

# Expository Files

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Front Page,  
Warren E. Berkley

## The Effects Of The Disease – A Poem Shared

Only rarely do the editors of Expository Files miss a publication deadline. But we missed it in July. We apologize for the delay. Being out of town and having a death in the family caused our delay.

The death was my mother-in-law, who was under our care for many years but was in a nursing home at the time of her death. Alzheimer's Disease was her existence for many years. Early in the long process, my wife Paula wrote this, which goes to the heart of what the effects of this disease on family:

Where is my Mother?  
Where has my Mother gone?  
Why can't I find her?  
It's been so very long.

She stands before me,  
But it's empty eyes I see,  
Once aglow with light,  
Now clouded, yet with sight,

Eyes smiling at the sight  
Of children playing day or night.  
Eyes that understood the needs  
Of those she worked to feed.

Eyes that could bore holes  
Deep within my very soul.  
Eyes that danced so happily  
When surrounded by her family.

The twinkling eyes of yester year  
That spoke to me things so dear  
Have fallen silent and still,  
Without hope, mindless, nil.

They no longer speak  
Of love, of joy, of kindness  
Of peace, of hope, of tenderness  
They just no longer speak.

Where is my Mother?  
Where has my Mother gone?  
Why can't I find her?  
It's been so very long.

She stands before me,  
But it's empty eyes I see,  
My dear sweet Mother  
Is just a memory.

***Pray For Us***  
***Col. 4:2-4***  
***Warren E. Berkley***

“Continue steadfastly in prayer, being vigilant in it with thanksgiving; meanwhile, praying also for us, that God would open to us a door for the word, to speak the mystery of Christ, for which I am also in chains, that I may make it manifest, as I ought to speak,” Col. 4:2-4 (NKJ).

It is not unexpected that the apostle Paul would urge Christians in Colossae to pray, and to **“continue steadfastly in prayer.”** They were people who had been buried with Christ in baptism (see Col. 2:12), and “raised with Christ,” to seek those things which are above (see Col. 3:1).

Such people enjoy the benefit of praying to God. Those who abide in Christ are able to speak to God through Him, for forgiveness, to express praise and gratitude and to ask for help. No surprise, therefore, that Paul would urge them to participate in this great benefit. In another place he said, “pray without ceasing,” (1 Thess. 5:17).

Paul goes further telling them to be “**vigilant**” in prayer, “with **thanksgiving.**” The idea of vigilance involves awareness, being on the alert; the older versions may use the word “watchful.” This is not exclusively a reference to physical vision (though it may involve physical vision). This is more about one’s awareness. Are you aware of all that should be included in prayer? Are you alert to your needs and the needs of others when you pray? And, do you always include “thanksgiving?” I fear our prayers sometimes may tend to demand and ask, more than praise and thank. We ought to be vigilant in our prayers. Before prayer – during prayer – after prayer, our mind should be aware of God’s care for us and our need to speak to Him and accept His answers.

What may be unexpected in this passage is, Paul asks the Colossians to pray for him and his co-workers: “**praying also for us.**” There may be some perception that the apostles had such privilege and status, they somehow stood above the needs of others. That would be incorrect. The apostles were men of like passions as other Christians. While they were designated communicators of the Lord’s will (inspired and gifted for the tasks), they had no special spiritual elevation. They were tempted, capable of weakness and fatigue and faced the challenges we all face, doing what is right here on the earth. They needed the prayers of the saints! Do you pray for gospel preachers? They need it.

Here’s what Paul specified about his need: “**that God would open to us a door for the word, to speak the mystery of Christ, for which I am also in chains, that I may make it manifest, as I ought to speak.**” This is an interest in opportunity. Paul wanted to have open doors, through which the gospel would be delivered. He believed God would respond to the prayers of the saints and act in His wise providence to open those doors. Based on this, we ought to understand – the work of preaching is more than just the delivery of information by humans (which may involve travel, etc.). God has a hand in the process. God is able to open doors and His people should petition Him for the success of gospel preached, evidenced in changed hearts and lives.

But observe further this meaningful phrase: “**as I ought to speak.**” Paul wanted them to pray to God that he would speak effectively. In addition to content, Paul wanted God’s help in delivery. It is one thing to give the facts as

they are. It is another to give them in good order, with appropriate passion and with challenge to the hearer to act. Paul had an interest in everything about the process of preaching. He wanted God's help to open the door, and he wanted God's help in effectively delivering the gospel.

**Everything in this passage highlights the value of prayer in association with preaching the gospel.** If we ask God to help us in various earth-limited endeavors, how much more should we ask Him to guide and direct our efforts to get the gospel into the doors around the world.

## **A Sight to Behold**

### **Matt. 17**

#### **Brady Cook**

Peter, James, and John were important apostles to Jesus, and they were singled out as accompanying Him in several points. They were with Him at the garden of Gethsemane (Matt.26), the raising of Jairus' daughter (Mark 5:21-42), and, in Matthew 17, at the transfiguration. It is easy for us to simply take this story as a unique occurrence, gloss over it, and move on with Matthew. It is important, however, to understand the impact that this has, not only on the Apostles, but on us as believers today.

The word that is used in the text, *metamorphoo*, literally means to change or transform. What happened to Jesus was not simply an illumination of his physical body, but a literal transformation of Him. Mark states that his "garments became radiant and exceedingly white, as no launderer on the earth can whiten them." This same phrase is used to describe the angel who appeared at the tomb when Jesus was resurrected (Matt. 28:3-4), and we all remember what happened to the guards: "They shook for fear of him and became like dead men." This must have truly been an awe-inspiring sight to behold.

What the significance of Moses and Elijah being the ones talking to Jesus has been speculated for years. Some suppose that Moses represents the Law, and Elijah represents the prophets, which are the two parts of the Jewish Bible. Matthew Henry believed that Moses and Elijah, as saints gone on to Heaven, represented Christ's Kingdom in Heaven, while Peter, James, and John were Christ's Kingdom on earth, creating a lively resemblance of the Kingdom made up of saints past, present, and future. Whatever the reason for these specific two may be, the important thing to consider in this passage is the

*supremacy* of Christ over both of them. Peter responds to this vision in verse 4, with a request to make tabernacles for Jesus, Moses, and Elijah. God gives His answer to this, however, as He interrupts Peter saying, "This is my beloved Son, in whom I am well-pleased; **listen to Him!**" It is not wrong to study the law and prophets, in fact is encouraged and commanded in the New Testament. The emphasis should remain, however, on what Christ has said. Hear Him!

This display also had a profound impact on Peter, and on his faith in Jesus. In 2 Peter 1:16-19, he talks about how his faith was not based on "cleverly devised tales," but rather that he was an "eyewitness" and "with Him on the mountain." Being a witness to Christ's glory that day on the mountain, Peter's faith was confirmed and knew, from that day forward, that the word he received was not from man, but from God.

We may not be lucky enough to witness Jesus transfigured in this present life, but the faith that we are to have in Him should remain the same. Listen to Jesus, never let your faith waver, and keep the faith.

### ***“Let Another take His Office”***

***Acts 1:15-26***

***By Jon W. Quinn***

Jesus commanded his disciples to “stay in the city until you are clothed with power from on high” (Luke 24:49). After the Lord's ascension they returned to Jerusalem, and waited for the promise. These apostles spent most of their time in prayer as they awaited the events to come, and were joined by other disciples including the women, Jesus' mother and his brothers (including James and Jude who would write two of the books of the New Testament). The number of them was about 120. (Acts 1:13-15).

It was decided that one would be selected to take Judas' place. We simply are not told why they decided to do this, or how they decided the means of doing this. Perhaps it was according to Jesus' instructions, since it was Jesus who personally selected all His apostles. This is a very unusual case when it comes to appointing an apostle, but the Bible is very plain about Jesus being the One who selected them, and this is even true with Paul later, so it is probably the case that Jesus selects this apostle through these means.

### **A New Apostle Chosen**

Peter spoke to the others concerning Judas (Acts 1:15-26). Judas had betrayed the Lord by becoming a guide to those who arrested Jesus for the sum of thirty pieces of silver. Following the arrest of Jesus, Judas very, very quickly grew to regret what he had done and committed suicide a short time later. This betrayal had been prophesied by the mouth of David. (Acts 1:16). Concerning the betrayer it was said, "Let his dwelling place be desolate, and let no one live in it" (Acts 1:20; Ps. 69:25). This prophecy, while speaking of Judas, is not about "Judas alone, but of the enemies of the Messiah in general, of which Judas was one" (Barnes).

Shortly after Judas had left Jesus and the apostles to go and get the armed men of the high priest in order to lead them back to Jesus, Jesus prayed, "While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled." (John 17:12).

Additionally, it was prophesied, "Let another take his office" (Acts 1:20; Psalm 109:8). In this Psalm, David was saying that his enemy is unworthy of his office and that it should be given to another, applying it to one of his own enemies about nine centuries before Christ. However, the application of David's words by Peter was that Judas was unworthy of his office, and that it should be given to another, just like David has said centuries before.

So, one was selected to replace Judas. He first had to meet some very certain and definite qualifications. It was to be a man (vs. 20,21).

Also, it had to be a man who accompanied the other apostles "all the time that the Lord Jesus went in and out among us, beginning from the baptism of John to that day when He was taken up from us" (Acts 1:21, 22).

Finally, he had to be a witness of the resurrection of Jesus.

There were two "candidates" to take the place of the twelfth apostle. They were Joseph called Barsabas, who was surnamed Justus and Matthias.

The selection process began with a prayer to Jesus the Lord: "And they prayed and said, 'You, O Lord, who know the hearts of all, show which of these two You have chosen to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place'" (Acts 1:24, 25).

Then, they cast lots, and the lot fell on Matthias. This was whom the Lord selected.

### **The Scripture Must Be Fulfilled**

I do not know if you have noticed this, but there is a great appeal to the Old Testament prophecies in this section of Scripture, for both the utter ruin of Judas as well as the rising of one to take his place. The Scripture must be fulfilled. "Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus." (Acts 1:16).

Much of the time Jesus had spent with His apostles following the resurrection was explaining how He had and was fulfilling them. Later, Peter would explain, "But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled. Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord;" (Acts 3:18-19).

Jesus Himself spent the forty days between His resurrection and His ascension preparing His apostles, a part of which included showing them how He had fulfilled the Scriptures. "Now He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled." Then He opened their minds to understand the Scriptures, and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem. You are witnesses of these things." (Luke 24:44-47).

### **Witnesses**

Witnesses to the resurrection were essential. Jesus Himself hand picked all the apostolic witnesses, including Matthias and later Paul. Our faith rests upon both the fulfillment of Scripture as well as the eyewitnesses' testimony given in their words, deeds and sacrifices.

Both the testimony of the Old testament Scriptures as well as the eyewitness accounts of the disciples to these things work together to confirm that Jesus is the living Son of God. "And so, because he was a prophet, and

knew that God had sworn to him with an oath to seat one of his descendants upon his throne, he looked ahead and spoke of the resurrection of the Christ, that He was neither abandoned to Hades, nor did His flesh suffer decay. This Jesus God raised up again, to which we are all witnesses.” (Acts 2:29-32).

In the later half of the first century, Peter makes the same point. “For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, "This is My beloved Son with whom I am well-pleased" -- and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain. So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts.” (2 Peter 1:17-19).

Yes, Amen! We would do well to “pay attention as to a lamp shining in a dark place” the things of God. Matthias' message was the same as the others: I was there. I saw Him. He was dead and is now alive. He is the Son of God!

***Our Final Victory***  
***1 Corinthians 15.53-58)***  
***By Wayne S. Walker***

The fifteenth chapter of the book of First Corinthians is the great "resurrection chapter." Paul begins the chapter by talking about the gospel which he had preached and by which the Corinthians were saved. The basic facts of gospel were death, burial, resurrection, and post-resurrection appearances of Christ. However, some in Corinth were apparently denying the resurrection of the dead, so Paul argues that if there is no resurrection from the dead, the Christ could not have been raised. But he affirms that Christ was raised from the dead and thus became our assurance of a future resurrection from the dead. After discussing the nature of the resurrected body, in verses 53-58 Paul talks about our final victory.

"For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible must put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: 'Death is swallowed up in victory.' 'O Death, where is your sting? O Hades, where is your victory?' The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always



abounding in the work of the Lord, knowing that your labor is not in vain in the Lord."

To begin, he says that this final victory involves this mortal putting on immortality (vs. 53-54). Basically, the word "immortality" means that which is not subject to death. Of course, the word "death" is used in different ways. Often it refers to physical death, or separation of spirit from the body (1 Cor. 15.21-22). Sometimes it means spiritual death or separation from God by sin (As. 1.15). And other times it denotes eternal death or everlasting punishment in hell (Rev. 20.14). In the context of 1 Cor. 15, which discusses the physical resurrection, the idea of immortality suggests that which is not subject to physical death.

There are some who teach "conditional immortality," saying that soul or spirit is not immortal of itself but only becomes immortal for the righteous in the resurrection. However, while it is true that the soul who sins will die spiritually, the soul or spirit that God made in each of us is not subject to physical death but survives the death of the body (Eccl. 12.7, Matt. 10.28, Jas. 2.26). Furthermore, here in 1 Cor. 15, Paul is not even discussing the nature of the spirit but of the body. "But someone will say, 'How are the dead raised up? And with what body do they come?'" (1 Cor. 15.35). The whole idea is that each of us is a spirit which is clothed with a physical body. At death we become "unclothed," but someday we hope to be clothed with a new spiritual body as Paul writes in 2 Cor. 5.1-4.

Next, Paul says that this final victory involves the end of death (vs. 55-56). Physical death passed upon mankind because Adam and Eve brought sin into the world. "In the sweat of your face you shall eat bread till you return to the ground. For out of it you were taken; for dust you are, and to dust you shall return" (Gen. 3.19). Therefore, death is an appointment that all of us will keep (Heb. 9.27). However, when Christ returns, death will be completely conquered. "Then comes the end.....The last enemy that will be destroyed is death" (1 Cor. 15.24-26). And, of course, this will be accomplished by the resurrection when "the dead in Christ will rise first; then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air" (1 Thess. 4.16-17).

Again, Paul says that this final victory involves Jesus Christ our Lord (v. 57). It is Jesus who made this victory possible by His death on the cross. "Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the

power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage" (Heb. 2:14-15). Also, it is Jesus who will bring this victory about when "all who are in the graves will hear His voice and come forth..." (Jn. 5:28-29). However, in order to be given this victory through Christ we must have faith. "And whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith" (1 Jn. 5:4). Yet we must remember that this faith is not just a mere acknowledgement of Jesus. Rather, it is an active principle that controls our minds and guides our daily lives.

This brings us to the last thing that Paul says, which is that this victory involves our working for the Lord (v. 58). No, we cannot earn this great victory by our own works. It is "the gift of God, not of works, lest anyone should boast" (Eph. 2:8-9). It is "not by works of righteousness which we have done, but according to His mercy" (Tit. 3:5). Yes, it is a gift. Paul calls it the victory that God gives to us. Yet like many other gifts, there are conditions attached to receiving it, and these conditions demand our obedience (Rom. 6:17-18, 2 Thess. 1:7-9). The point that Paul is making is that in view of this final victory that God promises to the believer, we need to be as diligent and faithful as we can in doing the work of the Lord because "You see then that a man is justified by works, and not by faith only" (Jas. 2:24). To gain victory over sin through the forgiveness of Christ, we must obey the terms of pardon revealed in the gospel. Then to gain the final victory over death we must continue to be steadfast and immovable, always abounding in the work of the Lord.

Topic Page:

***PRACTICAL WAYS FATHERS  
CAN CONNECT WITH THEIR  
CHILDREN.***

**"Train up a child in the way he should go, And when he is old he will not depart from it" (Prov. 22:6).**

**Taking Home Leadership Seriously According To The Teaching Of The Scripture Will:** -- "turn the hearts of the fathers to the children" (Lk. 1:17). Busy dads, who want to be the spiritual leader with their children, as God requires, (Eph. 6:4), are always looking for ways to grow closer to their families. "Give me your heart, my son, and let your eyes delight in my ways" (Prov. 23:26). We want to lovingly connect to their heart, so we can leave a

legacy to positively influence their lives, even when we are gone. Let us note five ways that fathers can "connect" with their kids:

**1. Daily Life Conversation:** -- In Deut. 6, Moses commanded fathers to lay God's Word on their heart and talk with their children "when you sit in your house and when you walk by the way" (vs. 7). When you spend time with your kids, whether it is driving to church, at the dinner table, playing catch or shooting hoops, along the way ask questions like: "*What's going on in your Bible class?*" "*What's the best thing (and worst thing) about school these days?*" "*What would your dream vacation with the family be like?*" Time together offers just enough distraction for kids to open up about issues on their mind.

**2. Be A "Mail Man":** -- In the Old Testament, Jewish fathers, before death, would lovingly lay their hands on their child and given a "blessing." This was pronouncing a vision of the child's future hope and promise (Gen. 27,48,49). Write some letters to put in a child's "memory book" that express your hopes and dreams for what kind of person you pray they will become.

**3. Serve Up Love:** -- Moses said that fathers should talk to their children about Biblical principles, "when you lie down and when you rise up" (Deut. 6:7). Bedtime rituals like discussing the day's activities or reading together and praying together, give fathers a chance to connect with each child. Ask a simple question like, "*How did things go today?*" Tell them one good thing you appreciate that they did that day. It might extend bedtime by a few minutes, but like dimes adding up to dollars, investing in these moments can create a lifetime of closer connection.

**4. Team Up:** -- Young people need to learn the value of work. "Go to the ant, O sluggard; watch what they do and be wise" (Prov. 6:9). Pick chores around the house to do together with your child. The work gets done faster and, more importantly, your children will learn your work ethic.

**5. Keep Watch:** -- Pray with your children, as well as pray regularly for them. Christians are admonished to be "steadfast in prayer" (Rom. 12:12). Samson's father, Menoah, prayed, "Lord...teach us what we should do for the child" (Jdgs. 13:8) Prayers said at breakfast or supper table, or before they go to school or to bed, shows we rely on God foremost and that our children are special.

**Frank Walton in Biblical Insights, Vol. 7, No. 12, December 2007. Edited for EF.**

**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, sinners 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.

The Final Page 15.7

***“God Shed His Grace on Thee”***  
***By Jon W. Quinn***

Our nation celebrates its independence on July 4<sup>th</sup>. It has been 232 years since the colonies officially declared their independence from Great Britain. A well known song proclaims, "America! America! God shed His grace on thee." It is true that the blessings of God are worth singing about.

But why is our nation turning from the principle upon which it was founded and grew strong? God invites, "Remember this, and be assured; recall it to your mind, you transgressors. Remember the former things long past, for I am God." (Isa. 46:9,10).

A story is told of a man from our country who was traveling in South America. He was asked to explain why there was so much prosperity in North America and so much poverty in South America. He answered, "Perhaps it is because the Spanish conquistadors came looking for gold while the pilgrims came looking for God." So why are we abandoning what has always been the true source of our national strength?

Dwight Eisenhower said, "The spirit of a man is more important than mere physical strength, and the spiritual fiber of a nation than its wealth." The Bible says, "Righteousness exalts a nation, but sin is a reproach to any people (Prov. 14:34). Our coins say, "In God we trust." Our pledge says, "One nation, under God." Our Declaration of Independence speaks of "A firm reliance on the protection of divine providence."

Are these sayings true anymore? Thomas Jefferson once said, "God who gave us life gave us liberty. Can the liberties of a nation be secure when we have removed the conviction that these liberties are a gift of God? Indeed, I tremble for my country when I reflect that God is just, that His justice cannot sleep forever."