

DOWNLOAD PDF JOURNEY THREE : THE DAMAGE OF SHAME : THE ATTEMPTED DESTRUCTION OF PEACE/SHALOM (2 SAM. 13:13-17)

Chapter 1 : Reb Arthur's Latest Thoughts | The Shalom Center

Journey one: the damage of loss of trust: the attempted destruction of faith (2 Sam.) --Journey two: the damage of powerlessness: the attempted destruction of hope (2 Sam. ,) --Journey three: the damage of shame: the attempted destruction of peace/shalom (2 Sam.) --Journey four: the damage of being used and.

The Day of the Lord Joel 1: An Expository Commentary Joel 2: That said, my approach to this chapter is first to read it in the plain, literal sense and if you have not done so, you might do that before you read any further! And notice that in this section Joel 2: What do we know about the "day of the locusts? Now Joel begins chapter 2 with a "time sensitive" word "NEAR" which in English means "not far distant in time, space, degree, or circumstances. There are other reasons that lead to this conclusion which I discuss on individual verses e. It is preferable to view chap. Here the prophet is projecting something beyond the locust plague of chap. Outline - Following Joel 1: In the first section Joel 1: The land is suffering massive devastation caused by a locust plague and drought. The details of the calamity Joel 1: The second section Joel 2: Employing the contemporary infestation of locusts as a backdrop, the prophet, with an increased level of intensity, paints a vivid and forceful picture of the impending visitation of the Lord Joel 2: In the third section Joel 2: This portion of the book assumes that the repentance solicited Joel 2: The Lord then gives 3 promises to assure the penitents of His presence: There are men who have taken the position that the chapter deals solely with the locust plague; others maintain just as firmly that the passage is entirely future. Both views are extreme. As a matter of fact, Joel starts with the situation then existing in the land after the havoc of the locust plague and then goes on to picture the dreadful Day of Jehovah yet future, but imminent. The exact identity of this army e. Crenshaw, for example, contends that chap. This does not mean that the figure of the locust plague has been abandoned entirely in chap. To the contrary, Joel used locust imagery to shape the picture of the invading army. Looking upon the locust swarm, he saw with prophetic insight not just locusts but a mass of human soldiers bearing down on his city, and he described this future army in locust-like terms. It would indeed be strange if Joel, prophesying immediately after a locust plague, had described the human army without allowing the locust analogue to influence his language. Both are armies of the Lord. This attack is so awful in its scope that it must in some way be connected with the Day of the Lord Joel 2: The locusts are real, not images. At this juncture in the text, commentators have a major choice to make. They can read Joel 2: The approach in the present Commentary is to follow the latter course. A third option would be to read the entire work as a cluster of figurative descriptions of military incursion; to do so, however, seems to find a fantastic visionary cast in the work for which the author has not given us adequate preparation The whole scene turns military and more than military as its cosmic implications begin to be grasped at Joel 2: Here is more than an army of hungry locusts or the army of another monarch bent on conquest. Note that the descriptions of the invading army Joel 2: This is an even stronger statement of uniqueness than the one found in Joel 1: Moreover, the descriptive language of chapter 1 never moved beyond the level of the agricultural disaster that cut off the food supply of man and beast alike. Yet the coming of the day of the Lord described in chapter 2 results in a cosmic upheaval described in 2: This is more than the effect of locusts or even a powerful human army. Feeling the winds of judgment on the horizon, in pungent prophetic tones Joel steps up his impassioned plea: Why blow a trumpet? And if anything was seen, his job was to sound the alarm loud and clear, so that the familiar sound of the shofar was heard by everyone in the city. Joel is that "watchman on the wall" much as his fellow prophet Ezekiel to whom Jehovah said ""Son of man, I have appointed you a watchman to the house of Israel; whenever you hear a word from My mouth, warn them from Me. While this warning is for everyone, it is especially directed to the rebellious nation of Israel in the Last Days! For more detail of this horrible future day in Zion, see the notes below on Matthew Seven trumpets were to be carried before the Ark of the Covenant as the priests and blown on the seventh day after marching around the city seven times Josh 6: The trumpet was used by Gideon and his men to route the enemy Jdg 7: In short, these first three uses of the

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shophar were all associated with miraculous events! The trumpet was sounded at the celebration of God as King over all the earth Ps. Austel notes that "The general word for the horn of an animal is qeren. This is used only once as a reference to a musical instrument. This latter is a straight tube, often metallic. The horn was generally curved, though the Talmud also mentions straight horns. The horn functioned above all as a means of signaling. Guards used it to warn the people of advancing enemies Neh. The horn was also used to assemble the army for battle Jdg. The account of the conquest of Jericho occupies special status in that here the sounding of horns clearly exhibits cultic features Josh. The sounding of horns also announces the accession of a new king 2 S. Several expressions for shouts of joy, singing, and music appear in the context as well. The sounding of horns announces a general fast Joel 2: The parallel account in 1 Ch. The same applies to the royal psalm of Yahweh, Ps. According to 2 Ch. Theological Dictionary of the Old Testament: This is a warning the wise dare not miss hearing and heeding! Why the strong, repetitive warnings? Because there will ensue serious times. Rua was utilized primarily to convey the action of shouting or the making of a loud noise. One could "raise a noise" either by shouting or with a horn Nu Rua is also used for cries of complaint and distress Isaiah In the Messianic prophecy in Zechariah 9: Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey. In several other instances, the shout expressed triumph and victory over a foe Ps. Short staccato blasts were used in battle and to order the camps to move off. On the other hand Nu About to suffer defeat against its northern neighbor, Samaria, Judah blew the trumpets 2 Chr. Sometimes trumpets were sounded as a signal for the people to gather Num. At the sight of the sacred Ark, the men shouted with a great shout 1 Sam. The Hebrew language almost always employs the Hiphil imperative masculine plural in these instances: Along with these are Pss. At the creation of the earth, the angels "shouted for joy" Job The cry is not always joyous: Where is Mount Zion? It is also notable that Calvary is also in this same mountain ridge! The place God led Abraham was Mount Moriah. Seventy years later the temple was rebuilt on the same site by the Jews who returned to Jerusalem following their Babylon captivity. It was this temple that Jesus cleansed John 2: The God who first called Abraham to Mount Moriah still has plans for that place. This would seem to present a problem given the political obstacles that stand in the way: The prophet Amos associates the blowing of the trumpet with trembling asking If a trumpet is blown in a city will not the people tremble ragaz? If a calamity occurs in a city has not the LORD done it? Explaining the reason for the alarm. Surely it is near. This fact is another reason that Joel 2: The Day of the Lord refers to the terrifying judgment of God that will fall upon all the wicked of the universeâ€”both nations and individuals. Dramatically, the prophet Joel shifted the thrust of his message away from the locust invasion. He began to warn of the invasion by the powerful northern army that would soon sweep down upon the tiny nation of Judah.

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Journey Three: The Damage of Shame—*The Attempted Destruction of Peace/Shalom (2 Samuel)*. *Journey Four: The Damage of Being Used and Feeling Useless*—*The Attempted Destruction of Love (2 Samuel)*.

Do not appease your fellow in the time of his anger; do not console him while his dead lies before him; do not question him about his vow at the time he makes it; and do not attempt to see him at the time of his degradation. Rabbi Shimon ben Elazar says—Rabbi Shimon ben Elazar was a close disciple of one of the leading sages, Rabbi Meir; whom he often accompanied and frequently quoted. He lived in Tiberias toward the end of the second century. He advises that these are times when it is wise to remain silent. To attempt to counsel, to reason with or to appease someone in any of these situations would be counterproductive. He does not say that one should ignore the distress of others and not intervene or kindly offer advice or assistance when possible. Rather, he is underscoring the importance of proper timing in expressing our care for and in our interaction with others. When a close loved one is lost, a person is distraught at the loss and also, as it were, the amputation of a part of themselves. Grief is raw, like an open wound from which blood needs to flow in order to facilitate cleansing and healing. We see, in Genesis The tradition also is based on the example in Job 2: All one can offer is a sympathetic silence and, just by being there, to allow your presence to bestow the warmth of empathetic concern. The oath is considered legally binding and due process must be undertaken to be released from it. Their mind is already made up and they are strongly motivated to proceed with the action involved. In addition, if it transpires, G-d forbid, that it was a bad decision and the person is suffering as a result and regrets the action taken, then one also can be of help by being there and standing with them in support and encouragement. Controlling emotions is a challenge. Emotions are real and necessary and we do not need to apologize for experiencing them; we do, however, need to keep them in check and to direct them productively and to not allow them to result in destructive actions that will harm ourselves or others. William Berkson records how the wisdom of Rabbi Shimon has been confirmed by a principle of modern psychology called the Yerkes Dodson Law. However, if this arousal becomes excessive, the person will become less functional and, at an extreme level, it will render him or her dysfunctional and ineffectual. Extreme dysfunction should only be treated by professionals. While one should be hesitant and cautious before intervening with strangers or acquaintances, one should always be prepared to step in and offer assistance, encouragement and support to a friend who is undergoing any of the emotional challenges described. Also of much importance is when and how we act. He arrived there on March 25, , having commenced his journey October 29, On his arrival, he rejuvenated and built up the downtrodden Jewish community of Jerusalem and became acclaimed widely as the spiritual leader of the Jews of his generation.

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Chapter 3 : 1 Thessalonians

A major cause of the growth of state and Federal highway systems after World War II was the A. increased use of mass transit systems B. growing prosperity of inner-city areas.

Jehdeiah - rejoicer in Jehovah. One of the Levitical attendants at the temple, a descendant of Shubael 1 Chr. A Meronothite, herdsman of the asses under David and Solomon 1 Chr. The father of Gibeon 1 Chr. A Hachmonite, a tutor in the family of David toward the close of his reign 1 Chr. One of the Levites of the family of Heman who assisted Hezekiah in his work of reformation 2 Chr. A "prince" and "ruler of the house of God" who contributed liberally to the renewal of the temple sacrifices under Josiah 2 Chr. The father of Obadiah Ezra 8: One of the "sons" of Elam Ezra Jehizkiah - Jehovah strengthens, one of the chiefs of Ephraim 2 Chr. Jehoahaz - Jehovah his sustainer, or he whom Jehovah holdeth. The youngest son of Jehoram, king of Judah 2 Chr. The son and successor of Jehu, king of Israel 2 Kings He reigned seventeen years, and followed the evil ways of the house of Jeroboam. The Syrians, under Hazael and Benhadad, prevailed over him, but were at length driven out of the land by his son Jehoash He succeeded his father on the throne, and reigned over Judah for three months 2 Kings He fell into the idolatrous ways of his predecessors The son of King Ahaziah. While yet an infant, he was saved from the general massacre of the family by his aunt Jehosheba, and was apparently the only surviving descendant of Solomon 2 Chr. His uncle, the high priest Jehoiada, brought him forth to public notice when he was eight years of age, and crowned and anointed him king of Judah with the usual ceremonies. Athaliah was taken by surprise when she heard the shout of the people, "Long live the king;" and when she appeared in the temple, Jehoiada commanded her to be led forth to death 2 Kings While the high priest lived, Jehoash favoured the worship of God and observed the law; but on his death he fell away into evil courses, and the land was defiled with idolatry. Zechariah, the son and successor of the high priest, was put to death. These evil deeds brought down on the land the judgement of God, and it was oppressed by the Syrian invaders. He is one of the three kings omitted by Matthew 1: He was buried in the city of David 2 Kings The son and successor of Jehoahaz, king of Israel 2 Kings When he ascended the throne the kingdom was suffering from the invasion of the Syrians. Hazael "was cutting Israel short. He held the prophet Elisha in honour, and wept by his bedside when he was dying, addressing him in the words Elisha himself had used when Elijah was carried up into heaven: He soon after died B. He was succeeded by his son. Jehohanan - Jehovah-granted, Jeroboam II. A Korhite, the head of one of the divisions of the temple porters 1 Chr. The father of Azariah 2 Chr. The son of Tobiah, an enemy of the Jews Neh. Jehoiachin - succeeded his father Jehoiakin B. He is also called Jeconiah Jer. He was the last direct heir to the Jewish crown. He was carried captive to Babylon by Nebuchadnezzar, along with the flower of the nobility, all the leading men in Jerusalem, and a great body of the general population, some thirteen thousand in all 2 Kings After an imprisonment of thirty-seven years Jer. He married Jehosheba, or Jehoshabeath, the daughter of king Jehoram 2 Chr. The plans he adopted in replacing Jehoash on the throne of his ancestors are described in 2 Kings He was among the foremost of the benefactors of the kingdom, and at his death was buried in the city of David among the kings of Judah 2 Chr. He is said to have been one hundred and thirty years old. Jehoiakim - he whom Jehovah has set up, the second son of Josiah, and eighteenth king of Judah, which he ruled over for eleven years B. His original name was Eliakim q. After this the king of Egypt took no part in Jewish politics, having been defeated by the Chaldeans at Carchemish 2 Kings Palestine was now invaded and conquered by Nebuchadnezzar. Jehoiakim was taken prisoner and carried captive to Babylon 2 Chr. It was at this time that Daniel also and his three companions were taken captive to Babylon Dan. Nebuchadnezzar reinstated Jehoiakim on his throne, but treated him as a vassal king. In the year after this, Jeremiah caused his prophecies to be read by Baruch in the court of the temple. Jehoiakim, hearing of this, had them also read in the royal palace before himself. The words displeased him, and taking the roll from the hands of Baruch he cut it in pieces and threw it into the fire Jer. During his disastrous reign there was a return to the old idolatry and

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corruption of the days of Manasseh. After three years of subjection to Babylon, Jehoiakim withheld his tribute and threw off the yoke 2 Kings Nebuchadnezzar sent bands of Chaldeans, Syrians, and Ammonites 2 Kings They cruelly harassed the whole country comp. The king came to a violent death, and his body having been thrown over the wall of Jerusalem, to convince the besieging army that he was dead, after having been dragged away, was buried beyond the gates of Jerusalem "with the burial of an ass," B. Nebuchadnezzar placed his son Jehoiachin on the throne, wishing still to retain the kingdom of Judah as tributary to him. Jehoiarib - Jehovah defends, a priest at Jerusalem, head of one of the sacerdotal courses 1 Chr. His "course" went up from Babylon after the Exile Ezra 2: Jehonadab - Jehovah is liberal; or, whom Jehovah impels. A son of Shimeah, and nephew of David. It was he who gave the fatal wicked advice to Amnon, the heir to the throne 2 Sam. He was very "subtil," but unprincipled. A son of Rechab, the founder of a tribe who bound themselves by a vow to abstain from wine Jer. There were different settlements of Rechabites Judg. His interview and alliance with Jehu are mentioned in 2 Kings He went with Jehu in his chariot to Samaria. Jehonathan - whom Jehovah gave. A Levite who taught the law to the people of Judah 2 Chr. Son of Toi, king of Hamath, sent by his father to congratulate David on the occasion of his victory over Hadadezer 2 Sam. A Levite of the family of Gershom 1 Chr. A priest sent by Jehoshaphat to instruct the people in Judah 2 Chr. The son of Ahab and Jezebel, and successor to his brother Ahaziah on the throne of Israel. He reigned twelve years, B. His first work was to reduce to subjection the Moabites, who had asserted their independence in the reign of his brother. Jehoshaphat, king of Judah, assisted Jehoram in this effort. He was further helped by his ally the king of Edom. Elisha went forth with the confederated army 2 Kings 3: The Moabites under Mesha their king were utterly routed and their cities destroyed. At Kir-haraseth Mesha made a final stand. The Israelites refrained from pressing their victory further, and returned to their own land. Elisha afterwards again befriended Jehoram when a war broke out between the Syrians and Israel, and in a remarkable way brought that war to a bloodless close 2 Kings 6: But Jehoram, becoming confident in his own power, sank into idolatry, and brought upon himself and his land another Syrian invasion, which led to great suffering and distress in Samaria 2 Kings 6: By a remarkable providential interposition the city was saved from utter destruction, and the Syrians were put to flight 2 Kings 7: Jehoram was wounded in a battle with the Syrians at Ramah, and obliged to return to Jezreel 2 Kings 8: The eldest son and successor of Jehoshaphat, king of Judah. He reigned eight years B. His wife was Athaliah, the daughter of Ahab and Jezebel. His daughter Jehosheba was married to the high priest Jehoiada. He sank into gross idolatry, and brought upon himself and his kingdom the anger of Jehovah. He died a painful death from a fearful malady, and was refused a place in the sepulchre of the kings 2 Kings 8: One of the priests who accompanied the removal of the ark to Jerusalem 1 Chr. Son of Ahilud, "recorder" or annalist under David and Solomon 2 Sam. The son and successor of Asa, king of Judah. After fortifying his kingdom against Israel 2 Chr.

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Chapter 4 : Taryag Mitzvot - a list of the Commandments

Grace: God's Prescription for Disgrace Understanding and Ministering to Victims of Sexual Abuse. 2 Samuel
Grace: God's Prescription for Disgrace Understanding and Ministering to Victims of Sexual Abuse.

At the time he wrote this epistle, Silas and Timothy were with Paul. Paul may have led Timothy to faith in Christ on the first missionary journey 1 Tim. Timothy had recently returned to Paul in Corinth when Paul wrote this letter. He had come from Thessalonica bearing news of conditions in the church there 3: The Thessalonians knew all three men personally. First and 2 Thessalonians are the only Pauline Epistles in which Paul did not elaborate on his name or the names of his fellow writers. This probably implies that his relationship with the Thessalonians was good and stable. It also appears in Hebrews. The "church" Greek ekklesia is a group of people, Jews and Gentiles equally, whom God has called out of the mass of humanity for a life separated unto Himself. The Greek word refers to many different types of assemblies social, political, and religious, and in the Septuagint it is a synonym for "synagogue. By calling Jesus Christ "Lord," Paul conveyed the idea, to both Jews and Gentiles, that Jesus is God; both groups would have understood this implication. Paul used both words when he greeted the recipients of his epistles. He mentioned his apostleship in all his other epistles and sometimes had to defend it vigorously e. Thanksgiving for the Thessalonians 1: Yet the letters are traditionally ascribed to Paul alone. Many scholars answer no. They note the way the first-person plural dominates both letters, even in the thanksgiving section, which does not happen in most of the other Pauline letters, including three of them that name someone else in the salutation 1 Corinthians, Philippians, Philemon. However, there is reason to pause before drawing this conclusion. Paul is the primary author [cf. Obviously Paul did not mean that he spent all his time praying for the Thessalonians. He prayed for them continually, rather than continuously. First, they had turned to Christ in "faith. Paul identified the source of each virtue. Each virtue found its object in Jesus Christ as they lived before God. They had exercised faith in the past when they first trusted Christ. They were loving Him in the present, and they were hoping for His return in the future cf. The expectation was that in every life faith would work Gal 5: There are three participial clauses that modify the main verb eucharistoumen "we give thanks," v. Verse 2b gives the manner of giving thanks, verse 3 the occasion, and verse 4 the ultimate cause. Paul had not persuaded them by clever oratory, but the power Gr. This Greek word stresses inward power that possessed the missionaries, not necessarily that supernatural manifestations accompanied their preaching, which dynamis "miracles," 1 Cor. They had welcomed the gospel message, even though it had meant much suffering for them because of the persecution from unbelieving Jews and Gentiles. Most of the New Testament writers took for granted that tribulation is the normal experience of Christians cf. Nevertheless, with "tribulation," "joy" had also come to them, the joy of sins forgiven. This is one of the oxymorons contradictions of the Christian life. News of their good example had circulated within their own province of "Macedonia," but had also reached their neighboring province to the south, "Achaia. They were a missionary church. They reported how the Thessalonians had turned "from idols to serve" the only divine, "living and true God" cf. This was the evidence of their faith and love v. There were evidently two types of Gentiles in the Thessalonian church: Similarly, the language of belonging is also prominent in the Thessalonian correspondence 1 Thes. He is the "true" genuine, Gr. Repentance and believing are presented as two steps in a process. Actually, they are both wrapped up in the same package, and you have them both right here. The repentance followed the turning to God. When they turned to God, they automatically turned from idols. Now turn your hand around. When you turned your hand around, the back side of your hand now faces you, and the palm of your hand automatically turned away from you. Just so, you cannot turn to Christ Jesus without turning from something, my friend. That turning from something is repentance. The Bible teaches that it is the people in the church who need to repent [cf. We need to get down on our faces before God and repent. That is not the message for us to give to the unsaved man down the street. He needs to know that he has a Savior. Or did he mean a specific instance of

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God outpouring His wrath at a particular time in history yet future? The commentators, regardless of their eschatological positions, take both positions on this question. For example, some amillennialists believe Paul was speaking generally. Premillennialists also disagree with one another on this point. There is no specific reference to a particular judgment here. Therefore it seems to me that this is the first reference to that outpouring of wrath in the epistle cf. The biblical revelation about the relationship of church saints to the wrath of God strongly implies a pretribulation rapture of the church. Nearness involves certainty but certainty does not necessarily involve nearness. One of these judgments is the Tribulation Matt. Consequently "away from" seems to be the idea Paul intended here. Pretribulationists say He will do so by taking us to heaven before the Tribulation begins. Other passages in 1 Thessalonians, however, point to a pretribulation deliverance e. Without it there is something lacking; the Christian who does not look upward and onward wants one mark of perfection. The clear implication is that they had a hope of His imminent return. Then they should rather have been described as bracing themselves for the great tribulation and the painful events connected with it. We sometimes hear in the news that a terrorist attack is imminent. That means that it could happen very soon, not that it will happen soon. People become dreamers, become taken up with prophetic questions, and they are interested no longer in living for God or seeking to win others for Christ. Frankly, my own experience teaches me the contrary to be true. The more this blessed truth grips the soul, the more one would be concerned not only about serving God by also winning others to Christ. Reminders for the Thessalonians 2: How the gospel was delivered 2: He did so to strengthen their confidence in him, in view of certain questions that may have arisen in their minds, and any accusations that his critics may have directed against him cf. His ministry had borne fruit in their lives. Paul had come to them, just having been persecuted for preaching in Philippi, and he had received the same treatment in Thessalonica. Nevertheless he continued preaching boldly Gr. Parresia, "boldness," is the opposite of kolakeia, "flattery" v. This is not the reaction of a person who seeks personal recognition or money. Such a person would move on quickly to a more profitable audience. He and his companions had behaved in Thessalonica as they had elsewhere, as faithful servants of God. They did not preach for the approval of "men," but of "God," who scrutinizes motives. When Paul wrote "we," he customarily meant himself and his companions. Nothing but experience will convince some preachers how fickle is popular favour and how often it is at the cost of failure to please God. Since they could not do so to the second, Paul claimed God could "God is witness". Itinerant philosophers and orators were common in the Roman Empire. Paul had little in common with their motivation "glory from men". He had come to Thessalonica to give, not to get. Furthermore Paul had not demanded that the Thessalonians acquiesce to his message on the basis of his apostolic "authority. The Christian who is feeding others must be careful not to feed on the wrong things himself. In this way, Paul followed the tradition of Jewish rabbis, for whom receiving money for teaching the Law was considered shameful. Paul was by trade a leather-worker. Have you known any mothers who punch the clock and then turn away from their crying babies because they refuse to work anymore? Mothers work a little differentlyâ€”night and day. He had done so "as a father," who has the responsibility to prepare his children for the events that lie ahead of them. The figure of the nursing mother v.

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Chapter 5 : Shalom Radio UK | This calendrierdelascience.com site is about Good News

Destruction of Hope (2 Sam. ,) Satan attempts to destroy faith by the damage of loss of trust, and he attempts to destroy hope by the damage of loss of.

What the End Tells Us About the Beginning Perhaps you remember being told not to read the end of a mystery story because it would ruin reading the rest of the story. With the Bible, however, it is essential to start at the end. The very end, the visions of Rev. Now the Bible is a "mystery" story Mk. But not the kind mentioned above. No amount of effort or data would enable us to figure it out. But this mystery has been made known to us, revealed by God himself. What we cannot and can never figure out God has graciously made it known to us, to those who follow him and therefore have "eyes to see and ears to hear. Like Jill Pole in C. And why I have written this book. When we start with the end in this way we can go back to the beginning to see how that end is foreshadowed or set in motion there. And that is what we will do in this chapter. The sea in biblical imagery is the home of the demonic. Remember, the great beasts of Rev. This imagery tells us there will no foothold anywhere in the new creation for evil. Over 25 times in the Old Testament we find the covenant promise that God will be our God and we will be his people with slight variations. Here, on the new creation in the New Jerusalem, we see this promise fulfilled. God makes all things new. The only other cubic-shaped structure in the Bible is the Holy of Holies in the temple, the very throne room where God dwelt 1 Kings 6: The whole city, which has become co-extensive with the whole new creation is the site where God now meets and dwells with his people. The gold in the land of Havilah watered by the river Pishon from Eden Gen. The rivers watering the world outside of Eden and the temple as a place of prayer for all people 1 Ki. They exercise the representation of God and protection and care of creation God commissioned Adam and Eve to exercise in the garden. Peace This vision of creation and creature at full flourishing is breathtakingly beautiful. Though these are only images and pictures they powerfully whet our hearts and imaginations for the reality to which they point. We have obeyed T. And to make an end is to make a beginning. The end is where we start from. Now we turn to the beginning to discover ways in which it foreshadows or points to the end. This is what we might call the filter of "prejudice of the scientific. We reverence science and scientists and grant the validity of "truth" to their work, which we can see, count, touch, taste, and so on. Everything else is preference, opinion, point of view, in other words, something other than or less than truth. When we come to Gen. We deploy every bit of physics, chemistry, and biology we can find to prove its truthfulness by these standards. And it does not work. However, our "prejudice of the scientific" is just that, a prejudice. Post-modern thinkers have debunked the conceit that science alone delivers "truth. Further, it is anachronistic to apply scientific standards to these texts because was no such thing in the ancient world. To put it simply, the creation stories of the peoples surrounding Israel answered the questions of what creation means and why humans were created, not how things came to be. This is what taking the creation stories seriously, even literally, is all about! They are literally of a similar genre as the creation stories of their contemporary cultures - call it myth, saga, legend, proto-history, whatever. It is however anything but the kind of scientific-historical account we try to make it. If we can set aside this "prejudice of the scientific" as the filter it is, and attempt to hear these stories out of their own context, this will help us keep our eyes on the ball of what the Bible is actually trying to tell us rather than diverting attention to other questions these stories do not and cannot answer. To begin with, it seems pretty clear that Gen. Together, these two stories tell us what creation is and is why we were created. If we can keep our eyes off the usual sterile debates about origins, this first creation story looks very different than we imagined. In fact, for us westerners, we need to start at the end to get on the same page with the author. And even before that we need to be aware of a commonplace about creation stories of that time. In most of them there is a symbolic relationship between temples and the cosmos. The temples were believed to be both the center of the cosmos and a microcosm of the cosmos. In effect, to build a temple was to create a cosmos, a world. And that, I submit, is what we have in Genesis 1. The clue that opens up this

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interpretation is the end of the story: God at rest on the seventh day. Deities only "rest" in temples. Rest does not mean relaxation or lack of activity. Rather, rest is the state of normality that ensues after the resolution of some emergency or crisis. To be without a temple is such an emergency or crisis situation. God resolves this crisis by building a temple to dwell in. In Hebrew the word for temple can also mean palace. I will live here because I wanted it for myself. This also makes sense of the oft unnoticed fact that God does not leave the earth but instead remains here at rest. Further, the seventh day seems not to end. There is no "there was evening and there was morning. God has completed the creation of his temple in six days and the seventh day is his unending rule in it. Further confirmation for this view is that the building of tabernacle in Exodus and the construction of the temple in 1 King follow the same pattern. Just as in Gen 1: According to Exodus Finally, the creation account reaches its climax in the Sabbath rest of God, and the commands to create the tabernacle are followed immediately by the command to observe the Sabbath in memory of the 7 days of creation Exodus This form is most appropriate in a temple worship setting! The picture below shows how creation and temple correspond to each other. Moving from the bottom up we first meet the "dark over the deep sea" 1: Entering the Holy Place, which corresponds to the order God provides his creation - the lights in the sky, clouds, plants for food. In the light of all this evidence, to say that the first creation story describes the creation of the world is correct. Not the earth we try to understand and describe in our scientific terms. If I am right about this creation-temple parallel, then right at the outset we have established presence as the key theme here. The temple is the site where God meets his people in communication, communion, and community. A promise is embedded in this account as well. Rather, man and woman will guide and oversee its growth toward full flourishing, forcefully at times the strong verbs of 1: And that leads us right into the peoplehood present in this passage. It is obviously the hallmark of what it means to human. No other creatures have it. A bit of background can help here. Rulers in the Ancient Near East would frequently place statues or images of themselves in the outlying regions of their empires. These images represented the presence and authority of the ruler and reminded the inhabitants to whom they belonged. It seems that as the children of the Great King God , humans both female and male together share the dignity and responsibility of being in a special relationship to God and acting on his authority as they reflect his character and represent his way throughout creation. This is humanity as we should be! The second creation story will add more to this profile of divine image-bearers. God at rest, sustaining his world in perfect working order and harmony is the picture of peace shalom in this story. And if God at rest in such a world is his peace, this peace is a consequence of his presence. As the Great King at home in his realm, God promises the present and future well-being of creation under the "charge" of the people who bear his image. The form of creation makes life possible for all that fills it. Humanity protects and provides order and direction for the flourishing of life under God. In this second story humanity is brought forward to the very beginning of the story to focus attention on them. In spite of the obvious differences of content and style with the first creation story, this second one shares one major conceptual parallel with it - Gen. It speaks to his calling and commitment to his people on behalf of the blessing of the whole world. Karl Barth says that God has chosen not to be God without us. Here are some of them. Eden was the place where God meet and communed with his creatures Gen.

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Chapter 6 : 1 Thessalonians: An Exegetical and Devotional Commentary

Disgrace versus grace is similar to the contrasts between destruction and redemption, sin and salvation, brokenness and healing, despair and hope, shame and compassion, guilt and forgiveness, violence and peace.

Arachnid , Waspinator Motto "What does not destroy me makes me strong. In the past, a few fans have referred to him as Megatron II to distinguish him from the original character of the same name; in the Japanese Transformers: Robot Masters series, he was named Beast Megatron for this purpose. Usually however he simply referred to as the Beast Wars Megatron. His ultimate goal is the conquest of Cybertron , where he was branded a criminal. It was Cryotek who masterminded the theft of the Golden Disk, but Megatron betrayed his mentor and fled Cybertron with his prize, leaving Cryotek and Dirge to be arrested by Maximals. Studying the ancient Cybertronian text called the Covenant of Primus , the Predacon took the name Megatron from a great destroyer of the same name that the book foretold which may or may not have been also in direct homage to his namesake, the Decepticon Megatron. Searching for energon to power his takeover bid, he stole the legendary artifact known as the Golden Disk, but discovered amongst its data more than the mere location of an energon source - encoded onto the disk was a message from the original Megatron , which contained the co-ordinates of the prehistoric planet Earth. Using transwarp technology this would allow a user to travel back in time and alter history - specifically, to destroy Optimus Prime as he lay in stasis within The Ark , thereby preventing the Autobots from winning The Great War. His sense of humor vanished, replaced with "Machine Precision" and his plans had evolved to galactic conquest. He even developed some sense of honor, keeping his word to Rattrap in one case where he would have formerly taken advantage of an opponent. However, he still retained his strategic brilliance and manipulative abilities, outwitting the Maximals and other enemies with his plans on nearly every occasion. The comics exclusive to the BotCon convention, however, shone some light on this period of time, and revealed that upon his return to Cybertron, Megatron met his former mentor, Cryotek. Cryotek offered to free Megatron of his beast mode by transferring most of it to himself, only to have the transfer send him into a period of stasis lock. Megatron was intended to appear in an upgraded form during the Universe storyline, but the line was cancelled before this could come to pass. However, an alternate version was mentioned as hailing from a universe where he was overthrown and killed by Obsidian after taking control of Cybertron with his Vehicons. This pushed Inferno into the Predacon camp, and after Obsidian and Tankor were drawn into the Universe War by Unicron Waspscream and the other rebel forces reclaimed Cybertron. More Than Meets The Eye series of character profiles. As the accomplice dispatched a Maximal security agent his leader obtained the Golden Disk and announced he wished to be addressed as Megatron from now on, implying he took the name after viewing the profile of the original Megatron. Activating all the remaining stasis pods on the planet, Magmatron quickly assembled a Predacon army of his own, including a reanimated Ravage. Although Magmatron had ambitions to stage a coup like Megatron, he did not want to reveal his intentions to the Tripredacus Council yet, and aimed to capture Megatron for them as his mission required, to divert suspicion. Magmatron aimed to send him back to Cybertron , but due to the intervention of Razorbeast , Optimus Minor and Grimlock , Magmatron was sent back to Cybertron instead. Razorbeast left the unconscious Megatron on Earth, fearing an alteration to the time stream if he captured him. He planned to free Megatron from his imprisonment on the Autobot shuttle and ally with him to kill all the Maximals on the planet. His plan was thwarted by Razorbeast. However, in the very last panel of the series, Megatron is seen overlooking a ravaged Cybertron, presumably having just arrived from his long transwarp journey before his Maximal rivals. Dawn of Futures Past, which picked up where the Dreamwave story left off. Much more of the background surrounding his theft of the Golden Disk artifacts was revealed. A feared general in the Predacon army, he went rogue from the Predacons after the signing of the Pax Cybertronia-a peace treaty between the Maximal and Predacon factions-and took the name of Megatron. He swiftly gathered a crew of like-minded individuals and, while Waspinator and Terrorsaur stole a ship, he, Dinobot and

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Scorponok stole the disk, battling the guards and destroying one, leaving the other to commandeer a ship to pursue them. Picked up by their ship, they fled and were pursued by two ships - one of which was the Axalon. Tarantulas was able to decode enough information from the Golden Disk to set a course through transwarp space. The tank is his toy; the profile given for the character in the widespread release of the comic notes that his original body transforms into a hover tank. Whether the two are reconcilable is unknown. After losing Optimus Prime and Sari to the Transtech incarnation of Shockwave, Bumblebee and Flareup meet Megatron, who goes by the name of "Joe" to avoid any attraction. Once Bumblebee frees his friends, Megatron reveals himself as he uses the key to bring an army to life. However, when his army realize the consequence of their coming to being within Transtech Cybertron, a mutiny ensures as Megatron is dragged off while vowing revenge. However, he was eventually defeated due to the actions of the Binaltech Alternity in dispatching a crew of similarly created Maximals-including Air Attack Optimus Primal-to challenge his efforts. However, his legacy would continue to plague that universe, as his associate Cryotek would use the Transwarp technology Megatron contributed to their efforts to launch a campaign across time and space. This time, however, the two old enemies found themselves in an uneasy alliance, travelling from universe to universe to wherever the multiversal conflict had spread. Lio Convoy, Close Call! In this film, the Predacons of the series discover a mysterious transwarp device. Robot Masters The short-lived Transformers: Robot Masters line released exclusively in Japan saw Megatron transported through the mysterious "Blastizone" to Earth in the early 21st Century, where he sided with the Decepticons, currently led by Starscream after the disappearance of Megatron. Dubbed "Beast Megatron" to distinguish him from his predecessor, Megatron bested Starscream and took leadership of the Decepticons until the original Megatron returned in the form of Reverse Convoy, and the two Megatrons merged their energies to create the "Double Megatron Tornado". Oddly, the Robot Masters series depicted Megatron standing as tall as original Decepticon characters, when Maximals and Predacons were much smaller. Additionally, he is capable of robot-mode flight, and breathes fire in dinosaur mode, none of which he could do in the Beast Wars TV Series.

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Chapter 7 : No Welfare? What about Deut 20?

Great is shalom, peace, because about all the other mitzvot (commands) in the Torah it is written, "If the opportunity to do the mitzvah comes upon you, then you must do it, and if not, you are not bound to do it.

Mecca, as seen from Jabal al-Nour , Ottoman Turkish map of Al-Haram Mosque , and related religious sites, such as Jabal al-Nour The early history of Mecca is still largely disputed, as there are no unambiguous references to it in ancient literature prior to the rise of Islam. Even though detailed descriptions were established of Western Arabia by Rome, such as by Procopius , there are no references of a pilgrimage and trading outpost such as Mecca. There has been speculation this is could be a reference to Mecca. However, due to the lack of a description or any other supporting literature, the claim is seen as contentious. The Old Testament chapter Psalm In the 6th century they joined the lucrative spice trade , since battles elsewhere were diverting trade routes from dangerous sea routes to more secure overland routes. The Byzantine Empire had previously controlled the Red Sea , but piracy had been increasing. Another previous route that ran through the Persian Gulf via the Tigris and Euphrates rivers was also being threatened by exploitations from the Sassanid Empire , and was being disrupted by the Lakhmids , the Ghassanids , and the Romanâ€”Persian Wars. The tribes of southern Arabia asked the Persian king Khosrau I for aid, in response to which he came south to Arabia with foot-soldiers and a fleet of ships into Mecca. The Persian intervention prevented Christianity from spreading eastward into Arabia, and Mecca and the Islamic prophet Muhammad, who was at the time six years old in the Quraysh tribe, "would not grow up under the cross. Although the area around Mecca was completely barren, it was the wealthiest of the three settlements with abundant water via the renowned Zamzam Well and a position at the crossroads of major caravan routes. Up to the 7th century, this journey was intended for religious reasons by the pagan Arabs to pay homage to their shrine, and to drink from the Zamzam Well. However, it was also the time each year that disputes would be arbitrated, debts would be resolved, and trading would occur at Meccan fairs. These annual events gave the tribes a sense of common identity and made Mecca an important focus for the peninsula. According to Islamic tradition, it was in this year that Muhammad was born. It gained widespread fame, even gaining the notice of the Byzantine Empire. His brother Qays who was with him fled to Abraha and told him the news, which increased his rage and fury and he swore to raid the Kinana tribe and destroy the temple. Abraha [53] [54] marched upon the Kaaba with a large army, which included one or more war elephants , intending to demolish it. A man from the Himyarite Kingdom was sent by Abraha to advise them that Abraha only wished to demolish the Kaaba and if they resisted, they would be crushed. Abdul Muttalib told the Meccans to seek refuge in the hills while he with some leading members of the Quraysh remained within the precincts of the Kaaba. Abraha sent a dispatch inviting Abdul-Muttalib to meet with Abraha and discuss matters. When Abdul-Muttalib left the meeting he was heard saying, "The Owner of this House is its Defender, and I am sure he will save it from the attack of the adversaries and will not dishonor the servants of His House. It has been theorized that an epidemic such as by smallpox could have caused such a failed invasion of Mecca. According to the Surah of Al-Fil , the next day, [as Abraha prepared to enter the city], a dark cloud of small birds sent by Allah appeared. The birds carried small rocks in their beaks, and bombarded the Ethiopian forces and smashed them like "eaten straw". Alliances were struck between the merchants in Mecca and the local nomadic tribes, who would bring goods â€” leather, livestock, and metals mined in the local mountains â€” to Mecca to be loaded on the caravans and carried to cities in Shaam and Iraq. Goods from Africa and the Far East passed through en route to Syria including spices, leather, medicine, cloth, and slaves; in return Mecca received money, weapons, cereals and wine, which in turn were distributed throughout Arabia. The Meccans signed treaties with both the Byzantines and the Bedouins , and negotiated safe passages for caravans, giving them water and pasture rights. Mecca became the center of a loose confederation of client tribes, which included those of the Banu Tamim. Other regional powers such as the Abyssinian , Ghassan, and Lakhm were in decline leaving Meccan trade to be the

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primary binding force in Arabia in the late 6th century.

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Chapter 8 : Joel 2 Commentary | Precept Austin

1 Kings 2] [Note: Much later, in the Divided Monarchy, the northern kingdom did appear to develop local markets, as reflected in Amos , but their attempted subjugation/sale of , war-captive Judahites in 2 Chron 28 might have been to the northern markets of Damascus or the Tyre connection.]

But this ceremony was not just about spiritual connection with the plant kingdom, and included more than the usual ritual meal of fruits, nuts, and wine. The forestry chair of the local Sierra Club chapter gave an overview of the threat posed to the old-growth redwood forests by the Houston-based Maxxam Corporation. Most radical of all, the ceremony set the stage for an act of civil disobedience: The religious action was part of a larger campaign to invoke Jewish traditions in defense of Headwaters Forest, the largest tract of unprotected ancient redwoods in the world, acquired by Maxxam in a hostile takeover of Pacific Lumber Company in Such applications are hardly new-the Book of Deuteronomy, for example, prohibited the Israelites from destroying the fruit trees of cities they besieged. Activists tapped this tradition in by sending a letter to Hurwitz just before Yom Kippur, the Day of Atonement, when observant Jews reflect on their actions of the preceding year. The lead author, student rabbi Naomi Steinberg, explains: Hurwitz has forgotten the faith of his ancestors. One response has been to claim that Islam is “uniquely” a religion of violence, terror, and war. Some atheists have used this fact to accuse religion itself of being the root of violence. Why did these things happen? One powerful answer came even before from Gloria Steinem: Racism remains rampant in the structures of our country, and other aspects, forms, and targets of the Disease of Domination are also worsening. The burning of the Earth has actually “through Superstorms, floods, droughts, and famines” killed many more Black and brown people than police have. And not just in absolute numbers: The truthful equation is: Sometimes the Disease of Domination has arisen within the Jewish people “but those outbreaks of Domination Disease have been confronted by Jews who were and are committed to the Prophetic vision of justice, peace, and a rhythm of rest for humanity and the Earth. In many cities, Jews will be gathering at some public place on the last night of Hanukkah “this coming Tuesday evening, December 23 “” carrying Hanukkiot the nine-candled Hanukkah Menorahs to affirm that Black lives matter. The powerful image of a multiracial menorah is by Zoe Cohen. Her work can be seen at ZoeCohen. For at least a decade, it has been the reason the AJC gave for supporting extreme extraction of fossil fuels: Its policy attacks the future of our planet, because it supports the emission of more and more Carbon Dioxide into our global atmosphere. This photo above is Baltimore. Expand it by clicking on the title of this article. Already these protests have become the first nation-wide protest ever, against rampant racist behavior by many police forces. The decision whether to smash these protests or respond to them with hope and openness will not be decided by the police and military alone. It will depend on us “all of us. What will we demand? Many Americans believe or assume that slavery is over, a thing of the past. Its very worst aspects are.

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Chapter 9 : January " Shabbat Shalom " x©x'x^a x©xœx•x•

"This section of the letter begins with the second thanksgiving in a series of three (; ;) that dominate the tone of the first three chapters." [78] Previously Paul thanked God for the way these believers were bearing the fruit of righteousness in their own lives ().

An Example for Others to Imitate Introduction With this first mark of maturity we come to a study of the qualities that describe what Christ-like maturity looks like. Since becoming Christ-like makes one an example to follow, we will begin here. A mature Christian is someone who is a model, a pacesetter; someone who influences others in positive ways according to biblical standards! Modeling Christian virtues, virtues of true spirituality, is crucial to effective ministry in the world. Without biblical and godly models we are cast into a restless sea that can only toss up refuse and mud Isa. Students, sons, daughters, and the flock, tend to emulate their leaders, parents, guardians, teachers, or heroes. The tendency is for us to shy away from this responsibility and reality, but in order to be truly mature and a leader, one must accept this as a reality of leadership. Principles Related to Being Examples In regard to being examples to others, it is helpful to consider the following principles: Several passages dealing with this issue will be considered later in this study. Someone is going to follow us and be influenced by us. Do we know where we are going? Are we providing the kind of example that will enhance their lives, or are we like the blind leading the blind? The bad news is we are lost, but the good news is we are making good time. Activity in itself never means effectiveness. We can be like the cowboy who rushed into the coral, bridled and saddled his horse and rode off in all directions. We need quality lives with quality motion aimed in the right direction with specific, biblical objectives. Effective ministry to others is often equated with such things as dynamic personalities, with talent, giftedness, training, enthusiasm, and with charisma. But these things alone are inadequate, as is so evident by the leadership we have seen in the top government positions in our country the last few years. Much more is needed. In the Bible, the qualities that lead to effective ministry are found in the elements of spiritual character, in the character of Christ reproduced in us by the ministry of the Spirit see Eph. In his unique style, Dr. Hendricks used to tell the story of a student who came to him with a problem. The interchange went something like this as I recall: I have a bigger problem than that. Why did the Lord choose me? How would you like to launch a worldwide campaign with the likes of Peter and his compadres? Yet, with these common, average, uneducated men, the Lord launched a campaign that has spanned the globe and turned the world upside down. Was this because of their unique and imaginative methodology? It was because these common men knew the Lord and began to experience His life and His qualities of godliness. He took common men and made them into great men who became spiritual leaders because they were experiencing Him through the power of the Spirit of God. This is a constant theme of the Bible. This truth is strongly taught in 1 Thessalonians 2: This relates to the issue of living so we truly show that what we are, our character, is distinctively the result of knowing and walking with Christ. But, sometimes what Christians speak so loudly that it completely turns people off or puts them in reverse. If our lives are not what they should be, others not only will not want to follow us, they will become repelled by what we are. Unfortunately, the opposite is also true. Some people will follow us. In this case, not so much in what we say, but in the way we live—in our priorities, values, and attitudes as well as our actions. If our lives are not what they should be, we become inverted examples who take people away from the Lord and the life He has called them to. Or do we find every possible excuse to stay home? Do we consistently allow our family to engage in pursuits that keep us and our families away from church or fellowship with believers? This sets a model that says these other pursuits are more important than the Lord or the assembling together with the body of Christ for Bible Study, prayer, or worship. Actions speak so much louder than words! Do we teach our children the principles of being on time, of doing all things decently and in order? Then are we consistently late? Do our children often miss Sunday school or church because we are so disorganized that we are unable to make it? Again, Actions

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speak so much louder than words! By definition we mean giving a clear reason for the way we live or the clear distinctives of our lives. As Christians, if our lives are different, as they should be, and we never let others know why we are different, we may have still failed in being examples. Leaders and Christians as a whole are to be models for others to imitate. We are to be a picture of reality, a proof that Jesus Christ saves and changes lives so we can become a powerful magnet that draws others to Christ. You mean people are supposed to follow me? As this passage points out, the issue is who are WE following? How much are we allowing Jesus Christ to be the Lord of our lives? Are we in hot pursuit of knowing and experiencing the life of Christ as was the apostle Paul? It is a command. The present tense and the meaning of this verb reminds us this is a process, a target, a goal to set our sights on and pursue daily. None of us ever arriveâ€”but it should be a daily goal. This is not a superficial mimicry or a mere imitation. According to New Testament truth, this involves the process of reproduction. The Lord Jesus seeks to reproduce Himself in us as we appropriate His life by faith through the knowledge of the Word and the ministry of the Holy Spirit. The teaching and example of the missionaries though only for a few weeks and the afflictions they faced plus the ever-present ministry of the Spirit were the tools God used to produce spiritual growth and changed lives. As mentioned, our word imitate may lead to the wrong impression. Christian imitation has nothing to do with outward conformity where someone merely copies the actions, mannerisms, or speech of another. But, as the New Testament context makes clear, this is not merely a matter of external conformity, but change from the inside out by means of the Spirit and the application of biblical truth as seen in the life of the mature Christian model. In this context, it is the manner of life of the leader which has made him an example. It refers to the manner of the lives of their leaders that had been centered in the Word and the walk of faith. This had a specific outcomeâ€”Christlikeness or godliness. In other words, people are going to be watching us and to a certain degree, the example of our lives will affect the conclusions at which they arrive, not only about us, but about Jesus Christ and Christianity. In the context of this passage, one clear sign of maturity is the pursuit of holiness, a heart set on heavenly treasures and divine objectives see 3: We might note two things here: In this pursuit, one must have his course fixed on the right beacon or have his radio tuned in to the right frequency, or he will arrive at the wrong destination. In other words he needs the right example and standard. He needs those who stir him on to higher and higher standards. In this believers have a two-fold responsibility: But b they must also be on alert to the fact that there are those who are not walking after the pattern of godliness found in scripture as seen in the lives of Paul and his cohorts cf. Naturally, the Lord Jesus is our supreme example, goal, and authority, but Scripture does authorize the legitimacy of following godly people as examples. We need godly examples. Such people demonstrate the possibility and reality of following the Lord and of progress in Christ-like growth. They provide us with godly incentives. It is motivational to find men and women who have truly grown in their walk through the power of the Spirit of God. It recognizes that freedom does not mean license, but provides the power to serve God according to His standards through faith in a living Savior who has made us acceptable to God and provides us with the motivation and means for change 1 John 3: Understanding the finished work of Christ on the cross and our union with Him provides assurance of eternity. This reality of eternity should lead to an eternal perspective which in essence means a new set of values, controls, and pursuits cf. In essence, then, a proper grasp of the person and work of Christ should produce a personal reevaluation that leads to a denunciation of our old attitudes, values, and priorities see Phil. But what we need in the church are men and women who demonstrate this as examples to their families and others. Persevere in this, because by doing so you will save both yourself and those who listen to you. But young men and women can, through spiritual maturity in the Lord, overcome their typical, youthful behavior and become examples and models even for older people. Failure in one area can harm our ability to be an example. Since the context is dealing with our ministry to the body of Christ, the emphasis is on our need to be an example to fellow believers, but this in no way exempts us from the responsibility of being an example to unbelievers see Col. In 1 Timothy 4: Verses deal primarily with public ministry and the stewardship of his spiritual gifts. Obedience to these commands would allow Timothy to become an example to follow in public ministry when the church

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is assembled. Verses deal more with his private life and stresses the idea of dedication, diligence, endurance, and discipline, a fitting challenge against laziness and just going with the flow. In your teaching show integrity, dignity, 2: We should note that verse 7 flows out of the charge to encourage younger men to be self-controlled vs. Thus, in this passage, Peter warns of the tendency to lead by dominating others, a characteristic that is typical in the world, but that should not exist in the body of Christ. To be a biblical and Christ-like example a believer must have the character of one who leads as a servant Mark This is one of the distinctive characteristics of Christian leadership and will be discussed below.