driving deaths, cirrhosis, and alcoholism. Sex sells, but we're not told what we're really buying—loneliness because of unfaithfulness, disease, unwanted pregnancy. These are not the things we're thinking of when we're tempted. Yet Herod reminds us that sin's consequences long outlive what we would think. Sin's pleasures will pass, and what will be left with? We must be like Moses, who chose *"rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin"*(Heb 11:25).

Herod's birthday is long in the past, but his foolish decision speaks to us today. Let us be careful of the influence women can have over men. Let us learn to make better decisions in temptation, remembering God's promise and what is truly at stake. Let us consider the disastrous consequences that sin will bring us. Think!

### ***A Tough Act to Follow***

***"Elymas the magician: "Now he sees you, now he doesn't!"***

***Acts 13:6-13***

***By Jon W. Quinn***

There follows a text of Scripture which records some events of the first missionary journey into Asia Minor undertaken by Paul and Barnabas with John Mark. There are several statements that sum up the event very well:

1. Elymas was "a magician, a Jewish false prophet."

*May 2008*

2. The “procounsel, Sergius Paulus, a man of intelligence... summoned Barnabas and Saul and sought to hear the word of God.”
3. Elymas the magician sought “to turn the procounsel away from the faith.”
4. Elymas was not successful, and the procounsel believed.

Consider now the passage:

“When they had gone through the whole island as far as Paphos, they found a magician, a Jewish false prophet whose name was Bar-Jesus, who was with the proconsul, Sergius Paulus, a man of intelligence. This man summoned Barnabas and Saul and sought to hear the word of God. But Elymas the magician (for so his name is translated) was opposing them, seeking to turn the proconsul away from the faith. But Saul, who was also known as Paul, filled with the Holy Spirit, fixed his gaze on him, and said, “You who are full of all deceit and fraud, you son of the devil, you enemy of all righteousness, will you not cease to make crooked the straight ways of the Lord? “Now, behold, the hand of the Lord is upon you, and you will be blind and not see the sun for a time.” And immediately a mist and a darkness fell upon him, and he went about seeking those who would lead him by the hand. Then the proconsul believed when he saw what had happened, being amazed at the teaching of the Lord. Now Paul and his companions put out to sea from Paphos and came to Perga in Pamphylia; but John left them and returned to Jerusalem. (Acts 13:6-13).

### **Elymas-The Crooked Path**

Paul rebuked Elymas for his sinfulness. By the power of God, Elymas was struck with temporary blindness. This is the only recorded miracle wrought by an apostle to the injury of a person. (and even this was not a permanent loss-and certainly did more good than harm).

Paul summed up the spiritual state of Elymas accurately. He said that the magician and false prophet was:

1. Full of “all deceit and fraud”
2. A “son of the devil”



3. An “enemy of righteousness”
4. He makes “crooked the straight path of the Lord”

### **Being Like Elymas**

I would hope that few would want to be like Elymas. But to oppose the things taught by Paul and teach something different is to “make crooked the ways of the Lord.” This is because Jesus chose Paul to teach the truth, and gave Paul the message of truth which he was to teach by inspiration of the Holy Spirit, and Paul taught the message that Jesus gave Him by the Spirit, the “Spirit of truth.” Paul wrote, “For I would have you know, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ. “ (Galatians 1:11,12; see also Luke 10:16; John 14:16-17; 26; 16:13-14; 1 Thessalonians 2:13; 4:1-8; 2 Peter 3:2; 1 John 4:6). As you see by these references, this principle of apostolic authority is stressed repeatedly. Yet some today think Paul missed the boat on some of his teachings; that his teaching was influenced by culture. While his teaching reflected the culture in which he lived (i.e.. when with idolaters, he would teach about idolatry versus serving the living God), the teaching itself is from God and to reject it is to reject the Lord Himself! When today some change the teaching of Paul concerning the role of women in the church, or homosexuality. They are, in fact, doing what Elymas did. To do so is to “make crooked the straight path of the Lord.”

Some seek to turn others from the faith, just like Elymas did. Perhaps not all are as dishonest as Elymas was, but such activity made Elymas “a child of the devil” and “an enemy of righteousness.” Sometimes deceit is used. Sometimes persecution. Sometimes encouragement to do evil. Either way, the goal is to destroy the faith of those who have believed or to keep those who might believe from doing so. The Scriptures warn: “See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ. For in Him all the fullness of Deity dwells in bodily form, and in Him you have been made complete, and He is the head over all rule and authority...” (Colossians 2:8-10; see also 1:21-23).

### **Sergius Paulus - “Amazed at the Teaching of the Lord”**

*May 2008*

Sergius Paulus, a Roman proconsul of Cyprus at Paphos, was a man of understanding. He wanted to examine the things taught by early Christians about Jesus, and so he summoned Barnabas and Saul (it is at this point that Saul began using his Roman name “Paul” since his ministry would primarily have to do with reaching out to the Gentiles, of which Sergius Paulus was one-note verses 2 and 9). Also, it is here that Paul is recognized as the leader of his company. When this event begins, it is “Barnabas and Saul” (vs. 7) but by the time they leave Paphos it is “Paul and his companions” (vs. 13).

The miracle assured the proconsul that the word Paul and Barnabas taught was being delivered to the world from God through them; “...how will we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard, God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will. (Hebrews 2:3,4; see also Jude 3). Sergius Paulus was “amazed at the teaching of the Lord.” Grace is amazing.

By grace we are permitted to extend the same gospel to the world today that Barnabas and Saul taught, that Elymas opposed, and that Sergius Paulus believed. It is truly a great salvation which we have in Jesus!

***God's Victory***  
***Exodus 14***  
***By Ethan R. Longhenry***

Now what?

Israel had just left the land of Egypt, loaded down with cattle and plenty of loot that the Egyptians freely gave them. After all the hardship and the plagues, Pharaoh had finally allowed Israel to go and sacrifice to the LORD in the wilderness.

It had not been easy. Many terrible plagues-- the Nile turned to blood, infestations of frogs, gnats, flies, and locusts, a horrendous hailstorm, and complete darkness-- did not move Pharaoh. Finally, when the LORD put all the firstborn children of Egypt to death, Pharaoh relented.

*May 2008*

But now Israel was pinned next to the sea, and a large force of Egyptian cavalry was approaching quickly. Israel despaired. "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to bring us forth out of Egypt?", they asked Moses (Exodus 14:11). It was one thing when Moses and Aaron confronted Pharaoh themselves-- now the whole nation was threatened with an army!

Moses was unmoved. He said to the Israelite in Exodus 14:13-14:

"Fear ye not, stand still, and see the salvation of the LORD, which he will work for you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. The LORD will fight for you, and ye shall hold your peace."

Moses' confidence was not in vain. He lifted up his staff, the LORD divided the waters of the Red Sea, and the Israelites passed through the sea on dry land, with the water as a wall on either side (Exodus 14:15-22). Meanwhile, the Egyptian army attempted to pursue them, but their chariot wheels became stuck in the mud, effectively trapping them in the sea bed (Exodus 14:23-25). The LORD then commanded Moses to again raise up his staff, and the sea returned to its normal state, drowning the Egyptians (Exodus 14:26-29). As the bodies of the Egyptian soldiers came ashore, Israel feared the LORD and trusted in Him and in Moses His servant (Exodus 14:30-31).

God gained a powerful victory over Egypt that day and obtained glory over all Egypt so that the power of God was even known in Jericho (cf. Joshua 2:10). He did not do this through the hand of Israel, but by His own hand.

There is much that we can gain from this great story of God's redemption of Israel. God delivered His people from a foe they had no ability to conquer with their own force and led them on toward the Promised Land. Likewise, God has delivered us from our sins, a foe we could not conquer by our own strength (Romans 1-3). What God did through Christ on the cross and in the resurrection was like what He did with Israel: He did it by His strength and power, and we can only "hold our peace."

Israel still had to take the step of faith and pass through the sea bed-- being baptized into Moses, as Paul would later describe it (1 Corinthians 10:2). God's victory still requires us to act in faith and live in obedience (Romans 6:3-7, 1 Peter 1:22). Despite God's great deliverance, that generation of

*May 2008*

Israelites died in the wilderness on account of their unbelief (1 Corinthians 10:5). Let us not be deceived into thinking that God's victory costs us nothing; let us make good on God's victory and serve the LORD today!

Topic Page:

## ***Thinking about Bible Authority***

***Mark Roberts***

The good news is that folks are thinking about Bible authority again. Perhaps as a result of the continued slide of many churches into liberalism and doing things without authority (particularly adding instrumental music to worship) I am seeing renewed interest in the subject of Bible authority, how the Bible authorizes, and what constitutes authority. The bad news is that in much of that discussion (in the blog world, Internet lists or discussions, or in various periodicals) it is plain that there needs to be a lot more talk about authority because there is a lot of confusion and misinformation about the subject! Let's think some about Bible authority.

By Bible authority I am referring to the Bible approving a practice or teaching. In very simple terms the question of Bible authority is simply "Is this God's will? Does God want us to do this?" I believe that all we do must be authorized by Scripture (see Col 3:17), and I don't just mean what the church does in its collective functions. What I do personally needs to be authorized by Scripture, i.e. I need to be asking "Does God want me to do this?" in every phase of life. However, much of the talk about Bible authority does center on worship, and that is very understandable. As worship is one of the most important parts of life it is only natural that we take great care to be certain we have correctly discerned the Lord's will for worship. What has God authorized and how has God authorized what we are to do in worship?

Despite some loud objections I do believe the Bible authorizes through the simple means of commands, examples and implication (sometimes called necessary inference). This means of realizing God's will is straightforwardly used throughout Scripture (note Acts 15, for example). Further, it's not even something "sacred" or "special to the Bible." It is how we communicate our will to our children, or how a boss authorizes his employees to do their jobs.

May 2008

Yet objections are being mounted to this idea of how the Bible authorizes. Let me make some very practical observations in the direction of some of those common misconceptions about Bible authority.

First, "hard cases" don't prove that Bible authority doesn't work or that command, example, and implication must be discarded. Yet this is exactly where opponents of authority often begin. "What about foot washing as Jesus did in John 13?" we are asked. "Why don't you bind the holy kiss from Romans 16?" Let's be very clear: these are legitimate questions, and they deserve an answer. What they don't prove is that somehow command, example and implication fail. All these questions show is that we need to study more carefully so we know why we believe what we believe. Is Jesus making a command for all believers for all time in John 13? That's the same question that needs to be asked from every text, isn't it? We should ask that about Matthew 28:18-20 or the material about the Holy Spirit's coming in John 14-15 and every other text! And the answer to those questions is always found in precisely the same way: *by studying the Scriptures!* The same must be said of the holy kiss of Romans 16:16 or questions about the head covering in 1 Cor 11 or any other "hard question." These passages just need to be studied so we can understand what is and is not being bound there. The fact that these matters are difficult, or that brethren have reached different conclusions about them, doesn't prove that commands, approved examples and implications fail us. They only show that often we haven't studied the Scriptures as we should or that we don't understand how to derive authority from God's word, or both!

Second, a major criticism of commands, examples and implications often heard today is that it is cumbersome and requires human thought. Somewhere out there, people seem to think, there is something so much simpler, easier and that eliminates all ambiguity and human thought. One can see this in the writings of those who don't want to establish authority through commands, examples and implications or inferences. "Necessary inference?" gets slammed as "necessary to who?" Somehow that seems to introduce the idea that your necessary inference might not be mine and so the whole thing collapses and is no good. Of course, as a good friend of mine points out, the better term is "implication" because the Bible *implies* truth that we are then responsible *to infer*. In Matthew 22:32 Jesus rebuked the Sadducees because they failed that very test: "And as for the resurrection of the dead, have you not read what was said to you by God: 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not God of

May 2008

the dead, but of the living." From the present tense of the verb "be" Jesus argues there is an implied truth. Since the Bible doesn't say "I *was* the God of Abraham" Jesus says that means Abraham is still alive – and the Sadducees should have known that. That inference was very necessary, Jesus said!

Further, I confess a complete lack of understanding at the objection that deriving Bible authority requires our minds and careful thought. What part of our service to God is done without our minds? How could it possibly be pleasing to God to do something mindlessly? Remember, even when God said "Do not work on the Sabbath" (Exo 20:9) that still required people to think and consider what was and was not work. Some folks got pretty far off on that by New Testament times but Jesus didn't tell people "Stop thinking! Anything that requires thinking is flawed." Jesus actually used teaching that made people think, perhaps more than anyone else ever did! Yes there are questions associated with finding authority that require study (as noted above) and much thought. How is that a bad thing? God gave us minds so we *could* think and serve Him fully with all our hearts!

Third, we all need to remember God wants us to obey Him. He is trying to communicate to us in a way we can understand. He desires our understanding of His ways because He wants us to honor Him with our obedience. God isn't playing hide and seek with us! If there was a way, a hermeneutic, or a method that eliminated all controversy, discussion, and was "utterly plain" then wouldn't God use that? God has given us the New Testament. It says it will "equip us for every good work" (2 Tim 3:16-17). This is God's way of giving us the instructions we need to please Him. Let's get in the Book and trust God that if we will diligently seek Him we will find Him (Jer 29:13)!

Finally, that's what these issues all come down to: what in the Scriptures would cause one to believe God cares about this, mandated this, wants this? *What is God's will?* That is what we're saying when we bind something: this is significant to the Lord. I believe I can marshal plenty of evidence to make that case for baptism and even every Sunday observance of the Supper. I cannot see that case being constructed for holy kissing or foot washing. There are some who have tried, but after careful study and thought I am not compelled by the evidence offered. That may mean I just need to study more. But again, I am confident that if I am seeking God I will get to the truth if I will just keep studying. That is why questions about authority



May 2008

always go back to the Bible. More study, more thought, more prayer - that is the answer to our questions and even the objections to Bible authority!

## **Plan of Salvation**

### **By Jon W. Quinn**

#### Plan #1

Announced by the apostles, inspired by the Holy Spirit, to new believers in Christ who asked what they must do:

Acts 2:36-38

"Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ -- this Jesus whom you crucified." Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?" Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit."  
(Acts 2:36-38).

#### Plan #2

On the back page of a tract, sinner were urged to pray this prayer to be saved. This prayer is not found in the Bible; nor were alien sinners commanded to pray for their forgiveness.

The Sinner's Prayer:

"O' Lord, I accept that I am a sinner and that Jesus died for my sins. I now accept Him into my heart as Lord and Savior asking for your mercy and forgiveness in His name. Amen."

The editors of Expository Files are happy with plan #1 and thankful to the God of all grace for it. We cannot recommend Plan #2 at all, but will change our minds when this prayer can be shown to us in the Bible.

***Jehovah Laid the Foundations of the Earth***  
***The Final Page 15.5***

May 2008

*By Jon W. Quinn*

It was in the beginning that God created the heavens and the earth The 102<sup>nd</sup> Psalm is a petition made by the Psalmist to Jehovah God. The name “Jehovah” (many times translated as “Lord” or “LORD”) is used repeatedly in the Psalm. It is a prayer to God in which the Psalmist explains that his confidence in Jehovah’s ability to help is based, in part, on the power of Jehovah as demonstrated at the creation of the universe.

"Of old Thou didst lay the foundation of the earth; and the heavens are the work of Thy hands. Even they will perish, but Thou dost endure; And all of them will wear out like a garment...but Thou art the same, and Thy years will not come to an end" (Psalm102:25-27).

Some religious groups suggest that The Son of God is less than God; that He is the first creature that God created and that it is not proper to consider the Son to be as God. Jehovah God had no beginning, they say correctly, but the Son of God did, they say incorrectly. Of course, they teach that the name “Jehovah” is God’s name, and since the Son of God is less than God then “Jehovah” is not a name correctly applied to the Son.

However, if The Son of God had no beginning, and “was God and is God” (John 1:1-3), then it seems that it would be entirely appropriate to use the name “Jehovah” when referencing Him. So, a very telling question to answer is this:

“Do the Scriptures of God ever use the name ‘Jehovah’ when speaking of the Son?” If they do, then Jesus’ Deity would be confirmed!

The inspired Scriptures affirm directly and positively that the one addressed as “Jehovah” in the 102<sup>nd</sup> Psalm, specifically verses 25-27 quoted above, is none other than Jehovah God the Son, the very same one who walked the face of this earth and was known as Jesus of Nazareth. The Holy Spirit reveals in the New Testament that these verses are referring specifically to the Son!

8 But of the Son He says,

"YOUR THRONE, O GOD, IS FOREVER AND EVER,

May 2008

AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM.

9 "YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS;  
THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS."

10 And,

"YOU, LORD, IN THE BEGINNING LAID THE FOUNDATION OF THE EARTH,

AND THE HEAVENS ARE THE WORKS OF YOUR HANDS;

11 THEY WILL PERISH, BUT YOU REMAIN;

AND THEY ALL WILL BECOME OLD LIKE A GARMENT,

12 AND LIKE A MANTLE YOU WILL ROLL THEM UP;

LIKE A GARMENT THEY WILL ALSO BE CHANGED.

BUT YOU ARE THE SAME,

AND YOUR YEARS WILL NOT COME TO AN END."

(Hebrews 1:8-12).

Jesus is the One who created the earth and heavens and He was the very same Person whether speaking into existence universe or laying in a manger or hanging on the cross or ascending back to His throne in Heaven. He is the One called "Jehovah" in the 102<sup>nd</sup> Psalm verses 25-27 and "Lord" in Hebrews 1:10.

Now, some day those who deny this may come up with an "answer", but so far, whenever this has been brought to their attention they have only promised to "find the answer and get back to (us)" and then either disappear never to be heard from again or, in one case, return and insist that they would control the discussion from now on and would not discuss the question that they had previously promised to answer. So, in dealing with this doctrine, here is what you can try:

**2 easy steps:**

1. Read Psalm 102:25-27, note that it is "Jehovah" being addressed in the context, and ask if this passage is about Jehovah, When they say "yes" go to step 2

*May 2008*

2. Read Hebrews 1:8-12 and ask why the Hebrew writer quotes Psalm 102 and says it is about the Son unless the “Son” of Hebrews 1 is also the “Jehovah” of Psalm 102:25-27?