

Chapter 1 : Rich man and Lazarus - Wikipedia

Poor Man's New Testament Commentary, vol. 2, by Robert Hawker Poor Man's New Testament Commentary, vol. 3, by Robert Hawker The Poor Man's Concordance and Dictionary to the Sacred Scriptures by Robert Hawker.

The illuminated Biblia Pauperum, despite the name given in the s by German scholars, were much too expensive to have been owned by the poor, although the printed versions were much cheaper and many were probably shown to the poor for instruction. But despite the fact that the books, at least in their earlier manuscript versions, were created for the rich, while the carvings and windows of a great church provided free entertainment and instruction to all who entered the doors, there were strong points of similarity in both subject matter and iconography. Details of two windows from Canterbury Cathedral illustrating different stories but repeating the two left-hand figures, the columns, table, candlestick and book. Left " Medieval; right " Victorian Reproduction of motifs[edit] In a world before the printed book , fidelity to the original in transcribing of books by hand was the only thing that maintained the Bible and other works of literature for posterity. While talented illuminators added their own style and embellishments, the form of many pictures remained the same, and different scenes or motifs were repeated many times and in different media. There is, for example a particular motif of several sheep, one of which has a foot raised to scratch its ear, which occurs in Italy in the 13th and 14th centuries in manuscript illumination , wall paintings and carved stone panels. A motif of paired flying winged figures which is seen on pagan Roman sarcophagi passed into Christian art as a very commonly used portrayal of angels. Transfer of ideas[edit] There exists a folio of drawings by Villard de Honnecourt from Picard in France , who between the years of about and travelled, for reasons unknown, in France and other parts of Europe as far as Hungary, producing drawings of motifs architectural, scientific and figural. The drawings, for the most part, are not original designs. They are drawn from buildings and artworks that he saw on his travels. In order that they might be utilised as designs for students, they were carefully annotated by a skilled calligrapher and placed into a leather portfolio. They give us a clear indication of the way in which decorative motifs and figurative subjects could be transferred from one region to another and from one artform to another. Although the names of many masons , painters , illuminators and stained glass artists are unknown, the movements of some are traceable, including: In order for this to be achieved, there are two major revelations by God to humankind that the viewer should be exposed to, by the means of the artistic scheme. This Day of Judgement is described by the last book of the Bible, known as the Revelation of St John or the Book of Revelation in which John describes many scenes, including the dreadful Apocalypse and a vision of the Lord seated on a throne borne up by four Heavenly Beasts - a winged lion, a winged man, a winged bull and an eagle, as also described in the book of Ezekiel. This Revelation is often depicted, with or without the Judgement and the rewards of Heaven and terrors of Hell , above the lintel of the main entrance door. In countries where stone-carving prevails as an art, it is externally placed. In countries where murals are more common, the Last Judgement occupies the internal wall above the main door. Although terrifying scenes of Christ the Judge were common in medieval art, they became less common in the art of the Renaissance. On the other hand, there were numerous depictions of the Genesis story of Adam and Eve eating the fruit that they had been forbidden by God to touch. There were also depictions of the so-called Seven Deadly Sins and the parable of the Wise and the Foolish Bridesmaids. The focus might be on his birth , on his sacrificial death , on his subsequent resurrection from the dead, or upon his coming in glory. In other churches there is a focus upon an incident or incidents which particularly involve the saint to whom the church is dedicated. For example, a church dedicated to St Thomas might have above the high altar an oil painting in which Thomas sees the resurrected Jesus and proclaims him as Lord. This crucifix before which St Francis prayed in the 12th century still exists. The Apostolic Succession[edit] Part of the role of the decorated church was to confirm the role of the Church. But in the narrower sense it was an organisation, and, particularly when under threat of heresy, humanism, division and reform, it needed to maintain and reinforce its role in offering the right way to Salvation. One point of emphasis is to show that the Church was founded by the apostles and its history goes back to that time without a break. One way a church might reflect this was to have the relics of an apostle or

an early martyr. There was a great trade in body parts of different religious notables. At least three churches claim to have the body of Mary Magdalene. With the relics came beautiful reliquaries of ivory, gold and precious stones. This fortunate phenomenon produced pilgrimage, which was very lucrative for the church involved and, if the saint was of sufficient renown, for all the churches and monasteries that sprang up along the pilgrimage route. Thomas of Canterbury is an example. The King himself made a penitent pilgrimage to the cathedral. Even though much of the stained glass has been lost over the years, there still remains two windows which show some of the many healings and miracles associated with St Thomas, both before and after his death. In churches that are monastic, there is often an emphasis on the saints that belonged to that particular order. It is not uncommon to see religious paintings of the Blessed Virgin enthroned with the Christ Child and surrounded by numerous saints, including some of the 1st century, and some belonging to the particular Order who commissioned the work. Another way for the church to confirm its role was through the administration of the rites. Some churches have decorative schemes which support this role of the church, illustrating the various rites and sacraments. During the medieval period the crucifix, called the Rood in England, from the Old Saxon *roda*, was a large crucifix placed conspicuously, often suspended in the Quire or standing on a screen separating either the Quire or the sanctuary from the rest of the church. The suspended crucifix could either be painted or carved of wood. In England where rood screens have often survived without the rood itself, it was general for the crucifix to have accompanying figures of Mary the Mother of Christ and either John the Evangelist or John the Baptist carrying a banner bearing the inscription "Behold, the Lamb of God". In Italy, roods were created by some of the most famous painters and sculptors, such as Giotto, Brunelleschi and Donatello. In many Protestant churches the crucifix has been replaced by a simple cross without a figure, symbolically representing both the redeeming sacrifice and the resurrection to new life offered by Jesus. This may be related in a continuous sequence of pictures, either in paint, mosaic, wood sculpture or stained glass, and located either around the walls of a church or, particularly in French Cathedrals, in niches in a screen that surrounds the Sanctuary, so that they might be seen by people walking around the ambulatory. Giotto di Bondone, Scrovegni Chapel, Padua. But the theme may differ from church to church. A church located near a hospital might have windows that focus upon the miraculous healings. These sort of themes are particularly prevalent in 19th- and 20th-century churches. Stations of the Cross[edit] An important form of visual narration is the so-called Stations of the Cross cycle, telling of the Passion trial and execution of Jesus. These appear in almost all Roman Catholic churches and are used for devotional purposes as the prompts for a series of meditations and prayers. The Stations of the Cross usually take the form of oil paintings, moulded and painted plaster or carved wood set into frames and suspended on the aisle walls so that the sequence may be easily followed. The Life of the Virgin[edit] Another form of biblical, and occasionally extra-canonical, narrative that is often illustrated is the Life of the Virgin, in earlier periods concentrating on her early life using additional apocryphal scenes drawn from books such as the "Infancy Gospel of James", written about the middle of the 2nd century CE. Cycles of Mary usually take the story up to the Birth of Christ, often including the visit of the Magi and the Flight to Egypt, and later usually cover later scenes from the life of Mary, especially her presence at the Crucifixion, Pentecost and her death, known as the Death of the Virgin, for which depictions of the Assumption of Mary began to be substituted from the late Middle Ages. Surviving large-scale extensive schemes of Old Testament stories are comparatively rare. There are two complete frescoed schemes in Italy, one painted by Giusto de Menabuoi in the Baptistery of the Cathedral of Padua in the 14th Century and another of about the same date by Bartolo di Fredi in the Collegiate Church in San Gimignano. There are some surviving schemes in stained glass, including that in the Sainte-Chapelle in Paris. By far the best known of such schemes are the one painted by Michelangelo on the Sistine Chapel ceiling and that created in bronze for the doors of the Baptistery of Florence by Lorenzo Ghiberti, the so-called "Gates of Paradise". Many more schemes survive in similar small-scale carvings on portals or doors. Lives of the Saints- St Christopher with St Maurus of Glanfeuil and St Giles, Memling, Lives of the Saints[edit] Many churches and cathedrals are dedicated to a particular biblical or early Christian saint and bear the name of that saint. Other churches have been founded by or have been associated with some person who was later canonised. These associations are often celebrated in the decoration of the church, to encourage

worshippers to emulate the piety, good works, or steadfast faith of the saint. Sometimes saints are shown together in a sort of pictorial gallery, but the depiction of narratives is also common. On the other hand, some may contain fanciful elements and others may be entirely fictitious. Some of the stories are well known and the saints that they depict are easily recognised. There are many other saints whose recognition is highly localised. Among these is Santa Fina of San Gimignano , whose death and funeral were depicted in two frescoes by Domenico Ghirlandaio. The thematic use of such figures may be a very obvious one. There may, for example, be a row of stained glass windows showing the prophets that predicted the coming of the Messiah. Or within a carved stone screen might stand statues of those monarchs who were particularly devoted to the church. The apostles, usually twelve in number but sometimes accompanied by St Paul , John the Baptist , Mary Magdalene and others, are a frequent subject. Sometimes the selection is esoteric, the choice depending on the local tradition of the church or whim of the individual who commissioned the particular work of art. Sometimes the characters depicted are easily identified because they carry particular attributes or emblems- John the Baptist has a reed cross and banner and may wear a camel-skin, Mary Magdalene has an ointment pot, Peter carries the keys of Heaven, St Agatha has her breasts on a salver. Martyrs frequently carry a palm leaf or the instrument of their death. St Denis of Paris carries his own head, with which he is claimed to have walked all around the town. List of common subjects.

Chapter 2 : Poor Man's Old and New Testament Commentary (12 vols.) - Logos Bible Software

The Poor Man's New Testament Commentary Robert Hawker history of the Church, through a period of about thirty years, until the imprisonment of the Apostle Paul.

Inevitably this involves the acquisition of both individual reference volumes and sometimes even entire dictionary or commentary collections. However, one area my library is still lacking in, is a few larger commentary sets covering both the old and new testaments. However, that is not the case during this season of life, so the idea of purchasing an entire commentary collection digitally through a platform like Logos Bible Software has become increasingly more appealing. The first thing that drew me in was the name. The second thing that intrigued me was the endorsements. I highly respect Dr. Beeke and am a fan of Charles Spurgeon, so their words definitely had weight for me. He was taught by the Spirit how to find Christ in the Scriptures, as well as how to present Him to hungry sinners in search of daily communion with a personal Redeemer. For the genuine Christian, here is devotional writing at its best: Hawker that you cannot read him without profit. Full of devotion and sweetness. Some commentary sets can run you into several hundreds and even thousands of dollars. Here are some of the things I found particularly interesting about his life: Married Anna Reins when he was 19 years old. They had 8 children together. Studied medicine and served in the marines as an assistant surgeon. Diligently served the poor and oppressed. The major bonus with this collection is that besides the nine volumes covering the old and new testaments, you also get three additional volumes by Hawker, they are: In addition to definitions, Hawker also includes essays on the theological meaning and significance of biblical words. The other nine volumes are made up of the commentaries covering the Old and new Testaments. Old Testament Commentary, Vol. Philippians – Revelation Read part two of my review here: The reviewer was under no obligation to offer a favorable review. The following two tabs change content below.

Chapter 3 : Bible: Caring for and serving the poor

The Poor Man's New Testament Commentary ROBERT HAWKER "Gentleman, if you want something full of marrow and fatness, cheering to your own hearts by way of comment, and likely to help you in giving your hearers rich expositions, buy Dr. Hawker's Poor Man's Commentary.

Text Digitized by Larry Brown, grace-ebooks. He has been accused by some of being a hyper-Calvinist, but I doubt that to be true. He would be appalled to think of men looking to him as an example, rather than looking directly to the Saviour he so dearly loved. Charles Spurgeon Commended about Robert Hawker with these words: Hawker was the very least of commentators in the matter of criticism, but he sees Jesus, and that is a sacred gift, which is most precious whether the owner be a critic or no. There is always such a savor of the Lord Jesus Christ in Dr. Hawker that you cannot read him without profit. Obviously, Hawker did not aim for the exegetical acuity of John Calvin, the homiletical breadth of Matthew Henry, or the pastoral succinctness of Matthew Poole. Rather, his purpose was to edify believers by providing spiritual and experiential comments on each section of Scripture. Consequently, these volumes are most profitable as a daily devotional rather than as a regular commentary. They alone are worth the purchase of these volumes. Here is one sample to whet your appetite. Reflecting on Joh 18, Hawker writes: Did Jesus oft-times resort thither with his disciples? And wilt thou now, O LORD, by thy sweet Spirit, aid my meditations, that I may take the wing of faith and often traverse over the solemn ground? And in a garden the second Adam, so called, shall begin the soul-travail of sorrow, to do away the effects of it. What humiliation, what agonies, what conflicts in the arduous work? So come, LORD, now, by grace! Hail, thou King of Zion, for thou hast here most blessedly borne testimony to this glorious truth. Then as a King do thou reign and rule over thy Church, thy people, both in heaven and earth. And let my soul continually discover the goings of my GOD and King, in his sanctuary. Surely, dear LORD, it is thine, both by nature, providence, grace, and glory, to maintain and order, to regulate and appoint, to establish and confirm thy royal laws, and the government of thy kingdom, in the hearts and minds of all thy people, whom thou hast made willing in the day of thy power! Reign thou, and rule in me, the LORD of life and glory! Originally published in small "penny" portions to be affordable to the poor. The New Testament portions were gathered and published in four volumes in and by W. A new edition, corrected, with final amendments of the author, 4 vols. Printed for Sherwood, Gilbert, and Piper by B. By , several improved editions had been published in three volumes. We are grateful that Solid Ground Christian Books is making this edifying work available again. We commend it for private and family worship. Hawker was a prolific author and Calvinist preacher in the Church of England who, like Samuel Rutherford, became known for his love for Christ. That love is abundant on nearly every page of his comments as well as throughout his reflections. Hawker excels in Christ-centered, experiential divinity. He was taught by the Spirit how to find Christ in the Scriptures, as well as how to present Him to hungry sinners in search of daily communion with a personal Redeemer. For the genuine Christian, here is devotional writing at its best: There is a lovely simplicity in his sublimest thoughts, and in his humblest themes a becoming dignity. His father, a reputable surgeon, and his young sister died when he was an infant. He was raised by his mother with the help of two aunts, one of whom taught him to memorize numerous portions of Scripture before he went to school. The memorized Scripture served him well throughout his long ministry and convinced him that the early education of all children should be centered on the Word of God. His mother, who wanted her son to be a physician like his father, had him study surgery and medicine under Dr. White, a surgeon from Plymouth. At the age of eighteen, Hawker married Anne Rains. They had eight children. Hawker pursued further training in the hospitals of London prior to spending three years as assistant surgeon in the royal marines. While in the marines, Hawker had numerous religious impressions and decided to pursue the ministry. He entered Oxford University as a member of Magdalen Hall in He took holy orders and became curate of St. Martin for three months prior to becoming curate to John Bedford, vicar of Charles, near Plymouth. He was buried on his seventy-fourth birthday, Good Friday, In his early years as pastor of Charles, Hawker corrected his erroneous views on the doctrines of grace. Hawker reached out to people beyond

Charles through his prolific writing and a variety of religious activities. In he was awarded a doctorate of divinity by Edinburgh University for his Sermons on the Divinity of Christ. In he accepted the deputy-chaplaincy of the garrison at Plymouth. In he established the Corpus Christi Society, which aimed to provide spiritual and financial relief to "the body of Christ. He rejected indiscriminate gospel offers and invitations on theological grounds, yet was remarkably winsome in preaching Christ to all. He believed in "holding up" Christ to all rather than offering him to all. His works contain nearly a hundred articles on various subjects, two volumes of sermons, and a volume of expositions of "Scripture extracts. On the day after his seventieth birthday, he wrote: From the first dawn of the day-spring which from on high visited me, when the Lord was pleased to bring me into acquaintance with myself, and to make me know the plague of my own heart, I have been unlearning what I had before been studying with so much care - how to recommend myself by human merit to divine favour. But when the Lord in mercy took me under his pupilage, he inverted this order of teaching. I was then led to see more of his ways, and to think less of my own. And from that hour of matriculation in his school to the present, I have been learning to get daily out of love with myself, and in love with Christ. And so it hath proved, that in the exact ratio in which I have advanced in the knowledge and love of the Lord, and in the ways of grace, I have been going back in my estimation of all creature excellency and creature attainments. As a daily devotional or in family worship, let these volumes of Hawker bring the Word of God close to your conscience.

Chapter 4 : Poor and Poverty, Theology of - Baker's Evangelical Dictionary of Biblical Theology Online

The Holy Gospel of Jesus Christ, According to Saint Matthew is the first in a series of ten volumes completely covering the New Testament with a fresh translation of extreme accuracy, providing the interested reader with a 'You are there' observation of the birth, life, death, and resurrection of the mortal Son of the Living God.

Robert Hawker e-Sword Version: Text Digitized Text digitized by Larry Brown, grace-ebooks. He has been accused by some of being a hyper-Calvinist, but I doubt that to be true. He would be appalled to think of men looking to him as an example, rather than looking directly to the Saviour he so dearly loved. Charles Spurgeon Commended about Robert Hawker with these words: Hawker was the very least of commentators in the matter of criticism, but he sees Jesus, and that is a sacred gift, which is most precious whether the owner be a critic or no. There is always such a savor of the Lord Jesus Christ in Dr. Hawker that you cannot read him without profit. Obviously, Hawker did not aim for the exegetical acuity of John Calvin, the homiletical breadth of Matthew Henry, or the pastoral succinctness of Matthew Poole. Rather, his purpose was to edify believers by providing spiritual and experiential comments on each section of Scripture. Consequently, these volumes are most profitable as a daily devotional rather than as a regular commentary. They alone are worth the purchase of these volumes. Here is one sample to whet your appetite. Reflecting on Joh 18, Hawker writes: Did Jesus oft-times resort thither with his disciples? And wilt thou now, O LORD, by thy sweet Spirit, aid my meditations, that I may take the wing of faith and often traverse over the solemn ground? And in a garden the second Adam, so called, shall begin the soul-travail of sorrow, to do away the effects of it. What humiliation, what agonies, what conflicts in the arduous work? So come, LORD, now, by grace! Hail, thou King of Zion, for thou hast here most blessedly borne testimony to this glorious truth. Then as a King do thou reign and rule over thy Church, thy people, both in heaven and earth. And let my soul continually discover the goings of my GOD and King, in his sanctuary. Surely, dear LORD, it is thine, both by nature, providence, grace, and glory, to maintain and order, to regulate and appoint, to establish and confirm thy royal laws, and the government of thy kingdom, in the hearts and minds of all thy people, whom thou hast made willing in the day of thy power! Reign thou, and rule in me, the LORD of life and glory! Originally published in small "penny" portions to be affordable to the poor. The New Testament portions were gathered and published in four volumes in and by W. A new edition, corrected, with final amendments of the author, 4 vols. Printed for Sherwood, Gilbert, and Piper by B. By , several improved editions had been published in three volumes. We are grateful that Solid Ground Christian Books is making this edifying work available again. We commend it for private and family worship. Hawker was a prolific author and Calvinist preacher in the Church of England who, like Samuel Rutherford, became known for his love for Christ. That love is abundant on nearly every page of his comments as well as throughout his reflections. Hawker excels in Christ-centered, experiential divinity. He was taught by the Spirit how to find Christ in the Scriptures, as well as how to present Him to hungry sinners in search of daily communion with a personal Redeemer. For the genuine Christian, here is devotional writing at its best: There is a lovely simplicity in his sublimest thoughts, and in his humblest themes a becoming dignity. His father, a reputable surgeon, and his young sister died when he was an infant. He was raised by his mother with the help of two aunts, one of whom taught him to memorize numerous portions of Scripture before he went to school. The memorized Scripture served him well throughout his long ministry and convinced him that the early education of all children should be centered on the Word of God. His mother, who wanted her son to be a physician like his father, had him study surgery and medicine under Dr. White, a surgeon from Plymouth. At the age of eighteen, Hawker married Anne Rains. They had eight children. Hawker pursued further training in the hospitals of London prior to spending three years as assistant surgeon in the royal marines. While in the marines, Hawker had numerous religious impressions and decided to pursue the ministry. He entered Oxford University as a member of Magdalen Hall in He took holy orders and became curate of St. Martin for three months prior to becoming curate to John Bedford, vicar of Charles, near Plymouth. He was buried on his seventy-fourth birthday, Good Friday, In his early years as pastor of Charles, Hawker corrected his erroneous views on the doctrines of grace. Hawker reached out to people beyond

Charles through his prolific writing and a variety of religious activities. In he was awarded a doctorate of divinity by Edinburgh University for his Sermons on the Divinity of Christ. In he accepted the deputy-chaplaincy of the garrison at Plymouth. In he established the Corpus Christi Society, which aimed to provide spiritual and financial relief to "the body of Christ. He rejected indiscriminate gospel offers and invitations on theological grounds, yet was remarkably winsome in preaching Christ to all. He believed in "holding up" Christ to all rather than offering him to all. His works contain nearly a hundred articles on various subjects, two volumes of sermons, and a volume of expositions of "Scripture extracts. On the day after his seventieth birthday, he wrote: From the first dawn of the day-spring which from on high visited me, when the Lord was pleased to bring me into acquaintance with myself, and to make me know the plague of my own heart, I have been unlearning what I had before been studying with so much care - how to recommend myself by human merit to divine favour. But when the Lord in mercy took me under his pupilage, he inverted this order of teaching. I was then led to see more of his ways, and to think less of my own. And from that hour of matriculation in his school to the present, I have been learning to get daily out of love with myself, and in love with Christ. And so it hath proved, that in the exact ratio in which I have advanced in the knowledge and love of the Lord, and in the ways of grace, I have been going back in my estimation of all creature excellency and creature attainments. As a daily devotional or in family worship, let these volumes of Hawker bring the Word of God close to your conscience.

Chapter 5 : SGCB | The Poor Man's New Testament Commentary

THE POOR MAN'S NEW TESTAMENT COMMENTARY Robert Hawker Acknowledgements This reprint of Robert Hawker's Poor Man's Commentary has been accomplished, in God's good providence, by the.

Pulpit Commentaries Verse 1 From James. Both Paul Galatians 1: See the introduction to this Letter. He was not an apostle in the same sense as were the Twelve and Paul [On the meaning of apostle, see note on Hebrews 3: If we apply this literally, it would mean the Greek-speaking Jews see note on Acts 6: It is probably better to follow Lardner and apply it to all Christians, Jew and Gentile. Verse 2 My brothers! Trials do not make you glad when you are suffering through them, but the results ought to make you jubilant! Many were becoming restive because they were suffering because of Christ; and their unbelieving countrymen were saying that the suffering proved God was angry with them because they had accepted Christ. Compare 1 Thessalonians 2: Verse 4 Be sure. This verse begins a new thought. Wisdom is the cluster of good qualities which form true religion. Jewish thought placed a lot of emphasis on the ethical side of religion. Knowledge and understanding come from him" Proverbs 2: Who will give it. God is available to all who are his children in Christ! God will give wisdom generously to all his people who ask him for it! Compare what Jesus said in Mark Aphraates quotes the following as something which Jesus said; "Do not doubt, so that you will not sink into the world, as Simon Peter , when he doubted, began to sink into the lake. Verse Such a person is a hypocrite. He is unreliable, and has no standard plan of conduct or goal. That he will receive anything. Since James is usually plain-spoken in what he says, we may take this statement at face value. If the poor brother is blessed by God and becomes wealthy, he should not be ashamed of this. There is no virtue in being poor. Verse 10 And the rich brother. After all, he is escaping the temptations and dangers that come to the rich. In any case, wealth is not a permanent thing! Verse 11 In the same way. James shows how temporary it really is! As a rich man is conducting his affairs, a robber, or inflation, or some other such thing can make him penniless in a flash! The key to this section of six verses is; "God tempts no one to do evil. Since life is like the puff of smoke that vanishes, it is the one whether rich or poor who remains faithful under trials, who will receive the life which God has promised to those who love him. Verse 13 If a man is tempted. Verse 14 By his own evil desire. This is really what Paul was saying in Romans 7: Any temptation depends upon our own response. This is why Jesus could be tempted without sinning Hebrews 2: God limits the amount of temptation which comes to us 1 Corinthians But our own evil desire draws us away and traps us when we permit it to do so!!! Verse 15 Then his evil desire. The false teachers passionately loved adultery, so James uses the symbolism of a birth. Evil desire conceives, grows, and gives birth to sin. See 2 Peter 2: When it is full-grown. When sin comes to maturity, it gives birth to death eternal death. Verse 16 Do not be deceived! Compare 1 John 1: Will He give us holy desires one time, and then seduce us to do evil??? He is always the source of GOOD, and nothing but good!!! It is blasphemy, then, to say that God seduces men to sin so He will have an excuse to bring misery on them. He did this by his own free will, because He loves us. The symbolism would be familiar to the Jew. Just as the first fruits herald the new season, so those who are brought into being by the word of truth declare a new order of things in the spiritual world. God is calling a spiritual harvest out of the world and into Eternity!!! Verse 19 Remember this. Incomplete knowledge is dangerous in the hands of one who does not know what he is doing! But this cannot bring the faith which pleases God. It can only make men hypocrites by forcing them to profess what they really do not believe. A blind, furious zeal in religious matters is a subversive evil, which will destroy the one who uses it. Evil desires, greed, drunkenness, immorality, etc. The false teachers were addicted to these things. This is the deep hostility which leads people to do as much meanness and evil to each other as they can. The word which God plants in your heart is the Good News compare John 6: Jesus explained this by the parable of the Sower Matthew Verse 22 Do not fool yourself. But you are only fooling yourself, because you must put it into practice! The Good News is the perfect law that sets men free, because: In what he does. Faith cannot be divorced from action, as James 2: See also Matthew 7: Verse 26 If he does not. Christians are to think of good works as being worship to God! But, only those things which God has commanded. Pure and genuine religion is this: Faith is made perfect through actions.

See what Jesus said in Matthew 7:

Chapter 6 : James 1 Commentary - The Bible Study New Testament

This first volume of the New Testament commentary covers the four Gospels. You will be deeply impacted by Hawker's rich commentary on the earthly ministry of the Lord Jesus Christ.

This page contains a wide sample of them, and some reflections. As you read these passages, you will very likely feel a good deal of resistance possibly at first manifesting itself as indifference. American churches have departed strongly from Biblical values in these areas, and even created a rationalization-- "prosperity theology"-- for rejecting them. It takes time and reflection to get past this misteaching. But try to get past the resistance. This page can easily be used as the basis for a Bible study. It makes a smashing good one, though; if you want to try, replace the commentary with questions. The best questions to ask are those without a fixed answer. The Egyptians treated us harshly and afflicted us, and imposed hard labor on us. Then we cried to the LORD, the God of our fathers, and the LORD heard our voice and saw our affliction and our toil and our oppression; and the LORD brought us out of Egypt with a mighty hand and an outstretched arm and with great terror and with signs and wonders; and He has brought us to And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden, to proclaim the favorable year of the LORD Today this Scripture has been fulfilled in your hearing. I know that the LORD will maintain the cause of the afflicted, and justice for the poor. For You have been a defense for the helpless, a defense for the needy in his distress. The unfortunate commits himself to You; You have been the helper of the orphan The afflicted and needy are seeking water, but there is none, and their tongue is parched with thirst. Blessed are you who are poor, for yours in the kingdom of God. Blessed are you who hunger now, for you shall be satisfied. Blessed are you who weep now, for you shall laugh. Did not God choose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him? Neediness arouses compassion in God-- and action. If God values the poor, we have to think about what that means for us. If there is a poor man among you, one of your brothers, in any of the towns of the land which the LORD your God is giving you, you shall not harden your heart, nor close your hand to your poor brother; but you shall freely open your hand to him, and generously lend him sufficient for his need in whatever he lacks. When you have finished paying the complete tithe of your increase in the third year, the year of tithing, then you shall give it to the Levite, to the stranger, to the orphan and the widow, that they may eat in your towns, and be satisfied. Now when you reap the harvest of your land, you shall not reap to the very corners of your field, neither shall you gather the gleanings of your harvest. Nor shall you glean your vineyard, nor shall you gather the fallen fruit of your vineyard; you shall leave them for the needy and for the stranger. Open your mouth, judge righteously, and defend the rights of the afflicted and needy. Is this not the fast which I choose, to loosen the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and break every yoke? Is it not to divide your bread with the hungry, and bring the homeless poor into the house; when you see the naked, to cover him, and not to hide yourself from your own flesh? Do justice and righteousness, and deliver the one who has been robbed from the power of his oppressor. Also do not mistreat or do violence to the stranger, the orphan, or the widow; and do not shed innocent blood in this place. And [John the Baptist] would answer and say to them, "Let the man with two tunics share with him who has none, and let him who has food do likewise. Give to him who asks of you, and do not turn away from him who wants to borrow from you. The message here is really very simple: And the message is continuous. How many churches emphasize serving the poor as much as the Bible itself does? Would the world look the way it does if all believers followed these commands? Another thing to note about these verses is the lack of caveats-- the lack of excuses. None of them add " But all those reasons belong to our sinful human nature, not to God. God just wants those needy people helped. Blessings on those who serve the poor Serving poor may be The Right Thing To Do; but the Bible also associates it with material and spiritual reward. Then it was well with him. He pled the cause of the afflicted and needy; then it was well. Is that not what it means to know Me? You shall give generously to [your poor brother], and your heart shall not be grieved when you give to him, because for

this thing the LORD your God will bless you in all your work and in all your undertakings. And the LORD will continually guide you, and satisfy your desire in scorched places, and give strength to your bones; and you will be like a watered garden, and like a spring of water whose waters do not fail. But when you give a reception, invite the poor, the crippled, the lame, the blind, and you will be blessed, since they do not have the means to repay you; for you will be repaid at the resurrection of the righteous. For where your treasure is, there will your heart be also. The young man said to Him, "All these commands I have kept; what am I still lacking? Americans like money; the American dream is about being rich. We do find promises of reward in the Bible-- to those who serve the poor. Jesus promises treasure in heaven. In the sociology of religion game, we call this spiritualization. In plain English, it means that Jesus is asking us to go way past our comfort level in giving things away. And in not getting them back. Who are the poor, by the way? Imagine that, a class of human beings that are illegal. Imagine explaining that to God. As for racial prejudice, note that the first person in the gospel of John to whom Jesus clearly confesses to being the Messiah is a Samaritan; Samaritans were despised by the orthodox Jews of the time. And for that matter, she was a woman, and an adulterer. Can you give too much? We believe in moderation in all things. Unfortunately, we get this idea from the Greeks, not the Bible. Jesus asks for immoderate giving. Consequences of not serving the poor As there are blessings for those who serve the poor, there are consequences for those who oppress them Thus they were haughty and committed abominations before Me. Therefore I removed them when I saw it. Now what will you do in the day of punishment, and in the devastation which will come from afar? He has filled the hungry with good things; and sent away the rich empty-handed. Shall I not punish these people? Come now, you rich, weep and howl for your miseries which are coming upon you. Your riches have rotted and your garments have become moth-eaten. Behold, the pay of the laborers who mowed your fields, and with you have withheld, cries out against you; and the outcry of the harvesters has reached the ears of the Lord of Sabaoth. You have lived luxuriously on the earth and led a life of wanton pleasure; you have fattened your hearts in a day of slaughter. And in Hades, being in torment, he lifted up his eyes, and saw Abraham far away, and Lazarus in his bosom. Many Evangelicals worry what might happen to our country if sexual immorality flourishes. Obviously, adding to the misery of the poor is bad-- exploiting workers, oppressing immigrants, robbing the needy. Merely ignoring the poor is a crime. Are you someone who, when others are silent, advocates for the poor in your company, your church, your nation, your political party? Here we consider the spirit in which we respond. Without some of these correctives, we might make many mistakes serving the poor. The righteous is concerned for the rights of the poor; the wicked does not understand such concern. For even sinners love those who love them. And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners, in order to receive back the same. Let each one do just as he has purposed in his heart; not grudgingly or under compulsion; for God loves a cheerful giver. Truly I say to you, they have their reward in full. But when you give alms, do not let your left hand know what your right hand is doing, that your alms may be in secret; and your Father who sees in secret will repay you. You cannot serve God and Money. For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith, and pierced themselves with many a pang. Recognizing the grace that had been given to me, James and Cephas and John They only asked us to remember the poor-- the very thing I also was eager to do. All those who had believed were together, and had all things in common; and they began to sell their property and possessions, and share them with all, as anyone might have need. And the congregation of those who believed were of one heart and soul; and not one of them claimed that anything belonging to him was his own, but all things were common property to them. And with great power the apostles were giving witness to the resurrection of the Lord Jesus, and abundant grace was upon them all. Let him who steals steal no longer; but rather let him labor, performing with his own hands what is good, in order that he may have something to share with him who has need. Some unimpressive ways to give:

Chapter 7 : Hawker's Poor Man's Commentary on the Whole Bible (9 vols) - Bible Support

The poor People Of The Kingdom Blessings Of The Poor Beatitudes, the Spiritual Destitution Inferiority Kingdom Of God, Entry Into Poverty, Spiritual Kingdom Of God Spirit, Nature Of "Blessed are the poor in spirit, for theirs is the kingdom of heaven.

To understand these, we need to ask several key questions. Who was poor in New Testament times? Penes refers to a person who does manual labor, and so is contrasted with plousios, a member of the landed class who does not work. A ptochos, however, refers to a person reduced to begging, that is, someone who is destitute of all resources, especially farm and family. One gives alms to a ptochos. One historian says of the ptochos: He often was a wanderer, therefore a foreigner for others, unable to tax for any length of time the resources of a group to which he could contribute very little or nothing at all. Moving down the ladder, we find a retainer class: The bulk of the population i. Finally below these are the untouchablers i. Taxes The rise of cities and empires in antiquity took place because peasants were able to produce an agricultural surplus. Of course, they never kept it, for in the pecking order there were always stronger and cleverer folk who took it away from them, either by plunder or by taxes. The following kind of taxes were common in the Greco-Roman period: They paid a fee to fish in the lake, not anywhere, but in a specific area; they paid a tax to the toll collectors just to take their catch to market; when the fish was sold, that too was taxed. On top of all of this, the tax collector came annually to collect the other taxes listed above. Even if they caught a boatload of fish Luke 5: The wolf was always at the door. And there was no unemployment insurance, no social security, no disability and no medicare. The state took the surplus from the peasants and gave them nothing in return. Both Romans and Jerusalem aristocrats began a process of creating large estates by the annexation of small plots, a task made easy by the hyper-taxation of the peasants. Elites, as absentee landlords, lived in the city; peasants worked the land. This ought to give us a better purchase on certain motifs in the gospels. For example, how often in the gospel parables an absent landlord appears Matt The last and climactic Beatitude call honorable those disciples of Jesus whom their families disown and excommunicate for their loyalty to Rabbi Jesus. Males worked in the fields to grow grain, which they harvested and gathered into storage areas; but this male, who has no land, looks at the birds whom God feeds. His wife, one of whose tasks was clothing production, has no sheep, no wool, no flax, and no loom to make clothing. But when she looks at the lilies she sees that God clothes them. Begging Poor and Almsgiving Simply put, beggars beg for alms Acts 3: Almsgiving was a sacred obligation in Israel: In this context we note how often people are exhorted to give alms Matt 6: The inner circle of disciples around Jesus regularly gave alms to the begging poor John When the king separates the sheep from the goats, he praises one group and condemns the other according to the criteria of their almsgiving to the begging poor: Nothing could be clearer, except how foolish it would have been to lavish the goods of a subsistence family on non-kin. In contrast those who did not give such alms to the begging poor were considered wise, prudent and clever. What Return Shall We God? It is a truism in the biblical world that some sense of balanced reciprocity governed the giving of all alms, all patronage, and all benefaction. What good will it bring me? Indirectly, the New Testament addresses this. Balance and return is normal in patronage: On his behalf the synagogue elders approach Jesus for help, arguing that since the centurion was generous to them, they in turn seek to help him. Ideally, then, the scales get balanced all around: But this is not the gospel view of patronage. For example, Zaccheus serves as an excellent example of a patron: All he gets in return is the praise of Jesus. Return to A Selection of Jerome H.

Chapter 8 : 21 Bible verses about Poor People

The "Rich" And The "Poor" In The New Testament. By John Edmiston. There have been two classic views about Christians and wealth: (a) That wealth is a sign of God's favour and blessing and that Christians should pray for it and pursue it.

Are there Bible passages which say we are supposed to have compassion and to be giving to the less fortunate? What biblical foundations are there for service to others? How to care for the poor? How are we to provide for the hungry? Here are instructions from the Bible. Looking for slogan for a promotion about helping the needy or feeding the poor? Use a phrase from one of these Scripture verses as a slogan to promote helping others. Sometimes people ask, "What is the relationship between social action and evangelism? Then the poor among your people may get food from it, and the wild animals may eat what they leave. Do the same with your vineyard and your olive grove. Leave them for the poor and the alien. If one of your countrymen becomes poor and is unable to support himself among you, help him as you would an alien or a temporary resident, so he can continue to live among you. If one of your countrymen becomes poor among you and sells himself to you, do not make him work as a slave. The seventh year, the year for canceling debts, is near, so that you do not show ill will toward your needy brother and give him nothing. He may then appeal to the LORD against you, and you will be found guilty of sin. Therefore I command you to be openhanded toward your brothers and toward the poor and needy in your land. Leave it for the alien, the fatherless and the widow, so that the LORD your God may bless you in all the work of your hands. When you beat the olives from your trees, do not go over the branches a second time. Leave what remains for the alien, the fatherless and the widow. When you harvest the grapes in your vineyard, do not go over the vines again. He wrote them to observe the days as days of feasting and joy and giving presents of food to one another and gifts to the poor. Has not my soul grieved for the poor? You rescue the poor from those too strong for them, the poor and needy from those who rob them. You are my help and my deliverer; O my God, do not delay. The LORD hears the needy and does not despise his captive people. He will take pity on the weak and the needy and save the needy from death. Rescue the weak and needy; deliver them from the hand of the wicked. Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow. It is you who have ruined my vineyard; the plunder from the poor is in your houses. What do you mean by crushing my people and grinding the faces of the poor? He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked. But your root I will destroy by famine; it will slay your survivors. For the breath of the ruthless is like a storm driving against a wall. Is it not to share your food with the hungry and to provide the poor wanderer with shelter "when you see the naked, to clothe him, and not to turn away from your own flesh and blood? He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners. Yet in spite of all this you say I am innocent. Their evil deeds have no limit; they do not plead the case of the fatherless to win it, they do not defend the rights of the poor. Do what is just and right. Rescue from the hand of his oppressor the one who has been robbed. Do no wrong or violence to the alien, the fatherless or the widow, and do not shed innocent blood in this place. Is that not what it means to know me? Give praise to the LORD! He rescues the life of the needy from the hands of the wicked. She and her daughters were arrogant, overfed and unconcerned; they did not help the poor and needy. He does not commit robbery but gives his food to the hungry and provides clothing for the naked. For three sins of Israel, even for four, I will not turn back [my wrath]. They sell the righteous for silver, and the needy for a pair of sandals. They trample on the heads of the poor as upon the dust of the ground and deny justice to the oppressed. Father and son use the same girl and so profane my holy name. In your hearts do not think evil of each other. Then come, follow me. Such men will be punished most severely. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed. The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor. The Kingdom strikes back] "Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will not be exhausted, where no thief comes

near and no moth destroys. Sell everything you have and give to the poor, and you will have treasure in heaven. Such men will be punished severely. What is it, Lord? The angel answered, Your prayers and gifts to the poor have come up as a memorial offering before God. If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head. Listen, my dear brothers: Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom He promised those who love Him? But you have insulted the poor. Is it not the rich who are exploiting you? Are they not the ones who are dragging you into court? Dear children, let us not love with words or tongue but with actions and in truth.

Chapter 9 : "Who is Poor in the New Testament"

Also included in this collection is The Poor Man's Dictionary, Hawker's nearly 1,page work on the words of the Old and New Testaments, written as a companion volume to his commentaries. Much more than a dictionary, this work provides encyclopedic and theological treatment on all the words in the Bible.

Preparation Read, ponder, and pray about the following scriptures: A rich young man asks what he must do to gain eternal life, and Jesus teaches that trusting in riches can keep a person out of the kingdom of God. Jesus praises a poor widow for casting two mites into the treasury. Through the parable of the rich fool, Jesus teaches the dangers of covetousness. He exhorts his followers to seek heavenly, rather than earthly, treasures. Through the parable of the great supper, Jesus teaches that those who follow him must be willing to forsake all else. Through the parable of the unjust steward, Jesus teaches his followers to seek spiritual wealth with the same enthusiasm as those who seek worldly wealth. If you use the attention activity, make a monkey trap or draw one on the chalkboard see the illustration below. To make a monkey trap, obtain a box with a lid. Secure the lid to the box, and cut in one side of the box an opening large enough for you to insert an open hand but not a fist. Put a piece of fruit or some nuts inside the box. Suggested Lesson Development Attention Activity As appropriate, use the following activity or one of your own to begin the lesson. Explain that a trap like this can be used to catch a monkey. A container is secured to the ground, and a treat such as nuts or fruit is placed inside. A monkey sees the treat and reaches in to get it. Once the monkey grabs the treat, it will allow itself to be caught rather than let go of the treat. It will not sacrifice this prize for a greater one—its freedom. When we obtain something appealing, we may be unwilling to let it go even if keeping it might cause us to lose something better. This lesson is about some things we may have to sacrifice in order to receive the greatest blessing: Scripture Discussion and Application As you teach the following scripture passages, help class members understand that each of us may be asked to sacrifice different things for the kingdom of God. We should be willing to sacrifice whatever God asks of us. Trusting in riches can keep a person out of the kingdom of God. Read and discuss Mark Display the picture of Christ and the rich young ruler. What did Jesus say to the rich young man who asked how to receive eternal life? Why did these instructions sadden the young man? Why do you think the Lord asked him to give up all his possessions? What did Jesus teach about the relationship between having riches and entering the kingdom of God? What is the difference between possessing riches and trusting in them? How can we maintain a proper attitude toward earthly possessions? President Smith also taught: Contrast the rich young man with the poor widow in Mark What was the widow willing to do that the rich young man was not? She was willing to give all she had for the kingdom of God. Seek heavenly, rather than earthly, treasures. Read and discuss Luke What did Jesus tell the man who was concerned about his inheritance? What things do people covet today? Why is it dangerous to covet? In a world that often places great value on material possessions, how can we remember that our worth as individuals is not determined by how much we own? What blessings are more important than material possessions? How had the man in the parable of the rich fool been blessed? What did he decide to do with his excess? What did his actions demonstrate? His heart was set on his riches. What might he have done with his abundance if he had been seeking heavenly, rather than earthly, treasures? Why do many people set their hearts on worldly wealth even though they know it is only temporary? How can we determine whether we are too concerned with material possessions? How can we be more generous with our material wealth and other blessings, such as time and talents? You may want to encourage class members to give more thought to these questions outside of class, by themselves or with family members. Followers of Christ must be willing to forsake all to be true disciples. Read and discuss selected verses from Luke Talmage taught that the invited guests represented the covenant people, or house of Israel. When the servant Jesus asked them to come to the feast accept the gospel , they made excuses and refused to come Jesus the Christ, 3rd ed. How does the parable of the great supper apply to us? Jesus taught that his disciples must be willing to sacrifice anything that he asks of them Luke What are some things early disciples were asked to sacrifice? What are some things disciples today are asked to sacrifice? What has the Lord asked you to sacrifice? How have you been blessed for

making these sacrifices? Seek spiritual wealth with enthusiasm and energy. To help class members understand the parable of the unjust steward, share the following information: Ask class members to silently compare the amount of time, thought, and energy they devote to accumulating money and possessions with the amount of time, thought, and energy they devote to seeking spiritual treasures. How can we become more dedicated and enthusiastic in seeking spiritual treasures? Conclusion Testify that to receive eternal life, we must be willing to put away the things of the world and serve the Lord with all our heart, might, mind, and strength. Encourage class members to be grateful for earthly blessings but strive to view them in the proper perspective. Additional Teaching Ideas The following material supplements the suggested lesson outline. You may want to use one or more of these ideas as part of the lesson. Humility Read and discuss Luke True charity What can we learn from Luke Answers may include that we should not serve with the goal of getting something in return, and we should not limit our service to those who will repay or even thank us. What should be our motives for serving? How does true charity help us grow closer to the Lord? The parable of the rich man and Lazarus Have class members read and discuss the parable in Luke After the rich man died, what did he ask Father Abraham to do for his brethren? How did Abraham respond? What does this teach us about listening to the prophet? What does this parable teach us about the importance of caring for the poor? Youth may enjoy dramatizing this parable. Place two class members Abraham and Lazarus on one side of a barrier such as a row of chairs the great gulf , and another class member the rich man on the other side. Have a fourth class member be the narrator. Have the class members read their lines directly out of Luke