

Chapter 1 : Catechism of the Catholic Church - Life in Christ

Life has its ups & downs and so do roller coasters! Inspiration is the perfect backdrop for fun times and meaningful conversations. After a long day of exciting rides, teens come to experience the thrill of a life in Christ through Mass, adoration worship and community.

Heavenly Father, we thank thee again that we are able to gather in the name of our Lord and Savior Jesus Christ and study Thy word. We thank Thee for these wonderful doctrines of redemption and propitiation and reconciliation. And we thank Thee for the way in which they light up the things that Jesus Christ did when he died for us upon the cross. May, Lord, he lead us into the things that concern our Lord Jesus Christ and our salvation through him. So we commit our time of study to Thee. In his name and for his sake. The finished work of Christ. Now this is the final one of the great works accomplished by our Lord in his death. Propitiation is toward God. Redemption was that doctrine whereby Jesus Christ through the payment of the sacrifice of the cross bought us from the slave market of sin, bought us thereby delivering us from the bondage to sin in which we were before we received Christ. Now redemption is man-ward and sin-ward in its application. Tonight in reconciliation we have that doctrine which is directed toward man. Now this has not often been recognized. And if you have been paying attention at all as you have sung hymns in the Christian church, you may recognize some familiar hymns, and you may remember that some of them have this word reconcile in them. But hymn writers were often not theologians and occasionally there intrudes into our hymnology some false theology, unwittingly, unknowingly, and surely in many cases, unintentionally. And in this particular hymn, there is a stanza which goes like this: No where in the New Testament is it stated that God is reconciled. Reconciliation is an important doctrine, but always reconciliation is directed toward men. In the thirty-nine articles of the Anglican church, and these articles are an excellent summary of Christian theology. If all Anglicans believed the thirty-nine articles, all would be excellent Christians. Because they are good doctrines. Now I think that this doctrine of reconciliation is very vital for doctrinal clarity and also for vitality in the preaching of the gospel. And I do not mean just for someone who stands behind a pulpit desk as I do frequently, but for you as you attempt to lead someone to Jesus Christ, for every Christian ought to have a burden upon his heart for those who do not know the Lord Jesus. And if you are to be an effective witness for him, then you must understand these doctrines of the Christian faith and have them clearly in your mind, because they will come up in any discussion of the Christian faith. And it is important that we understand this doctrine of reconciliation. I do not think that we can really witness with authority and with fruitfulness if we do not understand it. Paul speaks of his preaching as the ministry of reconciliation. So if he would describe his whole preaching ministry, his whole Christian ministry, not just his pulpit ministry or his ministry when the whole church is gathered together, but his ministry as he talked with Jews and Gentiles on the street corners of the cities of Asia Minor and Greece and Asia. If he would describe that as the ministry of reconciliation, I think that you can see that this doctrine must be an extremely important one. Now, like the doctrines of propitiation and redemption, we find this doctrine especially taught in one passage, that is, it is the normative passage to which we are going to refer. The normative passage in connection with propitiation was Romans 3: The normative passage concerning redemption is probably 1 Peter chapter 1, the passage that we looked at last time. Now Paul in the midst of this second letter to the Corinthians, which he wrote probably from Macedonia, is defending his ministry to them, for they had been somewhat critical of him due to some changes in plans that he had made. And so in the course of expressing his delight over the way they had been responding to the faith and explaining his actions to them, he defends himself and naturally discusses the ministry of reconciliation. So 2 Corinthians chapter 5, verse 11, page twelve-hundred and thirty-three. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. He later on sarcastically or ironically refers to them as the super-apostles, these men who have come there. You see, Paul was not a man who went around, just a little goody-goody kind of apostle, who said, Yes, yes, yes to everything that people said. He was a man just as other men. Whether we have gone around the bend, it is to God; you see that would be a popular

translation. It is to God, in other words, if we are crazy, it is because we are dedicated holy to God, that we are crazy. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: Therefore if any man be in Christ, he is a new creation. No man was a better illustration of this text than Paul himself. If any man be in Christ, he is a new creation: And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Redemption sees man as a slave in bondage to sin. Justification or propitiation sees man as a sinner condemned to die. His basic difficulty is his attitude toward God. And reconciliation sees man as an enemy of God and therefore it is the most fundamental and most basic of these doctrines. Here we see man as an enemy of God, and so this is the doctrine that touches man at his deepest. But after all the Greek words are the bases of the use of the term reconcile and so we must lay the proper foundation. There are several words for reconcile in the New Testament. I want to talk now for a few minutes about the terms for reconciliation. Now the important thing for you to notice about these first two words is that these words mean to change from enmity to friendship, from enmity to friendship. They do not refer to a mutual reconciliation, but they are always used when there is only one person to be reconciled, to change one person from enmity to friendship. But this word which means a mutual reconciliation is never used of the doctrine of reconciliation in the New Testament. Now that is important because that shows us right from the beginning that God does not need to be reconciled to man. Man needs to be reconciled to God. God is not an enemy of men, men are enemies of God. Now I dare say that every single one of you in the room here before you believed in the Lord Jesus as your savior, you thought that God was angry at you. You thought that God was angry at you because you had sinned and displeased him and you had of course. But you see God is not an angry God who needs to be propitiated. He is a loving God but he is also a holy God, and his holiness means that he must be just in forgiveness. And so it is necessary for him to give his son the Lord Jesus Christ; that is the evidence that he does not hate us. Now that is taught in these words because Paul always uses the word that refers to one-way reconciliation. You know customs are quite a bit different now from the ancient days when I was a youngster. When I was going through high school and college, when you took a girl to a dance, well sometimes you were expected to send her a corsage. Now if I failed to send my date a corsage, then of course I needed to be reconciled to her. Now that was one-way reconciliation, because well I was not angry at her but she was angry at me if I forgot that corsage. So that was one-way reconciliation. I was not angry at her, she was angry at me. She needed to be reconciled to me. I think the men ought to send the girl a corsage and let it go at that. But nevertheless now if a corsage is forgotten and if the boutonniere is forgotten too then there must be a double reconciliation, that is, he must be reconciled to her and she must be reconciled to him. Now in Matthew chapter 5 and verse 24, we have a double reconciliation referred to, but it is not in the doctrinal section of the New Testament. Matthew chapter 5 and verse 24 reads like this. Remember this is in the Sermon on the Mount. And then finally too, in verse, well this is enough. We could look at some other passages such as Colossians, but there is no need to do this. Now on the basis of the terms, let me define reconciliation. Reconciliation is the finished work of God whereby man is brought from enmity to friendship with God by the removal of the enmity through the cross of Jesus Christ. Well now that is the term; these are the terms and that is the definition. Do I need to be reconciled to God? And I think you can see that man does need reconciliation when we read these verses. In fact, in these verses we have four definitions of the man outside of Christ. Verse 6 now, page eleven-ninety-seven. Do we all have it? I want you to read it yourself. Romans 5 verse 6 now. We cared nothing about him. But God commendeth his love toward us, in that, while we were yet sinners, now this is the word that refers to us as constantly missing the mark Christ died for us. Much more then, being now justified by blood, we shall be saved from wrath through him. For if, when we were enemies, enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. He is

without strength, 6th verse. He is ungodly, the 6th verse.

Chapter 2 : Catechism of the Catholic Church - PART 3 SECTION 2 CHAPTER 2 ARTICLE 5

PART THREE LIFE IN CHRIST. SECTION TWO THE TEN COMMANDMENTS. CHAPTER TWO "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF" ARTICLE 5 THE FIFTH COMMANDMENT. You shall not kill. 54 You have heard that it was said to the men of old, "You shall not kill: and whoever kills shall be liable to judgment."

A Prophet Like Moses Deuteronomy Spokesman needed for international firm. No experience necessary, no education required. Must be between years old. Exciting job with lots of travel. Must be willing to move often, sometimes in the middle of the night. Must be comfortable speaking to large crowds. Will meet often with the CEO who will instruct and brief you on what to say to the public. Important that you be able to move in all circles of societyâ€”from the highest to the lowest. Good vocabulary a must, ability to speak in colorful images a big plus. Job entails unusual diet, including locusts and wild honey. Must look good in sackcloth and ashes. Unlimited opportunity for advancement. Low pay but the benefits are out of this world. Must be willing to endure ridicule, persecution, slander, and occasional beatings. This job carries only one significant negative aspect: Make one mistake and you will be stoned to death. That ad describes the biblical role of the prophet. If you wonder about the last sentence, I assure it is true. Make one mistake and you would be stoned to death. Stoned to Death As a matter of fact, the Jews had a well-defined procedure for stoning. The victim was stripped naked, with hands bound, paraded out of town and placed on a scaffold nine feet high. The first official witness pushed the victim off the scaffold. The second witness dropped a large stone on his head and chest. Bystanders then pelted the dying man with the stones. The corpse was then buried in a special place along with the stone that inflicted the fatal blow. No mourning ceremony was permitted. False prophets had to be stoned. The Law commanded it. It was a risky way to make a living. Today prophecy is big businessâ€”and not nearly so risky. Psychic Friends Network Every day millions of people read their horoscopes, hoping to find guidance for the future. Hundreds of millions of dollars are spent every year on astrologers, fortune-tellers, spirtists, and the very popular Psychic Friends Network. A few years ago thousands flocked to hear Shirley Maclaine spin her theories about reincarnation. One article purported to carry predictions by Karl de Nostredame, allegedly the last living descendant of the famed 16th-century French seer Nostradamus. According to the article, this man who probably does not even exist predicts the end of the world in Here are some predictions for he will supposedly reveal when he speaks to a joint session of congress next year: Space shuttle astronauts pick up a stray radio signal from deep space in March Inexplicably, the broadcast is a frantic plea for help from a planet in the Andromeda galaxyâ€”spoken in Old English. The world recoils in shock and disbelief when the heads of four European states are assassinated over a three day period in July The bad situation gets worse when the prime minister of Japan is poisoned and diesâ€”two weeks later. An earthquake measuring President Bill Clinton undergoes emergency surgery to remove a softball-sized tumor from his colon in October The President survives the surgery and, against all odds, goes on to win re-election in November. Harold Camping All of that may cause us to chuckle at the gullibility of the American reading public. However, there are other prophets on the scene whose words are taken far more seriously. When Christ did not come, Mr. Camping was forced to admit he had fouled up his calculations somewhere. Camping predicted that Christ would return in judgment between September 15 and 27, The year-old Reformed Bible teacher issued his claims on his nightly Open Forum talk-radio show, which airs on the Family Radio network he founded 35 years ago. The private network owns 39 stations and 14 short-wave international transmitters. When the prediction did not come true, Camping said that God was testing the righteous to see if they would still be faithful to him. Unfortunately, many Christians believed Camping and were sorely disappointed when he turned out to be dead wrong about the Second Coming of Christ. Not only that, but multitudes of unbelievers who heard about his predictions now have yet another reason to dismiss the Christian faith. All in all, the Harold Camping debacle is a sad commentary on the willingness of evangelical Christians to follow anyone who claims special knowledge regarding the end times. No, not in the biblical sense. But he did make a prediction, hedged or qualified as it might have been. When you strip away all of his cautionary statements, he clearly predicted the Second Coming of Christ during the last few days of September And he was wrong.

They had a severe way of dealing with men who made predictions that did not come true. What prophet today would stake his life on his predictions? In this passage Moses speaks to the people of Israel warning them against false prophets and promising that God would raise up a prophet like him from the midst of the people. He also explained the tests they should apply to distinguish true and false prophets. First, the word of warning: When you enter the land the Lord your God is giving you, do not learn to imitate the detestable ways of the nations there. Let no one be found among you who sacrifices his son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or a spiritist or who consults the dead. Anyone who does these things is detestable to the Lord, and because of these detestable practices the Lord your God will drive out those nations before you. You must be blameless before the Lord your God. The nations you dispossess listen to those who practice sorcery or divination. But as for you, the Lord your God has not permitted you to do so. God detests witchcraft, sorcery, divination and every form of fortune-telling. The people of God must utterly and completely separate themselves from every form of divination. This completely rules out everything from astrology to using a psychic to black magic, superstition, consulting a Oija Board, using Tarot cards, palm-reading, ESP, voodoo, channeling, reincarnation, psychic transference, white magic, Satanism, talking to spirits, dabbling in witchcraft, omens, charms, totem poles, talismans, good luck symbols, praying to the dead, communicating with the spirit world, crystal balls, and so on. All of it is completely forbidden to Christians. These things are marks of paganism. How can we tell when the person speaking is truly from God? Verses give us two tests we can use. The first is the test of truth: His words must match both the letter and the spirit of the Bible. If anything he says contradicts the Bible in any way, forget it. That man or woman is not from God. The second test is the test of accuracy. That prophet has spoken presumptuously. Do not be afraid of him. Check out his prediction against the actual results. If what he says comes true, then you can be confident he is a true prophet of God. If not, you can ignore him because he is not speaking for God. Here, then, are two tests for a prophet: Truth A true prophet will measure up on both counts all the time. As long as he spoke only for himself, he could make any number of mistakes. But when he claimed to speak for God, he had no margin for error. A biblical prophet had two primary functions: He predicted the course of future events. The prophets often dealt with social issues, and condemned men on these grounds. They dealt with the problems of drunkenness and condemned the overuse of wine. They condemned the oppression of the poor, the fatherless and the widow. They condemned unjust extortion and interest rates, and taxation where it was not due. They condemned greed and avarice. They condemned businessmen for using false weights and improper balances.

Chapter 3 : Pillars of Faith

part three life in christ. section one man's vocation life in the spirit chapter three god's salvation: law and grace. article 2 grace and justification.

Appendix An Examination of How Judaism Denies the Vicarious Atonement of Jesus Christ In order to help Christians understand Judaism and therefore witness to Jews more effectively, an examination of their doctrine of atonement is necessary. Before we examine how religious Jews deal with sin and guilt a few things must be said about Judaism in general. The Jewish religion has very little to do with the Old Testament Scriptures. Modern Judaism is the spiritual step-child of the Pharisees i. Jesus Christ and the apostles rejected the religion of the Pharisees and the Pharisees emphatically rejected Jesus and His teachings. The Pharisees posited two streams of divine revelation. The oral revelation was supposedly spoken to Moses on the mount and is preserved in the traditions of the rabbis. The reason that Jesus strongly opposed the Pharisees is that their traditions contradicted the Old Testament and had been used by the rabbis to replace the teachings of Moses and the Prophets. For if you believed Moses, you would believe Me; for he wrote about Me. But if you do not believe his writings, how will you believe My words? Modern religious Judaism is not a religion of the Old Testament Scriptures but is the religion of the Talmud. Mishnah , plus an additional three hundred years of commentary Gemara. The total covers almost seven possibly eight centuries. Those who adhere to the Talmud claim that this oral tradition extends back to Moses. The English translation of the Babylonian Talmud is 34 volumes Soncino edition. The Talmud not only repeatedly contradicts the Old Testament but it also contains massive internal contradictions. Gary North has documented some of the many blasphemous and totally perverse teachings found within it. What follows is a brief overview and refutation of Jewish arguments against the saving blood of Christ. What do Evangelical Christians usually say when they witness to Jews according to the flesh. First, they point out that all men both Jews and Gentiles, have sinned and are guilty before God. The Lord looks down from heaven upon the children of men, to see if there are any who understand, who seek God. Second, they point to the need of a vicarious atonement to eliminate the guilt of sin. Fifth, they point out that the Temple was destroyed in A. The trained orthodox Jew would in dealing with Evangelicals and Messianic Jews purposely ignore the Talmud and attempt to prove from the Old Testament that blood is not the only method given by God to expiate sin. Why do Jewish apologists ignore the Talmud when dealing with Christians? They ignore the Talmud for two main reasons. First, Christians do not accept the authority of the Talmud. They rightly recognize that it is only a collection of human traditions. Second, the system of salvation taught in the Talmud is a bizarre maze of merit mongering assertions. It is as bad or even worse than Roman Catholicism. Jewish apologists know that if for example a Messianic Jew was presented the teachings of the Talmud on salvation he would immediately recognize the absurdity, irrationality and unbiblical nature of Judaism. In order to understand how bad the Talmud and Judaism is on the doctrine of salvation a lengthy quote from Alfred Edersheim is in order: All Israel, except a few notorious sinners and unbelievers, were supposed to have part in the world to come [Sanh. A proper observance of the Sabbath procured the pardon of sins. The merits of Jews secured their entrance into heaven, and a share in the resurrection of the just, while the good works of the impious and of heathens met their reward only in this world [Targ. Sufferings were means of procuring merit and atoning for guilt. All means of grace were available up to death, when the soul appeared before the Judge, who put the good works in one balance, and the evil in another, and adjudged heaven or hell according to the preponderance of good or evil [Jer. But when the good and evil works exactly counterbalanced one another, it was generally supposed, though the Rabbis were not quite unanimous, that God pressed down the one side of the balance or raised the other, so that the merits might preponderate [Arach. Certain acts of kindness might in themselves prove sufficient to atone for a whole life of sin. On the whole, there was in this respect a great want of moral earnestness in the Synagogue. Some saints were supposed to possess a superfluity of merits, which might be made available to compensate for the deficiencies of others. Thus, amongst others, the celebrated Simon ben Jochai arrogated to himself the power of atoning by his righteousness for the sins of the whole world, from his time to the end [Jer. Popularly,

the merits of three fathers, Abraham, Isaac, and Jacob, and of the four mothers, Sarah, Rebecca, Leah, and Rachel, were viewed as procuring favour for their descendants [Tar. It was one of the greatest privileges of a true-born Israelite, that he had a claim upon the treasury of the merits of the patriarchs. The sufferings of righteous men might suffice to atone for the sins of the whole generation in which they lived. The death of the just might be the means of procuring pardon for all Israel [Moed K. The cessation of sacrifices induced the Rabbis to substitute in their room the study of the Law, which is exalted above every other merit. Judaism is unbiblical and absurd. Jewish apologists present a highly modified, simplified version of their doctrine of salvation to Christians. The refutation of the Christian doctrine of atonement that this author has read and observed by Orthodox Jews also contradicts the Talmud which Orthodox Jews believe is inspired and fully authoritative. For example, Jewish apologists often will quote Ezekiel The son shall not bear the guilt of the father, nor the father bear the guilt of the son. But as noted above the Talmud explicitly teaches that righteous Jews can suffer and atone for other Jews. For a refutation of the Jewish apologists use of Ezekiel First, there is the sacrificing of animals. Second, there is doing good deeds or giving to charity. Third, there is repentance. If one tells God that he is sorry with a sincere heart, then God will forgive that person. The Jews teach that repentance is the best and most important method of dealing with guilt and that blood atonement is the least important. A brief examination of the Jewish alternatives to blood atonement will show that the rabbis have totally abandoned the Scriptures and invented a religion of self-righteousness. Good Deeds Let us first examine the scriptural evidence the Jewish apologists offer to prove that good deeds expiate sin. Do these passages teach that doing good deeds or giving to charity expiates the guilt of sin? No, they do not. The context clearly indicates that gaining eternal life is not the subject of these passages but wickedness and righteousness as they relate to temporal blessings and cursing. For example Proverbs The righteousness of the upright will deliver them, but the unfaithful will be taken by their own lust. Their interpretation assumes that 6a refers to man and not God. However, if one lets Scripture interpret Scripture then one must apply 6a to God. The term is the one which is employed in connection with the bloody sacrifices. It intimates that sin is purged by the sacrifice of a substitute. The two clauses of the verse, balanced against each other in the usual form, seem to point to the great facts which constitute redemption, "pardon and obedience. The first clause tells how the guilt of sin is forgiven; the second, how the power of sin is subdued. The first speaks of the pardon which comes down from God to man; the second, of the obedience which then and therefore rises up from man to God. It is when iniquity is purged by free grace that men practically depart from evil. Another passage used by Jewish apologists is Hosea 6: This interpretation also ignores the context and the analogy of Scripture. Jehovah is rebuking Israel and Judah because they were living wicked unrepentant lives and yet they were still engaging in the external ceremonies because they mistakenly believed these ceremonies could remove sin without true faith in Jehovah and repentance. In chapter five of Hosea we are told: God is saying that He desires true faith in Himself, a faith that leads to godly living, far above unbelief, wickedness and empty ritualism. God through the prophet Isaiah condemns unbelieving ritualism with even stronger language. Their incense is an abomination 1: He hates their feast days 1: In Hosea, God is not condemning the sacrificial system itself but the abuse of the sacrificial system. If the external ordinances of religion are practiced without true faith and repentance then they are worthless. Indeed, they are an abomination cf. We must first have genuine faith in God before we engage in church ordinances. One of the passages most often used by Jewish apologists for atonement through good works is Daniel 4: Because the Jewish interpretation of this passage is based on an incorrect translation from the Hebrew into English, we will quote from the Jewish Publication Society translation and the New King James version. Jewish versions of the Old Testament have a slightly different numbering of verses in Daniel than Christian versions. For some reason Jewish translators have ignored the Masoretic text break off and have instead follow the LXX redeem. Jerome gave a classic expression to this false view, "and redeem thy sins by almsgiving, and thine iniquities by showing mercy to the poor, perhaps God will ignore thy sins. This translation, however, is inaccurate. The verb does not mean to redeem. The translation to redeem occurs in LXX, and is adopted by many, e. The correct meaning is to break off, cast away. If the king is to have lengthening of prosperity, he must give up his injustice and cruelty to the poor and must practice righteousness and mercy. It speaks of the relationship between personal

obedience and temporal blessings. A passage closely related to Hosea 6: It does not say that doing righteousness or justice renders a person acceptable to God.

Chapter 4 : The Law of Sacrifice Part III - In Remembrance

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Covenant During the Life of Christ Previously we have examined the nature of covenants and what a covenant represents and the covenants of the Old Testament. Before we turn to the new covenant in the blood of Christ, let us examine the nature of covenant during the life of Christ up to the day of Pentecost. Jesus Christ is rightly considered to be the climax of history. Everything that had occurred before His life was leading up to His arrival Ephesians 3: This is also true in terms of covenant: Jesus Christ is the fulfillment of the old, and ushers in the new Matthew 5: The difficulty, however, has been in ascertaining exactly how covenant works during the life of Jesus, since He fulfills the old and inaugurates the new. Some, trying to justify illicit marriages, have attempted to make irrelevant the statements of Jesus in Matthew 5: The implication of this argument is immense: Let us examine, then, the nature of covenant during the life of Christ. Jesus describes His purpose in Matthew 5: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. We do see that Jesus does spend much time refuting the traditions of the Pharisees and others, pointing back to the law itself cf. Jesus preached the Good News of the Kingdom While it is certainly true that Jesus lived and died under the old covenant, the message that He preached was the good news of the Kingdom, as it is written in Matthew 4: And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. In summary, the article shows that many of the statements of Jesus in Matthew 5: Such standards could be met under the Law of Moses without penalty, yet Jesus was not binding such upon them, for He was, in truth, preaching the message of the Kingdom to come. Judaism, both historically and presently, has not been a proselytizing religionâ€” Jews have certainly welcomed in any who wanted to join to them, but have only rarely gone out to attempt to convert anyone to Judaism. The religion is based on lineage. The parable of the talents in Matthew If Jesus were only expounding on the Law of Moses, why would He speak about such? It ought to be clear that Jesus often preaches a message that conforms to the new covenant guidelines that those of the old. What, then, is this message? Jesus, just before He is taken prisoner, speaks to His disciples in John regarding such things. He says the following in John But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. This certainly occurred on the day of Pentecost Acts 2 â€” it stands to reason that at least part of the message preached by the Apostles comes from the remembrance of what Jesus said to them. If this is the case, then Jesus certainly provided many messages we read in the New Testament directed at Christians under the new covenant. The Example of the Wilderness We have seen, therefore, that Jesus did live under the covenant between God and Israel, was amenable to the Law of Moses, yet preached the message of the Kingdom, i. How can it be, then, that Jesus lives under the old covenant but can preach the message of the new covenant? We can gain insight as to how this can be the case by looking at a transition period in the life of the Israelites: Moses says the following in Deuteronomy 4: Behold, I have taught you statutes and ordinances, even as the LORD my God commanded me, that ye should do so in the midst of the land whither ye go in to possess it. Moses confirms here that the Lawâ€” given to him by God throughout the books of Exodus-Numbers, is to be done when the Israelites are in the land of Canaan. Further testimony is given by Amos in Amos 5: I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let justice roll down as waters, and righteousness as a mighty stream. Did ye bring unto me sacrifices and offerings in the wilderness forty years, O house of Israel? God, through Amos, condemns the sacrifices and feasts of the people. He asks in verse 25 a rhetorical question, asking the people whether or not they provided sacrifices to God during their time in the wilderness. These two passages work well to show that the body of legislation given to the Israelites by God in

the wilderness, was, in the main, not realized until the Israelites conquered the land of Canaan. Moses, therefore, preaches the laws that are only realized after his death when the Israelites occupy Canaan. Conclusion What shall we say then? Let us examine another example that will illustrate the entire situationâ€” Mark 7. Mark 7 begins with the Pharisees rebuking Jesus because He allowed His disciples to eat with unwashed hands, which violated the traditions of the elders. Jesus rebukes them for adding their traditions to the law of Godâ€” a place where Jesus is assuredly expounding upon the law and providing understanding for the old covenant. His concluding message, however, which He reiterates below to the disciples, is a different matter. And when he was entered into the house from the multitude, his disciples asked of him the parable. Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him; because it goeth not into his heart, but into his belly, and goeth out into the draught? The message is then given that by saying this, Jesus makes all meats clean. Yet we can clearly read in the law that there were many animals that were unclean. How can this be? We must remember that the Gospels are the story of Jesus Christ as told by His disciples later in time. Mark writes his Gospel after Jesus has died, been resurrected, and ascended, and after the Kingdom has been established. Mark, not Jesus Himself, makes the comment at the end of Mark 7: In this example, then, we can plainly see how the message of Jesus Christ dealt with both covenants at the same time. Jesus contends with the Pharisees about their traditions, and establishes that what a man takes in does not defile him, but what comes out of him can defile him. When Mark recounts the story in his Gospel, the Holy Spirit inspires him to make the comment that by saying these things, Jesus makes all meats clean, a point stressed often in the New Testament cf. Romans 14, 1 Corinthians 8, 1 Timothy 4: Mark, therefore, takes a teaching of Jesus, made during the old covenant while Jesus was amenable to the Law of Moses, and declares that it is the foundation of the teaching that all meats are clean, something not true under the covenant with Israel yet established as truth in the covenant with all men through Christ. When Jesus is preaching the good news of the Kingdom, we should heed His words just as much as we heed the message of Acts through Revelation. There is no contradiction in recognizing that Jesus preaches a message that is realized only after His death. Next we will examine the new covenant in Christ more deeply.

Chapter 5 : Disciples Called To Witness: Part III

Understanding Covenant, Part III: Covenant During the Life of Christ Previously we have examined the nature of covenants and what a covenant represents and the covenants of the Old Testament. Before we turn to the new covenant in the blood of Christ, let us examine the nature of covenant during the life of Christ up to the day of Pentecost.

At the same time, though, we are free to embrace or reject the gift God has given us in his Son Jesus Christ. Adam, and all humanity since his time, has turned away from God—but God, in Christ, has turned humanity back into face to face relationship with himself. Jesus Christ is the right relationship each of us has with our heavenly Father. But God does not force us into relationship with himself. He has secured our relationship with himself in Christ, but does not force us to participate in it. Rather, he invites us. By his Spirit, he draws us to himself. We are beloved, held, cherished, and yet free to turn and walk away. I do not know why people choose to resist and walk away from this awesome relationship, but they do. And if a person insists on resisting and turning from this relationship, God will eventually yield to their decision, while at the same time never ceasing to love and forgive them. God allows them to be a part of what he is doing in the world, even if the part they play is a negative one. The struggle we have with reading the Old Testament is seeing God at work among the nations, allowing the destruction of people groups, wars, and genocide. We find it difficult to accept God ordering certain people to be killed or allowing others to suffer famine and other hardships. If the God of the Old Testament is just like Jesus Christ, then why did he allow or cause these things to happen? The modern-day Jesus is often portrayed as soft, kind, gentle, and loving. Our pictures of the long-haired, white American Jesus give us the impression he was full of compassion, understanding, and was sensitive to every possible issue and feeling of the human heart. He loved little children and working with his hands. It seems that the Jesus we think of who is powerful and comes to deliver and help is the One who sits in glory ready to condemn and judge the world, who in his second coming is expected to punish and eliminate all the evildoers in the world. This Jesus more closely resembles the God of the Old Testament. Over and over he went out of his way to show the truth of this, and that he was the perfect embodiment of God in our humanity. And this is where we begin to struggle. Just who is Jesus, and just how does he jive with the God of the Old Testament? They almost seem like two different people. There also seems to be a dichotomy between the Jesus of the first coming and the Jesus of the second coming. And this also reflects on how we view the God of the Old Testament. There are inconsistencies between each of these God-views because we do not see Jesus Christ clearly, and we do not see God himself through the correct lens. And we see events almost always in terms of this life alone. But the apostle Paul tells us we need to keep our minds and hearts on heaven, not on things of the earth which are passing and fleeting. What happens in this life needs to be kept in the context of eternity and the eternal purposes of our Living Lord. This is the same perspective we need to use when looking at the events in the Old Testament. It is the story about all he did in preparation for and in bringing about the salvation of the world in and through his Son Jesus Christ. It tells how he defended and protected his people, providing for them in the midst of difficulty and struggle, and in the midst of hostile, pagan nations. It also tells how he allowed them to experience the consequences of turning away from their covenant relationship with him, while he still called them back and sought their change of heart and mind toward himself. Judgment, for those who are in Christ, is not a thing to be feared. Death is not to be feared, but to be celebrated as the transition between this life and the life in eternity Jesus purchased for us to be spent with our loving God and all those near and dear to us. We may, when face to face with the glorified Jesus, be like those described in the book of Revelation who try to run and hide from him. We may come face to face with the glorified Savior in that particular moment and realize our way of being is a far cry from that ordained for us by God in creation as made in his image, and renewed by Christ in his redemption. And so, our hearts will be filled with fear, fear of God and fear of his punishment. But fear is not what God meant for us to have in that moment. In fact, God meant for his perfect love for us expressed to us in Christ to cast out all our fear. God has reconciled us to himself in Christ, and merely asks that we be reconciled in return. This unhealthy response to God was something he battled with from the very beginning. Case in point was when Israel came to Mt. Sinai and God

spoke with them. And while Moses was receiving the terms of the covenant, Israel decided to play with idols. These people who were very special to God never really grasped the real nature of God. God wanted them to get to know him, but they constantly set up barriers between themselves and him. God called the patriarchs and then the nation of Israel into covenant relationship with himself. He would speak to them through prophets. He defended and protected them. He chastened them, and allowed them to stubbornly go their own way even when it was to their detriment. The purpose in judgment is not to destroy or punish so much as it is to bring us into truth so we can experience the true freedom which is ours in Christ. We are free to refuse to participate in this kingdom lifeâ€”but we will experience the consequences of having done soâ€”and that is another conversation altogether. Abba, thank you for your loving heart and the gift of eternal life in your Son Jesus Christ. Grant us the grace to embrace all you have done for us in Jesus. Let us turn away from ourselves and the things of this life and place our dependency fully upon Christ. In your Name we pray. And inasmuch as it is appointed for men to die once and after this comes judgment, so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.

Chapter 6 : Pending Judgment – Part III – Our Life in the Trinity

Learning Christ Some basic perspectives We now move to Part Three of the Catechism, which reflects on the life we are to lead as disciples of Jesus.

God alone is the Lord of life from its beginning until its end: Man has become the enemy of his fellow man. God declares the wickedness of this fratricide: For your lifeblood I will surely require a reckoning. Whoever sheds the blood of man, by man shall his blood be shed; for God made man in his own image. The law forbidding it is universally valid: Going further, Christ asks his disciples to turn the other cheek, to love their enemies. The one is intended, the other is not. Someone who defends his life is not guilty of murder even if he is forced to deal his aggressor a lethal blow: If a man in self-defense uses more than necessary violence, it will be unlawful: The defense of the common good requires that an unjust aggressor be rendered unable to cause harm. For this reason, those who legitimately hold authority also have the right to use arms to repel aggressors against the civil community entrusted to their responsibility. Legitimate public authority has the right and duty to inflict punishment proportionate to the gravity of the offense. Punishment has the primary aim of redressing the disorder introduced by the offense. When it is willingly accepted by the guilty party, it assumes the value of expiation. Today, in fact, as a consequence of the possibilities which the state has for effectively preventing crime, by rendering one who has committed an offense incapable of doing harm - without definitely taking away from him the possibility of redeeming himself - the cases in which the execution of the offender is an absolute necessity "are very rare, if not practically nonexistent. The murderer and those who cooperate voluntarily in murder commit a sin that cries out to heaven for vengeance. Concern for eugenics or public health cannot justify any murder, even if commanded by public authority. The moral law prohibits exposing someone to mortal danger without grave reason, as well as refusing assistance to a person in danger. The acceptance by human society of murderous famines, without efforts to remedy them, is a scandalous injustice and a grave offense. Those whose usurious and avaricious dealings lead to the hunger and death of their brethren in the human family indirectly commit homicide, which is imputable to them. Abortion Human life must be respected and protected absolutely from the moment of conception. From the first moment of his existence, a human being must be recognized as having the rights of a person - among which is the inviolable right of every innocent being to life. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law: You shall not kill the embryo by abortion and shall not cause the newborn to perish. Life must be protected with the utmost care from the moment of conception: The Church attaches the canonical penalty of excommunication to this crime against human life. Rather, she makes clear the gravity of the crime committed, the irreparable harm done to the innocent who is put to death, as well as to the parents and the whole of society. These human rights depend neither on single individuals nor on parents; nor do they represent a concession made by society and the state; they belong to human nature and are inherent in the person by virtue of the creative act from which the person took his origin. When the state does not place its power at the service of the rights of each citizen, and in particular of the more vulnerable, the very foundations of a state based on law are undermined. Prenatal diagnosis is morally licit, "if it respects the life and integrity of the embryo and the human fetus and is directed toward its safe guarding or healing as an individual. It is gravely opposed to the moral law when this is done with the thought of possibly inducing an abortion, depending upon the results: Such manipulations are contrary to the personal dignity of the human being and his integrity and identity"⁸⁵ which are unique and unrepeatable. Euthanasia Those whose lives are diminished or weakened deserve special respect. Sick or handicapped persons should be helped to lead lives as normal as possible. It is morally unacceptable. Thus an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder gravely contrary to the dignity of the human person and to the respect due to the living God, his Creator. The error of judgment into which one can fall in good faith does not change the nature of this murderous act, which must always be forbidden and excluded. The decisions should be made by the patient if he is competent and able or, if not, by those legally entitled to act for the patient,

whose reasonable will and legitimate interests must always be respected. The use of painkillers to alleviate the sufferings of the dying, even at the risk of shortening their days, can be morally in conformity with human dignity if death is not willed as either an end or a means, but only foreseen and tolerated as inevitable. Palliative care is a special form of disinterested charity. As such it should be encouraged. Suicide Everyone is responsible for his life before God who has given it to him. It is God who remains the sovereign Master of life. We are obliged to accept life gratefully and preserve it for his honor and the salvation of our souls. We are stewards, not owners, of the life God has entrusted to us. It is not ours to dispose of. It is gravely contrary to the just love of self. It likewise offends love of neighbor because it unjustly breaks the ties of solidarity with family, nation, and other human societies to which we continue to have obligations. Suicide is contrary to love for the living God. Voluntary co-operation in suicide is contrary to the moral law. Grave psychological disturbances, anguish, or grave fear of hardship, suffering, or torture can diminish the responsibility of the one committing suicide. By ways known to him alone, God can provide the opportunity for salutary repentance. The Church prays for persons who have taken their own lives. He damages virtue and integrity; he may even draw his brother into spiritual death. Scandal is a grave offense if by deed or omission another is deliberately led into a grave offense. It prompted our Lord to utter this curse: Jesus reproaches the scribes and Pharisees on this account: Therefore, they are guilty of scandal who establish laws or social structures leading to the decline of morals and the corruption of religious practice, or to "social conditions that, intentionally or not, make Christian conduct and obedience to the Commandments difficult and practically impossible. We must take reasonable care of them, taking into account the needs of others and the common good. Concern for the health of its citizens requires that society help in the attainment of living-conditions that allow them to grow and reach maturity: It rejects a neo-pagan notion that tends to promote the cult of the body, to sacrifice everything for its sake, to idolize physical perfection and success at sports. By its selective preference of the strong over the weak, such a conception can lead to the perversion of human relationships. Their use, except on strictly therapeutic grounds, is a grave offense. Clandestine production of and trafficking in drugs are scandalous practices. They constitute direct co-operation in evil, since they encourage people to practices gravely contrary to the moral law. Respect for the person and scientific research Scientific, medical, or psychological experiments on human individuals or groups can contribute to healing the sick and the advancement of public health. Science and technology are precious resources when placed at the service of man and promote his integral development for the benefit of all. By themselves however they cannot disclose the meaning of existence and of human progress. Science and technology are ordered to man, from whom they take their origin and development; hence they find in the person and in his moral values both evidence of their purpose and awareness of their limits. On the other hand, guiding principles cannot be inferred from simple technical efficiency, or from the usefulness accruing to some at the expense of others or, even worse, from prevailing ideologies. Science and technology by their very nature require unconditional respect for fundamental moral criteria. They must be at the service of the human person, of his inalienable rights, of his true and integral good, in conformity with the plan and the will of God. Experimentation on human beings does not conform to the dignity of the person if it takes place without the informed consent of the subject or those who legitimately speak for him. Organ donation after death is a noble and meritorious act and is to be encouraged as an expression of generous solidarity. It is not morally acceptable if the donor or his proxy has not given explicit consent. Moreover, it is not morally admissible to bring about the disabling mutilation or death of a human being, even in order to delay the death of other persons. Respect for bodily integrity Kidnapping and hostage taking bring on a reign of terror; by means of threats they subject their victims to intolerable pressures. They are morally wrong. Terrorism threatens, wounds, and kills indiscriminately; it is gravely against justice and charity. Torture which uses physical or moral violence to extract confessions, punish the guilty, frighten opponents, or satisfy hatred is contrary to respect for the person and for human dignity. Except when performed for strictly therapeutic medical reasons, directly intended amputations, mutilations, and sterilizations performed on innocent persons are against the moral law. Regrettable as these facts are, the Church always taught the duty of clemency and mercy. She forbade clerics to shed blood. In recent times it has become evident that these cruel practices were neither necessary for public order, nor in conformity with

the legitimate rights of the human person. On the contrary, these practices led to ones even more degrading. It is necessary to work for their abolition. We must pray for the victims and their tormentors. Respect for the dead The dying should be given attention and care to help them live their last moments in dignity and peace. They will be helped by the prayer of their relatives, who must see to it that the sick receive at the proper time the sacraments that prepare them to meet the living God. The burial of the dead is a corporal work of mercy;⁹² it honors the children of God, who are temples of the Holy Spirit. The free gift of organs after death is legitimate and can be meritorious. The Church permits cremation, provided that it does not demonstrate a denial of faith in the resurrection of the body. Anger is a desire for revenge. The Lord says, "Everyone who is angry with his brother shall be liable to judgment. Hatred of the neighbor is a sin when one deliberately wishes him evil. Hatred of the neighbor is a grave sin when one deliberately desires him grave harm. Peace is not merely the absence of war, and it is not limited to maintaining a balance of powers between adversaries. Peace cannot be attained on earth without safeguarding the goods of persons, free communication among men, respect for the dignity of persons and peoples, and the assiduous practice of fraternity.

Chapter 7 : Catechism of the Catholic Church

Grace to Gather - Part III: The Strategies of the Enemy to Prevent Fellowship. One of the strategies and weapons the enemy is using in this age of grace is to get the believers out of fellowship with each other, and to stop assembling ourselves together.

Last day that we chant the hymn Christ is Risen! And when he finds it he puts it on his shoulders and rejoices. Then he comes home and inviting all his friends, urges them to rejoice with him, because he has found the lost sheep St. And indeed he presents Christ as saying to His Father, when He has ascended to heaven: Next he presents Christ as saying to His Father that He found this sheep choking in the mire of life and, after grasping it with the right hand of His Divinity, He washed it in the water of the Jordan, filled it with the fragrance of the Holy Spirit, and by His Resurrection has come offering this rational sheep as a worthy gift to His Divinity. He did all these things to eliminate Christ, by slanders, persecution, and even the Cross, but in the end this had been at his expense. Now he sees him ascending in glory to heaven, while he has fallen with shame and disgrace. He hid in the waters, but He came to earth and when He found him hidden in the channels of the Jordan, He caught him and chewed him like a dragon. He wants to rule the earth, but he hears the voice: Therefore the feast of the Ascension is the fullness of the feasts of the Lord And they were continually in the temple, praising God" Acts Indeed, as it says in the Acts of the Apostles, they went up into the upper room and "they all joined together persevering in prayer and supplication, along with the women and Mary the Mother of Jesus, and with His brothers St. The Disciples left the Mount of Olives with great joy. Although they had been deprived of Christ, they were exceedingly glad, precisely because they had the assurance that they would receive the Holy Spirit, and then they would be members of His Body. Actually, being deprived of Christ in the flesh was a blessing, because they gained another communion and unity with Him. Moreover, Christ assured them: First, the hope of partaking of the Holy Spirit and second, the fact that they were granted to be personal eye - and ear-witnesses of such great mysteries. Between the Ascension and Pentecost there was a period of prayer, supplication and stillness, heyschia of both body and soul. No one can partake of the Holy Spirit unless he is in a state of prayer and inner nepsis. This shows the value of the worship of the Church, because at its center is the person most beloved to Christ and to the Christians, the Panagia Ever-Virgin Mary. The Theotokos Mother of God did not claim any authority or any function in the Church, but She was at the center of the worship, the most precious treasure which the Church had and has. If the Disciples had not returned to Jerusalem, if in their distress they had departed each to his own home, they would not have been granted the Great Gift of receiving the Holy Spirit and of becoming members of the Body of Christ. Thus they did not simply keep the Commandment, but they were protected by it. What took place in the life of Christ should also take place in the life of the Christians. Moreover, the imitation of Christ is not just outward conformity to some precepts and external commandments, but participation in Christ. This also applies to His Ascension. After that, we who are still alive and are left will be caught up together with them in the cloud to meet the Lord in the air. And so we will be with the Lord forever" 1 Thes. To be sure, in this passage the Apostle Paul is speaking of the people who will be living at the time when Christ comes with great glory, but the interpretation of the Holy Fathers, as we saw it also in the preceding analyses, also refers to the saints who will be taken up to meet the Lord when He comes, because they will be in a lofty spiritual state. Saint Diadochos of Photiki says that what happened to Christ at His Ascension will also happen to the saints. That is to say that people can become gods, through the riches of the generous God. We must go up to where Christ is and enjoy His Ascension, using action and vision of God. The action is purification of the heart by keeping the Gospel commandments, and the vision is illumination of the nous and its ascent to spiritual visions of God The Feasts of the Lord. Truly He is Risen!

Chapter 8 : The Finished Work of Christ, part III - Reconciliation - SLJ Institute

Bible study on the life of Christ. We are studying the life of Christ for the first six months of So in this brief series we are exploring the importance of our study, to help us make the best use of our time and be as productive as possible.

The Strategies of the Enemy to Prevent Fellowship One of the strategies and weapons the enemy is using in this age of grace is to get the believers out of fellowship with each other, and to stop assembling ourselves together. Because he knows even though the church has not recognized it the power that we have together. One can put a thousand to flight, and two can put ten thousand to flight Deut. Can you imagine what all of us can do when we come together? We have been given the keys to bind and loose on earth as we come into agreement Matt. This is why the devil is fighting us so. He wants to keep us out of fellowship with God and each other. He uses suspicion, accusations, and evil surmising concerning each other. He keeps us in conflict and makes us fearful in lovingly confronting one another. Instead, he makes us go to everyone else about the situation rather than the person who we have the conflict with. God gives more grace to the humble James 4: Pride is the chief sin of Lucifer Isa. He likes to act alone. Jesus dealt with this spirit for once and for all when He went alone to the cross for your sins and mine. Now, He has called us all to be members of His body working together in the earth. Isolation draws you into sin, as it did with Eve. We need each other. We are missing out in so much wisdom that comes from God when we separate ourselves from the body. He desires fellowship with us that will last throughout eternity. And one day, we are going to have one big Family Reunion. But in the meantime, He wants us to fellowship on earth. We must maintain our relationship with Him and each other. It is my prayer that the Church will be more unified this year and that we will see the rich inheritance that is in each of us. Then we will see a revival breakout as God releases a corporate grace upon the Church. Leave a Reply Your email address will not be published.

Chapter 9 : Handel's Messiah, Part III | Kingdom of Life

In Part III, Howard talk about the experience of being with Christ and the Angels and the amazing things they showed him about his life, humanity's future, like elsewhere in the universe and how.

It was here that He first instituted the sacrament: Hence, what we sacrifice has changed; that we sacrifice, and the reasons why we sacrifice have remained the same. Ad The word sacrifice means to make holy. But what is a broken heart and a contrite spirit? A broken heart is the opposite of a hard heart. The image of a hard heart is used in the scriptures to denote pride. Hence, a person with a broken heart is one who is humble. The word contrite means repentant. A person with a contrite spirit is one who has an awareness of his or her guilt. This person remembers the things he or she has done wrong, but because the person is repentant, he or she strives to change and be better than before. This person knows that through the atonement of Jesus Christ, he or she can overcome all obstacles. To have a broken heart and a contrite spirit therefore means we are willing to submit to God. We are willing to submit to God as Christ was willing to submit to His father. He wants us to come unto Him. The law of sacrifice tests us and assists us in coming unto Christ M. Another Apostle of the Church, Russell M. Sacrifice is therefore a wonderful blessing. In other words, sacrifice gives us faith, and with faith we can receive salvation. But I testify that it is worth it in the end. Sometimes we must take a few steps into the darkness in order for the light to turn on and go before us. And sacrifice takes faith. I end with one of my favorite quotes on the law of sacrifice: Instead, it is a willingness to put the animal in us upon the altar and letting it be consumed!